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A

GREEK AND ENGLISH  
LEXICON

OF THE

NEW TESTAMENT.

BY

EDWARD ROBINSON, D. D.

LATE PROF. EXTRAORD. OF SAC. LIT. IN THE THEOL. SEM. ANDOVER.

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GREEK AND ENGLISH

LEXICON

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## P R E F A C E .

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ELEVEN years have now elapsed, since the Author of this work published a Lexicon of the New Testament, in the form of a revision and translation of the 'Clavis Philologica' of Wahl, in its first edition. That work was favourably received, as supplying in some degree a want which had long been felt ; and the whole edition of fifteen hundred copies was exhausted in a little more than four years.

On returning in 1830 from a residence of several years in Germany, it was the Author's first wish, and perhaps duty, to have immediately prepared another edition of the former work, or a new volume of a similar character. But providential circumstances seemed for a time to call him to other kindred labours ; and then sickness intervened ; so that it was not until the autumn of 1833, that he was able to give himself in earnest to the preparation of a Lexicon. Since that time his labour upon it has been uninterrupted ; so that, comparatively speaking, scarcely a day has elapsed, of which the largest portion has not been spent upon the volume here given to the public.

It was at first supposed, that a revision of the former work was all that would be necessary. But in the lapse of eight years devoted to studies of this nature at home and abroad, the Author's own views and principles in respect to lexicography and philology in general, had naturally become farther developed and in some parts modified. In the same interval, too, the progress of science in this department, as in others, had not ceased to be onward ; new editions of the Lexicons of Wahl and Bretschneider had appeared ; Winer had pushed his researches further, and brought the results into a better form ; and, above all, the labours and improvements of Passow had been spread before the world. In this state of things, an attempt merely to remodel an imperfect foreign work seemed hardly advisable. It appeared therefore to the Author and his friends decidedly preferable, that, calling no man Master on earth, he should go on and prepare from the New Testament itself and from the auxiliary sources, a new and inde-



pendent work, adapted to the wants of students in our own country. In doing this, he has been able to resort to all the sources from which Schleusner and Wahl and Bretschneider drew their materials; and while he has freely availed himself of their labours, he has found occasion on every page to distrust their judgment and accuracy, and to turn from them habitually to the original authorities. Accordingly, the present volume is throughout the result of the Author's own investigations; and, with a few slight exceptions, has been sent to the press wholly in manuscript.

A full and scientific Lexicon of any language, embraces a wide field of inquiry. The scholar who would pursue the study of a language critically and philologically, does not rest, until he has traced each word to its origin; investigated its primitive form and signification; noted the various forms and senses in which it has been current in the different epochs and dialects of the language, and the manner and order in which all these are deduced from the primitive one and from each other; and, last though not least, has observed the relations in which it stands to other words, in constructions and phrases, and the various modifications which it has undergone in these respects. When all these points are properly ascertained and arranged in his own mind, then and not till then is the scholar master of the word in question; and the transcript of the view thus obtained, with the necessary vouchers, is the true lexicography of that word. This is justly termed the *historico-logical* method of lexicography, which has grown up out of the general progress of philology within the present century, and aims to present a logical and historical view of each word in all its varieties of signification and construction. The first exemplification of it was given by Gesenius, in his Hebrew Lexicon; and it has been ably followed out by Passow in his Lexicon of the Greek language.\*

These remarks proceed upon the supposition, that a language is in itself primitive and independent of every other; and that its words may therefore be traced to their ultimate roots within itself. This indeed is usually assumed in regard to the Greek language; and the Lexicon of Passow is constructed on this principle. But in respect to our own and many other languages, this is obviously not the fact; and the sci-

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\* See a very able article on the subject of Greek Lexicography in the London Quarterly Review, Vol. LI. No. 101; reprinted in the *Bibl. Repos.* Vol. IV. p. 556 sq.



ence of comparative philology, which has sprung up within our own days, has already taught us, that both the Greek and Latin are also only members of one great family of languages, which, descending apparently from the mountains of India, have spread themselves over Southern and Western Asia and the whole of Europe; retaining under every diversity of climate and circumstances such obvious affinities, as give undeniable evidence of a common origin. These Indo-European tongues, as they are called, include the Sanscrit, Persian, Greek, Latin, Gothic, German, English, and the other dialects of the Teutonic; and strictly also those of the Slavic and Celtic races. The Semitic languages form a distinct family; though still, in their primary elements, kindred to the former in a greater degree than has usually been supposed. Here too, the first scientific attempt at marking these coincidences as a part of lexicography, has been made by Gesenius, in his Latin Manual of 1833; but we apprehend the time to be not far distant, when every Lexicon of the Greek or Latin, or indeed of any of the occidental tongues, will be regarded as incomplete, which shall fail to notice these striking affinities.

In respect to the Greek, it should also be borne in mind, that there are three great epochs which mark the progress of the language; through all or some of which the different meanings and uses of a word can be traced with more or less distinctness.\* These are its youth, in the heroic or epic poems of Homer and Hesiod, with which may be joined the Ionic prose of Herodotus;—its prime, in the palmy days of Attic elegance and purity, as exhibited in the great tragedians, and in the prose of Thucydides, Xenophon, Plato;—and its decline, after the Macedonian conquest, and still later under the Roman dominion; when the breaking up of the various independent states, the mingling together in armies of soldiers enlisted from every quarter, and the founding of colonies and large cities peopled with inhabitants from every part of Greece and also from foreign lands, could not fail to produce great changes in the language of different communities; which, by natural consequence, would speedily be reflected in the language of books. Thus was formed the later Greek idiom, ἡ κοινὴ διάλεκτος, which every where superseded the pure Attic; and of which Aristotle, Polybius, Diodorus, Plutarch, Aelian, and other later writers, are the representatives. Some of the forms peculiar to this later idiom were ascribed to

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\* Buttm. Gramm. § 1, passim. H. Planck de vera Natura et Indole etc. P. I; in Bibl. Repos. I. p. 650.



the influence of the Macedonians, and referred to the *Macedonic* dialect; or sometimes the same forms were referred to an *Alexandrine* dialect, inasmuch as the chief seat of the later Greek culture was in Egypt and its metropolis Alexandria. But these terms are probably too specific; and embrace what strictly belonged to the later language of common life in general, rather than to the dialect of any particular tribe or city.\*

The language of the New Testament is *the later Greek language, as spoken by foreigners of the Hebrew stock, and applied by them to subjects on which it had never been employed by native Greek writers.* The simple statement of this fact, suggests at once what the character of this idiom must be; and might, one would think, have saved volumes of controversy. The Jews came in contact with the Greeks only at and after the Macedonian conquests; and were therefore conversant only with the later Greek. They learned it from the intercourse of life, in commerce, in colonies, in cities founded like Alexandria, where the inhabitants were drawn together from Asia as well as from Greece; and it was therefore the spoken language of common life, and not that of books, with which they became acquainted. But they spoke it as foreigners, as Hebrews; and therefore it could not fail to have in general a colouring of the Hebrew, or rather of the later Aramaean, which was their vernacular tongue. Jews who spoke Greek, are called in the New Testament *Ἑλληνισταί*, Hellenists; and hence in modern usage, since the time of the younger Scaliger, the Jewish Greek has not unaptly been termed *Hellenistic*.†

The earliest monument of this idiom is the Version of the Seventy, made at Alexandria, probably at different times during the centuries immediately preceding the Christian era. This, as being a direct translation from the Hebrew, made by Jews, exhibits strongly the influence of the Hebrew, as well as an imperfect knowledge of the Greek; though in various degrees in its different parts. Closely allied to this are the Apocryphal books usually connected with the Septuagint. Meanwhile, the Greek language had become current also in Palestine, along with the Aramaean; partly through frequent intercourse with Hellenistic Jews settled in Egypt and in Asia Minor, who constantly resorted to Jerusalem; and partly from the influence of the Herods and the Roman dominion.‡ Hence the New Testament was written in the

\* Buttm. § 1. n. 11, 12. Sturz de Dial. Mac. et Alex. Lips. 1808.

† Buttm. § 1. n. 12. Winer Gramm. p. 28, and marg.

‡ Bibl. Repos. I. p. 309 sq. p. 530 sq. Hug's Introd. to the N. T. Part II. § 10.

now universal tongue. Still later there appeared other Greek Versions of the Old Testament, made by Jews ; and also the remaining Pseudepigraphic and Apocryphal writings of the Old and New Testaments. Two Jewish writers only, Philo and Josephus, both of them cotemporary with the Apostles, were able to overcome in a great measure the influence of their vernacular tongue ; and although when treating of Jewish affairs they necessarily employ many terms belonging to the Jewish Greek, yet in general they approach much nearer to the written idiom of the later Greek, than any of the writers either of the Septuagint or New Testament.

The writers of the New Testament, with the exception of Paul, and partially perhaps of Luke, were unlearned men ; and, like the rest of their countrymen, knew the Greek language only from the intercourse of common life, and not from books. With them, therefore, the Hebrew element which mingled in their idiom, would naturally have great prominence ; although, since their writings are not translated from a Hebrew original, it is not here as strongly marked as in the Septuagint. It often lies in the turn of the thought, or in the thought itself, rather than in the expression. Even where the expression is modelled after the Hebrew, this is seen more in the construction and connexion of words in phrases and sentences, than as affecting their intrinsic signification. Whoever has himself learned to speak a foreign language, or has closely watched the discourse of foreigners speaking our own tongue, will readily have perceived, that the signification of words is in general much more easily retained and correctly applied, than their forms and their proper construction and connexion. Thus, nothing perhaps imparts more to the Gospels the air of the Hebrew narratives of the Old Testament, than the frequent use of the particle *καί* as a connective, corresponding to the Hebrew usage of the particle Vav (ו). — From Hebraisms of this kind, the writings of Paul are comparatively free ; since from his birth and residence amid the Greek schools of Tarsus, he probably had acquired a more accurate knowledge of that language than was usual with the Hebrews of Palestine ; though the course of his education and the character of his learning were not Greek, but wholly Jewish.

The writers of the New Testament, further, applied the Greek language to subjects on which it had never been employed by native Greek writers. No native Greek had ever written on Jewish affairs, nor on the Jewish theology and ritual. Hence the Seventy, in their translation, had often to employ Greek words as the signs of things and ideas, which heretofore had been expressed only in Hebrew. In such a case,



they could only select those Greek words which most nearly corresponded to the Hebrew; leaving the different shade or degree of signification to be gathered by the reader from the context. Thus, to express the idea of the Hebrew  $\text{שָׁלוֹם}$  as a word of salutation or farewell, they employ the Greek word  $\epsilon\iota\rho\eta\nu\eta$ , just as we use the word *peace* in the same way and for the very same reason. Similar is  $\epsilon\upsilon\lambda\omicron\gamma\acute{\epsilon}\omega$  for Heb.  $\text{בָּרַךְ}$  *to bless*; in Greek writers only *to speak well of*. Thus far the path was indeed already broken for the writers of the New Testament. But beyond this, they were to be the instruments of making known a new revelation, a new dispensation of mercy to mankind. Here was opened a wide circle of new ideas and new doctrines to be developed, for which all human language was as yet too poor; and this poverty was to be done away, even as at the present day on the discovery and culture of a new science, chiefly by enlarging the signification and application of words already in use, rather than by the formation of new ones. An example of this in the New Testament is especially the word  $\pi\acute{\iota}\sigma\tau\iota\varsigma$ ,—to which may be added  $\delta\iota\kappa\alpha\iota\omicron\sigma\acute{\upsilon}\nu\eta$ ,  $\delta\iota\kappa\alpha\iota\omicron\upsilon\sigma\theta\alpha\iota$ ,  $\acute{\epsilon}\kappa\lambda\omicron\gamma\acute{\eta}$ ,  $\acute{\alpha}\pi\omicron\sigma\tau\omicron\lambda\omicron\varsigma$ , and many others.

The New Testament, then, was written by Hebrews, aiming to express Hebrew thoughts, conceptions, feelings, in the Greek tongue. Their idiom, consequently, in soul and spirit, is Hebrew; in its external form, Greek, and that more or less pure, according to the facilities which an individual writer might have possessed of acquiring fluency and accuracy of expression in that tongue.\*

The preceding remarks present a summary view of the principles which have guided the Author in the preparation of the present volume. The Greek of the New Testament constitutes but a small portion of the Greek language as a whole; and a Lexicon of it can only aim to give a just exhibition of one of the subordinate forms or phases of that rich and noble tongue. Of such a work, the following, it would seem, ought to be some of the chief traits; and they have accordingly been made prominent objects of attention.

1. The etymology of each word is given, so far as it appertains to the Greek and Hebrew, † and occasionally the Latin. A general com-

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\* See generally, H. Planck *De vera natura atque indole Orationis Græcæ Nov. Test.* Goetting. 1810; reprinted in Rosenm. *Commentationes Theol.* I. p. 112; also translated in the *Bibl. Repos.* I. p. 638 sq. See also Winer's *Gramm.* §§ 1—4.

† See the articles  $\lambda\iota\beta\alpha\nu\acute{\omicron}\varsigma$ ,  $\upsilon\sigma\sigma\omega\pi\omicron\varsigma$ ,  $\sigma\omicron\upsilon\delta\acute{\alpha}\rho\iota\omicron\upsilon$ , etc. To these should be added  $\lambda\acute{\omicron}\mu\pi\omega$ ,  $\lambda\alpha\mu\pi\acute{\alpha}\varsigma$ , see Gesen. *Heb. Lex.* art.  $\text{לָמְפָה}$

parison of the affinities between the Greek and other languages, belongs only to a general Lexicon of the language.

2. The full *historical* view of a word, is here out of place; since we strictly have to do only with those significations and constructions which are found in the New Testament itself. But the *logical* method is still applicable in its full force. This consists in assigning first to each word its primary signification, whether found in the New Testament or not; and then deducing from it in logical order all the significations which occur in the New Testament; but not others, except so far as they may be necessary to illustrate the former.\*—In this connexion, the attempt has every where been made, to discriminate between the intrinsic significations of a word, and those senses in which it may be employed through the force of adjuncts. By referring the latter to their appropriate heads, the multiplicity of meanings given by earlier lexicographers has been greatly diminished.—Particular attention has also been given, to bring out to view the force of the prepositions in composition.

3. The various constructions of verbs and adjectives with their cases and with other adjuncts, is in general fully given. Unusual or difficult constructions are noted and explained, by reference both to grammatical rules and to the usage of other writers.—Here the usual Latin abbreviations for marking the construction of words, are too convenient to be laid aside for any English substitutes; and therefore such terms as *seq. genit.* or *c. acc.* and the like, have been retained without scruple; just as the common English has adopted the forms *etc.* and *per cent.*

4. The different forms and inflexion of words are exhibited, so far as seemed proper in a Lexicon. Any variety or irregularity of form is, in particular, fully explained.

5. The usage of the writers of the New Testament, is in all cases illustrated by a reference to both the elements of which the New Testament idiom is composed; on the one hand, to the Hebrew element or Jewish Greek; and on the other to the *common* or later idiom of the Greek language. For the former or Hebrew element, the Version of the Seventy is of the highest importance; since it was probably the only Greek writing with which most of the sacred penmen were acquainted; and many words, phrases, constructions, and even whole passages, are in the New Testament drawn immediately from it. Next

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\* Comp. the articles *στέλλω, φίω, ψάλλω*, etc.



in order are the Apocryphal writings connected with the Septuagint ; and also the other Greek Versions. Thus far the Concordance of Trommius, and the Lexicons of Biel and Schleusner on the Septuagint, furnish sufficient aid. The works of Philo and Josephus are here of great importance ; the latter of whom, especially, contains a treasure of illustration in respect to the facts and antiquities of the New Testament. Valuable though imperfect materials from their writings, have been collected in the 'Observationes' of Loesner and Krebs ; and one of the merits of Bretschneider is his frequent (though often faulty) reference to Josephus. The later Apocryphal writings of both the Old and New Testaments are of value as throwing light upon the opinions of the later Jews, rather than as illustrating the Scriptural idiom ; since they are in a great degree mere servile imitations of the latter.—For the other or Greek element, reference is made to the prominent writers of the later dialect, in the current editions ; and wherever a word belongs also to the Attic epoch, a single reference is usually added to a writer of that age, mostly to Xenophon. Here the Lexicons of single authors, and the collections of Elsner, Kypke, Raphel, and, more than all, of Wetstein, greatly facilitate the labours of a lexicographer of the New Testament.

Let the student not be startled at the apparent multitude of such references, nor think them all of no avail. They are adduced not merely nor mainly to elucidate the meaning of a word ; but to show its authority and standing in the Greek language. They serve to show in what relation each word stands to the Septuagint and Jewish writings, and also to the later and Attic Greek ; and whether it is common to all or any of them, or found in none. In this way they have an important bearing on the long disputed question of the purity of the New Testament idiom ; and aid in determining its true character.

6. So far as the limits of a Lexicon permit, attention has been given to the interpretation of difficult passages ; in order that the work may in some measure supply the place of a more extended Commentary.

7. Each article, so far as practicable, contains a reference to every passage of the New Testament in which the word is found. In this way, in more than seven eighths of the words, the Lexicon is a complete Concordance of the New Testament. Those articles in which this is not the case, are marked at the end by the letters AL.—The most sedulous care has been bestowed to verify all the references ; and although in a work containing so many thousands of them, some errors are unavoidable, yet it is hoped that the present volume will bear comparison in this respect with any other of a like size and character.

The scriptural references are usually made to the New Testament of Knapp, the Septuagint of Mill, and the Hebrew Bible of Van der Hooght.

Such is the plan of the work now given to the public ; to the execution of which the Author has unweariedly devoted the best powers of the best years of his life ;—with what success, the theological public must judge. His fervent hope and prayer to God is, that the work may be instrumental in giving facility and impulse to the study of the Holy Scriptures and the pursuit of Sacred Literature ; and thus aid in promoting the cause of sacred learning, and Christian piety in our land !

To those friends by whose kind advice and encouragement the Author has been cheered, he tenders his sincere thanks. Among these the Rev. Prof. Stuart has ever been foremost ; and I take pleasure in thus testifying my obligations to him. Nor can I pass over the kind offices of another valued friend, the Hon. John Pickering, whose eminence as a Greek scholar and general philologist is known and appreciated throughout Europe, not less than in our own country. His friendly advice and aid have been always at hand ; and the stores of his valuable library have been opened to me as freely as if they had been my own. A similar acknowledgement is due also to the Trustees having charge of the Theological Seminary at Andover, who have liberally left in my hands for years all the books I desired from the library of that Institution, the richest in its collections of Sacred Literature which our country yet possesses.

A Hebrew and English Lexicon of the Old Testament, translated from the Latin of Gesenius by the Author of the present volume, was published a few weeks since. The translation was carried on along with the preparation of the present work ; without however causing any delay of the latter, unless in a slight degree. The two works together embrace the lexicography of the whole of the original Scriptures.

*Boston, Oct. 25, 1836.*



## ERRATA.

THE distance of the author from the press prevented in most cases his revision of the proofs. Of the following *errata*, several were made in correcting, after the sheets had left his hands.

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| <p>Page 15. B. l. 10, for 33, read 31.</p> <p>P. 17, read art. <i>Αἰθίοψ</i>, and so in the headline.</p> <p>P. 45. art. <i>Ἀνάγω</i>, l. 8, read: a) <i>γενρ.</i></p> <p>P. 61. A. l. 7 from bott. read <i>ἔμπορος</i>.</p> <p>P. 69. B. l. 10 from bott. read <i>γεννηθῆναι</i>.</p> <p>P. 89. art. <i>Ἀποπλέω</i> l. 1, read f. <i>πλεύσομαι</i>.</p> <p>P. 94. art. <i>Ἀππιος</i> l. 7, for a few, read: 43 Roman.—Also l. 9, for 13, read 12.</p> <p>P. 150. read art. <i>Γέεννα</i>, and so in col. B. l. 5, 7, 15.</p> <p>P. 167. A. l. 4, for 12, read 22.</p> <p>P. 179. B. l. 15, for 29, read 27.</p> <p>P. 187. read art. <i>Διδνοία</i>.</p> <p>P. 220. A. l. 29, for § 128, read § 127. — B. art. <i>Ἐθίζω</i> l. 7, for § 128. 7, read § 128. 2.</p> <p>P. 224. B. l. 3, for II. 5, read II. δ.</p> <p>P. 253. art. <i>Ἐπιπέτω</i> l. 3, for § 97, read: § 96.</p> <p>P. 266. B. l. 6 from bott. for 19, read 18.</p> <p>P. 291. art. <i>Ἐξοχή</i> l. 2, insert a parenthesis after the word prominent.</p> | <p>P. 315. B. l. 9 from bott. for 8: 5, read 9: 5.</p> <p>P. 324. A. l. 17, put a period after <i>idol.</i> — Also l. 27, for 32, read 31.</p> <p>P. 337. A. l. 20, for <i>υ'</i>, read <i>δ</i>.</p> <p>P. 360. read art. <i>Ἡλίαις</i>.</p> <p>P. 438. B. l. 9 from bott. read <i>χειμαρῶος</i>.</p> <p>P. 449. read art. <i>Κοινωνέω</i>.</p> <p>P. 583. B. l. 12 from bott. for 2, read 3.</p> <p>P. 636. A. l. 31, read: 2 John 3, 9.</p> <p>P. 648. art. <i>Πόλεμος</i> l. 6, read <i>εἰς πόλεμον</i>.</p> <p>P. 705. A. l. 9, for Arr. read App.</p> <p>P. 753. A. l. 1, read art. <i>Σιτιστός</i>. — Art. <i>Σιτιστός</i> l. 1, put a parenthesis after <i>ἄιτος</i>.</p> <p>P. 799. art. <i>Σφάγιον</i> l. 1, put a parenthesis before <i>σφάζω</i>.</p> <p>P. 828. A. ult. read <i>ἡψῆ</i>.</p> <p>P. 831. B. l. 4, read: Also</p> <p>P. 865. B. l. 2 from bott. read <i>ἡψῆ</i>.</p> <p>P. 885. B. l. 13 and 14 from bott. read: <i>τούτω</i>.</p> <p>P. 905. B. l. 5, for 1: 12, read 12: 1.</p> |
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See ADDITIONS AND CORRECTIONS at the end of the Volume.

# LEXICON

OF THE

## NEW TESTAMENT.

*A*, *alpha*, the first letter of the Greek alphabet, corresponding to the Heb. א. For its power as a numerical sign, and as a privative and intensive particle in composition, see Buttmann § 2. n. 3. § 120. 5, and n. 11. In N. T. τὸ Α or τὸ ἄλφα signifies *the first*, Rev. 1: 8, 11. 21: 6. 22: 13; since the writer himself explains it by πρῶτος and ἀρχή. Compare Is. 48: 12. coll. 41: 4. 44: 6.—Clem. Alex. Strom. IV. 25. [p. 537. C. ed. Sylb.] κύκλος γὰρ αὐτὸς (ὁ υἱὸς) πασῶν τῶν δυνάμεων, εἰς ἓν ἰλουμένον καὶ ἐνουμένον· διὰ τοῦτο Α καὶ Ω ὁ λόγος εἰρηται.

*Ααρὼν*, ὁ, indec. *Aaron*, Hebrew אַהֲרֹן, pr. name of a son of Amram and Jochebed of the tribe of Levi, Ex. 6: 20; the brother of Moses, his interpreter (אֲרֹן) before Pharaoh the Egyptian king, Ex. 4: 14 sq. 5: 1 sq. 7: 10 sq. and the first High Priest, Ex. 28: 1 sq. 40: 12 sq.—In N. T. Acts 7: 40. Heb. 5: 4. 7: 11. 9: 4. By Hebraism, *family of Aaron*, Luke 1: 5.

*Αβαδδών*, indec. *Abaddon*, Heb. אַבְדּוֹן (destruction), the name ascribed Rev. 9: 11 to the angel of Tartarus (ἄβυσσος q. v.) and explained by the Greek ἀπολλύων *destroyer*, i. e. the angel of death. The usual Heb. word is אֲשֵׁרֵת, Sept. ὁ ὀλοθρευτῶν, Ex. 12: 23. So Wisd. 18: 25. Compare ὀλοθρευτής 1 Cor. 10: 10.

*Αβαρής*, ἑός, ὁ, ἡ, adj. (*a* pr. and βάρος weight,) pp. *not heavy*, e. g. of the air, Plut. Moral. VI. p. 98. ed. Tauchn.

In N. T. metaph. *not burdensome*, i. e. not causing expense, 2 Cor. 11: 9 ἀβαρῆ ὑμῶν ἐμμαντὸν ἐτίθησα. — So ἐπιβαρῆ q. v. and βαρῆς Jos. Ant. 1. 16. 2.

*Αββᾶ*, indec. *Abba*, Hebrew אָבָא, Chaldee form אָבָא, *father*. Mark 14: 36. Rom. 8: 15. Gal. 4: 6.

*Αβελ*, ὁ, indec. *Abel*, Hebrew אָבֶל (transientness), pr. name of the second son of Adam. Matt. 23: 35. Luke 11: 51. Heb. 11: 4. 12: 24. See Gen. 4: 1—16.

*Αβιά*, ὁ, indec. *Abia*, Heb. אֲבִיָּה (Jehovah is his father), pr. name of two men in N. T. One a king of Judah, Matt. 1: 7. coll. 1 K. 14: 31. 15: 1 sq. The other a priest of the posterity of Aaron, and founder of a sacerdotal family, Luke 1: 5. When all the priests were distributed into 24 classes, the 8th class was called from him *the class of Abia*. 1 Chr. 24: 10.

*Αβιάθαρ*, ὁ, indec. *Abiathar*, Heb. אֲבִיָּתָר (father of abundance), pr. name of a High Priest, Mark 2: 26. Cf. 1 Sam. 22: 21. 1 K. 2: 26, 27, 35. See Calmet.

*Αβιληνή*, ἡς, ἡ, *Abilene*, (in Mss. also *Αβιλνη* and *Αβιλιάνη*), the name of a district not far from Anti-Lebanon, so called from the city Abila or Abela, which lay on the eastern declivity of Anti-Lebanus, about 18 or 20 miles N.W. from Damascus, towards Heliopolis or Baalbeck; and often named *Αβιλη τοῦ Λουσανίου* to distinguish it from others. This territory had formerly been governed as a tetrarchate by a certain Ly-



sanias, the son of Ptolemy and grandson of Mennaeus (Jos. Ant. 14. 13. 3); but he was put to death (A. C. 36) through the intrigues of Cleopatra, who took possession of his province (ib. 15. 4. 1). After her death it fell to Augustus, who hired it out to a certain Zenodorus; but as he suffered the country to be infested with robbers, the province was taken from him and given to Herod the Great (Jos. B. J. 1. 20. 4. coll. Ant. 15. 10. 1). At Herod's death a part of the territory was given to Philip (Ant. 17. 11. 4); but the greater part, with the city Abila, seems then or afterwards to have been bestowed on another Lysanias, Luke 3: 1, who is by some supposed to be a descendant of the former, but is no where mentioned by Josephus. Indeed nothing is said by Josephus or any other profane writer of this part of Abilene until about ten years after the time referred to by Luke, when Caligula gave it to Agrippa Major as ἡ τετραρχία Λυσιανίου (Ant. 18. 6. 10); to whom it was afterwards confirmed by Claudius (ibid. 19. 5. 1). At his death it went with his other dominions to Agrippa Minor (ib. 20. 7. 1. B. J. 2. 12. 1).—See Krebs Obs. in N. T. p. 110. Rosenm. Alterthk. I. Pt. II. p. 257.

Ἀβιούδ, ὁ, indec. *Abiud*, Hebrew יְבִידִיָּהּ (Judah is his father), pr. name of a son of Zorobabel, Matt. 1: 13. Omitted in 1 Chr. 3: 19.

Ἀβραάμ, ὁ, indec. *Abraham*, Heb. אַבְרָהָם (father of a multitude), pr. name of the celebrated patriarch and founder of the Israelitish nation. Matt. 1: 1, 2. 22: 32. Heb. 11: 8—19. AL.

Ἀβυσσος, οὐ, ἡ, (α pr. and βύθος v. βύσσοσ depth, bottom,) in Greek writers, *deep, profound*; as ἡ λυμη ἄβυσσος Di-od. Sic. 5. 25. Herodot. 2. 28. Sept. for אַבְיִס, *abyss*, either of the ocean, Gen. 1: 2. 7: 11; or of the underworld, Ps. 71: 21. 107: 26.

In N. T. ἡ ἄβυσσος as a noun signifies, *the place of the dead, orcus, ἄδης*.

a) gener. Rom. 10: 7.

b) spec. *Tartarus* i. e. that part of ἄδης in which the souls of the wicked were supposed to be confined. Luke 8: 31. Rev. 9: 1, 2, 11. 11: 7. 17: 8. 20: 1,

3. Cf. 2 Pet. 2: 4.—Acta Thomae § 32 ἡ ἄβυσσος τοῦ Ταρτάρου.

Ἀγαβος, οὐ, ὁ, *Agabus*, pr. name of a Jewish Christian, who predicted a famine Acts 11: 28, and the imprisonment of Paul Acts 21: 10.

Ἀγαθοεργέω, ὦ, f. ἦσω, (ἀγαθός and ἔργον,) Phavorin. ἐνεργεῖω καὶ ἐργάζομαι ἀγαθόν. In N. T. absol. *to do good* to others. 1 Tim. 6: 18. (coll. Gal. 6: 10.) In Mss. Acts 14; 17 for ἀγαθοποιέω.

Ἀγαθοποιέω, ὦ, f. ἦσω, (ἀγαθός and ποιέω.) The better form is ἀγαθὸν ποιέω, Lobeck ad Phryn. p. 200.

1. *to do good* to others, absol. Mark 3: 4. Luke 6: 9, 35. Acts 14: 17. With an accus. of pers. Acts 6: 33. Sept. for בְּרַחֲמֵי Judg. 17: 13. Zeph. 1: 12.—Tob. 12: 13. 1 Mac. 11: 33. 2 Mac. 1: 2.

2. In N. T. also *to do well, act virtuously*, absol. 1 Pet. 2: 15, 20. 3: 6, 17. 3 John 11. Cf. 1 Pet. 3: 11.

Ἀγαθοποιῶσα, ας, ἡ, *well-doing, love of virtue, virtuous conduct*, 1 Pet. 4: 19; cf. ἀγαθοποιέω no. 2.—Test. XII Pat. ap. Fabric. Cod. Pseudep. I. 722.—Others, *beneficence*.

Ἀγαθοποιός, οὐ, ὁ, ἡ, adj. pp. *beneficent*; in the sense of *bland, courteous*, e. g. γυνή Ecclus. 42: 14. In N. T. *upright, virtuous*, 1 Pet. 2: 14; cf. ἀγαθοποιέω no. 2.—Athenag. Apol. p. 304. D. in Opp. Justin Mart.

Ἀγαθός, ἡ, ὄν, (ἄγαν much, exceedingly,) corresp. to Heb. רַב־טוֹב, Lat. *bonus*, and Eng. *good*.

1. *good, i. e. from the force of the theme, excellent, distinguished, best*.

a) of persons. Matt. 19: 16 διδάσκαλε ἀγαθὲ. v. 17 bis. Mark 10: 17, 18 bis. Luke 18: 18, 19 bis. So Sept. for רַב־טוֹב 1 Sam. 9: 2.—Judith 11: 8. Jos. Ant. 9. 5. 2 τοὺς ἀγαθοὺς ἄνδρας καὶ δικαίους ἀπέκτεινε. Xen. Cyneg. 1. 14.

b) of things. Luke 10: 42 τὴν ἀγαθὴν μερίδα. John 1: 47 τί ἀγαθόν *what remarkable*. 2 Thess. 2: 16 ἐλπὶς ἀγαθῆ, unless this is put for ἐλπὶς ἀγαθῶν. So Sept. for רַב־טוֹב Ezra 8: 27 χαλκοῦ ἀγαθοῦ.

2. *good, absolutely, i. e. of good character, disposition, quality*.

a) of persons, *upright, virtuous*. Matt.

5: 45. 12: 35. 22: 10. 25: 21, 23. Luke 6: 45. 19: 17. 23: 50. John 7: 12. Acts 11: 24. So Sept. for בְּחַיִּים 2 Chr. 21: 13. Prov. 13: 2, where ἀγαθός is opposed to παράνομος. 15: 3. Is. 63: 7 κριτής ἀγαθός for בְּחַיִּים בְּרַב־רַב.—Xen. Mem. 3. 4. 8 τοὺς κακοὺς κολάζειν καὶ τοὺς ἀγαθοὺς τιμᾶν.

b) of things. (a) in a physical sense, e. g. δένδρον Matt. 7: 17, 18. γῆ Luke 8: 8. So Sept. γῆ ἀγ. for בְּחַיִּים Ex. 3: 8.—Diod. Sic. 11. 25 χώρα ἀγ. Xen. Oec. 16. 7 γῆ ἀγ.—(β) in a moral sense, good, upright, virtuous; e. g. καρδία Luke 8: 15. ἐντολή Rom. 7: 12. λόγος 2 Thess. 2: 17. θελίμα τοῦ Θ. Rom. 12: 2, and so Sept. for בְּחַיִּים with τὸ πνεῦμα Neh. 9: 20. Ps. 143: 10. Wisd. 8: 19 ψυχὴ ἀγ. Hence συνείδησις ἀγαθὴ, i. e. consciousness of rectitude, Acts 23: 1. 1 Tim. 1: 5, 19. 1 Pet. 3: 16, 21.—So ἔργα ἀγαθὰ, good deeds, virtue, rectitude, Rom. 2: 7. 13: 3. Eph. 2: 10. Col. 1: 10. 2 Tim. 2: 21. 3: 17. Tit. 1: 16. 3: 1. Heb. 13: 21. So Sept. for בְּחַיִּים 1 Sam. 19: 4 ποιήματα ἀγ. Wisd. 3: 15 πόνοι ἀγ.

c) neut. ἀγαθόν and ἀγαθά, i. e. virtue, rectitude, love of virtue, Matt. 12: 34, 35. 19: 16. Luke 6: 45. John 5: 29. Rom. 2: 10. 3: 8. 7: 18, 19. 9: 11. 12: 9. 13: 3. 16: 19. 2 Cor. 5: 10. 1 Pet. 3: 11, 13. 3 John 11. Rom. 7: 13 bis τὸ ἀγαθόν that which is in itself good. Rom. 14: 16 where τὸ ἀγαθόν is the good cause, i. e. the religion of Christ. Sept. for בְּחַיִּים Ps. 34: 14. 53: 2, 4.—Xen. Mem. 3. 10. 5.

3. good, in respect to operation or influence on others, i. e. useful, beneficial, profitable.

a) of persons, benevolent, beneficent, Matt. 20: 15. Rom. 5: 7. 1 Thess. 3: 6. Tit. 2: 5. 1 Pet. 2: 18. So Sept. for בְּחַיִּים 2 Chr. 30: 19 ὁ θεὸς ἀγ. Ps. 73: 1.—Xen. Cyr. 3. 3. 4 εὐεργέτην, τὸν ἄνδρα τὸν ἀγαθόν. Thuc. 1. 86.

b) of things; e. g. δόματα Matt. 7: 11. Luke 11: 13. δόσις James 1: 17. ἔργον Phil. 1: 6. ἀναστροφή 1 Pet. 3: 16. καρποί James 3: 17. πίστις Tit. 2: 10. Sept. for בְּחַיִּים 1 Sam. 12: 23 ἀγ. ὁδός. Neh. 9: 13 ἐντολαὶ ἀγ.—Matt. 12: 35 ἀγ. θησαυρός, treasure of good things. Luke 6: 45.—So ἔργα ἀγαθὰ, good deeds, benefits, Acts 9: 36. 2 Cor. 9: 8. 1 Tim. 2: 10. 5: 10.—

In the sense of *suitable, adapted to*, Eph. 4: 29 λόγος ἀγ. πρὸς οἰκοδομίην. Rom. 15: 2.—Jos. Ant. 4. 6. 1 πόλις φοινίκας φέρειν ἀγαθὴ. Pausan. Eliac. poster. c. 26. 4 χώρα ἐς καρπούς ἐκτρέφειν ἀγαθὴ.

c) neut. (a) τὸ ἀγαθόν, something useful and profitable, benefit, Rom. 8: 28. 12: 21. 13: 4. Gal. 6: 10. Eph. 4: 28. 6: 8. 1 Thess. 5: 15. Philem. 6, 14.—Xen. Cyr. 4. 2. 18.—(β) τὰ ἀγαθὰ, things good and useful, benefits, blessings. Matt. 7: 11. Luke 1: 53. 16: 25. Gal. 6: 6. Heb. 9: 11. 10: 1.—Xen. Cyr. 5. 3. 15 τοὺς εὐεργετοῦντας ἀγαθοῖς ὑπερβαλλόμενοι.—In the sense of goods, wealth, Luke 12: 18, 19. So Sept. for בְּחַיִּים Gen. 24: 10. 45: 18, 20. Deut. 6: 11.—Xen. Cyr. 3. 3. 20.

4. good, in respect to the feelings excited, i. e. pleasant, joyful, happy. 1 Pet. 3: 10 ἡμέρας ἀγ. Rom. 10: 15 τὰ ἀγαθὰ happy times. Sept. for בְּחַיִּים Ps. 34: 12 ἡμέρας ἀγ. Zech. 8: 19 ἑορτὰς ἀγ.—Ecclesi. 14: 14. 1 Macc. 10: 55.

Ἀγαθουργέω, ᾧ, f. ἦσω, (contr. for ἀγαθοεργίω q. v.) to do good to others, absol. Acts 14: 17 in some Mss.—Cyrill. c. Julian. 3. p. 81. A. et in Mich. cap. 2. p. 409. C.

Ἀγαθωσύνη, ης, ἡ, (for ἀγαθοσύνη; in Greek writers ἀγαθότης, or better χρηστότης, Thom. Mag. p. 921. H. Planck de Indol. p. 162, 164, and in Bib. Repos. I. p. 683,) goodness, viz.

a) of disposition and character, probity, virtue, Rom. 15: 14. Eph. 5: 9. 2 Thess. 1: 11. So Sept. for בְּחַיִּים Ps. 52: 5. בְּחַיִּים 2 Chr. 24: 16.

b) towards others, beneficence, Gal. 5: 22. Sept. for בְּחַיִּים Neh. 9: 25.

Ἀγαλλίασις, εως, ἡ, not found in Gr. writers; but often in Sept. in the sense of joy, exultation, for בְּחַיִּים Ps. 45: 16. 65: 13. rejoicing, with song, dancing, etc. for בְּחַיִּים Ps. 30: 7. 118: 15. 126: 2 6. great joy, for בְּחַיִּים Ps. 45: 8. 51: 10, 14.—Tob. 13: 1.

In N. T. joy, gladness, rejoicing, Luke 1: 14, 44. Acts 2: 46. Jude 24.—Acta Thom. § 7 ἐν χαρῇ καὶ ἀγαλλιάσει.—Heb. 1: 9 ἔλαιον ἀγαλλιάσεως from Ps. 45: 8, oil of gladness, i. e. with which guests were anointed at feasts, here put



as an emblem of the highest honour; see Calmet p. 68.

**Ἀγαλλιάω, ὤ,** Luke 1: 47, elsewhere *ἀγαλλιάομαι*, (*ἀγαν* much and *ἄλλομαι* to leap, dance,) not found in Gr. writers, but often in Sept. for לָרַח אֶפְסָד Ps. 2: 11. לָרַח אֶפְסָד Ps. 68: 4. לָרַח אֶפְסָד Ps. 20: 6. שִׂשׂוּ Ps. 40: 17, etc. pp. spoken of rejoicing with song and dance. Hence in N. T. to exult, rejoice.

a) absol. Luke 10: 21. Acts 2: 26 ἡγαλλιάσατο ἢ γλωσσά μου, I rejoiced in words, sang aloud. 16: 34.—So χαίρειν καὶ ἀγαλλ. emphat. rejoice exceedingly, Matt. 5: 12. 1 Pet. 4: 13. Rev. 19: 7. coll. Ps. 90: 14. 40: 17.—Acta Thom. § 27.

b) with a noun of the same signif. in an adverbial sense. 1 Pet. 1: 8 ἀγαλλιασθε χαρᾷ ἀνεκλιλήτῳ, rejoice with joy unspeakable, i. e. unspeakably. Winer § 58. 3. Matthiae § 408. n. Buttm. § 133. 3.

c) seq. ἵνα c. subjunct. John 8: 56 ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν, he rejoiced that he should see my day, i. e. to see it. Cf. Lücke Com. in Joh. II. p. 246.

d) seq. ἐπί c. dat. Luke 1: 47 ἡγαλλιάσας τὸ πνεῦμά μου ἐπὶ τῷ θεῷ, where it should prob. read ἡγαλλιάσεται τὸ πν. coll. Ps. 13: 6 ἀγαλλιάσεται ἡ καρδία μου.—So ἀγάλλεσθαι ἐπὶ τινι Xen. Mem. 3. 5. 16. Sept. Ps. 9: 15. 21: 2. 35: 9.

e) seq. ἐν c. dat. where a simple dative might stand. John 5: 35 ἀγαλλ. ἐν τῷ φωτὶ αὐτοῦ. 1 Pet. 1: 16.—So Ps. 89: 16 ἐν τῷ ὀνοματί σου ἀγαλλ. 13: 5. Xen. Hiero 1. 16 εὐφραίνεσθαι ἐν τινι.

**Ἀγαμος, ου, ὁ, ἡ,** adj. (α pr. and γάμος nuptials,) unmarried, i. e. wholly, coelebs, 1 Cor. 7: 32, 34; or spoken of those who do not marry a second time, ib. v. 8, 11.—Xen. Conv. 9. 7. Hom. II. 3. 40.

**Ἀγανακτιέω, ὤ,** f. ἦσω, (*ἀγαν* much, and *ἄχος* pain,) pp. to be pained, a) in body, Plato Phaedr. c. 97. b) in mind, i. e. to be solicitous or provoked, Plato Phaedon. c. 8, 9 ed. Fisch.—In N. T. to be angry, vexed, indignant.

a) genr. and absol. Matt. 21: 15. 26: 8. Mark 10: 14. Luke 13: 14. — Bel and Drag. 28. Jos. Ant. 2. 13. 3. Herodian. 8. 7. 6.—Mark 14: 4 ἀγανακτοῦντες πρὸς ἑαυτοῖς καὶ λέγοντες, indignant among

themselves and saying, for ἀγανακ. καὶ λέγ. πρὸς ἑαυτοῖς.

b) by impl. to complain of, seq. περί c. gen. Matt. 20: 24. Mark 10: 41.—Plato Ep. 7. Apollodor. Bib. I. περὶ Τιτῶν ἀγανακτοῦσα. More freq. with ἐπί seq. dat. Jos. Ant. 4. 6. 4. Wisd. 12: 27.

**Ἀγανάκτησις, εως, ἡ,** indignation. 2 Cor. 7: 11.—Thuc. 2. 41. Jos. B. J. 4. 5. 4.

**Ἀγαπάω, ὤ,** f. ἦσω, absol. and trans. to love; but differing from φιλέω, which includes the kind of love or affection expressed by a kiss; see Tittmann de Syron. in N. T. p. 50.

a) to love, i. e. (a) to regard with strong affection. Luke 7: 42. John 3: 35. 8: 42. 21: 15 sq. 2 Cor. 9: 7. Rev. 3: 9. al. saep. Sept. for אָהַב, Gen. 24: 67. Ruth 4: 15.—With an accus. of the corresp. noun, Eph. 2: 4 ἀγάπη, ἣν ἠγάπησεν ἡμᾶς, the love, with which he hath loved us; so 2 Sam. 13: 15. See Buttm. § 131. 3. Matth. § 408. Winer § 32. 2.—Hence perf. part. Pass. ἠγαπημένος, beloved, Eph. 1: 6. Col. 3: 12. al.

(β) as referred to superiors, and including the idea of duty, respect, veneration, etc. to love and serve with fidelity, Matt. 6: 24. 22: 37. Mark 12: 30, 33. Luke 16: 13. Rom. 8: 28. al. saep. Sept. for אָהַב 1 Sam. 18: 16.—Hence οἱ ἀγαπῶντες τὸν κύριον, the faithful disciples or followers of the Lord, Eph. 6: 24. James 1: 12. 2: 5. Sept. for אָהַב Ex. 20: 6. Deut. 5: 10.

b) to love, i. e. to regard with favour, good will, benevolence. Mark 10: 21 ἠγάπησεν αὐτόν. Luke 7: 5. John 10: 17. In other passages the effects of benevolence are expressed, to wish well to, do good to, etc. ἀγαπᾶν τὸν πλησίον, τοὺς ἐχθρούς, etc. Matt. 5: 43 sq. 19: 19. 22: 39. Luke 6: 32. al. For the fut. ἀγαπήσεις as imperat. in Matt. 5: 43, see Winer § 44. 3. Matth. § 498. c.—2 Cor. 12: 15 εἰ καὶ περισσοτέρως ὑμᾶς ἀγαπῶν, ἦντον ἀγαπῶμαι, even if, having conferred greater benefits on you, I receive less from you.

c) spoken of things, to love, i. e. to delight in. Luke 11: 43 ἀγαπάτε τὴν πρωτοκαθεδρίαν. John 3: 19. Heb. 1: 9. 1 John 2: 15. Sept. for אָהַב Ps. 45: 8.—

Xen. Cyr. 7. 5. 24 μάλιστα ἂν ἀγαπᾶν τὴν παρ' αὐτῷ δίαιταν. Jos. Ant. 7. 1. 6 σφόδρα αὐτοῦ (David) τὴν πρὸς αὐτὸν (Abner) τιμὴν ἀποθανόντα, καὶ φιλακίην τῆς πίστεως ἠγάπησαν, i. e. they were delighted with, etc. cf. Kypke Obs. Sac. I. p. 179.—Οὐκ ἀγαπᾶν, not to love, i. e. to neglect, to disregard, to contemn. Rev. 12: 11 οὐκ ἠγάπησαν τὴν ψυχὴν αὐτῶν ἄχρι θανάτου, they contemned their lives even unto death, i. e. they willingly exposed themselves to death. See Οὐ, and comp. Gesen. Lebrg. p. 832. Stuart § 537. Winer § 59. 1. So Ecclus. 15: 13 οὐκ ἀγαπήτορ, detestable. AL.

Ἀγάπη, ης, ἡ, 1. love, i. e. affectionate regard, good will, benevolence.

a) genr. 1 Cor. 4: 21 ἐν ῥάβδῳ ἔλω πρὸς ὑμᾶς, ἢ ἐν ἀγάπῃ πνεύματι τε προέτιος; shall I come to you with a rod, or in love? i. e. full of love, all love. Col. 1: 13 ὁ υἱὸς τῆς ἀγάπης, i. q. ὁ ἀγαπητός, beloved son; for this gen. instead of an adjunct. see Gesen. p. 643. Stuart § 440. Winer § 34. 2. Buttm. § 123. n. 4.—Spoken more especially of that good will towards others, that love of our neighbour, that brotherly affection, which the religion of Jesus commands and inspires. John 15: 13. 17: 26. Rom. 13: 10. 1 Cor. 13: 1 sq. Heb. 6: 10. 1 John 4: 7. al. saep. 2 Cor. 13: 11 ὁ θεὸς τῆς ἀγάπης, the God of love, i. e. the author and source of love, who is himself love. Rom. 15: 30 ἀγάπη τοῦ πνεύματος, that love which the Spirit inspires.—Followed by εἰς c. accus. 2 Thess. 1: 3 ἡ ἀγάπη εἰς ἀλλήλους. 2 Cor. 2: 4, 8. 1 Pet. 4: 8. Followed by ἐν c. dat. in the looser late Greek usage, instead of εἰς c. accus. Joh. 13: 35 ἀγάπη ἐν ἀλλήλοις. 2 Cor. 8: 7. See Winer § 54. 4.

b) spc. ἡ ἀγάπη τοῦ θεοῦ v. τοῦ Χριστοῦ, the love of God or of Christ. Here the gen. is sometimes subjective or active, and sometimes objective or passive.

(α) subj. or act. it signifies the love which God or Christ exercises towards Christians. So of God, Rom. 5: 5. Eph. 2: 4. 2 Thess. 3: 5. Followed by εἰς τινα, Rom. 5: 8; and by ἐν τινα, 1 John 4: 9, 16; see above in a. So of Christ, 2 Cor. 5: 14.

(β) objectively or pass. that love of

which God or Christ is the object in the hearts of Christians. So of God, Luke 11: 42. John 5: 42. 1 John 2: 5; and so absol. 1 John 4: 16, 18 ter. 3 John 6. So of Christ, John 15: 10. Rom. 8: 35. For this gen. of the object, see Gesen. p. 676. Winer § 30.—Instead of the gen. μου, we find Joh. 15: 9 ἐν τῇ ἀγάπῃ τῇ ἐμῇ, i. e. in the love of me.

c) by meton. the effect or proof of love, beneficence, benefit conferred. Eph. 1: 15 τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἁγίους. 3: 19. 1 Joh. 3: 1. 2 Thess. 2: 10 τὴν ἀγάπην τῆς ἀληθείας, the true love, i. e. the true and real benefits conferred by God through Christ. Buttm. § 123. n. 4.

2. In the plur. ἀγάπαι, ὧν, αἱ, agapae, love-feasts, i. e. public banquets of a frugal kind, instituted by the early Christians, and connected by them with the celebration of the Lord's supper. The provisions etc. were contributed by the more wealthy individuals, and were common to all Christians, whether rich or poor, who chose to partake. Portions were also sent to the sick and absent members. These ἀγάπαι were intended as an exhibition of that mutual love which is required by the Christian religion; but as they became subject to abuses, they were afterwards discontinued. See Tertull. Apol. c. 39. Calmet p. 27.—Jude 12. Comp. Acts 2: 42, 46. 6: 2. 1 Cor. 11: 17—34. AL.

Ἀγαπήσις, ἡ, ὄν, beloved, dear, Xen. Mem. 2. 1. 32 ἡ ἀρετὴ—ἀγαπητὴ συνεργὸς τεχνίταις. So Sept. for רַחֵם Ps. 84: 2.—In N. T.

1. beloved, dear, but spoken only of Christians, as united with God, or with each other, in the bonds of holy love; e. g. ἀγαπητοί, Acts 15: 25. Rom. 12: 19. 2 Cor. 7: 1. 12: 19. Col. 1: 7. 4: 14. 1 Thess. 2: 8. Heb. 6: 9. 1 Pet. 2: 11. 4: 12. 2 Pet. 3: 1, 8, 14, 15, 17. 1 John 3: 2, 21. 4: 1, 7, 11. 3 John 1, 2, 5, 11. Jude 3, 17, 20. 1 Tim. 6: 2 πιστοὶ εἰσι καὶ ἀγαπητοί, i. e. conjoined in the bonds of faith and love.—1 Cor. 15: 58 ἀδελφοὶ ἀγαπητοί, beloved brethren, i. e. Christians. Eph. 6: 21. Phil. 4: 1 bis. Col. 4: 7, 9. Philem. 1, 2, 16. James 1: 16, 19. 2: 5.—So ἀγα-



πητοὶ Θεοῦ, *beloved of God*, chosen by him to salvation, Rom. 1:7. 11:28. Eph. 5:1. So Sept. ἀγαπητοὶ σου for יְרֵי, spoken of the worshippers of God, Ps. 60:8. 108:7. 127:2.—Paul seems to apply the term particularly to those converted under his ministry, when he speaks of Epenetus, τὸν ἀγαπητὸν μου, Rom. 16:5; so 16:8, 9, 12; comp. 1 Cor. 4:17 Τιμόθεον, ὃς ἐστι τέκνον μου ἀγαπητὸν ἐν κυρίῳ. 2 Tim. 1:2. So also of a whole church gathered by himself; 1 Cor. 4:14 τέκνα μου ἀγαπητοί. 10:14. Phil. 2:12.

2. *only, only begotten*, in the phrase υἱὸς ἀγαπητός, *only son*; as being the object of peculiar love. In N. T. spoken only of Christ, the υἱὸς ἀγαπητός of God, Matt. 3:17. 12:18. 17:5. Mark 1:11. 9:7. Luke 3:22. 9:35. 2 Pet. 1:17. So in the parable, Mark 12:6 ἕνα υἱὸν ἔχων, ἀγαπητὸν αὐτοῦ, *having one son, his well-beloved*, i. e. his only son. Luke 20:13. So Sept. for יְרֵי Gen. 22:2, 12. and in the phrase πένθος ἀγαπητοῦ for יְרֵי, *mourning for an only son*, i. e. most vehemement, Jer. 6:26. Amos 8:10. Zech. 12:10.—Hesych. ἀγαπητὸν μονογενῆ, κεχαρισμένον. Pollux 3. 2 καλοῖτο δ' ἂν υἱὸς ἀγαπητός, ὁ μόνος ὢν πατρὶ ἢ μητρὶ. Cf. Kypke Obs. Sac. I. p. 312.

Ἄγαρ, ἡ, indec. *Hagar*, Heb. יְרֵי (flight), pr. name of a maid-servant of Abraham, and the mother of Ishmael. In Gal. 4:24, 25, Paul applies this name, by an allegorical interpretation, to the inferior condition of the Jews under the law, as compared with that of Christians under the Gospel. Gen. c. 16.

Ἀγγαρεύω, f. εἶσω, pp. *to send off an ἄγγαρος or public courier*. This word is of Persian origin, and after being received into the Greek language, passed also into use among the Jews and Romans. Cyrus, or, according to Herodotus, Xerxes, was the first to establish relays of horses (ἱππῶνες) and couriers at certain distances on all the great roads, in order that the royal letters and messages might be transmitted with the greatest possible speed. These ἄγγαροι had authority to press into their service men, horses, ships, or any thing which came in their way, and which might

serve to hasten their journey, Xen. Cyr. 8. 6. 17. Herodot. 8. 98. Cf. Esth. 8:10, 14. See Heeren's Ideen etc. Vol. I. Pt. i. p. 534, ed. 3. Calmet p. 59.—Afterwards ἀγγαρεύω came to signify, *to press into service for a journey in the manner of an ἄγγαρος*. Jos. Ant. 13. 2. 3 κελεύω μηδὲ ἀγγαρεύσθαι τὰ τῶν Ἰουδαίων ὑποζύγια. Hence

In N. T. trans. *to compel, to press*, simply, as to accompany one, Matt. 5:41 ὅστις σε ἀγγαρεύσει μίλιον ἕν. Also genr. Matt. 27:32. Mark 15:21.—Compare Buxtorf. Lex. Rab. Chald. Talm. f. 131.

Ἄγγειον, ου, τό, (dimin. from ἄγγος,) *a vessel, utensil*, Matt. 13:48. 25:4. Sept. for יְרֵי Gen. 42:25. Num. 4:9.—Xen. Anab. 6. 4. 23.

Ἄγγελία, ας, ἡ, pp. *message brought, news*, Xen. Cyr. 6. 2. 14. In N. T. metaph. *doctrine promulgated, precept given*, sc. in the name of any one. 1 John 3:11. Sept. for יְרֵי Prov. 12:25.

Ἄγγελος, ου, ὁ, (ἀγγέλλω.) 1. *a messenger, one who is sent* sc. in order to announce, teach, perform, or explore any thing. Matt. 11:10. Luke 7:24. 9:52. Gal. 4:14. James 2:25 coll. Josh. 6:17. al. In 1 Cor. 11:10 *spies*; others, *angels*; others, *evil angels, demons*. Sept. for יְרֵי Mal. 2:7. al.—Diod. Sic. 11. 23. Xen. Cyr. 2. 4. 1.—So in Rev. 1:20 sq. *the angels of the seven churches*, are probably the bishops or pastors of those churches, who were the delegates, messengers, of the churches to God in the offering of prayer, etc. Others refer this to *guardian angels*.

2. *an angel, a celestial messenger*, in the usage of Scripture, i. e. *a being superior to man*. The Deity is represented as surrounded by a race of beings of a higher order than man, whom he also employs as his messengers and agents in administering the affairs of the world, and in promoting the welfare of individuals as well as of the whole human family. Matt. 1:20. 18:10. 22:30. Acts 7:30. al. As to the numbers of the angels, see Heb. 12:22. Rev. 5:11. See more under Ἀρχάγγελος.—Some of these beings ἀμαρτήσαντες καὶ μὴ τηρήσαντες

τὴν ἐναντῶν ἀρχῶν, 2 Pet. 2: 4. Jude 6, are called οἱ ἄγγελοι τοῦ διαβόλου v. τοῦ Σατάν, *angels of the devil or Satan*, Matt. 25: 41. 2 Cor. 12: 7. Rev. 12: 9. al.—Rev. 9: 11 ἄγγελος τῆς ἀβύσσου, *angel of Tartarus*, i. e. destroying angel; see Ἀβαδδών. AL.

Ἄγε, imper. of ἄγω, used<sup>r</sup> as a particle of exhortation or incitement, *come now, go to*, Lat. *age*. James 4: 13. 5: 1. Sept. for אָג; Judg. 19: 6. See Winer § 47. 3. n.—Xen. Cyr. 4. 2. 47. ib. 5. 3. 4.

Ἀγέλη, ης, ἡ, a herd; used in N.T. only of swine, Matt. 8: 30, 31, 32 bis. Mark 5: 11, 13. Luke 8: 32, 33. Sept. for אָגָל Judg. 5: 16.—Diod. Sic. 3. 34. Xen. Mem. 2. 9. 7.

Ἀγενεαλόγητος, ου, ὁ, adj. (a priv. and γενεαλογία,) *without genealogy, whose descent is unknown*, Heb. 7: 3. Found only in N. T. where Melchisedec is so called, because, being a Canaanite, and not standing in the public genealogical registers as belonging to the family of Aaron, he was a priest not by right of sacerdotal descent, but by the grace of God. Cf. Ex. 40: 15. Num. 3: 10. See in Ἀμύτωρ.

Ἀγενής, έός, ὁ, ἡ, adj. (a priv. and γένος race,) spoken of one who is without ancestors, or without descendants. In N. T. *low born, ignoble, base*, 1 Cor. 1: 28, where it is opposed to εὐγενής in v. 26.—Plut. Pericl. c. 24.

Ἀγιάζω, ἑ. ἄσω, (ἄγιος, q. v.) not found in Greek writers, but often used in Sept. for אָגַד. In N. T. pp. *to render ἄγιον*.

1. *to make clean, render pure*. a) pp. Heb. 9: 13 ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητα.

b) metaph. *to render clean in a moral sense, to purify, to sanctify*. Rom. 15: 16 ἡγιασμένη ἐν πνεύματι ἁγίῳ, that the offering of the Gentiles may be acceptable, *being purified by the Holy Spirit*, i. e. by the sanctifying influences of the H. S. on the hearts of the Gentiles. 1 Cor. 6: 11. Eph. 5: 26. 1 Thess. 5: 23. 1 Tim. 4: 5. Heb. 2: 11. 10: 10, 14, 29. 13: 12. Rev. 22: 11.—Hence οἱ ἡγιασμένοι, *those who are sanctified*, i. e. Christians in gen-

eral, Acts 20: 32. 26: 18. 1 Cor. 1: 2. Jude 1. So 1 Cor. 7: 14 ἡγιασται ὁ ἀνὴρ —ἡγιασται ἢ γυνή, the unbelieving husband or wife *is made clean or sanctified*, i. e. is to be regarded, not as unclean, not as an idolater, but as belonging to the Christian community. See ἄγιος, 1. b. β.—So Sept for אָגַד passim.

2. *to consecrate, to devote*, i. e. to set apart from a common to a sacred use; since in the Jewish ritual this was one great object of the purifications.

a) spoken of things, Matt. 23: 17 ὁ ναὸς ὁ ἁγιάζων τὸν χρυσόν. 23: 19. 2 Tim. 2: 21 σκεῦος ἡγιασμένον. Sept. for אָגַד Lev. 8: 10 sq. 30.

b) spoken of persons, *to consecrate*, as being set apart of God and sent by him for the performance of his will. John 10: 36 ὃν ὁ πατὴρ ἡγίασε, *whom the father hath consecrated* and sent into the world etc. 17: 17 ἡγίασον αὐτοὺς ἐν τῇ ἀληθείᾳ σου, *consecrate them through or in the promulgation of thy truth*, comp. v. 18. 17: 19 bis.—Ecclus. 45: 4. 49: 7.

3. *to regard and venerate as holy, to hallow*. Matt. 6: 9 ἡγιασθήτω τὸ ὄνομά σου. Luke 11: 2. 1 Pet. 3: 15. Sept. for אָגַד Is. 9: 13. 29: 23.

Ἀγιασμός, οῦ, ὁ, (from ἁγιάζω, but not found in Greek writers,) pp. *consecration*, Sept. for אָגַדָּה Judg. 17: 3. In N.T. *sanctification, purity of heart and life, holiness*. Rom. 6: 19, 22. 1 Thess. 4: 3, 4, 7. 1 Tim. 2: 15. Heb. 12: 14.—2 Thess. 2: 13 ἐν ἁγιασμῷ πνεύματος, *sanctification of the Spirit*, i. e. produced by the Holy Spirit. 1 Pet. 1: 2.—Meton. *cause or author of this sanctification*, 1 Cor. 1: 30.

Ἄγιος, ἰα, ἰον, a word rarely found in Attic writers, who prefer ἁγνός, but used every where in the Sept. for אָגִיד and אָגִיד. Hence the ground idea is *pure, clean*, (see Gesen. Lex. art. אָגִיד,) like ἁγνός, but it superadds the notion of respect and veneration, which the latter has not; see Tittmann de Synon. N. T. p. 21 sq.

1. *pure, clean*, i. e. ceremonially or morally clean, including the idea of desert of respect, reverence, etc.

a) pp. *perfect, without blemish*, Rom. 12: 1 Θυσία ἁγία.



b) metaph. *morally pure, upright, blameless* in heart and life, *virtuous, holy.*

(α) genr. Mark 6: 20 Ἰωάννην—ἄνδρα δίκαιον καὶ ἅγιον. Rom. 7: 12. 1 Cor. 7: 34. Eph. 1: 4. 5: 27. 1 Pet. 1: 16. al. Sept. for שְׂרֵי קָ Lev. 11: 44.

(β) spoken of those who are purified and sanctified by the influences of the Spirit, a saint; and as this is assumed of all who profess the Christian name, hence ἅγιοι, *saints, Christians*, Acts 9: 13 coll. v. 14. 9: 32, 41. 26: 10. Rom. 1: 7. 8: 27. al.—Hence spoken of those who are to be in any way reckoned to the Christian community, 1 Cor. 7: 14. See ἁγιαζῶ, 1. b.—So ἅγιον φίλημα, *the sacred Christian kiss*, the pledge of Christian affection, Rom. 16: 16. 1 Cor. 16: 20. 2 Cor. 13: 12.

2. *consecrated, devoted, sacred, holy*, i. e. set apart from a common to a sacred use; spoken of places, temples, cities, the priesthood, men, etc. Matt. 4: 5. 7: 6. 24: 15. 27: 53. Acts 6: 13. 7: 33. (1 Pet. 2: 5.) e. g. of persons, ἀπαρχὴ ἅγια Rom. 11: 16. Luke 2: 23. of apostles, Eph. 3: 5. of prophets, Luke 1: 70. Acts 3: 21. 2 Pet. 1: 21. of angels, Matt. 25: 31. 1 Thess. 3: 13. al. (Others in such passages prefer the sense of *venerandus*; see no. 3.)—Hence τὸ ἅγιον is spoken of *the temple*, (α) genr. Acts 6: 13. 21: 28. Heb. 9: 1. (β) spc. *the sanctuary* of the temple of Jerusalem, either *terrestrial* Heb. 9: 2. or *celestial* Heb. 9: 8, 12, 24. 10: 19. Heb. 9: 3 τὰ ἅγια ἁγίων, *the holy of holies, the inner sanctuary*. So Sept. for שְׂרֵי קָ Heb. Ex. 26: 33. 2 Chr. 3: 8 sq. 5: 7 sq.—So τὰ ἅγια, *sacred things, religious worship*, Heb. 8: 2.

3. *holy, hallowed, worthy of reverence and veneration*; spoken of God, John 17: 11. Rev. 4: 8. 6: 10. So Sept. for שְׂרֵי קָ Is. 5: 16. 6: 3.—So of his name, Luke 1: 49. Sept. for שְׂרֵי קָ Lev. 22: 2.—So τὸ πνεῦμα τὸ ἅγιον, *the Holy Spirit*, Matt. 1: 18, et passim; see Πνεῦμα.—Luke 1: 72 διαθήκη ἅγια. Rom. 1: 2 ἐν γραφαῖς ἁγίαις. Sept. for שְׂרֵי קָ Dan. 11: 28, 30.—Some refer hither the passages cited under no. 2. AL.

Ἀγιότης, ητος, ῆ, (ἅγιος), pp. *purity*; in N. T. metaph. *sanctity of life, virtue, holiness*, Heb. 12: 10.—1 Mac.

15: 2. On nouns in -ότης see Lobeck ad Phryn. p. 350.

Ἀγιοσύνη, ης, ῆ, (ἅγιος), for the comm. ἁγιοσύνη, and pp. i. q. ἁγιότης.

1. metaph. *sanctity, virtue*, 2 Cor. 7: 1. 1 Thess. 3: 13.

2. *the state of him who is deserving of veneration and worship*, i. e. *sanctity, majesty*. Rom. 1: 4 πνεῦμα ἁγιοσύνης, i. q. πνεῦμα ἁγιον, i. e. Christ's spiritual state of exaltation and majesty as Messiah, in antithesis to κατὰ σαρκά in the preceding verse. Sept. for שְׂרֵי קָ Ps. 97: 12; but also for שְׂרֵי Ps. 96: 6, and for שְׂרֵי Ps. 145: 6. See Stuart's Comm. in loc. For the gen. as adjct. see Stuart § 440. Winer § 34. 2. b. Buttm. § 123. n. 4.

Ἀγκύλη, ης, ῆ, *the arm*. Luke 2: 28, coll. Mark 9: 36. Sept. for אֶרֶץ 1 K. 3: 20.—Xen. Cyr. 7. 5. 50.

Ἀγκιστρον, ου, τό, *a fish-hook*. Matt. 17: 27. Sept. for אֶרֶץ 2 K. 19: 28. אֶרֶץ Heb. 1: 15. אֶרֶץ Ezek. 32: 3.—Aelian. V. H. 1. 5.

Ἀγκυρα, ας, ῆ, *an anchor*. Acts 27: 29, 30, 40. Heb. 6: 19.—Xen. Anab. 3. 5. 10.

Ἀγναφος, ου, ὁ, ῆ, adj. (*a priv. and γναφεύς a fuller*), *not yet fulled or dressed*; hence by implic. *new*. Matt. 9: 16. Mark 2: 21. In Luke 5: 36 it is *καυτός*.

Ἀγνεΐα, ας, ῆ, (ἄγνος), metaph. *purity*, in the sense of *chastity*, 1 Tim. 4: 12. 5: 2.—Jos. Ant. 3. 5. 1. ib. 8. 3. 9. Acta Thom. § 48. Clem. Alex. Strom. 4. 25.

Ἀγνίζω, f. ἰσω, (ἀγνός), trans.

1. *to purify, to lustrate*; as John 11: 55, where ἀγνίσειν ἑαυτὸν is to prepare one's self by *purification* for the sacred festivals; which was done among the Jews by visiting the temple, offering up prayers, abstaining from certain kinds of food, washing their clothes, bathing, shaving the head, etc. Cf. Ex. 19: 10, 14 sq. Sept. for שְׂרֵי קָ 2 Chr. 29: 16, 18. אֶרֶץ Num. 8: 21. שְׂרֵי קָ Ex. 19: 10.

2. Mid. ἀγνίζομαι, perf. and aor. 1 Pass. ἡγνισμαι, ἡγνίσθη with a mid. signif. *agere castimoniam, to live like one under a vow of abstinence*, i. e. like a Nazarite. Acts 21: 24, 26. 24: 18. See

Buttm. § 136. Winer § 40. 2. The Jews were accustomed, when under a vow of this kind, to abstain for a certain time from the better sorts of food, to let their hair grow, to keep themselves from all pollution, etc. and when this time had expired, they were freed from the obligation of their vow by a particular sacrifice; Num. 6: 2—21. Sept. for קָרַח Hiph. Num. 6: 3. See Jahn § 395. Lightfoot Hor. Heb. p. 1078.

3. metaph. *to render pure* in a moral sense, *to reform*. James 4: 8 ἀγνίσαι καρδίαν. 1 Pet. 1: 22 τὰς ψυχὰς ὑμῶν ἡγνικότες. 1 John 3: 3. — Apollodor. 2. 928.

Ἀγνισμός, οὔ, ὅ, (ἀγνίζω,) pp. *illustration*, Sept. for קָרַח and קָרַח־הַנּוֹמֵר Num. 8: 7, 8. Dion. Hal. Ant. 3. 22.—In N. T. *religious abstinence* etc. in consequence of a vow, Acts 21: 26, see ἀγνίζω 2. So Sept. for קָרַח Num. 6: 5. קָרַח־הַנּוֹמֵר Amos 2: 11.

Ἀγνοέω, ὠ, f. ἴσω, (α pr. and νοέω,) absol. and trans.

1. *not to know*, i. e. a) *to be ignorant of, unacquainted with*, Acts 17: 23. Rom. 6: 3. 7: 1. Gal. 1: 22. 1 Tim. 1: 13. (2 Pet. 2: 12.) Spoken of *voluntary ignorance*, 1 Cor. 14: 38 bis; where others prefer the meaning, *to act foolishly*, as in Sept. Num. 12: 11.—Xen. Mem. 3. 5. 23.—Rom. 1: 13 οὐ θέλω ὑμᾶς ἀγνοῦν, *I would not have you ignorant*, i. e. be well assured. 11: 25. 1 Cor. 10: 1. 12: 1. 2 Cor. 1: 8. 1 Thess. 4: 13.—2 Cor. 2: 11 οὐκ ἀγνοεῖν, *not to be ignorant of*, i. e. to know well. So Wisd. 12: 10.—Jos. Ant. 6. 12. 4 οὐ γὰρ ἀγνοοῦ τοὺς ὄρκους. ib. 7. 9. 6.

b) *not to understand or comprehend*, Mark 9: 32. Luke 9: 45. Rom. 2: 4. 10: 3.—Xen. Mem. 1. 2. 33. ib. 1. 6. 5.

c) *not to acknowledge or receive*, i. e. *to reject*. Acts 13: 27 τοῦτον ἀγνοήσαντες. (17: 23.) Pass. ἀγνοούμενοι, *unknown*, i. e. *rejected, condemned*, 2 Cor. 6: 9.

2. *to sin, to do wrong*, originally with the idea of its being done ignorantly and involuntarily; but in N. T. this idea no longer remains. Heb. 5: 2 τοῖς ἀγνοοῦσι, *those who commit sin*. 2 Pet. 2: 12 ἐν οἷς ἀγνοοῦσι, *against whom they sin*; others, *in things which they know not*.

So Sept. for קָרַח Lev. 5: 18. קָרַח־הַנּוֹמֵר Lev. 4: 13.—Polyb. 5. 11. 5.

Ἀγνόημα, αἰος, τό, (ἀγνοέω,) pp. *ignorance, involuntary error*, Sept. for קָרַח־הַנּוֹמֵר Gen. 43: 12. In N. T. *sin, error*, Heb. 9: 7.—Ecclus. 23: 2. Tob. 3: 3. Diod. Sic. 1. 1.

Ἀγνοια, ας, ἡ, (ἀγνοέω,) *ignorance*, Acts 3: 17. Spoken of *ignorance of God and divine things*, Acts 17: 30. Eph. 4: 18. 1 Pet. 1: 14.—Xen. Mem. 1. 2. 34. Acta Thom. § 38.

Ἀγνός, ἡ, ὄν, *pure, clean*; pp. Eurip. Orest. 1620. In N. T. metaph. a) *pure*, i. e. *perfect, holy*; so of God, 1 John 3: 3; and of his σοφία, James 3: 17. Sept. for קָרַח־הַנּוֹמֵר Ps. 12: 7. 19: 10. Comp. Wisd. 7: 22 sq.

b) *innocent, blameless, sceleris purus*. 2 Cor. 7: 11 ἀγνοῦς εἶναι ἐν παντί πράγματι. Phil. 4: 8. 1 Tim. 5: 22.—Herodian. 1. 11. 12.

c) *modest, chaste*, 2 Cor. 11: 2. Tit. 2: 5. 1 Pet. 3: 2.—Xen. Conv. 8. 15. Acta Thom. § 12. § 49.

Ἀγνότης, ητος, ἡ, (ἀγνός,) pp. *purity*; metaph. *pureness*, sc. of life, 2 Cor. 6: 6.

Ἀγνώως, adv. *with pure intention, sincerely*. Phil. 1: 16.—Hesiod. Op. et D. 334.

Ἀγνοσία, ας, ἡ, (α pr. and γνῶσις,) pp. *ignorance*, Thuc. 8. 66. In N. T. metaph. *wilful ignorance, blindness*, etc. 1 Cor. 15: 34 ἀγνοσίαν θεοῦ, *contempt of God*. 1 Pet. 2: 15.—So Sept. Job 35: 16. Wisd. 13: 1.

Ἀγνώσιος, ου, ὁ, ἡ, adj. (α pr. and γνωστός,) *unknown*. Acts 17: 23 ἀγνώστῳ θεῷ, *to the unknown God*; see Calmet p. 49.—Wisd. 11: 19. 18: 3. 2 Macc. 1: 19. 2: 7.

Ἀγορά, ἄς, ἡ, (ἀγέλω to collect, convoke,) *any place of public resort* in the towns and cities, where the people came together.

a) *a public place, a broad street*, etc. Matt. 11: 16. 20: 3. 23: 7. Mark 6: 56. 12: 38. Luke 7: 32. 11: 43. 20: 46. So Sept. for קָרַח Ecc. 12: 4, 5. Cant. 3: 2.—Esdr. 2: 18. Jos. Ant. 5. 2. 8. B. J. 5. 12. 3.



b) a *forum, market-place*, where things were exposed for sale, and assemblies and public trials held. Acts 16: 19. 17: 17. See Jahn § 247. Calmet p. 657.—Diod. Sic. 13. 104. Xen. Mem. 4. 2. 1. *corn-market*, Jos. Ant. 2. 6. 1, 2.—Mark 7: 4 ἀπὸ ἀγορᾶς, ἐὰν μὴ βαπτίζονται, οὐκ ἐσθίουσι. Here some supply ἐλθόντες after ἀπὸ ἀγορᾶς, (some Mss. read ἐὰν ἔλθωσι,) and translate, *returning from the market-place they do not eat, unless they have first washed*; for this ellipsis, see Winer § 66. 2, 4. Bos Ell. Gr. p. 158. So Ecclus. 31: 25 βαπτίζομενος ἀπὸ νεκροῦ sc. ἐλθὼν.—Others here regard ἀγορά as put for *things sold in the market, provisions*, and translate: *nor do they eat of what is purchased in the market, unless it be first washed*; see Krebs Obs. p. 85. For the construction ἐσθίειν ἀπὸ see Mark 7: 28. Matt. 15: 27.—So ἀγορά, *grain*, etc. Jos. Ant. 14. 16. 2.

Ἀγοράζω, f. ἄσω, (ἀγορά,) to *market*, Herodot. 2. 35. In N. T. to *buy, to purchase*, absol. or trans. sometimes followed by a gen. of price, Mark 6: 37, cf. Buttm. § 132. 6. 2. Winer § 30. 7 ult. and Ecclus. 20: 12; or by ἐκ c. gen. of price, Matt. 27: 7, cf. Ep. of Jerem. 25. Palaeph. Fab. 46; or by ἐν c. dat. of price, Rev. 5: 9, coll. Sept. 1 Chr. 21: 24.

a) pp. Matt. 13: 44 τὸν ἄγρον ἐκείνον. v. 46. 14: 15 βρώματα. 25: 9, 10. al. Sept. for תְּבַר Is. 24: 2. תְּבַר Gen. 41: 57.—Thuc. 6. 51.

b) metaph. to *redeem, to acquire for one's self* by a ransom or price paid; spoken in N. T. of those whom Christ has redeemed by his blood from the bondage of sin and death. 1 Cor. 6: 20 and 7: 23 ἠγοράσθητε τιμῆς. 2 Pet. 2: 1. Rev. 14: 3, 4. AL.

Ἀγοραῖος or Ἀγόραιος, ου, ὁ, ἡ, adj. (ἀγορά,) *pertaining to the forum, forensic*. Acts 19: 38 ἀγοραῖοι ἄγοντες, sc. αἱ ἡμέραι, *forensic or judicial days are held*, i. e. there are public trials held in the forum. Others, *forensic persons, advocates*. See Krebs Obs. p. 239. Bos Ell. Gr. p. 178.—Jos. Ant. 14: 10. 21 ἄγοντι τὸν ἀγοραῖον.—Spoken of persons who frequent the markets and

public places, an *idler, loungee, subrotan*, Acts 17: 5.—Xen. H. G. 6. 2. 12.

NOTE. The ancient grammarians make a distinction between ἀγοραῖος and ἀγοραῖος. Suidas affirms that with the circumflex it signifies an *idler*, as above; but with the accent on the antepenult, a *judicial day*, etc. Ammonius affirms just the reverse. Modern grammarians regard the distinction as unfounded. See Krebs l. c. Kuinoel on Acts 19: 38. Passow sub voc.

Ἄγρα, ας, ἡ, a *hunting, catching*. In N. T. spoken only of *fishing*, Luke 5: 4. Meton. *the thing taken, prey, draught* of fishes, Luke 5: 9.—Xen. Cyr. 2. 4. 19. Æsop. Fab. 17.

Ἀγραμματος, ου, ὁ, ἡ, adj. (α pr. and γραμμα,) *illiterate, unlearned*, Acts 4: 13, where it refers rather to Jewish literature and learning, i. e. the learning of the Scribes and Pharisees; cf. John 7: 15.—Diod. Sic. 12. 13.

Ἀγραυλέω, ὤ, f. ἦσω, (ἀγρός and ἀλλῆζομαι,) to *remain in the fields, sub dio agere*, absol. Luke 2: 8 ποιμένες ἦσαν—ἀγραυλοῦντες, cf. Winer § 46. 8. Matth. § 559.—Plut. Numa 4. Diod. Sic. 16. 13. Parthen. Erot. c. 29 βουκολῶν κατὰ τὸν Αἰτήην χεῖματός τε καὶ θέρους ἠγραυλεῖ.

Ἀγρεύω, f. εἴσω, (ἄγρα,) pp. to *take in hunting*, Xen. Anab. 5. 3. 8. Sept. Job 10: 16. In N. T. metaph. to *ensnare* sc. by insidious questions, trans. Mark 12: 13. Sept. for תְּבַר Prov. 5: 22. תְּבַר Prov. 6: 25.

Ἀγριέλαιος, ου, ὁ, (ἄγριος and ἐλαία,) a *wild olive-tree, oleaster*, i. q. κότινος, Rom. 11: 17, 24. The wild olive bears no fruit, and is therefore contrasted by Paul with the cultivated olive, καλλιέλαιος.—Theophr. de Caus. Plant. 2. 3, 4.

Ἄγριος, ἰα, ἰον, wild, *ferus*, i. e.

a) *not domestic, silvestris*. Matt. 3: 4 and Mark 1: 6 μέλι ἄγριον wild honey or honey dew, (φρούμενον ἀπὸ τῶν δένδρων Diod. Sic. 19. 94,) which in Arabia and other regions of Asia is found upon the leaves of certain species of trees, becomes hard, and is then easily gathered.

Comp. 1 Sam. 14: 25 sq. Jahn § 77. Calmet p. 499. — Polyb. 12. 4. 1. Xen. Anab. 1. 2. 7.

b) *fierce, raging*, spoken of waves, to which wicked men are compared, Jude 13. — Wisd. 14: 1. Jos. Ant. 2. 10. 2. Xen. Cyr. 1. 6. 34.

Ἀγρίππας, see Ἡρώδης.

Ἀγρός, οὔ, ἔ, *a field*, spec. *a cultivated field*, Matt. 13: 24. Luke 15: 25. al. — Xen. Mem. 1. 1. 8. — By synecd. of part for the whole, *the country, rus*, as distinguished from the city, Matt. 6: 28, 30. Mark 15: 21. — Xen. Oec. 11. 15. — So οἱ ἄγροι, *farms, villas, villages, hamlets*, in the country, Mark 6: 36, 56. al. — Sept. for ארץ Deut. 28: 3 et passim. — Xen. Mem. 3. 9. 11. AL.

Ἀγρυπνέω, ὦ, f. ἴσω, (a pr. and ἵπνος, the letters γρ being inserted for the sake of euphony,) pp. *to be sleepless, to watch*, Xen. Mem. 2. 1. 3. In N. T. metaph. *to be attentive, vigilant*, absol. Mark 13: 33. Luke 21: 36. Eph. 6: 18. In Heb. 13: 17 ἀγρυπνεῖν ὑπὲρ τινος *to watch over any one, to take care of him*. — Wisd. 6: 15. Esdr. 8: 59. Sept. for ארץ Ezr. 8: 29.

Ἀγρυπνία, ας, ἦ, *watching*, including the idea of *assiduous and anxious care*, 2 Cor. 6: 5. 11: 27. — 2 Macc. 2: 26. Ecclus. 38: 26 sq. Xen. Mem. 4. 5. 9.

Ἄγω, f. ἄξω, (so Acts 22: 5. 1 Thess. 4: 14, as also Xen. Anab. 4. 8. 12, and often in the Sept. as Ex. 22: 13. Num. 5: 15. al. but the more usual form of the fut. is ἄξομαι, Matth. § 184. Buttm. § 113. 4.) aor. 2 ἤγαγον Buttm. § 114, aor. 1. pass. ἤχθη. Sept. very often for ארץ and ארץ.

1. trans. or absol. *to lead, to conduct, to bring*, in a variety of modifications, which are determined by the adjuncts.

a) pp. (α) ἄγω ἔξω, *to lead out, bring forth*, John 19: 4, 13. — (β) seq. ἔως, Luke 4: 29. Acts 17: 15. So Mich. 1: 15. — (γ) seq. ἐπὶ c. accus. of person or place, *to lead or conduct to, to bring before*, Matt. 10: 18. Luke 21: 12. 23: 1. Acts 17: 19. 18: 12. So Sept. Ex. 22: 13. Jer. 25: 9. Ez. 43: 1. — Somewhat dif-

ferently Acts 8: 32 ἐπὶ σφαγῆν, coll. Sept. Is. 53: 7. — (δ) ἄγω ὄδω, *to lead or bring hither*, Luke 19: 27. So Sept. Judg. 18: 3 ἤγαγε ὄδω, where others read ἤνευγε. — (ε) *to lead or bring to any one, adducere*, seq. πρὸς τινα, Luke 4: 40. 18: 40. 19: 35. John 1: 43. 8: 3. 9: 13. Acts 9: 27. 23: 18. So Sept. Gen. 2: 19, 22. — Xen. Cyr. 4. 6. 1. — In the same sense c. dat. Matt. 21: 2 ἀγάγετέ μοι. So 1 Macc. 7: 2. — The verb alone is also used in the same sense of *adducere*, Matt. 21: 7. Mark 11: 2, 7. Luke 19: 30. John 7: 45. 10: 16. Acts 5: 21, 26, 27. 19: 37. 20: 12. 25: 6, 17, 23. — (ζ) *to bring with one*, Acts 21: 16 ἄγοντες παρ' ὧν ξενισθόμεν Μνάσωνι, *bringing with them Mnason*, by attraction for Μνάσωνα, see Winer § 63. Buttm. § 143. 4. — So Jos. Ant. 10. 9. 6 ἀπήρσεν εἰς τὴν Αἴγυπτον, ἄγων καὶ τὸν Ἱερεμίαν. — 1 Thess. 4: 14 ἄξει σὺν αὐτῷ sc. into heaven, coll. τ. 17. 2 Tim. 4: 11 ἄγε μετὰ σταντοῦ. — (η) *to lead out or away, deducere*; either simply, Luke 23: 32 ἄγοντο ἀναιρεθῆναι. Mark 13: 11. Luke 22: 54; or seq. εἰς c. accus. of place etc. *to lead away to, to conduct to*, Luke 4: 1, 9. 10: 34. John 18: 28. Acts 6: 12. 9: 2. 11: 25. 21: 34. 22: 5, [24.] 23: 10, 31. Acts 17: 5 εἰς τὸν δῆμον. Heb. 2: 10 εἰς δόξαν. — Jos. Ant. 2. 7. 3 εἰς ἀπόλασιν ἀγαθῶν ἡγαγον τοῦτον. — So seq. ἐπὶ, Acts 9: 21. — (θ) from the Heb. *to bring forth*, i. e. *to cause to come, cause to arise*, in later editions, Acts 13: 23 ἤγαγε τῷ Ἰσραὴλ σωτήρα Ἰησοῦν, where others read ἤγειρε. So Sept. for ארץ Zech. 3: 8. Is. 46: 11.

b) metaph. *to lead, to induce, to incite, to guide*. Rom. 2: 4 εἰς μετάνοιαν. — Polyb. 5. 16. 2 εἰς μετάνοιαν ἄξεν τὸν βασιλέα. — 1 Cor. 12: 2 ὡς ἂν ἤγεσθε, just as ye happened to be led, sc. to idolatry, the figure being drawn from pastoral life; comp. Ex. 3: 1. Is. 11: 6. So ἄγεσθαι πνεύματι θεοῦ, Rom. 8: 14. Gal. 5: 18. ἐπιθυμίας 2 Tim. 3: 6. — Demosth. 1491. 2.

2. trans. spoken of time. a) *to pass, to spend*. Luke 24: 21 τρίτην ἡμέραν ἄγει σήμερον, *the third day is passing*; where ἄγει is either impers. or there is an ellipsis of ὁ χρόνος. See Bos Ell. Gr. p. 543.

b) *to celebrate, to hold*. Matt. 14: 6



ἀγειν τὰ γενέσια. Acts 19: 38 ἀγόραιοι ἄγονται, see Ἀγόραιοι. So Sept. for ἡγῶν Esth. 9: 18, 19, 21, 22.—2 Macc. 2: 16. Jos. Ant. 4. 5. 1. Xen. Cyr. 6. 2. 6.

3. intrans. or reflexive with ἐαυτῶν etc. implied, *to go, to depart*; e. g. ἄγωμεν sc. ἡμᾶς αὐτούς, *let us go*, Matt. 26: 46. Mark 14: 42. John 11: 16. seq. ἐν-τῆσθεν John 14: 31. seq. εἰς Mark 1: 38. John 11: 7. seq. πρὸς, John 11: 15. For the ellipsis, see Buttm. § 130. n. 2. Matth. § 496.—Demosth. 608. 14.

Ἀγωγή, ἡς, ἡ, (ἄγω,) pp. a *leading, guidance*, Xen. Eq. 6. 4, metaph. *education, discipline*, Xen. ib. 3. 4. Clem. Alex. Strom. 1. 26.—In N. T. by meton. of effect for cause, *manner of life*, 2 Tim. 3: 10.—2 Macc. 6: 8. 11: 24. Jos. Ant. 14. 10. 2 περὶ τῆς Ἰουδαίων ἀγωγῆς. ib. 12. 1. 1. Diod. Sic. 5. 6. See Loesner Obs. in N. T. e Phil. p. 420.

Ἀγών, ὄνος, ὁ, *place of assembly*, where games were often celebrated, Hom. Il. 18. 376. a *stadium, course, place of contest*, Thuc. 5. 50. Hence in N. T.

1. metaph. a *stadium, place of contest*, etc. i. e. a *course of life full of toil and conflict*, Heb. 12: 1.—Chrysost. Hom. 85.

2. a *contest, combat*; pp. a conflict in the public games, 2 Macc. 4: 18; or in battle, 2 Macc. 10: 28. 14: 18. In N. T. metaph. spoken of unwearied zeal in promoting the spread of the gospel, viz.

a) genr. 1 Tim. 6: 12 ἀγωνίζου τὸν καλὸν ἀγῶνα τῆς πίστεως, *fight the good fight of faith*, i. e. exert unwearied zeal. 2 Tim. 4: 7. See Buttm. § 131. 3. Winner § 32. 2.

b) with the accessory idea of *peril, toil, affliction*. Phil. 1: 30. Col. 2: 1. 1 Thess. 2: 2.—Polyb. 4. 56. 4.

Ἀγωνία, ας, ἡ, (ἀγών,) *contest*, pp. Xen. Cyr. 2. 3. 15. In N. T. metaph. *anguish, agony or perturbation of mind*. Luke 22: 44.—2 Macc. 3: 16. Jos. Ant. 11. 8. 4. Diod. Sic. 14. 24.

Ἀγωνίζομαι, f. ἰσομαι, depon.

1. absol. *to be a combatant*, sc. in the public games, 1 Cor. 9: 25.—Xen. Mem. 3. 12. 1.

2. *to fight, to contend* with an adversary, viz.

a) pp. absol. John 18: 36.—2 Macc. 8: 16. Jos. Ant. 5. 7. 4. Plutarch. Marcell. 10.

b) metaph. with the idea of labour and toil in behalf of the cause of Christ. 1 Tim. 6: 12, see Ἀγών 2. a. 2 Tim. 4: 7.

3. *to exert one's self, to strive earnestly*, absol. Luke 13: 24. Col. 1: 29.—Just. Mart. Apol. 2. p. 92.—Seq. ὑπὲρ c. gen. Col. 4: 12.—Demosth. 129. 5.

Ἀδάμ, ὁ, indec. *Adam*, Heb. אָדָם (reddish), pr. name of the first man; see Gen. 1: 27 sq. Acts 17: 26.—Luke 3: 38. Rom. 5: 14 bis. 1 Cor. 15: 22, 45. 1 Tim. 2: 13, 14. Jude 14. In 1 Cor. 15: 45 Jesus is called *the second Adam*, as being our second or spiritual head, and the giver of spiritual life.

Ἀδάπανος, ου, ὁ, ἡ, adj. (α pr. and δαπανῶ to expend,) *without expense, gratuitous*, 1 Cor. 9: 18.—Diod. Sic. 1. 80.

Ἀδδί, ὁ, indec. *Addi*, pr. name of a man, Luke 3: 28. It is probably Heb. but does not occur in the O. T.

Ἀδελφή, ἡς, ἡ, (ἀδελφός,) a *sister*.

a) pp. Luke 10: 39.—Xen. Cyr. 2. 4. 5.—So Matt. 12: 50. 19: 29. Mark 3: 35. Luke 14: 26. Others here suppose Jesus to have used the word *sisters* in the sense of *near female relatives*, like Sept. and רִיבָה Gen. 12: 13, 19.

b) metaph. a *female friend, one esteemed and beloved* sc. like a sister.—(α) genr. 1 Tim. 5: 2. Rom. 16: 1.—(β) as a *sister of the same faith, a female Christian*, 1 Cor. 7: 15. 9: 5. James 2: 15. al. See Ἀδελφός 2. e. AL.

Ἀδελφός, οῦ, ὁ, (α of unity, and δελφός uterus; see Buttm. § 120. n. 11.)

1. pp. a *brother*, whether derived from the same father only (πατράδελφος) Matt. 1: 2. Luke 3: 1, 19, or also born of the same mother (μητράδελφος) Luke 6: 14. al.—Xen. Mem. 2. 3. 1.—It is sometimes to be supplied; as before Ἰακώβου Luke 6: 16. Acts 1: 13, coll. Jude 1.

2. metaph. *one who is connected with another in any kind of intimacy or fellowship*; see Greg. Corinth. p. 569. ed. Schaefer. Fischer ad Platon. Phaedo. 57, et ad Crit. 16. In this tropical use of the

word ἀδελφός, however, the sacred writers appear rather to have followed the usus loquendi of the Hebrews in regard to the word פִּנְיָ. Hence

a) a near relative, kinsman by blood, cousin. Matt. 12: 46. John 7: 3. Acts 1: 14. Gal. 1: 19. So Sept. and פִּנְיָ Gen. 13: 8. 14: 16.

b) one born in the same country, descended from the same stock, a fellow-countryman, Matt. 5: 47. Acts 3: 22. Heb. 7: 5. al. So Sept. and פִּנְיָ Ex. 2: 11. 4: 18.

c) one of equal rank and dignity, Matt. 23: 8. Comp. Sept. and פִּנְיָ Job 30: 29. Prov. 18: 9.

d) spoken of disciples, followers, etc. Matt. 25: 40. Heb. 2: 11, 12.

e) one of the same faith, a fellow-Christian, Acts 9: 30. 11: 29. 1 Cor. 5: 11. al. Comp. פִּנְיָ Amos 1: 9.

f) an associate, colleague, in office or dignity, etc. 1 Cor. 1: 1. 2 Cor. 1: 1. 2: 12. In Rev. 6: 11 it is joined with σύνδουλος, coll. 19: 10. 22: 9.—So Sept. and פִּנְיָ Ezra 3: 2.

g) one of the same nature, a man, i. q. ὁ πλήσιον. Matt. 5: 22, 23, 24. 7: 5. Heb. 2: 17. 8: 11. al. So Sept. and פִּנְיָ Gen. 13: 11. 26: 31.

h) by impl. one beloved, sc. as a brother, in a direct address, Acts 2: 29. 6: 3. 1 Thess. 5: 1. AL.

Ἀδελφότης, ἡ, (ἀδελφός,) pp. brotherly affection and intercourse, 1 Macc. 12: 10, 17. In N. T. a fraternity, the christian brotherhood, 1 Pet. 2: 17. 5: 9.

Ἀδηλος, ου, ὁ, ἡ, adj. (α pr. and δῆλος,) not manifest, not obvious, sc.

a) to the sight, hidden, Luke 11: 44. cf. Sept. Ps. 51: 6.—Xen. Cyr. 6. 3. 13.

b) to the ear, or to the mind, not distinct, uncertain. 1 Cor. 14: 8.—2 Macc. 7: 34. Jos. Ant. 1. 18. 5. Xen. Mem. 1. 1. 6.

Ἀδηλότης, τητος, ἡ, (ἀδηλος,) in-distinctness, uncertainty. 1 Tim. 6: 17 ἐπὶ πλοῦτου ἀδηλότητι, for πλοῦτος ἀδηλος, uncertain riches. Stuart § 440. Winer § 34. 2. 6. Buttm. § 123. n. 4.

Ἀδήλωσ, adv. (ἀδηλος,) not openly, secretly, Polyb. 2. 47. 9. In N. T. un-

certainly, i. e. irresolutely, 1 Cor. 9: 26.—Plat. Symp. p. 1180. C.—See Elsner Obs. Sac. II. p. 104.

Ἀδημονέω, ὦ, f. ἦσω, (ἀδήμων satiated, wearied, from ἄδος satiety, etc.) to be dejected, full of anguish, absol. Matt. 26: 37. Mark 14: 33. Phil. 2: 26.—Symm. for ἡὶσῶ. Ps. 61: 3. ἡὶσῶ. Ps. 116: 11. Xen. H. G. 4. 4. 3.

Ἄιδης, i. e. ἄδης, ου, ὁ, (for αἰδής, from α pr. and ἰδεῖν to see,) pp. what is in darkness; hence Pluto, II. 15. 188. more usually in classic writers orcus, the infernal regions. Sept. very freq. for Heb. הַיְשׁוּבִים, as Is. 14: 9 sq.—Hence also in N. T. the abode or world of the dead, hades, orcus. According to the notions of the Hebrews, ἄδης was a vast subterranean receptacle, where the souls of the dead existed in a separate state until the resurrection of their bodies. The region of the blessed during this interval, or the inferior Paradise, they supposed to be in the upper part of this receptacle; while beneath was the abyss or Gehenna, Tartarus, in which the souls of the wicked were subjected to punishment. See Lowth, Lect. on Heb. Poetry VII. Campbell, Prel. Diss. VI. pt. 2. § 2 sq. § 19. Stuart Essay on Fut. Pun. p. 128 sq.

a) genr. Acts 2: 27, 31, εἰς ἄδου sc. δῶμα, see Buttm. § 132. n. 9. Rev. 1: 18. In this sense hades is personified, 1 Cor. 15: 55. Rev. 6: 8. 20: 13, 14. For Matt. 16: 18, πύλαι ἄδου, see Πύλη.—Metaph. εἰς ἄδου καταβιβασθῆναι, i. e. be cast down to the very lowest place. ad infima, Matt. 11: 23. Luke 10: 15.

b) by meton. of the whole for a part, the abyss of hades, place of punishment, Luke 16: 23.

Ἀδιάκριτος, ου, ὁ, ἡ, adj. (α pr. and διακρίνω,) pp. not to be distinguished, Polyb. 15. 12. 9. In N. T. metaph. not open to distinction or doubt, unambiguous, i. e. sincere, James 3: 17.—Others, actively, making no distinction, impartial. Others, without strife, from διακρίνω to contend.

Ἀδιάλειπτος, ου, ὁ, ἡ, adj. (α pr. and διαλείπω,) unceasing, constant, Rom. 9: 2. 2 Tim. 1: 3.—Clem. Alex. Strom. 7, 1 ἀδιάλειπτος ἀγάπη.



**Ἀδιαλείπτως**, adv. *unceasingly, without intermission*, i. e. in N. T. *assiduously*, Rom. 1: 9. 1 Thess. 1: 2. 2: 13. 5: 17.—2 Macc. 15: 7. Polyb. 9. 3. 8.

**Ἀδιαφθορία, ας, ἡ**, (α pr. and διαφθείρω to corrupt,) pp. *incorruptibility*; in N. T. metaph. *uncorruptness, purity*, Tit. 2: 7.—Dem. p. 323 ἀδιάφθορος τῆς ψυχῆς.

**Ἀδικέω, ὦ, f. ἦσω**, (ἄδικος.)

1. *to do wrong, to act unjustly*, viz.

a) in respect to law, *to break the law, to transgress, to trespass*, absol. Acts 25: 10, 11. 2 Cor. 7: 12. Col. 3: 25. Rev. 22: 11 bis. Sept. for Heb. אֲדַכְּ Jer. 37: 18. חָטָא 2 Chr. 26: 16. Ez. 17: 20. עָשָׂה 1 K. 8: 47. Ps. 106. 6.

b) in respect to others, trans. *to wrong, to injure*. Matt. 20: 13. Acts 7: 26, 27. 1 Cor. 6: 8. 2 Cor. 7: 2. With two accus. Gal. 4: 12. Philem. 18 εἰ δέ τι ἠδίκησέ σε. Buttm. § 131. 5.—Pass. *to be wronged, to suffer wrong or injury*, Acts 7: 24. 2 Cor. 7: 12.—Mid. *to suffer one's self to be wronged*, 1 Cor. 6: 7; see Buttm. § 135. 8.—Xen. Anab. 5. 4. 6.

2. by meton. *to hurt, to injure*, Luke 10: 19. Rev. 2: 11. 6: 6. 7: 2, 3. 9: 4, 10, 19. 11: 5. Sept. for דָּוָה Is. 51: 23. דָּוָה Is. 10: 20. קָשָׁה Lev. 6: 2. אָבַד Is. 3: 15.—Herodian. 7. 5. 9. Plutarch. Symp. 4. 2.

**Ἀδίκημα, ατος, τό**, (ἀδικέω) *wrong, transgression, iniquity*. Acts 18: 14. 24: 20. Rev. 18: 5. Sept. for עָוֶן 1 Sam. 26: 18. חָטָא 1 Sam. 20: 1. Is. 59: 12. אָבַד 2 Sam. 22: 49.—Jos. Ant. 3. 15. 3. ib. 5. 7. 1. Diod. Sic. 16. 29.

**Ἀδικία, ας, ἡ**, (ἄδικος.)

1. *wrong, injustice*. a) genr. Luke 8: 6 κριτὴς τῆς ἀδικίας, *the unjust judge*, as described in v. 2. Rom. 9: 14. Sept. for חָטָא Deut. 32: 4.—Xen. Mem. 4. 2. 12.

b) as done to others, *wrong, injury*, 2 Cor. 12: 13. Sept. for חָטָא Ps. 7: 3. חָטָא Mic. 3: 10.—Thuc. 3. 66.

2. from the Heb. where דָּוָה, *δικοισίνη*, is often used of life and conduct, ἀδικία takes by antith. the sense of *improbability, iniquity, unrighteousness*,

*wickedness*. Luke 13: 27 ἐργάται τῆς ἀδικίας, *workers of iniquity*, i. e. wicked men. Acts 1: 18. Rom. 1: 29. 3: 5. 6: 13. 2 Tim. 2: 19. 2 Pet. 2: 13. Heb. 8: 12. 1 John 5: 17. So 1 John 1: 9, where the sense is, 'God, who himself is δικαίος, will not only pardon sin, but also render man δικαίος.' For James 3: 6, κόσμος τῆς ἀδικίας, see Κόσμος. Sept. for חָטָא Gen. 6: 11, 13. Ps. 11: 5. חָטָא 1 Sam. 3: 13, 14. Zech. 3: 9.—This *wickedness* is seen more especially in the neglect of the true God and his laws and an adherence to the world or to idolatry; hence ἀδικία, as opposed to ἀληθεία or piety towards God, means *impiety, ungodliness, contempt of God*. So Rom. 1: 18 bis, where τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχοντες are those who impede the worship of the true God by their obstinate adherence to worldliness or to idolatry. Rom. 2: 8. 2 Thess. 2: 10, 12. 2 Pet. 2: 15. So Sept. for חָטָא has υἱὸς ἀδικίας, *idolater*, 2 Sam. 7: 10. for חָטָא Ez. 9: 9.

3. *fraud, deceit, guile*. John 7: 18. Luke 16: 8 οἰκόνομος ἀδικίας, *a dishonest steward*. 16: 9 μυμωυῖς τῆς ἀδικίας, *wealth fraudulently acquired*.—Eurip. Helen. 911, et Electr. 943, πλοῦτος ἄδικος.—Acts 8: 23. 1 Cor. 13: 6. Sept. for חָטָא Hos. 12: 7. for חָטָא, διὰ τῶν ἀδικιῶν τῆς ἐμπορίας σου, 'through the *frauds* of thy traffic, Ez. 28: 18. for חָטָא Deut. 19: 18. Mic. 6: 12.—Comp. Jos. Ant. 4. 6. 5, where Balaam excusing himself says, ἦν τέ μοι δι' ἐνχῆς μηδὲν ἀδικῆσαι σου τὴν ἐπιθυμίαν, 'I was unwilling to *deceive* your expectation.'

**Ἄδικος, ου, ὁ, ἡ**, adj. (α pr. and δίκη.)

1. *unjust*, sc. towards others, Luke 18: 11. Rom. 3: 5. Heb. 6: 10.—Xen. Mem. 4. 4. 10.

2. from the Heb. see Ἀδικία no. 2, *wicked, impious, ungodly*. Matt. 5: 45. Acts 24: 15. 1 Cor. 6: 9. 1 Pet. 3: 18. 2 Pet. 2: 9, where οἱ ἄδικοι are contrasted with οἱ εὐσεβεῖς. Sept. for עָוֶן Ex. 23: 1. Job 16: 11. Ez. 21: 3. עָוֶן Prov. 15: 26.—Hence, as ἀδικία is transferred to idolatry, so ἄδικος signifies an *idolater*, i. e. an *unbeliever, a pagan*, 1 Cor. 6: 1, coll. v. 6.

3. *fraudulent, false, deceitful*, Luke

16: 10 bis, 11. Comp. Ἀδικία no. 3. Sept. for רַעַץ Deut. 19: 18. Jer. 5: 31. 29: 9.

Ἀδίκως, adv. *unjustly, undeservedly*, 1 Pet. 2: 19. Sept. for רַעַץ Prov. 1: 11, 17.—Wisd. 12: 13. 2 Macc. 8: 16. Jos. Ant. 10. 7. 3. Xen. Cyr. 1. 2. 7.

Ἀδόκιμος, ου, ὁ, ἡ, adj. (α pr. and δόκιμος,)

1. *not approved, rejected*; pp. spoken of metals, as ἀδόκιμον ἀργύριον Sept. Prov. 25: 4. Is. 1: 22. In N. T. metaph. *worthy of condemnation, reprobate*. Rom. 1: 28. 1 Cor. 9: 27. 2 Cor. 13: 5, 6, 7. 2 Tim. 3: 8. — Polyb. 16. 14. 19.

2. by impl. *ineptus, useless, worthless*. Tit. 1: 16. Heb. 6: 8 γῆ ἀδόκιμος, i. e. good for nothing.—Hesych. ἀδόκιμον πονηρόν, ἀπόβλητον, ἄχρηστον.

Ἀδολος, ου, ὁ, ἡ, adj. (α pr. and δόλος,) *without guile or falsehood*, spoken of a person, Thuc. 5. 18, 47. In N. T. of milk, *unadulterated, pure, genuine*, metaph. for purity of doctrine, 1 Pet. 2: 2.—Pollux. On. 3. 86 ἀργύριον ἀδολον.

Ἀδραμυτινή, ἡ, ὄν, of *Adramyttium*; derived from Ἀδραμύτιον v. Ἀδραμύτιον, the name of a maritime city in Æolia. It was a colony of the Athenians. Acts 27: 2.

Ἀδριας, ου, ὁ, sc. πόντος, κόλπος, etc. *the Adriatic sea*; not, as now, the Gulf of Venice only, but including also the whole *Ionian sea*, which lies between Sicily and Greece. Strabo II. p. 185. C. ὁ δ' Ἰόνιος κόλπος μέρος ἐστὶ τοῦ νῦν Ἀδρίου λεγομένου. VII. p. 488. Hesych. Ἰόνιον πέρατος ὁ νῦν Ἀδρίας. — Acts 27: 27.

Ἀδρότης, τητος, ἡ, (ἀδρός fully grown, ripe,) pp. *maturity, fulness*; spoken of stature, Hom. II. 16. 857. In N. T. *abundance, copiousness*, 2 Cor. 8: 20.—Hesych. ἀδρότης δύναμις, μέγεθος.

Ἀδυνατέω, ὦ, f. ἴσω, (ἀδύνατος,) *to be unable*, Xen. Mem. 1. 2. 23. In N. T. only in 3 pers. sing. ἀδυνατεῖ, etc. *to be impossible*, i. e. unable to be done; c. dat. of pers. Matt. 17: 20 οὐδὲν ἀδυνατήσει ὑμῶν. So Sept. Job 42: 2. Wisd. 13: 16.—Seq. παρά c. dat. Luke 1: 37

οὐκ ἀδυνατήσει παρὰ τοῦ θεοῦ πᾶν ἥμα. So Sept. Gen. 18: 14.

Ἀδύνατος, ου, ὁ, ἡ, adj. (α pr. and δύνατός fr. δύναμις,) pp. *deficient in strength or power*, Sept. Joel 3: 10. Xen. Mem. 2. 1. 7. In N. T.

1. Act. *infirm, feeble, weak*, sc. in body, Acts 14: 8 τοῖς ποσίν, where for the dat. see Buttm. § 133. 3. Winer § 33. 3. In mind, judgment, etc. Rom. 15: 1.

2. Neut. or Pass. *impossible*. Rom. 8: 3 τὸ ἀδύνατον τοῦ νόμου, *that which the law could not do*.—So ἀδύνατον ἐστὶ παρά τινι, *impossible with or for any one*, Matt. 19: 26. Mark 10: 27. Luke 18: 27. With ἐστὶ implied seq. infin. Heb. 6: 4, 18 ἀδύνατον φέεσθαι θεόν. 10: 4. 11: 6. See Buttm. § 140. 3. — Xen. Mem. 2. 6. 16.

Ἄιδω, i. e. ἄδω, f. ἄσω, (contr. fr. αἰδω,) *to sing, trans.* as ᾄδην Rev. 5: 9. 14: 3. 15: 3. So Sept. for רַעַץ Ex. 14: 32. Num. 21: 17.—Jos. Ant. 3. 3.—Seq. dat. of pers. *to sing in praise or honour of any one, to celebrate*, Eph. 5: 19. Col. 3: 16. So Sept. for רַעַץ Ex. 15: 21. 1 Chr. 16: 23. — Xen. Conv. 3. 1.

Ἀεῖ, adv. *always*, i. e. *ever, continually, at all times*, 2 Cor. 6: 10. Tit. 1: 12. 1 Pet. 3: 15. So Sept. Is. 51: 13. —In the sense of *every time, on every occasion*, as circumstances require or permit. 2 Cor. 4: 11 αἰ γὰρ παραδιδόμεθα. Acts 7: 51. Heb. 3: 10. So Sept. Ps. 95: 10. 2 Macc. 14: 15. — Mark 15: 8 καθὼς αἰ ἐποίησεν, *as he always did*, i. e. customarily, every year. So Sept. Judg. 16: 21 ποιήσω καθὼς αἰ, where the Vatican text reads ὡς ἅπασι καὶ ἅπασι.—By impl. *assiduously*, 2 Pet. 1: 12.—Jos. Ant. 3. 2. 4.

Ἀειός, ου, ὁ, an eagle, Rev. 4: 7. [8: 13.] 12: 14. So Sept. for רַעַץ Ps. 103: 5. In Matt. 24: 28 and Luke 17: 37, where the αἰτός is represented as preying on dead bodies, some species of vulture is probably intended. So the Heb. רַעַץ, Sept. αἰτός, is put probably for the *vultur barbatus* or *vultur percnopterus*, Job 39: 27 coll. v. 30. Prov. 30: 17. See Gesen. Lex. Heb. art. רַעַץ.



The eagle feeds only on fresh or living prey; see Rees' Cyclop. art. *Falco*.

Ἄζυμος, ου, ὁ, ἡ, adj. (a pr. and ζύμη leaven,) *unleavened*.

a) pp. spoken of bread, τὰ ἄζυμα sc. λάγανα, οἱ ἄζυμοι sc. ἄρτοι, *unleavened cakes or bread*, Heb. לחם מצות, cf. Lev. 2: 4. Num. 6: 15. 1 Chr. 23: 29. Hence ἐορτή v. αἱ ἡμέραι τῶν ἄζύμων, and τὰ ἄζυμα, are put for the *festival day or days* in which the Jews were to eat *unleavened bread* in commemoration of their departure from Egypt, i. e. the *passover*. Mark 14: 1. Luke 22: 1, 7. Acts 12: 3. 20: 6. and ἡ πρώτη ἡμέρα τῶν ἄζύμων is the *first day of the festival of the passover*, Matt. 26: 17. Mark 14: 12. See Bibl. Repos. IV. p. 111 sq.

b) metaph. *unmixed, unadulterated, uncorrupted*, 1 Cor. 5: 7, 8 τὸ ἄζυμον, *genuineness*.

Ἀζώρ, ὁ, indec. *Azor*, (fr. Heb. אָזָר to help,) pr. name of a man, Matt. 1: 13, 14.

Ἀζωτος, ου, ἡ, *Azotus*, Heb. אֲזוֹתָא, *Ashdod*, pr. name of a place, which anciently was one of the five cities pertaining to the princes of the Philistines, Josh. 13: 3. 1 Sam. 6: 17. In the division of Palestine by Joshua, it was assigned to the tribe of Judah, Josh. 15: 47; but the possession of it was still retained or soon recovered by the Philistines, 1 Sam. 5: 1. 2 Chr. 26: 6. Neh. 4: 1. 13: 23. The city was captured by the Assyrians, Is. 20: 1; by Judas Maccabaeus, 1 Macc. 5: 68; and was afterwards burned by his brother Jonathan, ib. 10: 84. It was rebuilt by the Romans under Gabinius; and is now called *Esduh*. Acts 8: 40. See Calmet.

Ἀήρ, ἀέρος, ἡ, (ἄω v. ἄημι to breathe,) *the air, the atmosphere*, (as opp. to αἰθήρ, the higher, purer region, Hom. II. 14. 288,) Acts 22: 23. 1 Thess. 4: 17. Rev. 9: 2. 16: 17. The phrases εἰς ἀέρα λαλεῖν, *to speak into the air*, 1 Cor. 14: 9, and εἰς ἀέρα δέρειν, *to beat the air*, 1 Cor. 9: 26, (Buttm. Lexil. I. p. 115,) are proverbial, and correspond to the Latin *ventis verba profundere* Lucret. 4. 929, and *verberare ictibus auras*

Virg. Æn. 5. 376; the sense is, 'to speak or act in vain.'—In Eph. 2: 2, Satan is called ἀρχὼν τῆς ἐξουσίας τοῦ ἀέρος, 'prince of the spirits of the air,' i. e. that dwell in the air or have power over it, according to the later Jewish belief; see Elsner Obs. in N. T. in loc. Others, as Cocceius, explain ἀήρ here by *darkness*, as in profane writers; so Eustath. in Hom. II. 5. 776. ib. 12. 240. ib. 17. 645. Hesiod. Theogn. 119. In Test. XII Patr. Fabr. Pseudep. V. T. I. p. 729, we find ἀέριον πνεῦμα τοῦ Βελιάρ, but still it is not certain whether ἀέριον here refers to *darkness* or to the *air*.

Ἀθανασία, ας, ἡ, (ἀθάνατος fr. α pr. and θάνατος death,) *immortality*, 1 Cor. 15: 53, 54. 1 Tim. 6: 16.—Lucian. D. Deor. 4. 10.

Ἀθέμιτος, ου, ὁ, ἡ, adj. (a pr. and θεμιτός fr. θεμις law,) *unlawful, forbidden by law*, Acts 10: 28. Hence *criminal*, 1 Pet. 4: 3.—2 Macc. 6: 5. 7: 1. Jos. B. J. 4. 9. 10. Xen. Mem. 1. 1. 9.

Ἀθεος, ου, ὁ, ἡ, adj. (a pr. and θεός,) pp. *godless, impious*, Xen. Anab. 2. 5. 39. In N. T. *estranged from the knowledge and worship of the true God*, Eph. 2: 12.

Ἀθεσμος, ου, ὁ, ἡ, adj. (a pr. and θεσμος law,) *lawless*, and by impl. *wicked, impious*, 2 Pet. 2: 7. 3: 17.—3 Macc. 5: 12 ἄθεσμος πρόθεσις. Diod. Sic. 1. 14 τῆς ἀθέμου βίας.

Ἀθετέω, ᾧ, f. ἤσω, (ἀθετος fr. α pr. and τίθημι) pp. *to displace, i. e. to abrogate, abolish, get rid of*, Polyb. 31. 18. 1. Sept. chiefly for רָצַח and also for רָצַח and רָצַח, and construed mostly with ἔν τι or εἰς τινα. In N. T. trans. *to reject*, i. e.

a) *to make void, render null*, τὴν ἐντολήν Mark 7: 9. τὴν βουλὴν τινος Luke 7: 30. 1 Cor. 1: 19, coll. Is. 29: 14. Gal. 2: 21. 3: 15. So Sept. for רָצַח Ps. 33: 10. רָצַח Is. 24: 16. רָצַח Ez. 22: 26.—1 Macc. 11: 36.—Hence, *not to keep, to cast off*, τὴν πρώτῃ πίστιν 1 Tim. 5: 12. Sept. for רָצַח Jer. 3: 20. רָצַח Ps. 132: 11.

b) *to deny, to despise, contemn, τόμον Μωϋσέως* Heb. 10: 28. Spoken of per-

sons, Mark 6: 26. Luke 10: 16 quater. John 12: 48. 1 Thess. 4: 8 bis. Jude 8. Sept. for עֲשֵׂה Is. 1: 2. רָצַח Ex. 21: 8. יָרַח: 1 Sam. 2: 17.—Jos. Ant. 15. 2. 6.

Ἀθετήσις, εὖς, ἦ, (ἀθετέω,) *abrogation, abolition*, Heb. 7: 18. 9: 26.

Ἀθῆναι, ᾶν, αῖ, *Athens*, the capital of Attica and the chief city of ancient Greece, so called from Ἀθήνη, Minerva. The Athenians are celebrated in the history of Greece for their warlike valour, and also for their general intelligence and the cultivation of all the arts of peace. Their city was the seat of the fine arts, the resort of philosophers, and the birth place of an unusual number of illustrious men. Acts 17: 15, 16. 18: 1. 1 Thess. 3: 1.

Ἀθηναῖος, α, ον, *Athenian*, Acts 17: 21, 22.

Ἀθλέω, ᾶ, f. ἦσω, *to contend, to be a champion in the public games*, e. g. of boxing, throwing the discus, wrestling, running, etc. absol. 2 Tim. 2: 5 bis. —Aelian. V. H. 10. 1.

Ἀθλησις, εὖς, ἦ, *contention, combat*, pp. in the public games, Polyb. 5. 64. 6. Aelian. V. H. 2. 23. In N. T. metaph. *a conflict, struggle*, sc. with affections. Heb. 10: 32.

Ἀθυμέω, ᾶ, f. ἦσω, (*a pr. and θυμός*) *to despond, be disturbed in mind, disheartened*, absol. Col. 3: 21. Sept. for הִרְחַח Gen. 4: 5. 2 Sam. 6: 8. —Xen. Anab. 3. 2. 18. Polyb. 3. 54. 7.

Ἀθῶος, ον, ὅ, ἦ, adj. (*a pr. and θωή penalty*), pp. *impunitis*, Diod. Sic. 1. 54. Polyb. 2. 60. 1. In N. T. metaph. *innocent*, Matt. 27: 4. In Greek writers ἀθῶος is constr. with a gen. but in Matt. 27: 24 we find ἀθῶος ἀπὸ τοῦ αἵματος, like the Sept. for Heb. יָקָרָה 2 Sam. 3: 28. Gen. 24: 41.

Ἀίγειος, εἶη, εἶον, (αἶξ, αἶγός, goat,) *caprinus, of a goat*. Heb. 11: 37 ἐν αἰγίοις δέγρασιν, *in goat-skins*. Sept. for עֲרֵץ Ex. 25: 4. 35: 6, 24.—Jos. Ant. 3. 6. 1. Apoll. Rhod. 4. 1349.

Αἰγιαλός, οῦ, ὅ, (ἄγνυμι to break, and αἶς sea,) *the shore, coast*, of a sea, lake, etc. Matt. 13: 2, 48. John 21: 4.

Acts 21: 5. 27: 39, 40. Sept. for הִרְחַח Judg. 5: 17.—Eccclus. 24: 15. Jos. Ant. 2. 16. 1. Xen. Anab. 6. 2. 1, 7.

Ἀἰγύπιος, ἰα, ἰον, *Egyptian*, Acts 7: 22, 24, 28. Heb. 11: 29. In Acts 21: 38, the Egyptian spoken of was an Egyptian Jew, who set himself up at Jerusalem for a prophet. He gained many followers, who were dispersed and slain by Felix; see Jos. Ant. 20. 8. 6. B. J. 2. 13. 5.

Ἀἴγυπιος, ον, ἦ, *Egypt*, a country celebrated both in sacred and profane history; for a full description of it, see Calmet. The whole region was known to the Hebrews by the name מִצְרַיִם Mizraim; and the princes who governed it were styled in virtue of their office *Pharaohs*, i. e. *kings*, until the time of Solomon; after which they are designated in the Scriptures by their proper names. After the captivity, Egypt became a place of resort to great numbers of the Jews, who settled there either of their own accord, or from the invitations and encouragements held out by Alexander the Great and the Ptolemies; so that in the reign of Ptolemy Philopater, they were able to erect a temple at Leontopolis similar to the one at Jerusalem, and to establish in it all the rites of their paternal worship; see Jos. Ant. 13. 3. 1, 2, 3.—Matt. 2: 13, 14, 15. Acts 2: 10. al. In Rev. 11: 8, *Egypt* is put as the symbolical name of the Jews, thus likening the obstinacy and stubbornness of this nation to that of the Egyptians of old. Ar.

Ἀἰδιος, ον, ὅ, ἦ, adj. (αἰεὶ,) *always existing, eternal, everlasting*. Rom. 1: 20 αἰδιος αὐτοῦ δύναμις, coll. Wisd. 7: 26. —Jude 6 δεσμοὶ αἰδιοί, *everlasting bonds*. —Jos. Ant. 4. 8. 2. Xen. Cyr. 7. 5. 73.

Αἰδώς, οος, οῦς, ἦ. 1. *modesty*, 1 Tim. 2: 9. —Jos. Ant. 2. 4. 4. Xen. Mem. 3. 7. 5.

2. *reverence, veneration*, Heb. 12: 28.—Jos. Ant. 6. 12. 17. Xen. Anab. 2. 6. 14.

Ἀθίου, οπος, ὅ, (ἄθρομαι to burn, and ᾶψ face,) *an Ethiopian*, Heb. עֲשֵׂב, *Cushite*. Acts 8: 27 bis. The Ethiopia designated here, and the עֲשֵׂב in Jer. 13: 23. Is. 18: 1. Ez. 30: 4, 5, 9, is



what is called Upper Ethiopia or *Habesch*, lying south of Egypt on the Nile, and including the island of Meroë,—the Abyssinia of the present day. For the other countries designated by the name Cush in the O. T. see Calmet art. *Cush*.

*Αἷμα, αιος, τό, blood.* Sept. every where for  $\alpha\tau$ .

a) pp. ( $\alpha$ ) genr. Mark 5: 25, 29. Luke 8: 43, 44. 13: 1.—Diod. Sic. 4. 50. Plato Phaedo. 45.—Trop. any thing is said to be or become blood, or as blood, from its dark colour; Acts 2: 19 coll. Joel 3: 3, 4. [2: 30, 31.]—Rev. 8: 7, 8. 11: 6. 16: 3, 4. Acts 2: 20 *εις αἷμα*, for *ως αἷμα* in Rev. 6: 12.

( $\beta$ ) spoken of blood which has been shed; as (1) of victims and other slaughtered animals, Heb. 9: 7, 12, 13, 18—25. 10: 4. 11: 28. 13: 11. So Acts 15: 20, 29. 21: 25; where *ἀπέχεσθαι τοῦ αἵματος*, etc. is, to abstain from eating blood, etc. The Jews regarded the blood as the seat and principle of life; hence they were to offer it in sacrifice to God, but were forbidden to eat it, Lev. 17: 10—14, coll. 3: 17. Gen. 9: 4. Deut. 12: 23. Jos. Ant. 3. 11. 2.—(2) of men, Luke 13: 1. John 19: 34. Rev. 17: 6. 14: 20 where human blood is spoken of under the symbol of the *blood of grapes*, or *wine*, *αἷμα σταφυλῆς*, comp. Gen. 49: 11. Deut. 32: 14. Ecclus. 39: 26. So *αἷμα δικαίων* Matt. 23: 35, and *αἷμα ἀθῶον* Matt. 27: 4, for *αἷμα τῶν δικαίων*, *αἷμα τοῦ ἀθῶον*. Sept. for  $\alpha\tau$  1 Sam. 19: 5. 25: 26. 1 K. 2: 5. Hist. of Sus. v. 62.—So of the *blood of Christ* shed on the cross, *αἷμα τοῦ Χριστοῦ*, e. g. in relation to the sacred supper, Matt. 26: 28. Mark 14: 24. Luke 22: 20. 1 Cor. 10: 16. 11: 25, 27. Perhaps too 1 John 5: 6, 8; and especially John 6: 53—58, where the phrases *φαγεῖν τὴν σάρκα καὶ πινεῖν τὸ αἷμα τοῦ Χριστοῦ*, to eat the flesh and drink the blood of Christ, signify, 'to become wholly united and incorporated with Christ, i. e. to imbibe his spirit and appropriate to one's self all the benefits of his advent, to be wholly conformed to Christ;' comp. Rom. 8: 28. Col. 3: 10. Further, in relation to his church, Acts 20: 28. Col. 1:

20. Eph. 2: 13; to the atonement made by his death, Rom. 3: 25. 5: 9. Eph. 1: 7. Col. 1: 14. Heb. 9: 12, 14. 10: 19. 1 Pet. 1: 2, 19. 1 John 1: 7. Rev. 1: 5. 5: 9; and to the new covenant, Heb. 10: 29. 12: 24. 13: 20. So *αἷμα τοῦ ἀγρίου*, Rev. 7: 14. 12: 11. 19: 13.

( $\gamma$ ) *σὰρξ καὶ αἷμα*, *flesh and blood*, i. e. the animal human body, *man*, with the idea of imbecility, *mortal man*, Matt. 16: 17. 1 Cor. 15: 50. Gal. 1: 16. Eph. 6: 12. Heb. 2: 14. coll. Ecclus. 14: 18.

( $\delta$ ) *αἷμα ἐκχύνειν*, to shed blood, i. e. to kill, put to death, Luke 11: 50. Acts 22: 20. Rom. 3: 15. Rev. 16: 6. So Sept. for  $\alpha\tau$   $\alpha\tau$  Gen. 9: 6. 37: 22. Ez. 18: 10. Hence

b) *bloodshed*, i. e. death, violent death, slaughter, murder, Matt. 23: 30. 27: 6, 8, 24. Acts 1: 19. Rev. 6: 10. 18: 24. 19: 2. So Sept. and  $\alpha\tau$  Gen. 4: 10. 2 Sam. 16: 7. Ez. 24: 6, 9.—Heb. 12: 4 *μέχρις αἵματος*, unto death, i. e. with exposure of life.

c) from the Heb. *blood-guiltiness*, i. e. the guilt and punishment of shedding blood, Matt. 23: 35. 27: 25. Acts 5: 28. 18: 6. 20: 26. So Sept. and  $\alpha\tau$  Num. 35: 27. Josh. 2: 19. Ez. 9: 9. 33: 4. 2 Sam. 1: 16. coll. Lev. 16: 21 sq. et Herodot. 2. 39.

d) *blood-relationship*, kindred, lineage, progeny, seed. Acts 17: 26 *ἐξ ἐνὸς αἵματος*, of one blood, i. e. kindred.—Sept. 2 Sam. 21: 1. Jos. Ant. 2. 6. 3 *ἐσμέν ἀδελφοὶ καὶ κοινὸν αἷμα*. ib. 20. 10. 1 *ἐξ αἵματος Ἀαρῶντος*.—John 1: 13 *οἱ οὐκ ἐξ αἱμάτων*, not born of blood, i. e. not sons of God as being descended from Abraham. The plur. is here put for the sing. as in Eurip. Ion. 693 *ἄλλων τραπεῖς ἀπ' αἱμάτων*, spoken of a mother.—Jos. Ant. 4. 8. 45 *τις ἐξ αἵματος*, i. e. an Israelite. Eustath. ad Hom. II. 6. 211 *αἵματος ἀντὶ τοῦ σπέρματος*.—See Kypke and Loesner Obs. in N. T. ad Acts 17: 26. AL.

*Αἱματεκχυσία, ας, ἡ*, (*αἷμα* and *ἐκχυσίς* fr. *ἐκχέω* to pour out,) *shedding of blood*, Heb. 9: 22.

*Αἰμορροῖω, ὦ*, (*αἷμα* and *ῥόος* fr. *ῥέω* flow,) *to have a flow or issue of blood*, absol. Matt. 9: 20.—Plut. X. p. 791. ed. Reisk. or Mor. VI. p. 464. ed. Tauchn.

*Αἰνέας, ου, ὁ, Aeneas*, pr. name of a man, Acts 9: 33, 34.

*Αἰνεῖς, εως, ἡ, (αἰνέω,)* praise, Heb. 13: 15 *θυσία αἰνεσεως*. So Sept. for *הַיְהוָה* Ps. 26: 2, et saep. *הַיְהוָה* Ps. 66: 2. — Ecclus. 32 [35]: 2 *θυσιάζων αἰνεσεως*. Clem. Alex. Strom. 7. 6.

*Αἰνέω, ᾧ, f. ἴσω* or *ἴσω* (Buttm. § 95. n. 4), to praise, to celebrate, trans. spoken in N. T. only of God. Luke 2: 13, 20. 19: 37. 24: 53. Acts 2: 47. 3: 8, 9. Rom. 15: 11. Rev. 19: 5. Sept. for *הַיְהוָה* Gen. 49: 8. *הַיְהוָה* 1 Chr. 16: 4, 10, et saep. *הַיְהוָה* Ps. 100: 4.

*Αἰνίγμα, ατος, τό, (αἰνίσσομαι* to hint obscurely, Ael. V. H. 2. 29,) an *enigma, riddle*; so Sept. for *הַיְהוָה* 1 K. 10: 1. Prov. 1: 6. Ecclus. 39: 3. 47: 15. — In N. T. metaph. *obscure intimation*. 1 Cor. 13: 12 *ἐν αἰνίγματι*, i. e. *enigmatically, obscurely*. So Sept. for *הַיְהוָה* Num. 12: 8, where it is opp. to *τὸ εἶδος* the clear reality.

*Αἶνος, ου, ὁ, (αἰνέω,)* pp. *discourse, narration*, i. q. *μῦθος*, Hom. Od. 14. 508. Ecclus. 15: 9, 10; and so of Esop's fables.—In N. T. *praise, Matt.* 21: 16 coll. Ps. 8: 3. Luke 18: 43. Sept. for *יְהוָה* Ps. 8: 3.—Wisd. 18: 9. Hom. Od. 21. 110. Clem. Alex. Strom. 7. 6, 7, *οἱ αἶνοι, praises of God* in the churches.

*Αἰνών, ἡ, indec. Enon*, (fr. *הַיְהוָה*) fountains, Buxt. Lex. Ch. Rab. Tal. 1601,) pr. name of a place or fountain near Salim, John 3: 23.

*Αἶρεσις, εως, ἡ, (αἶρέω,)* pp. *capture* sc. of a city, Thuc. 2. 58 *ἡ αἶρεσις τῆς πόλεως*. Jos. Ant. 7. 7. 5. also *option, choice*, 1 Macc. 8. 30. Jos. Ant. 7. 13. 2. Polyb. 3. 103. 7. — In N. T. a *chosen way of life*, i. e.

1. a *sect, school, party*, etc. Acts 5: 17. 15: 5. 24: 5, 14. 26: 5. 28: 22.—Diod. Sic. 2. 29 *αἶρεσις τῶν φιλοσόφων*. Jos. B. J. 2. 8. 1. Ignat. Ep. ad Eph. § 6. Clem. Alex. Strom. 1. 7.

2. by impl. *discord, dissension*, 1 Cor. 11: 19. Gal. 5: 20. 2 Pet. 2: 1.

*Αἰρετίζω, εἰ ἴσω, (αἶρετός* captus, electus, fr. *αἶρέω,)* a word of the Alexandrine age, used in Sept. for *αἰρέομαι*;

—to choose, Sept. for *חָבַח* Judg. 5: 8 et saep. 1 Macc. 9: 30.—In N. T. to prefer, to love, trans. Matt. 12: 18 coll. Is. 42: 1. Sept. for *פָּרַח* Num. 14: 8. *חָבַח* Gen. 30: 20.—Hesych. *ἡρεσιάζω· ἡγάπησα, ἐπεθύμησα*. Sturz de Dial. Alex. p. 144.

*Αἰρετικός, οῦ, ὁ, (αἶρετίζω,)* one who creates dissensions, introduces errors, etc. a *factious person*, Tit. 3: 10.—This word is not found in classic Greek, but often in ecclesiastical writers; see Suicer's Thesaur. Ecc. s. h. v. Campbell Prel. Diss. IX. pt. iv. 11.

*Αἰρέω, ᾧ, f. ἴσω, aor. 2 εἶλον, to take* e. g. a city or camp, Xen. Ag. 1. 32. — In N. T. only Mid. *αἰρέομαι* f. *ἴσομαι*, aor. 2 *εἰλόμην, to take for one's self*, i. e. *to choose, to elect, to prefer*, trans. and absol. 2 Thess. 2: 13. Heb. 11: 25. —Phil. 1: 22, where for the fut. instead of the subj. see Matth. § 516. 3. n. 2. Buttm. § 139. n. 7. Winer § 42. 4. — Sept. for *בָּחַר* Job 34: 4. 2 Sam. 15: 15. — 2 Macc. 11: 25. Jos. Ant. 9. 6. 1. Herodian. 4. 14. 3 *αἰρῶνται βασιλεῖα Ἀδοῦντων*.

*Αἶρω, (for αἶρω,)* f. *ἄρῶ, aor. 1 ἦρα, perf. ἦρακα* Col. 2: 14, perf. pass. *ἦραμαι* John 20: 1, to take up, trans. corresponding in Sept. generally to the Heb. *נָשָׂא*.

1. to take up, simply, i. e. to lift up, to raise. a) pp. as stones from the ground, John 8: 59. serpents, Mark 16: 18. — Xen. Eq. 6. 7. — So of anchors, Acts 27: 13 *ἄραντες* sc. *ἀγκύρας*, see Bos Ell. Gr. p. 14 sq. Kypke Obs. in N. T. II. p. 135. So *ἄρας, ἄραντες*, often stands in Greek writers in the sense to sail away, to depart, as Arrian. Exp. Alex. 6. 21 *ἄρας ἐκ Πατάλων*. Thuc. 2. 23 med. Herodian. 8. 7. 1. and is even used of an army on land, as Thuc. 2. 23 init. Jos. Ant. 9. 11. 1. ib. 3. 1. 7 *ἐκείθεν ἄραντες εἰς Ῥαφιδὴν ἦρον*, spoken of the camp of the Israelites in the desert. Fully written, i. e. *ἄραντες ἀγκύρας*, Polyb. 31. 22. 13. [Plut. Pomp. c. 50. — Spoken of the hand Rev. 10: 5. So Sept. for *נָשָׂא* Deut. 32: 40. Is. 49. 22. — Xen. Anab. 7. 3. 6. — Pass. *ἄρθητι*, Matt. 21: 21, better under no. 3.

b) trop. to raise, to elevate, as the eyes, John 11: 41. So Sept. and *נָשָׂא* Ps.



121: 1. 123: 3.—the voice, i. e. *to cry out, to sing*, etc. Luke 17: 13. Acts 4: 24. So Sept. and נָשַׁבְּ Judg. 21: 2. 1 Sam. 11: 4.—So αἶρειν ψυχὴν *τινος*, *to hold the mind of any one suspended*, i. e. in suspense, doubt, John 10: 24.—Philostr. 2. 4. Comp. Jos. Ant. 8. 13. 5 διηρμένους τῇ διανοίᾳ καὶ ταῖς δόξαις. The phrase לָקַח נַפְשׁוֹ נָשַׁבְּ, αἶρειν τὴν ψυχὴν *πρός*, *to lift the soul towards*, i. e. *to desire*, does not belong here; comp. Deut. 24: 15. Ps. 86: 4. al. Gesen. Lex. Heb.

2. *to take up and place on one's self, to take up and bear*, i. e. *to bear, to carry*. Matt. 4: 6 ἐπὶ χειρῶν ἀροῦσί σε, coll. Sept. and נָשַׁבְּ Ps. 91: 12. — Matt. 11: 29 ἄρατε τὸν ζυγόν μου, coll. Sept. and נָשַׁבְּ Lam. 3: 27. — So the cross, Matt. 27: 32. Mark 15: 21. al. and metaph. Matt. 16: 24. al. — So *to take or carry with one*, Mark 6: 8. Luke 9: 3. al. Sept. and נָשַׁבְּ Gen. 44: 1. 2 K. 7: 8.

3. *to take up and carry away*, i. e. *to take away, to remove*, sc. by carrying, spoken of a bed, Matt. 9: 6. John 5: 8 sq. al. of a dead body, a person, etc. Matt. 14: 12. 22: 13. Acts 20: 9. al. — 1 Macc. 9: 19.—Spoken of bread etc. with the idea of laying up, making use of, Matt. 14: 20. 15: 37. Mark 8: 8, 19, 20. al. So genr. Matt. 17: 27. Acts 21: 11. al. Pass. ἄρθητι Matt. 21: 21 *be thou removed*. — Trop. αἶρειν τὴν ἁμαρτίαν *τινος*, *to take away the sin of any one*, i. e. the imputation or punishment of sin, John 1: 29. 1 John 3: 5. So the Engl. Vers. and Sept. αἶρειν τὸ ἁμάρτημα for נָשַׁבְּ 1 Sam. 15: 25. But as נָשַׁבְּ etc. often means *to bear the punishment of sin*, as Lev. 5: 17. Num. 5: 31. 14: 33. al. (Sept. λαβεῖν, ἀναφέρειν,) and as αἶρειν often has in the Sept. the sense *to bear*, as above, we may here also admit for αἶρειν the sense *to bear the punishment of sin*, which is elsewhere expressed in the N. T. by βαστάζειν, ἀναφέρειν, etc. coll. Matt. 8: 17. 1 Pet. 2: 24. Or perhaps the sensus praegnans is better, viz. *to take away by taking upon one's self*.

4. *to take away, to remove*, simply, the idea of *lifting* etc. being dropped; usually with the notion of violence, authority, etc.

a) pp. Luke 6: 29, 30. 11: 22. Matt.

9: 16 αἶρει sc. τὴν, i. e. the new piece tears away still more of the old garment. Mark 2: 21. Spoken of branches, *to cut off, prune*, John 15: 2. — Spoken of persons, *to take away or remove*, e. g. from a church, i. e. *to excommunicate*, 1 Cor. 5: 2 ἄρθῃ, where some editions read ἐξαρθῃ. So *to take away or remove out of the world, by death, etc.* John 17: 15. Matt. 24: 39. Acts 8: 33 bis, ἐν τῇ ταπεινώσει αὐτοῦ ἢ κρείσσει αὐτοῦ, ἤρθῃ — αἶρεται, i. e. according to the Heb. 'in his humiliation and oppression was his sentence; he was torn away,' i. e. hurried away to death; coll. Is. 53: 8, and see Hengstenberg in Christol. and in Bibl. Repos. II. p. 357. Kuinoel in loc. Others, *his punishment was taken away*. So Sept. for נָשַׁבְּ Is. 57: 1, 2. נָשַׁבְּ Is. 53: 8. In a somewhat stronger sense, especially in the imperat. αἶρε, ἄρον, *away with!* i. e. *put out of the way, kill*, Luke 23: 18. John 19: 15. Acts 21: 36. 22: 22.

b) trop. John 11: 48 ἀροῦσι ἡμῶν καὶ τὸν τόπον καὶ τὸ ἔθνος, *and destroy our city and nation*. 1 Cor. 6: 15 ἄρας τὰ μέλη τοῦ Χριστοῦ, *taking away wrongfully the members which belong to Christ*, etc. — So in the sense *to deprive of*, e. g. the kingdom of heaven Matt. 21: 43. the word of God, Mark 4: 15. Luke 8: 12, 18. gifts, Mark 4: 25. joy, John 16: 22, coll. Sept. Is. 16: 10. — Spoken of vices, *to put away*, Eph. 4: 31. of a law, *to abrogate*, Col. 2: 14.—1 Macc. 3: 29. Al.

Αἰσθάνομαι, f. αἰσθήσομαι, aor. 2 ἡσθόμην, (αἶω, αἰσθῶ, Buttm. § 112. 13.) a Mid. deponent, *to perceive*, pp. with the external senses, Xen. Mem. 1. 2. 31. In N. T. metaph. *to understand*, trans. Luke 9: 45. Sept. for נָשַׁבְּ Job 23: 5. נָשַׁבְּ Prov. 24: 14.—Xen. Cyr. 1. 1. 2.

Αἰσθητής, εως, ἡ, (αἰσθάνομαι,) pp. *perception* by the external senses, Xen. Mem. 1. 4. 5. In N. T. metaph. *understanding, the power of discerning*, Phil. 1: 9. Sept. for נָשַׁבְּ Prov. 1: 4, 22. נָשַׁבְּ Ex. 28: 3.—Judith 16: 17. Aelian. V. H. 1. 12.

Αἰσθητήριον, ου, τό, (αἰσθάνομαι,) pp. *seat of the senses*, Hesych. αἰσθητήρια· τὰ μέλη δι' ὧν αἰσθόμεθα. In N.

T. metaph. *internal sense, faculty of perception*, Heb. 5: 14. So Sept. Jer. 4: 19 τὰ αἰσθητήρια τῆς καρδίας.—4 Macc. 2: 22.

Αἰσχροκερδής, έος, ους, ό, ή, adj. (αἰσχρός and κέρδος,) *eager even for dishonourable gain, sordid*, 1 Tim. 3: [3,] 8. Tit. 1: 7.—Xen. Ag. 11. 3. Herodot. 1. 187.

Αἰσχροκερδώς, adv. *for the sake of dishonourable gain, sordidly*, 1 Pet. 5: 2, coll. Tit. 1: 11.

Αἰσχρολογία, ας, ή, (αἰσχρολογέω,) *obscene language, scurrility*, Col. 3: 8.—Diod. Sic. 5. 4. Xen. de Rep. Lac. 5. 6.

Αἰσχροός, ά, όν, pp. *deformed*, opp. to καλός, Xen. Conv. 4. 19. Sept. for צר Gen. 41: 3, 4. In N. T. metaph. *indecorous, indecent, dishonourable*; spoken of what is offensive either to modesty and christian purity, as Eph. 5: 12. Tit. 1: 11; or to the manners and customs of a community, as 1 Cor. 11: 6. 14: 35.—Jos. Ant. 4. 8. 23. Xen. Mem. 3. 10. 5. Polyb. 3. 116. 13.

Αἰσχροότης, τητος, ή, (αἰσχροός,) pp. *deformity*. In N. T. trop. *impropriety, indecorum*, either in words or actions, Eph. 5: 4, i. q. αἰσχρολογία q. v.

Αἰσχύνη, ης, ή, (αἰσχος,) *shame*, i. e.

a) *subjectively, feeling of shame, fear of disgrace*. Luke 14: 9.—Eccclus. 4: 21. 20: 23. Xen. Anab. 3. 1. 10.

b) *objectively, disgrace, reproach, ignominy*, Heb. 12: 2. So Sept. for חשבו Job 8: 22. חשבו Is. 50: 6. חשבו Ps. 69: 20.—Eccclus. 22: 3. 25: 22. Xen. Anab. 2. 6. 6.

c) *cause of shame, i. e. a shameful thing or action, disgraceful conduct*. 2 Cor. 4: 2 τὰ κρυπτά τῆς αἰσχύνης, *hidden things of shame*, i. e. clandestine conduct of which the disciples of Christ should be ashamed. Phil. 3: 19. Jude 13.—In Rev. 3: 18 αἰσχύνη τῆς γυμνότητος is by Hebraism for γυμνότης αἰσχρά, *shameful nakedness*, Stuart § 440. Butt. § 123. n. 4. So Sept. and חשבו 1 Sam. 20: 30.—Aeschin. 23, 41.

Αἰσχύνω, f. ὠνά, (αἰσχος,) to

*shame, put to shame*; Pass. *to be made ashamed, to be put to shame*.

a) pp. 2 Cor. 10: 8. Phil. 1: 20. 1 John 2: 28 μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ, *that we be not put to shame before him*, etc. So Sept. for חשבו Jer. 22: 22.

b) *Mid. to shame one's self, to feel ashamed, to feel dishonoured*, Luke 16: 3. 1 Pet. 4: 16. So Sept. for חשבו Ps. 25: 3. 119: 30.—Xen. Cyr. 6. 4. 6.

Αἰτέω, ὦ, f. ήσω, *to ask*, usually with accus. of pers. or thing or of both, Butt. § 131. 5. also with accus. of thing and παρά c. gen. of pers. Matt. 20: 20. Jam. 1: 5. and Sept. Deut. 10: 12. Dan. 2: 49. For the Mid. see Butt. § 135. 4.

a) *genr.* Matt. 5: 42. 7: 9, 10. Mark 6: 22—25. Luke 11: 9—13. 1 John 5: 14—16. al. Sept. for יצא Josh. 15: 18. 19: 50.—Palaeph. Fab. 40.—Spoken in respect to God, *to supplicate, to pray for*, Matt. 6: 8. 7: 11. 18: 19. James 1: 5, 6. The case of θεός being omitted, Matt. 7: 7, 8. Col. 1: 9. James 4: 2, 3. al. Sept. for יצא Is. 7: 11, 12.

b) *to ask or call for, to require, to demand*, Luke 1: 63. 12: 48. 23: 23. Acts 3: 14. 25: 15. 1 Pet. 3: 15. So Sept. for חשבו Job 6: 22. for Chald. חשבו Dan. 2: 49.—2 Macc. 7: 10 τὴν γλῶσσαν αἰτηθεῖς, i. e. being required to thrust out his tongue. Xen. Anab. 2. 1. 10. ib. 1. 3. 13.

c) by Hebraism, *to desire*, Acts 7: 46. So Sept. and יצא 1 K. 19: 4. Ecc. 2: 10. So יצא Deut. 14: 26 where Sept. επιθυμέω. Jon. 4: 8. AL.

Αἷτημα, ατος, τό, (αἷτέω,) *thing asked for, object sought, request*, Luke 23: 24. 1 John 5: 15. Sept. for יצא 1 Sam. 1: 17, 27.—From the Heb. *desire*, Phil. 4: 6; see in αἷτέω c. So Sept. τὰ αἷτήματα τῆς καρδίας for חשבו Ps. 37: 4.—Ep. Pseudo-Socr. 24.

Αἷτία, ας, ή, (αἷτέω,) *a cause*, viz.

a) *efficient cause, motive, reason, ground*, Matt. 19: 3. Luke 8: 47. Acts 22: 24. 28: 20. 2 Tim. 1: 6, 12. Tit. 1. 13. Heb. 2: 11.—Diod. Sic. 1. 7.

b) in the sense of *affair, matter, case, Lat. ratio*. Acts 10: 21. 23: 28.—Hist. of Susan. 14.—Matt. 19: 10 αἷ οὕτως ἐστὶν ἡ αἷτία κ. τ. λ. *if such is the case*, etc.—



Philostr. Vit. Apoll. 6. 16. So Lat. *causa*, Cic. Off. 3. 27. So Heb. רָבַדְ is sometimes *thing, affair*, Gen. 20: 8. Ecc. 7: 8, and sometimes *case, manner*, Deut. 15: 2. 19: 4. 1 K. 9: 15.

c) in a forensic sense, *cause*, i. e. (a) *an accusation of crime, charge*, Acts 25: 18, 27. Matt. 27: 37. Mark 15: 26. — Phavorin. αἴτια ἡ κατηγορία. Jos. Ant. 4. 8. 23. Xen. Cyr. 6. 3. 16.

(β) *fault, guilt, crime*, John 18: 38. 19: 4, 6. Acts 13: 28. 28: 18. So Sept. for רָבַדְ Gen. 4: 13. for רָבַדְ קָשָׁיָהּ Prov. 28: 17.—Xen. Mem. 1. 2. 28.

*Αἰτίαμα, αἰτος, τό, charge, crimination.* Acts 25: 7.—Thuc. 7. 72.

*Αἰτιάομαι, ὦμαι, to accuse, to charge,* absol. Rom. 3: 9 in some Mss. — Xen. Mem. 1. 1. 2.

*Αἴτιος, ἰα, τον, (αἴτια,) pp. causative.* In N. T. used substantively, viz.

1. Masc. ὁ αἴτιος, *the causer or author of anything*, Heb. 5: 9 αἴτιος τῆς σωτηρίας. — Jos. Ant. 3. 3 θεὸν τῆς σωτηρίας αἴτιον. Bel and Drag. 42. 2 Macc. 4: 47. Xen. Mem. 1. 2. 63.

2. Neut. τὸ αἴτιον, *a cause*, i. e.

a) *reason, motive, ground*, Acts 19: 40. — Jos. Ant. 7. 4. 1. Xen. Mem. 4. 5. 8.

b) i. q. αἴτια q. v. *fault, guilt, crime*. Luke 23: 4, 14, 22. — So αἴτιος *guilty, criminal*, Hist. of Sus. 53. Sept. 1 Sam. 22: 22 for רָבַדְ.

*Αἰτιώμα, αἰτος, τό, (αἰτιάομαι,) charge, accusation of crime*, i. q. αἴτιαμα, but less usual; it is read in Griesb. Acts 25: 7.—Thuc. 5. 72.

*Αἰφνίδιος, ἰον, ὁ, ἡ, adj. (ἄφνης i. q. ἀφανής fr. a pr. and φαίνω,) unforeseen, sudden*, Luke 21: 34. 1 Thess. 5: 3. It has the force of an adverb; Butt. § 123. n. 3. — Wisd. 17: 15. Jos. Ant. 3. 8. 6. Herodian. 1. 6. 8. Thuc. 4. 125.

*Αἰχμαλωσία, ας, ἡ, (αἰχμή and ἄλσσω,) captivity.*

a) pp. Rev. 13: 10 εἰς αἰχμαλωσίαν. Sept. for רָבַדְ Deut. 28: 41.

b) meton. for αἰχμάλωτοι, *captives, a captive multitude*. Eph. 4: 8. Rev. 13: 10 αἰχμαλωσίαν συνάγει. So Sept. for רָבַדְ Ps. 68: 19. Num. 21: 1. רָבַדְ Ez. 3: 11. רָבַדְ 2 Chr. 28: 5. — 1

Macc. 9: 70, 72. Test. XII Patr. in Fabric. Cod. Pseudep. V. T. I. p. 654. Diod. Sic. 17. 70.

*Αἰχμαλωτεύω, f. εἶσω, (αἰχμάλωτος,) to take prisoner, lead captive*, trans. This is a later word, for which earlier writers used αἰχμάλωτον ποιέω, see Lobeck ad Phryn. p. 442.

a) pp. Eph. 4: 8. Sept. for רָבַדְ Ps. 68: 19. רָבַדְ Ez. 39: 23. רָבַדְ Job 1: 15, 17. רָבַדְ 1 Sam. 30: 2. — Const. Porphyr. Adm. 30. 94. B. Nicet. Annal. 16. 5.

b) metaph. *to captivate*, 2 Tim. 3: 6, in text. recept.

*Αἰχμαλωτίζω, f. ἴσω, (αἰχμάλωτος,) a later word for αἰχμάλωτον ποιέω*, see Lobeck ad Phryn. p. 442; *to lead captive*, Pass. *to be carried away captive*.

a) pp. Luke 21: 24. Sept. for רָבַדְ 1 K. 8: 46.—Diod. Sic. 13. 59. — In the sense of *to captivate*, 2 Tim. 3: 6, in later editions.—Judith 16: 9 τὸ κάλλος αὐτῆς ἡμαλώτισε ψυχὴν αὐτοῦ.

b) by impl. *to subdue, bring into subjection*. Rom. 7: 23. 2 Cor. 10: 5.

*Αἰχμάλωτος, ου, ὁ, ἡ, a prisoner, a captive*, Luke 4: 18. Sept. for רָבַדְ Ez. 12: 4. רָבַדְ Is. 61: 1. — 1 Macc. 2: 9. Jos. Ant. 10. 9. 7. Xen. Cyr. 6. 1. 30.

*Αἰών, ὄνος, ὁ, (poet. ἡ,) life*, Hom. Il. 22. 58 αὐτὸς δὲ φίλης αἰῶνος ἀμερῆς. *marrow*, Hom. Hymn. in Merc. 42.—Also in classic usage and in N. T.

1. *aevum, age*, i. e. an indefinitely long period or lapse of time, *perpetuity, ever, forever, eternity*. Sept. everywhere for רָבַדְ.

a) spoken of time future, in the foll. phrases, viz.

(α) εἰς τὸν αἰῶνα, *ever, forever, without end, to the remotest time*; spoken of Christ, Heb. 6: 20. 7: 17. 7: 24, 28. — Spoken of the happiness of the righteous, John 6: 51, 58. 2 Cor. 9: 9. 1 John 2: 17. al. of the punishment of the wicked, 2 Pet. 2: 17. Jude 13.—With a negative, *never*; Matt. 21: 19. Mark 3: 29. John 4: 14. 8: 51, 52. 10: 28. 11: 26. al. So Sept. for רָבַדְ Is. 40: 8. 51: 6, 8. רָבַדְ Deut. 29: 29. רָבַדְ Is. 28: 28. Jer. 50: 39. — So εἰς ἡμέραν αἰῶνος, 2 Pet. 3: 18, i. q. εἰς τὸν

αἰῶνα χρόνον Sept. Ex. 14: 13 for עַד יוֹם עַד. Is. 13: 20 for עַד יוֹם עַד — Ecclus. 18: 1. Diod. Sic. 1. 92.

(β) εἰς τοὺς αἰῶνας, in the same sense, ever, forever, to all eternity etc. spoken of God, Rom. 1: 25. 9: 5. 11: 36. 2 Cor. 11: 31. of Christ, Luke 1: 33 where it is explained by οὐκ ἔσται τέλος. Heb. 13: 8. So Sept. for עַד יוֹם עַד Ps. 77: 8. — The plur. is here put for the sing. and in the same sense; comp. οὐρανός and οὐρανοί, σάββατον and σάββητα. See Stuart Ess. on Fut. Pun. p. 31, 68.

(γ) εἰς τοὺς αἰῶνας τῶν αἰώνων, an intensive form, from the Heb. forever and ever, comp. Stuart l. c. spoken of God, Gal. 1: 5. Phil. 4: 20. 1 Tim. 1: 17. 1 Pet. 5: 11. So in the expression εἰς πάσας τὰς γενεάς τοῦ αἰῶνος τῶν αἰώνων, Eph. 3: 21.—Spoken of Christ 2 Pet. 3: 18. Rev. 1: 18. 5: 13. 11: 15. of the happiness of the saints, Rev. 22: 5. of the punishment of the wicked, Rev. 14: 11. 19: 3. 20: 10. — So Sept. εἰς αἰῶνα αἰῶνος for עַד יוֹם עַד Ps. 19: 10. 110: 3, 10.—Tob. 6: 18. — For the intensive form, see Gesen. Lehrgeb. p. 691, 692. Stuart § 455. c. Matth. Gr. Gram. § 450. 5.

b) spoken of time past, as ἀπ' αἰῶνος, of old, from everlasting, etc. Luke 1: 70. Acts 3: 21. 15: 18. So ἀπὸ τῶν αἰώνων, Eph. 3: 9. Col. 1: 26. Also ἐκ τοῦ αἰῶνος ὄν, never, John 9: 32. πρὸ τῶν αἰώνων, i. e. before time began, from eternity, 1 Cor. 2: 7. — Sept. ἀπ' αἰῶνος for עַד יוֹם עַד Gen. 6: 4. Ps. 90: 2. Jer. 2: 20. Sept. πρὸ αἰώνων for קִדְמֵי Ps. 55: 19.—Diod. Sic. 1. 6 ἐξ αἰῶνος.

2. from the Heb. or rather Chald. and Rab. the world, *seculum*, either present or future, corresponding to the עוֹלָם הַהוּי and עוֹלָם הַבָּא of Jewish writers, ὁ αἰὼν οὗτος and ὁ αἰὼν μέλλον v. ἐρχόμενος. Buxtorf. Lex. Ch. Talm. Rab. 1620, "Mundum futurum, sive עוֹלָם הַבָּא, quidam intelligunt mundum, qui futurus est post destructum hunc mundum inferiorem, et post resurrectionem hominum mortuorum, quando animae cum corporibus suis rursus conjungentur.— Quidam per עוֹלָם הַבָּא intelligunt יְמֵי מְשִׁיחַ, dies Messiae, quibus scil. venturus Messias, quem Judaei adhuc expectant, quod in hoc mundo temporaliter regnaturus sit. Vide Abarbanel.

in Pirke Aboth c. 4." In N. T. αἰὼν is used of the future world chiefly in the first of these senses.

a) *this world and the next*; (α) as implying duration, Matt. 12: 32 οἷτε ἐν τούτῳ τῷ αἰῶνι, οἷτε ἐν τῷ μέλλοντι, neither in this world nor the next, i. e. never. Mark 10: 30. Luke 18: 30. — 4 Esdr. 7: 43. Wisd. 4: 2 αἰὼν the world to come.

(β) *the present world, with its cares, temptations, and desires*; the idea of evil, both moral and physical, being every where implied, Matt. 13: 22. Luke 16: 8. 20: 34. Rom. 12: 2. 1 Cor. 1: 20. 2: 6, 8. 2 Tim. 4: 10. Tit. 2: 12. Hence it is called αἰὼν πονηρός, evil world, Gal. 1: 4. and Satan is called the god of this world, 2 Cor. 4: 4.—So Sept. and עַד יוֹם Ecc. 3: 11. See Gesen. Lex. Heb.

(γ) by meton. the men of this world, wicked generation, etc. Eph. 2: 2 κατὰ τὸν αἰῶνα τοῦ κόσμου τούτου, called elsewhere υἱοὶ τοῦ αἰῶνος τούτου, Luke 16: 8. 20: 34.

(δ) by meton. the world itself, as an object of creation and existence, Heb. 1: 2 δι' οὗ τοὺς αἰῶνας ἐποίησε, cf. Stuart l. c. and no. 1. a. β, above. Heb. 11: 3. Matt. 13: 40. 24: 3. 1 Tim. 1: 17.

b) spoken in reference to the advent of the Messiah, (see above,) *seculum, age, viz. (α) the age or world before the Messiah, הַיְיָוָה עַד יוֹם עַד, i. e. the Jewish dispensation, 1 Cor. 10: 11 τὰ τέλη τῶν αἰώνων. — (β) the age or world after the Messiah, Εὐαγγέλιον, i. e. the gospel dispensation, the kingdom of the Messiah, Eph. 2: 7. Heb. 6: 5, coll. 2: 5.—Comp. Κόσμος and Βασιλεία. — This special sense of αἰὼν coincides again with classic usage, *aeuum, seculum*. AL.*

Αἰώνιος, ἴον, ὁ, ἦ, also αἰώνιος, ἴα, ἴων, (αἰών,) perpetual, everlasting, eternal, viz.

a) spoken chiefly of time future, (α) of God, Rom. 16: 26. 1 Tim. 6: 16. So Sept. for עַד יוֹם עַד Gen. 21: 33. Is. 40: 28.—Baruch 4: 8, 10. — (β) of the happiness of the righteous, Matt. 19: 29. 25: 46. Mark 10: 30. John 3: 15, 16, 36. Rom. 2: 7. 2 Cor. 4: 17. al.—2 Macc. 7: 9. Fabr. Cod. Pseud. V. T. Psalter. Salom. Ps. 3: 13, 15, 16. Acta Thom. § 7.



—In some passages this ζῶν αἰώνιος is equivalent to εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, John 3: 15, coll. v. 3, 5. Matt. 19: 16. Acts 13: 46. See αἰών 2. b.—(γ) of the punishment of the wicked, Matt. 18: 8. 25: 41, 46. Mark 3: 29. 2 Thess. 1: 9. Heb. 6: 2. Jude 7. So Sept. for חַיִּיךְ Dan. 12: 2.—Fabr. Cod. Pseud. V. T. l. c. —(δ) genr. 2 Cor. 4: 18. 5: 1. Heb. 9: 14. 13: 20. 1 John 1: 2. Rev. 14: 6. —Philem. 15 αἰώνιον as an adv. *forever, always*, Buttm. § 123. n. 3. — So Sept. διαθήκη αἰώνιος for חַיִּיךְ Gen. 9: 16. 17: 7. — Ecclus. 45: 15. Jos. Ant. 7. 14. 5 ἡγεμονία αἰώνια. Diod. Sic. 1. 93 οἰκιστὶς αἰώνιος.

b) spoken of time past, Rom. 16: 25 χρόνους αἰώνιους, *ancient ages*, i. e. of old. 2 Tim. 1: 9 and Tit. 1: 2 πρὸ χρόνων αἰώνιων, i. q. πρὸ αἰώνων, i. e. before time was, *from eternity*; see αἰών 1. b. So Sept. for חַיִּיךְ Ps. 24: 7, 9. AL.

Ἀκαθαρσία, ας, ἡ, (ἀκάθαρτος fr. α pr. and καθάρσις,) *uncleanliness, impurity, filth*.

a) pp. in a physical sense, Matt. 23: 27. Sept. for חֲטָאִים 2 Sam. 11: 4.

b) in a moral sense, *pollution, lewdness*, as opposed to chastity, Rom. 1: 24. 6: 19. 2 Cor. 12: 21. Gal. 5: 19. Eph. 4: 19. 5: 3. Col. 3: 5. 1 Thess. 4: 7, coll. v. 3 sq. So Sept. for חֲטָאִים Ez. 22: 15. 36: 25. — Spoken of avarice, 1 Thess. 2: 3, coll. v. 5.

Ἀκαθάρτης, τητος, ἡ, (sync. for ἀκαθάρτης,) *uncleanliness, filth*, i. e. *lewdness*; trop. of idolatry, Rev. 17: 4 in text. receipt. Others τὰ ἀκάθαρτα. So חֲטָאִים and Sept. ἀκαθαρσία Ez. 36: 25.

Ἀκάθαρτος, ου, ὁ, ἡ, adj. (α pr. and καθάρσις,) *unclean, impure*.

a) in the Levit. sense, see Lev. 5: 2, and comp. Winer bibl. Realw. p. 570. Spoken of food, Acts 10: 14. 11: 8. of birds, Rev. 18: 2. So Sept. for חֲטָאִים Deut. 14: 7. Lev. 11: 4.—So of persons who are not Jews, or who do not belong to the christian community, Acts 10: 28. 1 Cor. 7: 14. 2 Cor. 6: 17. See Ἀγιάζω 1. b. So Sept. and Heb. חֲטָאִים Is. 52: 1. Amos 7: 17. Cf. Ἀκαθαρσία.

b) in the sense of *lewd, lascivious*,

Eph. 5: 5. Spoken of *idolatry*, Rev. 17: 4 in later editions; comp. Ἀκαθάρτης. In this sense, partly, the devils or demons are called πνεύματα ἀκάθαρτα, *unclean or foul spirits*, Matt. 10: 1. 12: 43. Mark 1: 23, 26, 27. 3: 11, 30. 5: 2, 8, 13. 6: 7. 7: 25. 9: 25. Luke 4: 33, 36. 6: 18. 8: 29. 9: 42. 11: 24. Acts 5: 16. 8: 7. Rev. 16: 13. 18: 2. So Sept. for חֲטָאִים Zech. 13: 2. For the origin of the epithet, see Gen. 6: 2. Tob. 3: 8. 6: 14. They are also probably so called as being *impious, wicked, pornic*, Tob. 3: 8, 17. 6: 7. and as the authors and objects of idolatry, Sept. Ps. 96: 5. 2 Cor. 4: 4. Baruch 4: 7.

Ἀκαιρέομαι, οὔμαι, (α pr. and καιρός,) *to lack opportunity*, Phil. 4: 10. It is a word of the later Greek, Lobbeck ad Phryn. p. 126.

Ἀκαιρός, adv. (ἄκαιρος fr. α pr. and καιρός,) *out of season*. 2 Tim. 4: 2 εἰκαιρός ἀκαιρός, *in season and out of season*, i. e. whether men will listen or not, comp. Ez. 2: 5, 7.—Ecclus. 35: 4 ἀκαιρός μὴ σοφίζου. Jos. Ant. 6. 7. 2.

Ἀκακος, ου, ὁ, ἡ, adj. (α pr. and κακός,) *void of evil, harmless, blameless, well disposed*, Heb. 7: 26. Sept. for חַיִּיךְ Job 2: 3. 8: 20.—Diod. Sic. 13. 76. Dem. 1153. 10.—In the sense of *simple-hearted, confiding*, Rom. 16: 18. Sept. for חַיִּיךְ Prov. 1: 4. 14: 15.

Ἀκανθα, ης, ἡ, (ἀκὴ point,) *thorn*, Matt. 7: 16. Luke 6: 44. Heb. 6: 8, coll. Gen. 3: 18, where Sept. for Heb. חַיִּיךְ. Is. 32: 13.—So σπείρειν ἐπὶ ἀκανθᾶς etc. Matt. 13: 7 bis, 22. Mark 4: 7 bis, 18. Luke 8: 7 bis, 14. Sept. for חַיִּיךְ Jer. 4: 3. חַיִּיךְ Cant. 2: 2.—So στέφανον ἐξ ἀκανθῶν, *crown of thorns*, Matt. 27: 29. John 19: 2.—Diod. Sic. 5. 41.

Ἀκάνθινος, ου, ὁ, ἡ, adj. *made of thorns*, Mark 15: 17. John 19: 5.—Sept. Is. 34: 13.

Ἀκαρπος, ου, ὁ, ἡ, adj. (α pr. and καρπός,) *without fruit, barren, sterile*.

a) pp. Jude 12 δένδρα ἄκαρπα.—Sept. Jer. 2: 6 ἐν γῆ ἄκαρπη. Polyb. 12. 3. 2.

b) metaph. *unfruitful, yielding no good fruit*, sc. of knowledge, virtue, etc. Matt. 13: 22. Mark 4: 19. 1 Cor. 14: 14. Tit. 3: 14. 2 Pet. 1: 8.

c) by impl. *producing bad fruit*, i. e. *poisonous, wicked*, Eph. 5: 11 ἔργα ἄκαρπα τοῦ σκοτίου.—Wisd. 15: 4.

Ἀκατάγνωστος, ου, ὁ, ἡ, adj. (a pr. and καταγινώσκω to condemn,) pp. *not worthy of condemnation* sc. by a judge, 2 Macc. 4: 47. In N. T. metaph. *irreprehensible*, Tit. 2: 8.

Ἀκατακάλυπτος, ου, ὁ, ἡ, adj. (a pr. and κατακαλύπτω,) *unveiled*, 1 Cor. 11: 5, 13. — Sept. Lev. 13: 45. Polyb. 15. 27. 2.

Ἀκατάκριτος, ου, ὁ, ἡ, adj. (a pr. and κατακρίνω,) *uncondemned*, Acts 16: 37. 22: 25.

Ἀκατάλυτος, ου, ὁ, ἡ, adj. (a pr. and καταλύω,) *indissolvable*; hence, *enduring, everlasting*, Heb. 7: 16. — Dion. Hal. Ant. 10. 31 ἀκατάλυτον κράτος τῆς ἐπαρχίας.

Ἀκατάπανστος, ου, ὁ, ἡ, adj. (a pr. and καταπαύω,) *unable to desist, which cannot be restrained*, sc. *from any thing*; seq. gen. Buttm. § 132. 4. 1. In 2 Pet. 2: 14 ὀφθαλμοὶ ἀκατάπανστοι ἁμαρτίας, *eyes which cannot be restrained* sc. *from lascivious gazing*. — Polyb. 4. 17. 4 ἐν ἀκαταπαύστοις σιάσεσιν.

Ἀκαταστασία, ας, ἡ, (ἀκατάστατος,) pp. *instability*; hence, *disorder, commotion, tumult, sedition*, Luke 21: 9. 1 Cor. 14: 33. 2 Cor. 12: 20. James 3: 16. So in 2 Cor. 6: 5; where others prefer *uncertainty of residence*, i. e. *exile*. Sept. for אֲבַיָּוָה Prov. 26: 28. — Polyb. 31. 13. 6.

Ἀκατάστατος, ου, ὁ, ἡ, adj. (a pr. and καθίσταμαι,) *unstable, inconstant*. James 1: 8. Sept. for אֲבַיָּוָה Is. 54: 11. — Polyb. 7. 4. 6.

Ἀκατάσχετος, ου, ὁ, ἡ, adj. (a pr. and κατέχω to coerce,) *not coercible, untameable, not to be restrained*, James 3: 8. — Diod. Sic. 14. 53, 54. Jos. B. J. 2. 17. 1.

Ἀελδαμά, indec. from the Syro-Chaldaic אֵלְדָמָא מַדְבָּרָא, *field of blood*, the field purchased with the money for which Judas had betrayed Jesus, and appropriated as a place of burial for strangers. Acts 1: 19.

Ἀκέραιος, ου, ὁ, ἡ, adj. (α pr. and κερᾶω v. κερᾶννυμι to mix,) pp. *unmixed*, Eurip. Phoen. 950. In N. T. metaph. *artless, blameless, without guile*. Matt. 10: 16. Rom. 16: 19. Phil. 2: 15. — Jos. Ant. 1. 2. 2 ἀκέραιος βίος. 1. 6. 2. ib. 12. 2. 3. Diod. Sic. 13. 20.

Ἀκλινής, έος, ους, ὁ, ἡ, adj. (α pr. and κλίνω,) *not declining, unwavering*, Heb. 10: 23. — Pollux. Onom. 8. 10 δίκαστής ἀκλινής. Symmach. Job. 41: 4. Aelian. V. H. 12. 64.

Ἀκμᾶζω, f. ἄσω, (ἀκμή,) *to flourish, ripen, be in one's prime*, intrans. Rev. 14: 18. — Polyb. 1. 17. 9. Jos. Ant. 2. 2. 2.

Ἀκμῆν, adv. pp. accus. of ἀκμή, *point*, sc. of a weapon, Hom. Il. 10. 173. of time, *acme*, Xen. Anab. 4. 3. 26. cf. Buttm. § 115. 4. In later writers and in N. T. for κατ' ἀκμῆν χρόνον, *at this point of time*, i. e. *yet, still, even now*, Matt. 15: 16. — Polyb. 1. 13. 12. Strabo 1. 56. — See Lobeck ad Phryn. p. 123. Kypke Obs. I. p. 76.

Ἀκοή, ἡς, ἡ, (ἀκούω,) 1. *hearing*. a) *the sense or faculty of hearing*, 1 Cor. 12: 17. 2 Pet. 2: 8. — Xen. Mem. 1. 4. 6.

b) *the instrument of hearing, the ears*, Mark 7: 35 et Luke 7: 1 εἰς τὰς ἀκοὰς τοῦ λαοῦ. Acts 17: 20. Heb. 5: 11. 2 Tim. 4: 3 κηθόμενοι τὴν ἀκοήν, cf. κηθῶ and Buttm. § 131. 6. 2 Tim. 4: 4. — Ecclus. 27: 15. 2 Macc. 15: 39. Jos. Ant. 7. 11. 4. Herodian. 4. 15. 3. — So ἀκοῇ ἀκούειν, *to hear with the ears*, i. e. *attentively*, Matt. 13: 14. Acts 28: 26. This is Hebrewism; so Sept. for inf. absol. שָׁמְעוּ Ex. 15: 26. 19: 5. al.

2. *that which is heard*, viz. a) *thing announced, instruction, teaching, preaching*. John 12: 38, coll. Is. 53: 1 where Sept. for שָׁמְעוּ. Rom. 10: 16, 17 bis. So ἀκοῇ πίστιως, i. e. *doctrine taught and received with faith*, Gal. 3: 2, 5. λόγος ἀκοῆς i. q. *λόγος ἀκουσθεῖς, the word taught and heard*, 1 Thess. 2: 13. Heb. 4: 2. — Xen. Hiero 1. 14.

b) *from the Heb. rumor, report*, Matt. 4: 24. 14: 1. 24: 6. Mark 1: 28. 13: 7. So Sept. for שָׁמְעוּ 2 Sam. 13: 30. שָׁמְעוּ Jer. 50: 43. — Thuc. 2. 41. Dem. 497. 12.



**Ἀκολουθῆω**, ᾧ, f. ἴσω, (ἀκόλουθος, fr. α of companionship, and κλέω way; Buttm. § 120. n. 11.) *to go with, to accompany, to follow*; constr. c. dat. or c. μετά τινος Luke 9: 49. al. see Lobeck ad Phryn. p. 353 sq.—or c. ὀπίσω τινός Matt. 10: 38. al. from the Heb. אָחַזְתִּי אַחֲרַי and Sept. 1 K. 19: 20, 21. Is. 45: 14.

a) genr. Matt. 4: 25. 8: 1. 9: 19, 27. Mark 5: 24. 10: 32. Luke 22: 54. John 11: 31. 1 Cor. 10: 4. al. Sept. for קָבַץ Ruth 1: 14. אָחַזְתִּי אַחֲרַי 1 Sam. 25: 42.—Xen. H. G. 3. 4. 7. ib. 5. 2. 26. Dem. 608. 14.

b) spec. *to follow a teacher, i. e. to be or become the disciple of any one, viz.*

(α) *to accompany him personally, as was usual with the followers of Jewish doctors and Greek philosophers, Matt. 4: 20, 22. 9: 9. 19: 27, 28. Mark 1: 18. John 1: 41. Sept. for אָחַזְתִּי 1 K. 19: 20, 21.—So Mark 9: 38 οὐκ ἀκολουθεῖ ἡμῖν, i. e. he is not a disciple.*

(β) *to be or become the disciple of any one as to faith and practice, to follow his teaching etc. Matt. 10: 38. 16: 24. Mark 8: 34. Luke 9: 23. John 8: 12. 12: 26. — 2 Macc. 8: 36. Jos. Ant. 4. 6. 11.*

c) *to follow in succession, to succeed, Rev. 14: 8, 9.*

d) *spoken of things, actions, etc. to accompany. Rev. 14: 13 τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν, their good deeds accompany them, sc. to the judgment-seat of God, i. e. they bear them with them and receive an immediate reward. So vice versa Rev. 18: 5 ἠκολούθησαν in the earlier editions; others read ἐκολλήθησαν.—Judith 12: 2 τὰ ἠκολουθημάτα μοι, i. e. 'food which I have brought with me.' AL.*

**Ἀκούω**, f. ἀκούσω a later form Matt. 13: 14, 15. al. see H. Planck in Bibl. Repos. I. p. 643, 666; better fut. ἀκούσομαι Buttm. § 113. 4 and n. 7; perf. ἀκήκω Buttm. § 85. 2. § 97. n. 5; perf. pass. ἠκούσμαι Buttm. § 98. n. 6; aor. I pass. ἠκούσθην. Comp. Winer § 15.

1. *to hear.* a) intrans. i. e. *to have the faculty of hearing*, spoken of the deaf, etc. Matt. 11: 5. Mark 7: 37. al. Rom. 11: 8 ὅτι τοῦ μὴ ἀκούειν, ears unable to

hear. Matt. 13: 14 ἀκοῆ ἀκούσετε hearing ye shall hear; for this Hebraism see under ἀκοή, and comp. Buttm. § 133. 3. 1. Acts 28: 26.—Sept. for שָׁמַע Ex. 15: 26. 19: 5. al. — Matt. 13: 15 βαρεῖος ἀκούειν, to be dull of hearing.—Xen. Mem. 4. 8. 8.

b) transit. and either absol. or constr. c. acc. or gen. of the thing heard and usually c. gen. of the person from whom, Buttm. § 132. 5. 3 and marg. note. Instead of the gen. of thing, we find περί seq. gen. Mark 5: 27. Acts 9: 13.—Xen. Anab. 2. 5. 26.—Instead of the gen. of person, we have ἀπό seq. gen. Acts 9: 13. 1 John 1: 5.—Thuc. 1. 125.—παρά seq. gen. John 8: 26. al. — Xen. Anab. 1. 2. 5. — ἐκ seq. gen. 2 Cor. 12: 6. — Hom. Od. 15. 374.—*to hear, to perceive with the ears.*

(α) genr. Matt. 2: 9, 18. 9: 12. 10: 27. Mark 7: 25. 10: 41. Luke 7: 3, 9. John 3: 8. al. saep. Sept. for שָׁמַע Gen. 3: 8, 10.—Xen. Anab. 1. 2. 5. Cyr. 3. 1. 8.

(β) in the sense of *to give ear, hear with attention, listen, Mark 4: 3. 7: 14. 12: 29. Acts 2: 22.* — So in respect to a teacher, Mark 6: 20. Luke 15: 1. 19: 48. Hence οἱ ἀκούοντες, hearers, i. e. disciples, Luke 6: 27. Hence

(γ) by impl. *to give heed to, to obey, Matt. 10: 14. 17: 5. 18: 15. Mark 6: 11. Luke 10: 16. John 5: 24. 18: 37. Acts 3: 22, 23. 4: 19. 1 John 4: 5, 6. al. So Sept. and שָׁמַע Gen. 3: 17. Ex. 16: 20. Deut. 11: 27. al. saep. שָׁמַע 2 Chr. 20: 14. Is. 48: 18.—Esdr. 5: 69. Xen. Cyr. 8. 6. 1. Aelian. V. H. 3. 16.—Here belongs the phrase, ὃ ἔχων οὖς, ὅτι, ἀκουσάτω, whosoever hath ears, let him hear, i. e. give heed, obey, etc. Rev. 2: 7, 11, 17, 29. 3: 6, 13, 22. 13: 9. Matt. 11: 15. 13: 9, 13. Comp. the phrases ὃ ἔχων νοῦν Rev. 13: 18, and ὃ ἔχων σοφίαν Rev. 17: 9.—In the writings of John spoken of God, *to heed, regard, i. e. to hear and answer prayer, John 9: 31. 11: 41, 42. 1 John 5: 15. So שָׁמַע Ps. 10: 17 where Sept. εἰσακούειν.**

2. *to hear, i. e. to learn by hearing, to be informed, to know.*

a) genr. Matt. 2: 3, 22. 4: 12. 5: 21, 27. 11: 2. Mark 5: 27. 6: 14. Acts 14: 14. 15: 24. al. So Sept. and שָׁמַע Gen. 41: 15. 42: 2. — Spoken of instruction, doctrines etc. John 8: 40. 15: 15. Acts

1: 4. 4: 20. Rom. 10: 14, 18. Heb. 2: 1. 1 John 2: 7, 24, coll. v. 27.—Pass. *to be heard of*, i. e. *to be reported, to be noised abroad*, etc. Matt. 28: 14. Mark 2: 1. Luke 12: 3. Acts 11: 22. 1 Cor. 5: 1. Sept. for אַרְיָ 2 Chr. 26: 15.—Xen. Cyr. 1. 1. 4.

b) in a forensic sense, *to hear*, sc. as a judge or magistrate, *to try, to examine judicially*, Acts 25: 22. John 7: 51.

c) in the sense of *to understand, comprehend*, Mark 4: 33. John 6: 60. 1 Cor. 14: 2. Gal. 4: 21. So Sept. for עָרַב Gen. 11: 7. 42: 23.—Aelian. V. H. 13. 45. Porphyr. de Abst. Anim. 3. p. 248, Ἀραβες μὲν κοράκων ἀκούουσιν· Τυφὸννοι δὲ ἀετῶν. AL.

Ἀκρασία, ας, ἡ, (ἀκρατής,) *incontinence*, 1 Cor. 7: 5. So Matt. 23: 25 where later edit. ἀδικία.—Jos. Ant. 8. 7. 5 τὴν τῶν ἀφροδισίων ἀκρασίαν. Xen. Mem. 4. 5. 6.

Ἀκρατής, έος, οὖς, ὁ, ἡ, adj. (a pr. and κράτος strength,) *incontinent, impotens sui*, 2 Tim. 3: 3.—Xen. Mem. 1. 2. 12. Clem. Alex. Strom. 3. 7.

Ἀκρατος, ου, ὁ, ἡ, adj. (a pr. and κεράννυμι,) *unmixed*, spoken of wine undiluted, 3 Macc. 5: 2. In N. T. by implic. *strong, fiery, intoxicating*, Rev. 14: 10. So Sept. for מַרְמַרֵּן וְיַיִן wine of wrath Jer. 25: 15. for מַרְמַרֵּן Ps. 75: 9.

Ἀκριβεία, ας, ἡ, (ἀκριβής,) *exactness, preciseness, extreme accuracy*. Acts 22: 3 πεπαιδευμένος κατὰ τὴν ἀκριβείαν τοῦ πατρῷου νόμου, *instructed in all the exactness, the precise discipline and observance, of the traditional law*.—Ecclus. 42: 4 ἀκριβεία ζυγοῦ καὶ σταθμῶν, *exactness of balance and weights*. 16: 25. Wisd. 12: 1. Jos. Ant. 9. 10. 2. Jos. Vit. 38. Xen. Oec. 8. 17. Aelian. V. H. 4. 3.—Others, *severity, rigorous discipline*.

Ἀκριβής, έος, οὖς, ὁ, ἡ, adj. (ἄκρος, fr. ἀκμή point,) *exact, accurate, precise*; ἀκριβέστερον as adv. *more accurately, more perfectly*, Acts 18: 26. 23: 15, 20. 24: 22. See Buttm. § 115. 5. In Acts 26: 5, κατὰ τὴν ἀκριβεστάτην αἵρεσιν, *according to the most exact sect*, i. e. most exact and subtle in the exposition

and observance of τῶν ἐθνῶν καὶ ζητημάτων in v. 3.—Jos. Ant. 2. 5. 1. Polyb. 15. 13. 2. Herodian. 1. 1. 2.—Others *severe, rigorous*.

Ἀκριβῶς, ὦ, f. ὠσω, (ἀκριβής,) *to know or do any thing accurately*, Aquila Is. 49: 16. Herodian. 1. 15. 4. In N. T. *to inquire accurately, assiduously*, absol. and trans. Matt. 2: 7, 16, i. q. ἀκριβῶς ἐξετάζω in v. 8.—Xen. Oec. 20. 10.

Ἀκριβῶς, adv. *accurately, assiduously, perfectly*, Matt. 2: 8. Luke 1: 3. Acts 18: 25. 1 Thess. 5: 2.—Xen. Oec. 2. 3.—In the sense of *circumspectly*, Eph. 5: 15. Sept. for יְרֵיבֵיךָ, *well*, Deut. 19: 18.

Ἀκρίς, ίδος, ἡ, *a locust*, Matt. 3: 4. Mark 1: 6. Rev. 9: 3, 7. Sept. for אַרְבֵּי עֵץ Ex. 10: 4, 12 sq. אַרְבֵּי Is. 33: 4. אַרְבֵּי Lev. 11: 22. אַרְבֵּי Joel 2: 25. אַרְבֵּי Jer. 51: 14, 27. Locusts are one of the most terrific scourges of oriental countries; Ex. 10: 12 sq. See a full description of them in Calmet, Am. edit. Jahn § 23. IV. They are enumerated in Lev. 11: 22 among the living things which are *clean*, and the use of which for food was permitted to the Israelites; and they are eaten in the East to the present day.

Ἀκροατήριον, ίου, τό, (ἀκροάομαι *to hear*;) Lat. *auditorium, place of hearing, place of trial*, Acts 25: 23. Among the Greeks this word denoted the place where authors recited their works publicly, Arrian. Diss. Epict. 3. 23. 8; among the Romans it designated a place where public trials were held.

Ἀκροατής, οὖ, ὁ, (ἀκροάομαι,) *a hearer*, e. g. ἀκροατής φωνῆς Jos. Ant. 3. 5. 3. In N. T. ἀκροατής τοῦ νόμου, τοῦ λόγου, *a hearer of the law*, etc. i. e. one who merely hears, but does not regard; Rom. 2: 13. James 1: 22, 23, 25.—Thuc. 2. 35 ἀκροατής ξυνηδῶς καὶ εὐνοῦς.

Ἀκροβυστία, ας, ἡ, (ἄκρον and βύω *to cover*;) a word not found in profane writers. In N. T.

1. *the prepuce, foreskin*. Acts 11: 3 ἀκροβυστίας ἔχοντες, i. e. *uncircumcised gentiles*. Sept. for אַרְבֵּי עֵץ Gen. 17: 11, 14. Lev. 12: 13.—Judith 14: 10.



2. *state of uncircumcision, gentilism, paganism*, comp. Acts 11: 3.

a) pp. Rom. 2: 25, 26 ἡ ἀκροβυστία αὐτοῦ. 1 Cor. 7: 18, 19. Gal. 5: 6. 6: 15. Col. 2: 13. That this refers to the external rite, and to the state of a gentile, is shewn by the addition of σάρξ, in Eph. 2: 11; and not to the uncircumcision of the heart, Deut. 10: 16.

b) by meton. *preputiali, uncircumcised*, i. e. the *gentiles, pagans*, as opposed to ἡ περιτομή, the Jews; Rom. 2: 26 init. 2: 27. 3: 30. 4: 9, 10 bis, 11 bis, 12. Gal. 2: 7. Col. 3: 11. Eph. 2: 11. The Jews called all other nations in scorn, *uncircumcised*; Judg. 14: 3. 15: 18. Is. 52: 1.

Ἀκρογωνιαίος, α, ον, (ἄκρον and γωνία angle,) spoken of a stone, λίθος, α *corner-stone*, i. e. *foundation-stone*, Eph. 2: 20. 1 Pet. 2: 6, coll. Is. 28: 16. So Sept. for פִּינֵן יִבְנֶה Is. 28: 16, and λίθος γωνιαίος for the same, Job 38: 6. Sept. has also κεφαλὴ γωνίας for פִּינֵן עֲשֶׂה Ps. 118: 22, coll. Matt. 21: 42, but this is the *top-stone* or *coping*.—Our Lord is compared in N. T. to a *foundation corner-stone*, in two different points of view. First, as this stone lies at the foundation and gives support and strength to the building, so Christ, or the doctrine of a Saviour, is called ἀκρογωνιαίος sc. λίθος, Eph. 2: 20, because this doctrine is the most important feature of the christian religion, and is the foundation of all the precepts given by the apostles and other christian teachers. Further, as the corner-stone occupies an important and honourable place, Jesus is compared to it, 1 Pet. 2: 6, because God has made him distinguished, and has advanced him to a dignity and conspicuousness above all others.—Barnab. Ep. c. 6.

Ἀκροθίνιον, ίου, τό, used chiefly in plur. ἀκροθίνια, τά, (ἄκρον and θίν, a heap,) pp. *the first fruits* sc. of the earth, which were taken from the top of the pile; Hesych. ἀκροθίνιον· ἀπαρχὴ τῶν θινῶν· θίνες δὲ εἰσιν οἱ σωροὶ τῶν πυρῶν καὶ κριθῶν. Schol. ad Eurip. Phoen. 213.—In N. T. *the best of the spoils*, Heb. 7: 4. The Greeks were accustomed after a battle to collect the

spoils into a heap, from which an offering was first made to the gods; this was the ἀκροθίνιον, Xen. Cyr. 7. 5. 35. Herodot. 8. 121, 122. Pind. Nem. 7. 58. Cf. Potter Gr. Ant. II. p. 108. Elsnor Obs. in N. T. II. p. 348.

Ἄκρος, α, ον, (ἀκί,) *pointed*; hence neut. τὸ ἄκρον as subst. a *point, end, extremity*, Matt. 24: 31. Mark 13: 27. Luke 16: 24. Heb. 11: 21. So Sept. for פִּינֵן Deut. 4: 32. 28: 64. Is. 13: 5.—Xen. Cyr. 3. 2. 1.

Ἀκύλας, ου, ό, Aquila, pr. name of a Jew born in Pontus, a tent-maker, who, with his wife Priscilla, joined the christian church at Rome. When the Jews were banished from that city by Claudius, Aquila and his wife retired to Corinth, and afterwards became the companions of Paul, by whom they are mentioned with much commendation. Acts 18: 2, 18, 26. Rom. 16: 3. 1 Cor. 16: 19. 2 Tim. 4: 19.

Ἀκυρόω, ὤ, f. ὠσω, (α pr. and κύρος,) *to deprive of authority, annul, abrogate*, trans. Matt. 15: 6 ἐπιτολήν. Mark 7: 13 λόγον. Gal. 3: 17 διαθήκην. Sept. for עָרַב Prov. 1: 26.—Esd. 6: 32. Did. Sic. 16. 24.

Ἀκώλιτος, adv. (α pr. and κωλύω to hinder,) *without hindrance, freely*, Acts 28: 31.—Herodian. 1. 12. 15. ib. 8. 2. 1. Wisd. 7: 22 ἀκώλιτος.

Ἄκων, ἄκουσα, ἄκων, (α pr. and ἐκὼν volens,) *unwilling, invitus*, 1 Cor. 9: 17.—Sept. Job 14: 17. Jos. Ant. 1. 18. 9. Xen. Mem. 2. 1. 17.

Ἀλάβαστρον, ου, τό, (also ὁ ἀλάβαστρος,) *alabaster*, a variety of gypsum differing from the alabaster of modern times, Herodian. 3. 15. 16; comp. Rees' Cyclop. Hence, *a box or vase of alabaster for perfumes*, Herodot. 3. 20. Athenaeus 6. 19. ib. 15. 13. coll. Plin. H. N. 13. 2.—In N. T. *a vase for perfumed ointment*, made of any materials, as gold, glass, stone, etc. Matt. 26: 7. Mark 14: 3 bis. Luke 7: 37.—Aelian. V. H. 12. 18. Theoc. Id. 15. 114 χρίσεια ἀλάβαστρα. Etym. Mag. ἀλάβαστρον· σκεῦος τι ἐξ ἕλεου, ἢ μυροθήκη.—These vases often had a long narrow neck,

the mouth of which was sealed; so that when the woman is said to break the vase, Mark 14: 3, we are to understand only the extremity of the neck, which was thus closed. Comp. Pollux Onom. 10. 11.

**Ἀλαζονεία, ας, ἡ,** (ἀλαζών,) ostentation, boasting, and by impl. arrogance, pride, James 4: 16. 1 John 2: 16. — Theodot. for אַרְוָה Prov. 14: 3. Symmach. for בְּהַרְבֵּה Job. 9: 13. Wisd. 5: 8. 2 Macc. 9: 8. Xen. Mem. 1. 7. 1.

**Ἀλαζών, όνος, ό,** (ἄλη, ἀλάομαι rove about,) pp. a vagabond, mountebank, comp. Passow. In N. T. a boaster, braggart, Rom. 1: 30. 2 Tim. 3: 2. Sept. for הַרְבֵּה Hab. 2: 5. ὕψις Job 28: 8. — Jos. Ant. 8. 10. 4 ἀλαζών ἀνὴρ καὶ ἀνόητος. Xen. Cyr. 2. 2. 12 where Cyrus defines ἀλαζών.

**Ἀλαλάζω, f. άσω,** (ἀλαλή or ἀλαλά war-cry,) pp. to raise the cry of battle, Sept. for הַרְבֵּה Josh. 6: 20. Judg. 15: 14. Jos. Ant. 5. 6. 5. Xen. Cyr. 3. 2. 9. Hence genr. to utter a loud cry, e. g. of rejoicing, to shout, Sept. for הַרְבֵּה Ps. 47: 2. 66: 1. Judith 14: 9. — In N. T. spoken of mournful cries, to lament aloud, to wail, intrans. Mark 5: 38. So Sept. for הַרְבֵּה Jer. 25: 34. 47: 2. — Spoken of cymbals, to give a clattering, clanging sound; 1 Cor. 13: 1 κίμβαλον ἀλαλάζον, clanging, clattering cymbal.

**Ἀλάλητος, ου, ό, ἡ,** adj. (a pr. and λαλέω,) unutterable, not to be expressed in words, Rom. 8: 26. — Anthol. Gr. II. p. 74 ed. Jac.

**Ἀλαλος, ου, ό, ἡ,** adj. (a pr. and λαλέω,) dumb, Mark 7: 37. So Symmach. for אַרְוָה Hab. 2: 18. — In Mark 9: 17, 25, πνεῦμα ἄλαλον, dumb spirit, is a malignant spirit dumb or silent through obstinacy; contrary to their usual character, coll. Mark 1: 24, 34. 5: 7. al. hence Christ says this kind of demons are difficult to be cast out, v. 29. — Plut. de defect. Orac. 51, ἀλάλου καὶ κακοῦ πνεύματος πλήρης.

**Ἄλας, ατος, τό,** (a form of common life for ἄλς, ἄλος, ό,) salt.

a) pp. Matt. 5: 13. Mark 9: 49, 50 bis.

Luke 14: 34 bis. Sept. for מֶלַח Lev. 2: 13. Judg. 9: 45. al. — Hom. II. 9. 214 ἄλς.

b) metaph. wisdom and prudence, both in words and actions, Mark 9: 50 ult. Col. 4: 6. Matt. 5: 13 ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς, ye are the salt of the earth, i. e. ye are those who, by your instructions and influence, are to render men wiser and better; just as salt imparts to food a more acceptable flavour. — Diog. Laert. 8. 1. 19.

**Ἀλείφω, f. ψω,** to besmear, Hom. Od. 12. 47, 177. In N. T. to anoint, trans. Matt. 6: 17. Mark 6: 13. 16: 1. Luke 7: 38, 46 bis. John 11: 2. 12: 3. James 5: 14. Sept. for חָטַב Ez. 13: 10, 11, 12. חָטַב Gen. 31: 13. al. חָטַב 2 Sam. 12: 20. — Aelian. V. H. 3. 38. Xen. Oec. 10. 5. — The Jews were accustomed not only to anoint the head at their feasts in token of joy, but also both the head and feet of those whom they wished to distinguish by peculiar honour. In the case of sick persons, and also of the dead, they anointed the whole body. See Ps. 23: 5. 104: 15. Ecc. 9: 8. Judith 16: 8. Gen. 50: 2. John 19: 40. Lightfoot. Hor. Heb. et Tal. ad Matt. 6: 17 et Mark 6: 13. So also the Greeks and Romans; comp. Potter Gr. Ant. II. p. 385. Adam's Rom. Ant. p. 444.

**Ἀλεκτροφωνία, ας, ἡ,** (ἀλεκτωρ and φωνή,) cock-crowing; pp. Aesop. Fab. 79, 316. In N. T. put for the third watch of the night, about equidistant from midnight and dawn, Mark 13: 35. See in Φυλακή. cf. Adam's Rom. Ant. p. 333. — Niceph. Greg. 9. 14. 284. C. — On the form, see Lob. ad Phryn. p. 229.

**Ἀλέκτωρ, ορος, ό,** (ἄλεκτρος sleepless,) a cock, gallus, Matt. 26: 34, 74, 75. Mark 14: 30, 68, 72 bis. Luke 22: 34, 60, 61. John 13: 38. 18: 27. — Aristoph. Vesp. 1490. — For the form, see Lobeck ad Phryn. p. 229.

**Ἀλεξανδρεύς, έτος, ό,** an Alexandrine, i. e. a Jew of Alexandria, Acts 6: 9. 18: 24. Alexandria was much frequented by the Jews, so that 10,000 of them are said to have been numbered among its inhabitants. Philo in Flacc. p. 971. C. Jos. Ant. 19. 5. 2.



Krebs Obs. in N. T. p. 183. Calmet art. *Alexandria*.

Ἀλεξανδρῶνος, ου, ὁ, ἡ, adj. *Alexandrian*, spoken of a ship. Acts 27: 6. 28: 11.

Ἀλέξανδρος, ου, ὁ, *Alexander*, pr. name,

1. of a man whose father Simon was compelled to bear the cross of Jesus, Mark 15: 21.

2. of a man who had been High Priest, Acts 4: 6.

3. of a certain Jew, Acts 19: 33 bis.

4. of a brazier or coppersmith, χαλκῆς. 1 Tim. 1: 20. 2 Tim. 4: 14.

Ἀλευρον, ου, τό, (ἀλέω to grind,) *flour, fine meal*. Matt. 13: 33. Luke 13: 21. Sept. for אֲלֵרֹן Num. 5: 15. Judg. 6: 19. — Jos. Ant. 3. 6. 6. Xen. Cyr. V. 2. 5.

Ἀλήθεια, ας, ἡ, (ἀληθής q. v.) pp. what is not concealed, but open and known. Hence,

1. *truth*, i. e. *verity, reality, conformity to the nature and reality of things*, viz.

a) as evinced in the relation of facts, etc. Mark 5: 33 εἶπεν αὐτῷ πᾶσαν τὴν ἀλήθειαν. — Jos. B. J. 7. 2 πυθόμενος πᾶσαν ἀλήθειαν. — John 5: 33. 2 Cor. 6: 7 ἐν λόγῳ ἀληθείας in speaking the truth. So λαλεῖν τὴν ἀλήθειαν, to speak the truth, John 16: 7. Rom. 9: 1. Eph. 4: 25. 1 Tim. 2: 7. Sept. and אֱלֵהוֹן 2 Chr. 18: 15. 1 K. 22: 16. — So ἐπ' ἀληθείας, of a truth, as the fact or event shews, Luke 4: 25. 22: 59. Acts 4: 27. 10: 34. Sept. for אֱלֵהוֹן Job 9: 2. Is. 37: 18. and so ταῖς ἀληθείαις 2 Macc. 3: 9. — Xen. Mem. 2: 6. 36. Plat. Apol. Socr. § 5.

b) spoken of what is true in itself, purity from all error or falsehood. Mark 12: 32. Acts 26: 25. Rom. 2: 20 ἡ μόρφωσις τῆς γνώσεως καὶ τῆς ἀληθείας ἐν τῷ νόμῳ, i. e. τῆς γνώσεως τῆς ἀληθινῆς, the form of true knowledge in the law. 2 Cor. 7: 14 ult. 12: 6. Col. 1: 6. 2 Tim. 2: 18. 3: 7, 8. 4: 4. coll. Eccus. 4: 28, 31. — So ἡ ἀλήθεια τοῦ εὐαγγελίου, the truth, verity of the gospel, Gal. 2: 5, 14. — So ὁ λόγος τῆς ἀληθείας, i. e. the true word, true doctrine, etc. Eph. 1: 13. Col. 1: 5. 2 Tim. 2: 15. James 1: 18. So Sept. αἱ ἐντολαὶ σου ἀλήθεια for אֱלֵהוֹן

Ps. 119: 86. ὁ νόμος σου ἀλήθεια for אֱלֵהוֹן Ps. 119: 142. Neh. 9: 13.

2. *truth*, i. e. *love of truth*, both in words, conduct, etc. *sincerity, veracity*. Matt. 22: 16. Mark 12: 14. Luke 20: 21. John 4: 23, 24, ἐν πνεύματι καὶ ἀληθείᾳ, with a sincere mind, with sincerity of heart, not with external rites, coll. Sept. and אֱלֵהוֹן 1 Sam. 12: 24. 1 K. 2: 4. 3: 6. — John 8: 44 bis, οὐκ ἔστιν ἀλήθεια ἐν αὐτῷ, i. e. he is a liar and loves not the truth. Rom. 2: 2. 3: 7. 15: 8. 1 Cor. 5: 8. 2 Cor. 7: 14 ἐν ἀληθείᾳ. 11: 10 ἔστιν ἀλήθεια X. ἐν ἐμοί, i. e. as I truly, sincerely, follow Christ. Eph. 4: 24 ἐν ὁσιότητι τῆς ἀληθείας, in true and sincere holiness, cf. Butt. § 123. n. 4. Eph. 5: 9. 6: 14. Phil. 1: 18. 1 John 1: 6 οὐ ποιοῦμεν τὴν ἀλήθειαν, we do not act in sincerity, i. q. ψευδόμεθα. v. 8. 2: 4. 3: 18, 19. 5: 6 τὸ πνεῦμα ἔστιν ἡ ἀλήθεια, i. e. ἀληθινόν, true, veracious. 2 John 1, 3. 3 John 1. So Sept. for אֱלֵהוֹן 2 Sam. 2: 6. Josh. 2: 6. אֱלֵהוֹן Ps. 36: 5. 2 Chr. 19: 9. — Eccus. 7: 20.

3. In N. T. especially, *divine truth, the faith and practice of the true religion*; and called ἀλήθεια either as being true in itself and derived from the true God; or as declaring the existence and will of the one true God, in opposition to the worship of false idols. Hence *divine truth, gospel truth*, as opposed to heathen and Jewish fables; John 1: 14, 17. 8: 32 bis, γνῶσεσθε τὴν ἀλήθειαν. 8: 40, 45, 46. 16: 13. 17: 17 bis, 19. 18: 37 bis, πᾶς ὁ ὢν ἐκ τῆς ἀληθείας, every one who loves divine truth. 18: 38. Rom. 1: 18, 25, see in Ἀδικία. 2 Cor. 4: 2. 13: 8 bis. Gal. [3: 1.] 5: 7. 2 Thess. 2: 10, 12, 13. 1 Tim. 2: 4, 7. 3: 15. 2 Tim. 2: 25. Tit. 1: 1, 14. Heb. 10: 26. James 1: 18. 3: 14. 1 Pet. 1: 22. 2 Pet. 1: 12. 2: 2. 1 John 2: 21 bis. 2 John 2, 4. 3 John 8. — Hence Jesus is called ἡ ἀλήθεια, the truth, i. e. teacher of divine truth, John 14: 6. — Esdr. 4: 33—41 ἡ ἀλήθεια spoken of God. Act. Thom. § 26 πατὴρ ἀληθείας. — So τὸ πνεῦμα τῆς ἀληθείας, spirit of truth, i. e. who declares or reveals divine truth, John 14: 17. 15: 26. 16: 13. 1 John 4: 6. — So οἱ ἐγγνωκότες τὴν ἀλήθειαν, who know the truth, i. e. are disciples of Christ, 2 John 1. 1 Tim. 4: 3. So Heb. אֱלֵהוֹן and Sept. ἀλήθεια,

the true religion, Ps. 25: 5. 26: 3. 86: 11. see Gesen. Lex. Heb. — Clem. Alex. Strom. proœm. § 1. ib. 1. 5. Act. Thom. § 1 τοῖς Ἰουδαίοις κηρύξαι τὴν ἀλήθειαν.

4. *conduct conformed to the truth, integrity, probity, virtue, a life conformed to the precepts of religion.* John 3: 21 ὁ ποιῶν τὴν ἀλήθειαν *who acts uprightly*, opp. to ὁ φαῦλα πράσσων in v. 20. John 8: 44 ἐν τῇ ἀληθείᾳ οὐκ ἔσθημεν, *he did not remain in his integrity.* Rom. 2: 8 et 1 Cor. 13: 6, opp. to ἀδικία. Eph. 4: 21. 1 Tim. 6: 5. James 5: 19. 3 John 3 bis, 4, 12. So Sept. and ἡ ἡγεμονία Ps. 119: 30. ἡ ἡγεμονία Is. 26: 10. ἡ ἡγεμονία Prov. 28: 6. — Fabr. Pseudepig. V. T. I. p. 604 οἶνος διαστρέφει τὸν νοῦν ἀπὸ τῆς ἀληθείας.

Ἀληθεύω, f. εὖσω, (ἀληθής,) *to act truly, speak the truth, be sincere.* Gal. 4: 16. Eph. 4: 15. So Sept. for ἡ ἡγεμονία Gen. 42: 16. Sept. Prov. 21: 3. — Philo de Leg. alleg. II. p. 84. Xen. Cyr. 1. 6. 33.

Ἀληθής, gen. ἑός, οὗς, ὅ, ἡ, adj. (α pr. and λήθω,) pp. *unconcealed, open.* Hence,

1. *true, real, conformed to the nature and reality of things.* John 8: 16. 19: 35. Acts 12: 9. So Sept. for ἡ ἡγεμονία Prov. 22: 21. — Wisd. 1: 6. Xen. Venat. 3. 9. — John 4: 18 τοῦτο ἀληθές εἶρηκας, i. e. ἀληθῶς, Butt. § 115. 4. 1 John 2: 8. — Hence also *true*, sc. as shewn by the result or event, John 10: 41. Tit. 1: 13. 2 Pet. 2: 22. — Hence *credible, not to be rejected*, as μαρτυρία, John 5: 31, 32. 8: 13, 14, 17. 21: 24. 3 John 12. χάρις 1 Pet. 5: 12. a teacher, 2 Cor. 6: 8. 1 John 2: 27. So Sept. for ἡ ἡγεμονία Dan. 8: 26. ἡ ἡγεμονία Gen. 41: 32. Job 42: 7, 8. — Jos. Ant. 4. 8. 15.

2. *true, i. e. loving truth, sincere, veracious.* Matt. 22: 16. Mark 12: 14. John 3: 33. 8: 26. Rom. 3: 4. — Herodian. 1. 7. 5.

3. *true, sc. in conduct, sincere, upright, honest, just,* John 7: 18. So Phil. 4: 8, which others refer to no. 1. So Sept. in Cod. Alex. for ἡ ἡγεμονία 2 Chr. 31: 20. ἡ ἡγεμονία Is. 41: 26.

Ἀληθινός, ἡ, ὄν, (ἀληθής.)

1. *true, conformed to truth,* John 4: 37. 19: 35. In the sense of *real, unfeigned,*

*not fictitious,* John 17: 3 μόνος ἀληθινός θεός, *the only true God*, not feigned like idols. 1 Thess. 1: 9. 1 John 5: 20 ter. Rev. 3: 7. So Sept. for ἡ ἡγεμονία Is. 65: 16. ἡ ἡγεμονία 2 Chr. 15: 3. — Spoken of what is *true in itself, genuine, real*, opp. to that which is false, pretended, etc. John 1: 9. 4: 23. 1 John 2: 8. So ὁ ἄμπελος John 15: 1, coll. Jer. 2: 21. Zech. 8: 3, where Sept. for ἡ ἡγεμονία. So ἄγιος ἀπ' οὐρανοῦ John 6: 32, of which the manna was the type. So σικνη ἀληθινή Heb. 8: 2, i. e. the heavenly temple, after the model of which the Jews regarded that of Jerusalem as built. Cf. Wisd. 9: 8. Eccus. 24: 8—12. also ὁ ναός ὁ ἅγιος in heaven, Test. XII. Patr. in Fabr. Cod. Pseud. V. T. 1. p. 550. So τὰ ἀληθινὰ ἄγια Heb. 9: 24 in the same sense, as opposed to the earthly copy; cf. Rev. 11: 19. 15: 5. — Luke 16: 11 τὸ ἀληθινόν, *real, genuine good*, as opp. to the goods of this world. — Aelian. V. H. 2. 3.

2. *true, i. e. loving truth, veracious,* and hence *worthy of credit,* John 7: 28. Rev. 3: 14. 19: 9, 11. 21: 5. 22: 6. Sept. for ἡ ἡγεμονία Prov. 12: 20.

3. *true, i. e. sincere, upright, e. g. καρδιά,* Heb. 10: 22, coll. Is. 38: 3 where Sept. for ἡ ἡγεμονία; and so Sept. for ἡ ἡγεμονία Job 2: 3. 8: 6. ἡ ἡγεμονία Job 27: 17. — Spoken of a judge or judgment, *upright, just,* Rev. 6: 10. 15: 3. 16: 7. 19: 2. So Sept. for ἡ ἡγεμονία Is. 25: 1. 59: 4. ἡ ἡγεμονία Deut. 25: 15. ἡ ἡγεμονία Ezra 9: 15. — Esdr. 8: 89. Song of 3 Childr. 7.

Ἀληθῶς, f. ἦσω, (a later form for ἀλέω, Lob. ad Phryn. p. 151,) *to grind*, sc. with a hand-mill, Matt. 24: 41. Luke 17: 35. Sept. for ἡ ἡγεμονία Judg. 16: 21. Ecc. 12: 3. — Diod. Sic. 3. 13. — The grinding in the east is mostly done by female slaves; see Jahn § 138, 139. Calmet art. *Corn*.

Ἀληθῶς, adv. (ἀληθής,) *truly, really, i. e. in truth, in very deed, certainly.* Matt. 14: 33. 26: 73. 27: 54. Mark 14: 70. 15: 39. John 1: 48. 4: 18, 42. 6: 14, 55 bis. 7: 26 bis, 40. 8: 31. 17: 8. Acts 12: 11. 1 Thess. 2: 13. 1 John 2: 5. — So ἀληθῶς λέγειν, *to speak with certainty, assuredly,* Luke 9: 27. 12: 44.



21: 3.—Sept. for ירנן Jer. 28: 6. ירנן Gen. 20: 12.—Herodian. 8. 3. 21.

Ἀλιεύς, ἑὸς, ὁ, (ἄλις sea, ἄλιος marine,) a fisher, fisherman. Matt. 4: 18, 19. Mark 1: 16, 17. Sept. for ירנן Jer. 16: 16. ירנן Ez. 47: 11. — Xen. Oec. 16. 7.—The apostles were metaph. fishers of men, because they brought men to become followers of Christ; comp. θηρεῦειν ἡδονάς, καύχημα, etc. Sept. Jer. 51: 41. Eccclus. 27: 19. and Lat. *venari*, Hor. Ep. 1. 19. 37. See Loesner Obs. in N. T. p. 8.

Ἀλιεύω, f. εἶσω, (ἄλιεύς,) to fish, absol. John 21: 3. Sept. for ירנן Jer. 16: 16.

Ἀλιζω, f. ἰσω, (ἄλις salt,) to sprinkle with salt, to preserve by salting. Pass. Mark 9: 49 θυσία πᾶσα ἀλλ' ἁλισθήσεται, every victim offered to God is to be sprinkled with salt; comp. Lev. 2: 13, where Sept. for ירנן. — Matt. 5: 13 ἐν τίνι ἁλισθήσεται, spoken of salt which has become insipid, how can it be itself preserved or recovered?—Hence metaph. Mark 9: 49 πᾶς γὰρ πρὸς ἁλισθήσεται for every one shall be seasoned, tried, with fire, i. e. the wicked with eternal fire (v. 47, 48); while every Christian shall be tried, perfected, by suffering, so as to become acceptable in the sight of God; just as every victim is prepared for sacrifice by being sprinkled with salt. On this loc. vexatiss. see Kuinoel and Ols-hausen.

Ἀλιόγημα, ατος, τό, (ἀλιόγω to defile, not found in profane writers, but in Sept. for ירנן Dan. 1: 8. Mal. 1: 7, 12. and Eccclus. 40: 29. prob. fr. ἄλλω to roll about,) in N. T. defilement, pollution, abomination, spoken of meat sacrificed to idols, Acts 15: 20, coll. v. 29 where it is εἰδωλόθνια. The apostle here refers to the customs of heathen nations; among whom, after a sacrifice had been completed, and a portion of the victim given to the priests, the remaining part was either exposed by the owner for sale in the market, or became the occasion of a banquet, either in the temple or at his own house; see Schoettgen. Hor. Heb. in loc. et ad 1 Cor. c. 8. Hom. Od. 3. 470. ib. 13.

26, 27. Kuinoel in loc.—Hesych. ἀλι-σγημάτων · τῆς μεταλήψεως τῶν μυσταρῶν θυσιαῶν.

Ἀλλά, an adversative particle fr. ἄλλος, neut. plur. ἄλλα, and hence indicating a reference to something else. It serves therefore to mark opposition or antithesis, and transition. It is less frequent in Sept. than in N. T. as there is no corresponding particle in Hebrew. In N. T. it signifies but, in various modifications, viz.

1. but, as denoting antithesis or transition.

a) in direct antith. after the neg. part. οὐ, μή. Matt. 4: 4 οὐκ ἐπ' ἑαυτῷ μόνω ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐν παντὶ ἡέματι. Matt. 5: 17 οὐ ἤλθον καταλύσαι, ἀλλὰ πληρῶσαι. al. saep. So Sept. for י Job 38: 11. י 1 Sam. 6: 3.—2 Macc. 10: 4.—So οὐ μόνον—ἀλλὰ καὶ, not only—but also, John 5: 18. 11: 52. 12: 9. saep. Phil. 1: 18 ἐν τούτῳ [οὐ μόνον] χαίρω, ἀλλὰ καὶ χαρήσομαι.

b) in emphatic antith. after a full negation, but, but rather, but on the contrary. Luke 1: 60 οὐχί· ἀλλὰ κληθήσεται Ἰωάννης. 13: 3. Rom. 3: 31. μή γένοιτο· ἀλλὰ νόμον ἰστώμεν. Luke 13: 5. 18: 13. John 7: 12. Acts 16: 37. 19: 2 οἱ δὲ εἶπον πρὸς αὐτόν· [οὐχί·] ἀλλ' οὐδέ κ. τ. λ. Rom. 3: 27. 7: 7. et passim. So in the beginning of a clause which asserts the contrary of what precedes, Luke 14: 10, 13. Acts 2: 16. 1 Cor. 12: 22. 1 Pet. 2: 20. Sept. for י Job 32: 8.—So ἀλλ' οὐ, ἀλλ' οὐχί, interrogatively, non potius? not rather? Luke 17: 8. Heb. 3: 16.

c) often and chiefly used where the discourse or train of thought is broken off or partially interrupted; comp. Wiener § 57. 4. E. g.

(α) by an objection, Rom. 10: 18, 19. 1 Cor. 15: 35. Sept. for י Job 11: 5. — Xen. Mem. 1. 2. 9. Cyr. 1. 3. 11. ib. 1. 6. 9.

(β) by a correction or limitation of what precedes. Mark 14: 36 παρενεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο· ἀλλ' οὐ τί ἐγὼ θείω. v. 49 ἀλλὰ [τοῦτο ἐγένετο] ἵνα πληρωθῶσιν αἱ γραφαί. John 11: 11, 15, 22. Rom. 11: 4. 1 Cor. 8: 7. Phil. 2: 27. et passim. Sept. for י Ezra 10: 13.

(γ) by some phrase modifying or explaining what precedes; especially after μέν, γάρ, δέ. Matt. 24: 6 δὲ γάρ, πάντα γενέσθαι· ἀλλ' οὐπω ἐστὶ τὸ τέλος. Mark 9: 13 Ἡλίας μὲν ἐλθὼν πρῶτον, ἀποκαθιστῆ πάντα· ἀλλὰ λέγω ὑμῖν. John 16: 20 ὑμεῖς δὲ λυπήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενίσεται. John 11: 30. 12: 42. Luke 21: 9. Acts 5: 13. 1 Cor. 4: 4. 7: 7. 14: 17. saep. — Not unfrequently μέν is omitted, John 3: 8. 8: 37. 16: 33. Rom. 10: 2. 1 Cor. 3: 6. 6: 12. 2 Cor. 4: 8, 9. et passim. So Sept. 1 Sam. 15: 30. 29: 9.

(δ) by an interrogation; as Matt. 11: 8, 9, τί ἐξήλθετε εἰς τὴν ἐρημον θεάσασθαι; κάλαμον κ. τ. λ. — ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον κ. τ. λ. — ἀλλὰ τί ἐξήλθετε ἰδεῖν; Luke 7: 25. Cf. Kypke Obs. I. p. 59.

(ε) by a phrase of incitement, urging, etc. where it is followed by an imperat. Acts 10: 20 ἀλλὰ ἀναστὰς κατάβηθι καὶ πορεύου σὺν αὐτοῖς, but arise now and go down and go with them. 26: 16. Matt. 9: 18. Mark 9: 22. 16: 7. Luke 22: 36. So Sept. Job. 12: 7. 36: 21. 40: 15. — 1 Macc. 10: 56. Jos. Ant. 5. 8. 6. Xen. Cyr. 1. 5. 13. ib. 2. 2. 4. ib. 5. 5. 24. — Cf. Palairot Obs. in N. T. p. 128, 298. Krebs Obs. p. 208.

(δ) ἀλλὰ is employed to mark a transition to something else, without direct antithesis, e. g. Mark 14: 28 ἀλλὰ μετὰ τὸ ἐγερθῆναι με, προῶσω ὑμᾶς εἰς τὴν Γαλιλαίαν. John 16: 7. Acts 20: 24. 1 Cor. 8: 6. 9: 12. 10: 5. 2 Cor. 1: 9. et saep. So Sept. Is. 43: 17. Job. 36: 10. — So after an interrogation implying a negative. John 7: 48 μή τις ἐκ τῶν ἀρχόντων ἐπίστευσεν εἰς αὐτόν; ἀλλ' ὁ ὄχλος οὗτος κ. τ. λ. Rom. 8: 35—37. 1 Cor. 10: 20. Sept. Job 14: 4.

2. but, i. e. as continuative, but now, but indeed, but further, moreover.

a) genr. as marking a transition in the progress of discourse. Mark 13: 24. Luke 6: 27. 11: 42. John 6: 36, 64. Rom. 10: 16. Gal. 2: 14. Eph. 5: 24. Rev. 10: 7. et passim. Sept. for 𐤇𐤍 1 Sam. 16: 6. — Jos. Ant. 5. 10. 4. — Hence ἀλλ' εἰ, but if, but if indeed, 1 Cor. 7: 21. 1 Pet. 3: 14. — So ἀλλ' οἶ, neither, but neither, John 10: 8. Gal. 2: 3. Sept. Job 32: 21.

b) emphatically, where there is a gradation in the sense, but still more, yea, even, and with a neg. nay, not even. Luke 23: 15 οὐδὲν εὔρον ἐν τῷ ἀνθρώπῳ· — ἀλλ' οὐδὲ Ἡρώδης. John 16: 2 ἀποσυναγώγους ποιήσοισιν ὑμᾶς· ἀλλ' ἐρχεται ὥρα κ. τ. λ. Luke 12: 7. 16: 21. 2 Cor. 7: 11. Phil. 3: 8 ἀλλὰ μὲν οὖν καὶ, yea indeed and therefore I count, etc.

3. yet, nevertheless, at least, yet assuredly, in an apodosis after the conditional particles εἰ, ἐάν, etc. Rom. 6: 5 εἰ σίμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀναστάσεως ἐσόμεθα, yet assuredly also. 1 Cor. 4: 15. 9: 2 εἰ ἄλλοις οὐκ εἰμι ἀπόστολος, ἀλλὰ γὰρ ὑμῖν εἰμί. Mark 14: 29. 2 Cor. 5: 16. 11: 6. Col. 2: 5.—1 Macc. 2: 20. Lucian. Pisc. 24. Aelian. H. An. 11. 31. Xen. Cyr. 4. 3. 14. cf. Kypke Obs. II. 197. — Sometimes the protasis must be supplied; e. g. Acts 15: 11 ἀλλὰ — πιστευομεν σωθῆναι, i. e. [although we observe the law only in part] yet we hope to be saved even as they. Rom. 5: 14 [although sin is not imputed where there is no law,] nevertheless, death reigned, etc.

4. ἀλλ' ἢ, after a negative, other than, except, unless, (pp. i. q. τὰ ἄλλα ἢ,) Mark 9: 8 οὐκέτι οὐδένα εἶδον, ἀλλὰ [ἦ] τὸν Ἰησοῦν μόνον. 1 Cor. 3: 5 τίς οὖν ἐστι Παῦλος, τίς δὲ Ἀπολλῶς, ἀλλ' ἢ διάκονοι. Luke 12: 51. 2 Cor. 1: 13. So Sept. ἀλλ' ἢ for 𐤇𐤍 Num. 13: 28. 23: 13. 𐤇𐤍 𐤇𐤍 Deut. 4: 12. 𐤇𐤍 Dan. 10: 7, 21. 2 Chr. 19: 3. 𐤇𐤍 2 Chr. 18: 30. 21: 17.—1 Macc. 9: 6, 9. Xen. Anab. 7. 7. 53. Cf. Herm. ad Viger. p. 812. AL.

Ἀλλάσσω, or ἀλλάττω, f. ἀξω, (ἄλλος,) to change, trans.

a) pp. to change, sc. the form or nature of a thing, to transform. e. g. τὴν φωνήν, the voice or tone, Gal. 4: 20. So to change for the better, Pass. 1 Cor. 15: 51, 52. Sept. for 𐤇𐤍 Jer. 13: 23. Wisd. 12: 10.—or for the worse, to corrupt, cause to decay, e. g. οἱ οὐρανοί Heb. 1: 12, i. e. the heavens shall grow old, lose their splendour, decay; cf. Ps. 102: 27, where Sept. for 𐤇𐤍, coll. Is. 51: 6. — Wisd. 4: 11. — So ἀλλάξει τὰ ἔθνη, to change the customs, i. e. do them away, Acts 6: 14. So Sept. for Chald. 𐤍𐤃𐤃𐤃



Ezra 6: 11, 12.—Diod. Sic. 1. 73. Lucian. Dial. Deor. 4. 2.

b) *to change*, sc. one thing for another, *to exchange*. Rom. 1: 23 ἠλλαξαν τὴν δόξαν Θεοῦ ἐν ὁμοιωμάτι, *they changed the glory of God for an image*, i. e. set up an image in place of the true God. So Sept. ἀλλάσσω ἐν, for רַמְיָהוּ Ps. 106: 20. ἄλλ. c. dat. for רַמְיָהוּ Lev. 27: 10, 33. of garments, for שָׂרָהוּ Gen. 41: 14. 2 Sam. 12: 20.

Ἀλλαχόθεν, adv. *from another place, aliunde*, John 10: 1. — Sept. Esth. 4: 14. Jos. Ant. 4. 8. 21. Aelian. V. H. 6. 2.

Ἀλληγορέω, ᾧ, f. ἴσω, (ἄλλος and ἀγορεύω), *to allegorize, speak in an allegory*. Gal. 4: 24 ἀτινά ἐστιν ἀλληγορούμενα, *which things are said allegorically, in a mystical sense*.—Jos. Ant. proem. 4. Porphyr. Vit. Pythag. p. 185. Clem. Alex. Protr. II ὅφρις ἀλληγορεῖται ἡδονὴ ἐπὶ γαστήρα ἐρπονσα. id. Strom. 5. 11. Not found in Sept. — The Jews of the age of our Saviour, as also many of the later fathers, supposed that all the narrations of the O. T. were susceptible of an allegorical interpretation.

Ἀλληλουῖα, Alleluia, Heb. הַלְלוּ יְהוָה, *Hallelujah, praise ye Jehovah*. Rev. 19: 1, 3, 4, 6. Cf. Ps. 104: 35. — Tob. 13: 18.

Ἀλλήλων, Gen. Plur. of a recipr. pronoun; Dat. οἰς, αἰς, οἰς; Accus. οὖς, ας, α; *each other, one another*. Matt. 24: 10. John 15: 12, 17. et saepiss. Buttm. § 74. 4.—Xen. Oec. 8. 13. AL.

Ἀλλογενής, ἑός, ὅ, ἦ, adj. (ἄλλος and γένος), *of another race, or nation*, i. e. *not a Jew*, Luke 17: 18, coll. v. 16. Sept. for רַי Job 15: 19. Ex. 29: 33. רַיִן־רַיִן־ Ex. 12: 43. Is. 56: 3, 6.

Ἀλλομαι, f. ἀλοῦμαι, aor. 1 ἠλάμην (Buttm. p. 266), *to leap, jump, spring*, intrans. Acts 3: 8. 14: 10. Sept. for רַיִן Job 6: 10. רַיִן־רַיִן 1 Sam. 10: 10.—Wisd. 5: 21. Xen. Anab. 5. 9. 5.—Spoken of a fountain, John 4: 14. So Lat. *salio*, Virg. Ecl. 5. 47.

Ἄλλος, ἦ, ο, *other, not the same*.

a) without the article, *other, another, some other*. (α) simply, Matt. 2: 12 δι' ἄλλης ὁδοῦ. 13: 33. 26: 71. 27: 42. Gal. 1: 7. et saepiss.—*another*, sc. of the same kind, Mark 7: 4, 8. John 21: 25. *another besides*, Matt. 25: 16, 17. Mark 12: 32. 15: 41. John 6: 22. 14: 16 ἄλλον παράκλητον. al. saep. — So as marking succession, i. e. in the second or third place, Mark 12: 4, 5. Rev. 12: 3. 13: 11. — John 20: 30 πολλὰ μὲν οὖν καὶ ἄλλα, i. e. *not only these, but also others*; for this καὶ see Herm. ad Viger. p. 838. — Sept. chiefly for רַיִן, as Gen. 41: 3. Num. 23: 13. 1 K. 13: 10. — Herodian 8. 5. 13. Xen. Cyr. 1. 4. 15. — (β) distributively, when repeated or joined with other pronouns; e. g. οὗτος—ἄλλος, *this—that, one—another*, Matt. 8: 9. οἱ μὲν—ἄλλοι δέ, *some, — others*, Matt. 16: 14. ἄλλοι—ἄλλοι, *some—others*, Matt. 13: 5—8. Mark 4: 7, 8. 6: 15. 8: 28. 1 Cor. 12: 8, 9, 10.—So Acts 2: 12 ἄλλος πρὸς ἄλλον, *one to another*. Acts 19: 32 et 21: 34 ἄλλοι μὲν οὖν ἄλλο τι ἔκραζον, *some cried one thing, and some another*.—Xen. Anab. 2. 1. 15. Wisd. 18: 18 ἄλλος ἄλλοζῆ.

b) with the article, ὁ ἄλλος, etc. *the other*. Matt. 5: 39. 10: 23. 12: 13. John 18: 15, 16. et passim. — Rev. 17: 10 ὁ ἄλλος, *the other, the remaining one*. So οἱ ἄλλοι, *the others, the rest, ceteri*, 1 Cor. 14: 29. John 21: 8. al. saep. — Xen. Cyr. 3. 3. 4. Cf. Buttm. § 127. 5. AL.

Ἀλλοτριωεπίσκοπος, ὄπου, ὁ, (ἄλλοτριος, ἐπίσκοπος), found only in N. T. 1 Pet. 4: 15, where it is spoken of one who suffers, not ὡς Χριστιανός, but as ἀλλοτρίων ἐπίσκοπος, i. e. either *an inspector of foreign or strange things*, a director of heathenism, etc. or else *one who busies himself with what does not concern him*, a busy-body, in the sense of *seditions, factious*. So ἀλλοτριπραγείω, Passow.

Ἀλλότριος, ἴα, ἴων, (ἄλλος), *alien, not one's own*.

a) pp. *another's, belonging to another, different*, Luke 16: 12. John 10: 5 bis, where it may be rendered *unknown*, as in Ecclus. 8: 18.—Rom. 14: 4. 15: 20. 2 Cor. 10: 15, 16. 1 Tim. 5: 22. Heb. 9: 25. Sept. for רַיִן Prov. 7: 5. Ps. 109: 10. רַיִן Hos. 8: 12. — 1 Macc. 15:

33. Herodian. 5. 7. 4. Xen. Cyr. 3. 1. 39.

b) *strange, foreign, not one's own*; e. g. γῆ Acts 7:6. Heb. 11:9. So Sept. for יְכַרְכַּר Ex. 2: 22. 18: 3. יְכַרְכַּר Deut. 31: 18, 21. — Wisd. 19: 15. Ecclus. 11: 34. — Spoken of persons *who do not belong to one's own family, strangers*, Matt. 17: 25, 26. So Sept. for יְכַרְכַּר Ps. 49: 11.

c) by impl. *hostile, an enemy*, in N. T. with the idea of impiety, i. e. *heathen enemy, gentile*, Heb. 11: 34. So Sept. for יְכַרְכַּר Ps. 54: 3. יְכַרְכַּר 1 K. 8: 41. Ezra 10: 2. Comp. Ecclus. 21: 25. 29: 21. 1 Macc. 1: 38. — Diod. Sic. 18. 23. Xen. Anab. 3. 5. 5.

Ἀλλόφυλος, ου, ὁ, ἡ, adj. (ἄλλος and φυλή or φῦλον,) *of another race or nation*, i. e. not a Jew, Acts 10: 28. Sept. for יְכַרְכַּר Is. 61: 5. יְכַרְכַּר Is. 2: 6. יְכַרְכַּר, Syria, 2 K. 8: 28.—2 Macc. 10: 2, 5. Jos. Ant. 1. 21. 1. ib. 4. 8. 2. Diod. Sic. 1. 35. Thuc. 1. 102.

ἄλλως, adv. *otherwise*. 1 Tim. 5: 25 τὰ ἄλλως ἔχοντα sc. ἔργα, *which are otherwise*, i. e. οὐ κατὰ ἔργα.—Sept. Job 11: 12. Esth. 1: 19. 9: 27. Dem. 1466. 5.

Ἀλοῦω, ὠ, f. ἴσω, *to drive round in a circle*, especially oxen etc. upon grain, in order to thresh it, *to thresh with oxen etc. triturato*, absol. 1 Cor. 9: 9, 10. 1 Tim. 5: 18. Sept. for שָׂרַף Is. 41: 15. שָׂרַף Deut. 25: 4. שָׂרַף Jer. 51: 53. — Xen. Oec. 18. 2, 3, 4.—See Calmet art. *Threshing*. Jahn § 64.

Ἀλογος, ου, ὁ, ἡ, adj. (α pr. and λόγος,) *without reason*, i. e.

a) *irrational, brute*. 2 Pet. 2: 12. Jude 10 ἄλογα ζῶα. — Wisd. 11: 16. Xen. Hiero 7. 3.

b) *unreasonable, absurd*, Acts 25: 27 ἄλογον γὰρ μοι δοκεῖ.—Jos. Ant. 3. 1. 5. Diod. Sic. 1. 40. Xen. Agesi. 11. 1.

Ἀλοή, ἡς, ἡ, vulg. ξυλαλοή, ἀγαλλόχον, *aloe, excoecaria agallochon* Linn. the name of a tree which grows in India and the Moluccas, the wood of which is highly aromatic. It is used by the Orientals as a perfume; and was employed by the Egyptians for the purposes of embalming. The most valuable species are the *calambac* and *gario*.

It is, of course, entirely different from the herb which produces the *aloes* of the shops. John 19: 39. Heb. טַרְטֵרָא v. טַרְטֵרָא Num. 24: 6. Ps. 45: 9. Prov. 7: 17. Cant. 4: 4. See Calmet art. *Aloe*.

Ἄλς, ἀλός, τό, salt, Mark 9: 49; see Ἄλας. Sept. for טַחֵלֵךְ Gen. 14: 5. Lev. 2: 13.

Ἀλυκός, ἡ, ὄν, (ἀλύκη sea, from ἄλς,) *of the sea*; by impl. *salt, bitter*, James 3: 12. Sept. for טַחֵלֵךְ Num. 34: 3, 12.

Ἄλυπος, ου, ὁ, ἡ, adj. (α pr. and λύπη,) *free from sorrow*. Phil. 2: 28 κἀγὼ ἄλυπότερος ὦ, *that I may be less sorrowful*. — Xen. Hiero 9. 9.

Ἄλυσις, εως, ἡ, (pp. ἄλυσις fr. α pr. and λύω, Greg. Cor. p. 523,) *a bond, a chain*.

a) pp. Rev. 20: 1. Acts 21: 33. — Jos. Ant. 3. 7. 5. Xen. Eq. 10. 9. — Spoken espec. of *chains for the hands or feet, manacles, shackles*, Mark 5: 3, 4 bis. Luke 8: 29. Acts 12: 6, 7.

b) *trop. bonds, imprisonment, state of custody*, Eph. 6: 20. 2 Tim. 1: 16. prob. Acts 28: 20. — Trop. Wisd. 17: 17.

Ἀλυσιτελής, έος, ὁ, ἡ, adj. (α pr. and λυσιτελής,) pp. *yielding no gain, unprofitable*; hence by impl. *hurtful, destructive*, Heb. 13: 17. — Xen. de Vect. 4. 6. Diod. Sic. 1. 35.

Ἀλφαιὸς, αἰόν, ὁ, *Alpheus*, pr. name of two men in N. T.

1. of the father of James the less, Matt. 10: 3. Mark 3: 18. Luke 6: 15. Acts 1: 13; and husband of Mary the sister of our Lord's mother, Mark 15: 40, coll. John 19: 25 where he is called Κλωπᾶς, and comp. Matt. 27: 56. Luke 24: 10. From these passages it appears that the mother of James was the sister of Jesus' mother, and wife of Alpheus or Clopas; these two names being different modes of pronouncing the Heb. name אֶלְפָּאִי, which Matt. and Mark give without the aspirate, Ἀλφαιὸς, as Sept. Ἀγγαῖος for אֶלְפָּאִי Hag. 1: 1; while John exchanges the פ for the Greek K, as Sept. in φασέκ for פַּסְעָק 2 Chr. 30: 1.



2. of the father of Matthew or Levi, Mark 2: 14.

Ἄλων, ὄνος, ὁ and ἡ, (also ἄλωος, gen. ἄλω, ὄ, ἡ,) a *threshing floor, area*, Sept. for תְּרָגָה Gen. 50: 10, 11. Xen. Oec. 18. 6, 7, 8.—In N. T. by meton. the *produce of the threshing floor, corn, grain*, Matt. 3: 12. Luke 3: 17. So Sept. and תְּרָגָה Job 39: 12. Sept. Ex. 26: 2. Ruth 3: 2. Judg. 15: 5.—See in Ἄλωάω.

Ἀλώηξ, ἦκος, ἡ, a *fox*, Matt. 8: 20. Luke 9: 58. Sept. for חֲרַשׁ־בַּשָּׂדֶה Judg. 15: 4. Ez. 13: 2.—Aelian. V. H. 1. 5. — Metaph. a *shrewd, cunning man*, Luke 13: 32.—Plut. Sulla 28. Palaeph. de Incred. 8.

Ἀλώσις, εἴωσις, ἡ, (ἀλλίσκω,) *capture*, 2 Pet. 2: 12. So Aquila for חֲרַשׁ־בַּשָּׂדֶה Job 24: 5. חֲרַשׁ־בַּשָּׂדֶה Jer. 50: 46. — Jos. Ant. 2. 10. 2. ib. 5. 1. 5. תִּיגֵן אֶלְוֹסִין תִּישׁ פִּלֵּוֹסִין תִּישׁ פִּלֵּוֹסִין.

Ἄμα, adv. and prep. (Buttm. § 146. 2.) *together, together with, viz.*

a) as adv. spoken of time, *at the same time*, Acts 24: 26. 27: 40. Col. 4: 3. 1 Tim. 5: 13. Philem. 22.—Xen. Mem. 2. 3. 19. — Spoken of persons, etc. *together, in company*, etc. 1 Thess. 4: 17. ἅμα σὺν αὐτοῖς ἀπαγγεσόμεθα ἐν νεφέλαις. 5: 10. Rom. 3: 12 πάντες ἐξέλιναν, ἅμα ἠχρεώθησαν, *they are altogether become unprofitable*, coll. Ps. 14: 3 where Sept. for יַחְדָּם; and so Gen. 13: 6. 22: 6. al.

b) as prep. *with, together with*, c. dat. Matt. 13: 29 μήποτε ἅμα ἀντιῶς ἐκρίζωσθε τὸν σῖτον. So Sept. for יַחְדָּם Deut. 33: 5. יַחְדָּם־יַחְדָּם Jer 31: 24. — Jos. Ant. 5. 7. 4 ἅμα γυναιξὶ καὶ τέκνοις. ib. 4. 7. 1. — Matt. 20: 1 ἐξῆλθεν ἅμα πρωῶ, *with the dawn*. — Jos. Ant. 6. 3. 5 ἅμα ἔω. So ἅμα τῇ ἡμέρᾳ Mic. 2: 1. 1 Macc. 4: 6. Jos. Ant. 6. 3. 5. ἅμα τῷ ἡλίῳ Neh. 7: 3. Cf. Kypke Obs. I. p. 98.

Ἀμαθής, ἔος, ὁ, ἡ, adj. (a pr. and μαθητός,) *unlearned, uninstructed*, 2 Pet. 3: 16.—Aelian. V. H. 2. 8. Xen. Mem. 1. 2. 49.

Ἀμαράντινος, ου, ὁ, ἡ, adj. (a pr. and μαράννομαι,) *unfading*; hence, *enduring*, 1 Pet. 5: 4.—Philostr. Heroic. 19.

Ἀμαράντιος, ου, ὁ, ἡ, adj. (i. q. ἀμαράντινος,) *unfading*; hence, *enduring*, 1 Pet. 1: 4.—Wisd. 6: 12.

Ἀμαρτιάνω, f. ἀμαρτίσω (Buttm. § 112. 13), aor. 1 ἡμάρτησα, aor. 2 ἡμαρτον. The forms ἀμαρτήσω and ἡμάρτησα belong to the later Greek; the earlier form was ἀμαρτήσομαι etc. Lobeck ad Phryn. p. 732. Buttm. § 113. n. 7. § 114.—Ἀμαρτιάνω is pp. *to miss, err from*, sc. a mark, the way, etc. Xen. Cyr. 1. 4. 11. Hom. Il. 8. 311. Hence in N. T. metaph.

1. *to err, to swerve from the truth, go wrong*, absol. 1 Cor. 15: 34 καὶ μὴ ἀμαρτάνετε, i. e. *beware lest ye be drawn into errors*, sc. of faith, of which the apostle is speaking. Tit. 3: 11.—Jos. B. J. 4. 4. 3 οὐκ ἂν ἀμαρτοίμι εἰπόν, *I should not be wrong in saying*. Ant. 3. 7. 6, 7.

2. *to err in action*, in respect to a prescribed law, i. e. *to commit errors, to do wrong, to sin*.

a) genr. *to sin*, spoken of any sin, absol. Matt. 27: 4. John 5: 14. 8: 11. 9: 2, 3. Rom. 2: 12 bis. 3: 23. 5: 12, 14, 16. 6: 15. 1 Cor. 7: 28 bis, 36. Eph. 4: 26. 1 Tim. 5: 20. Heb. 3: 17. 10: 26. 1 Pet. 2: 20. 2 Pet. 2: 4. 1 John 1: 10. 2: 1 bis. 3: 6 bis, 8, 9. 5: 16, 18. So Sept. for נִשְׁחָתָה Ex. 9: 28, 35. al. saep. — So ἀμαρτάνειν ἀμαρτίαν, *to sin a sin*, 1 John 5: 16, Buttm. § 131. 3. So Sept. for נִשְׁחָתָה נִשְׁחָתָה Lev. 4: 14, 23, 28. Ex. 32: 29, 30.

b) seq. εἰς, c. acc. *to sin against* any one, *to offend, to wrong*; Matt. 18: 15, 21. Luke 15: 18, 21. 17: 3, 4. Acts 25: 8. 1 Cor. 6: 18. 8: 12 bis. So Sept. for יַחְדָּם Gen. 20: 6, 9. 43: 9. 1 Sam. 2: 25.—Xen. H. G. 2. 4. 21.

c) ἀμαρτάνειν ἐνώπιόν τινος, from the Heb. *to do evil in the sight of* any one, i. e. *to sin against, to wrong*, as above. Luke 15: 21. So Sept. for יַחְדָּם 1 Sam. 7: 6. 12: 23. and so ἐναντί v. ἐν-αντίον τινος Deut. 1: 41. 20: 18. Gen. 39: 9. תִּוִּי 1 Sam. 14: 33, 34.—Susan. 23 ἐνώπιον τοῦ κυρίου.

Ἀμάρτημα, ατος, τό, (ἀμαρτιάνω,) pp. a *mistake, miss*, Polyb. 34. 3. 11. Thuc. 4. 89. In N. T. metaph. an *error, sin, transgression*. Mark 3: 28, and v. 29 in Mss. 4: 12. Rom. 3: 25. 1 Cor.

6: 18. Sept. for רַחֲמַיִךְ Gen. 31: 36. al. saep. יָצָא Ex. 23: 38. al. עָשָׂה Is. 58: 1. al. saep.—Wisd. 2: 12. 17: 3. Jos. Ant. 3. 8. 10. B. J. 4. 5. 5.

Ἀμαρτία, ας, ἡ, (ἀμαρτάνω,) pp. *miss, failure*, etc. In N. T. metaph.

1. *aberration from the truth, error*; John 8: 46 τίς ἐλέγχει με περὶ ἀμαρτίας; where it is opp. to ἡ ἀλήθεια. John 16: 8, 9.—Thuc. 1. 32.

2. *sin*, i. e. aberration from a prescribed law or rule of duty, either in general or spoken of particular sins, etc.

a) *genr.* Matt. 3: 6. 9: 2, 5, 6. Mark 1: 4, 5. 1 Cor. 15: 3. Heb. 4: 15. al. saep. Sept. for רַחֲמַיִךְ Gen. 18: 20. al. saepiss. יָצָא Gen. 15: 16. al. עָשָׂה Is. 53: 5.—John 9: 34 ἐν ἀμαρτίας σὺ ἐγεννήθης ὅλος, *thou art wholly born in sin*, i. e. art a sinner from the womb; cf. Ps. 51: 7. 58: 4. Is. 48: 8, and for the opp. Wisd. 8: 19, 20. Ecclus. 44: 10 sq.—So ποιῶν ἀμαρτίαν, *to commit sin*, 2 Cor. 11: 7. 1 Pet. 2: 22. 1 John 3: 9. al. and in the same sense, ἐργάζεσθαι ἀμαρτίαν, James 2: 9, coll. Ecclus. 27: 10; and also ἀμαρτάνειν ἀμαρτίαν, *to sin a sin, commit any sin*, 1 John 5: 16; see in Ἀμαρτάνω 2. a. — In the *gen.* after another noun, ἀμαρτία often supplies the place of an *adj.* *sinful, wicked, impious*, see Stuart § 440. Buttm. § 123. n. 4. e. g. 2 Thess. 2: 3 ὁ ἄνθρωπος τῆς ἀμαρτίας, *that impious man*. Rom. 7: 5 παθήματα τῶν ἀμαρτιῶν, *sinful passions*. al. — Elliptically, περὶ ἀμαρτίας for θυσία περὶ ἀμαρτίας, *sacrifice for sin*, Heb. 10: 6, 8. 13: 11. fully ib. 10: 26, and προσφορὰ περὶ ἁμ. 10: 18. So Sept. for רַחֲמַיִךְ Ps. 40: 7, coll. Lev. 5: 8.

b) *spoken of particular sins*, which are to be gathered from the context; e. g. of unbelief, ἀπιστία, John 8: 21, 24. of lewdness etc. 2 Pet. 2: 14. of defection from the religion of Christ, Heb. 11: 25. 12: 1. al.

c) *by meton. of abstr. for concrete*, ἀμαρτία for ἀμαρτωλός, *sinful*, i. e. either as *causing sin*, Rom. 7: 7 ὁ νόμος ἀμαρτία; *is the law the cause of sin?* — or as *committing sin*, 2 Cor. 5: 21 τὸν μὴ γνόντα ἀμαρτίαν ὑπὲρ ἡμῶν ἀμαρτίαν ἐποίησεν, *for ἀμαρτωλὸν ἐποίησεν*, i. e. *has treated as if he were a sinner*. Heb. 12: 4

πρὸς τὴν ἀμαρτίαν, *collect. for the adversaries of religion*.

d) *by meton. the practice of sinning, habit of sin*, Rom. 3: 9. 5: 12, 20, 21. Gal. 3: 22. al.—Wisd. 25: 27 ἀπὸ γυναικὸς ἀρχὴ ἀμαρτίας.

e) *by meton. proneness to sin, sinful desire or propensity*, John 8: 34. Rom. 6: 1, 2, 6, 12, 14. 7: 8—17. al. Heb. 3: 13 ἀπάτη τῆς ἀμαρτίας, i. e. *the deceitfulness of our sinful propensities*, etc.

3. *from the Heb. the imputation or consequences of sin, the guilt and punishment of sin*; as in the phrase ἀρεῖν τὴν ἀμαρτίαν, etc. *to take away or bear sin*, i. e. *the imputation of it*, John 1: 29. 1 John 3: 5. coll. Rom. 11: 27. Heb. 9: 26. 10: 11. 1 Pet. 2: 24. So ἀφήμι τὰς ἀμαρτίας and ἄφεσις τῶν ἀμαρτιῶν, *to remit sin or the remission of sins*, i. e. *the punishment of sins*, Matt. 9: 2, 5, 6. 26: 28. Luke 7: 47, 48, 49. John 20: 23. Heb. 10: 4. et saep.—John 9: 41 ἀμαρτία ὑμῶν μένει, i. e. *your guilt and exposure to punishment remain*. So ἔχειν ἀμαρτίαν, *to have sin*, i. e. *to be guilty and liable to punishment*, John 9: 41. 15: 22, 24. 1 John 1: 8. al.—1 Cor. 15: 17 ἔτι ἐστὶ ἐν ταῖς ἀμαρτίας ὑμῶν, *ye are yet in your sins*, i. e. *are still under the guilt and exposed to the punishment of your sins*. Heb. 9: 28 χωρὶς ἀμαρτίας, *without sin*, i. e. *he shall appear the second time not εἰς ἀθέτησιν ἀμαρτίας, not for the putting away of the consequences of sin*, as is said in v. 26.—So Sept. and רַחֲמַיִךְ Lev. 22: 9. Num. 9: 13. Lam. 3: 39. רַחֲמַיִךְ Zech. 14: 19. Prov. 10: 16. Ez. 3: 20. יָצָא Is. 5: 18. 53: 6, 11. AL.

Ἀμαρτωλός, ου, ὁ, ἡ, *adj.* (*a pr.* and μαρτυρέω,) *without testimony, un Witnessed*. Acts 14: 17.—Jos. Ant. 14. 7. 2. Thuc. 2. 41.

Ἀμαρτωλός, οῦ, ὁ, ἡ, *adj.* (ἀμαρτάνω, q. v.) *pp. erring from the way or mark*. In N. T. metaph. as *adj.* and *subst.*

1. as *adj. erring from the divine law, sinful, wicked, impious*.

a) *genr.* Mark 8: 38 ἐν τῇ γενεῇ τῇ μοιχαλίδι καὶ ἀμαρτωλῷ. So ἀνὴρ v. ἀνθρώπος ἀμαρτωλός, *a sinful man, a sinner*, Luke 5: 8. 19: 7. 24: 7. John 9:



16, 24. So γυνή ἀμαρτωλός Luke 7: 37, 39. Sept. for נשׁוּחַ Num. 32: 14. נשׁוּחַ Is. 1: 4.—Eccclus. 27: 31. — Luke 13: 2 ἀμαρτωλοὶ παρὰ πάντας, more wicked than all others etc. 18: 13. Rom. 3: 7. 5: 8. Gal. 2: 17. James 4: 8 ἀμαρτωλοὶ, ye sinful!

b) obnoxious to the consequences of sin, guilty and exposed to punishment, see Ἀμαρτία no. 3. Rom. 5: 19 ἀμαρτωλοὶ κατεστάθησαν οἱ πολλοί, many became exposed to the punishment of sin. 7: 13. Gal. 2: 15. Jude 15 ἀμαρτωλοὶ ἀσεβεῖς, i. e. ungodly persons deserving of punishment.

2. as subst. a sinner, transgressor, impious person.

a) genr. Matt. 9: 10, 11, 13. 11: 19. Mark 2: 15, 16 bis, 17. Luke 5: 30, 32. 6: 32, 33, 34. 7: 34. 15: 1, 2, 7, 10. John 9: 25, 31. 1 Tim. 1: 9, 15. Heb. 7: 26. 12: 3. James 5: 20. 1 Pet. 4: 18. Sept. for gen. הַנְּשׁוּחִים Am. 9: 8. נשׁוּחַ Ps. 1: 1, 5. Is. 13: 9. עשׂוּר Ps. 37: 12, 20. Ez. 33: 8, 11, 19.

b) in the language of the Jews, ἀμαρτωλοὶ, sinners, despisers of God, is put for foreign nations, i. e. Gentiles, heathen, pagans, τὰ ἔθνη, Matt. 26: 45. Mark 14: 41, compared with Luke 18: 32. Matt. 20: 19. Mark 10: 33. So Sept. and עשׂוּר Is. 14: 5. and 1 Macc. 2: 44, coll. v. 40, 48. Tob. 13: 6, coll. Wisd. 17: 2. — Psalt. Salom. 2: 1 ἀμαρτωλὸν i. q. ἔθνη ἀλλότρια, Fabr. Cod. Pseud. V. T. I. p. 918.

"Αμαχος, ου, ὁ, ἡ, adj. (a pr. and μάχη,) pp. not disposed to fight, Xen. Cyr. 4. 1. 16. In N. T. metaph. not contentious, not quarrelsome, 1 Tim. 3: 3. Tit. 3: 2. — So ἀμάχος, Eccclus. 19: 5. ed. Complut.

Ἀμάω, ὧ, f. ἦσω, (ἄμα,) to collect, gather; pp. Hom. Il. 24. 451. In N. T. to reap, to harvest, James 5: 4, where comp. Lev. 19: 13. Deut. 24: 14, 15. Sept. for קצוּר Lev. 25: 11. Deut. 24: 19.—Hesych. ἀμῆσαι· θερίσαι.

Ἀμέθυστος, ου, ὁ, (a pr. and μεθύω,) amethyst, a gem of a deep purple or violet colour, Rev. 21: 20. Sept. for חַמְצֵזֶת Ex. 28: 19. See Rees' Cyclop.—The amethyst was supposed to

be an antidote against drunkenness, whence its name.

Ἀμελέω, ὧ, f. ἦσω, (a pr. and μέλει,) not to care for, to neglect, absol. Matt. 22: 5. 2 Pet. 1: 12. — c. c. gen. 1 Tim. 4: 14. Heb. 2: 3. 8: 9. see Buttm. § 132. 5. 3. Sept. Jer. 4: 17. 31: 32. — Wisd. 3: 10. 2 Macc. 4: 14. Jos. Ant. 4. 4. 2. Xen. Mem. 1. 2. 24.

Ἀμεμπτος, ου, ὁ, ἡ, adj. (a pr. and μίφομαι,) act. making no complaint, satisfied, Xen. Mem. 4. 5. 52. In N. T. pass. blameless, faultless, Luke 1: 6. Phil. 2: 15. 3: 6. 1 Thess. 3: 13. Heb. 8: 7. Sept. for עָבַר Job 11: 4. עָבַר Job 1: 1, 8. עָבַר Gen. 17: 1.—Diod. Sic. 17. 4. Xen. Cyr. 5. 5. 32.

Ἀμέμπτως, adv. (ἄμεμπτος,) blamelessly, faultlessly, 1 Thess. 2: 10. 5: 23.—Apoc. Esth. 13: 3. Herodian 6. 1. 2. ib. 6. 9. 5.

Ἀμέριμνος, ου, ὁ, ἡ, adj. (a pr. and μέριμνα,) without care, void of anxiety, 1 Cor. 7: 32. Matt. 28: 14.—Wisd. 6: 15. 7: 23. Herodian. 2. 4. 3.

Ἀμετάθετος, ου, ὁ, ἡ, adj. (a pr. and μεταίθεμι,) immoveable, i. e. immutable, sure, Heb. 6: 17, 18. — 3 Macc. 5: 1, 12. Clem. Alex. Strom. 6. 13. Diod. Sic. 1. 23. ib. 16. 82.

Ἀμετακίνητος, ου, ὁ, ἡ, adj. (a pr. and μετακινέω,) immoveable, unmoved, firm, 1 Cor. 15: 58.—Dion. Halic. 8. 74.

Ἀμεταμέλητος, ου, ὁ, ἡ, adj. (a pr. and μεταμέλωμαι poenitet me,) not to be repented of, and hence unchangeable, immutable, certain. Rom. 11: 29. 2 Cor. 7: 10. So Heb. עָבַר c. neg. is used of the immutability of God's counsels, Num. 23: 19. 1 Sam. 15: 29. al.—Polyb. 21. 9. 11. Plato Leg. IX. p. 931. B.

Ἀμετανόητος, ου, ὁ, ἡ, adj. (a pr. and μετανοέω, to change the mind,) inflexible, impenitent, obdurate, sc. καὸδια Rom. 2: 5. — Test. XII Patr. in Fabr. Cod. Pseud. V. T. I. 685. Clem. Alex. Strom. 5. 1.

Ἀμετρος, ου, ὁ, ἡ, adj. (a pr. and μέτρον,) without measure, immoderate. 2 Cor. 10: 13, 15, εἰς τὰ ἄμετρα, adv. for

ἀμέτρος, *beyond measure, immoderately.*—Jos. B. J. 4. 5. 4 ἄμετρος ὁμίτης. Anthol. Gr. IV. 170, 206. ed. Jac.

Ἀμήν, *amen*, Heb. אָמֵן, is strictly an adj. *true, certain, faithful*; as אָמֵן יְיָ לֵבֵן, Sept. θεὸς ἀληθινός, Is. 65: 16. The Heb. word אָמֵן occurs often in O. T. as an adverb, *truly, surely, certainly*; usually at the end of a sentence, where it serves to confirm the words which precede, and invoke the fulfilment of them, *so be it, fiat*, Sept. ἀμήν or γένοιτο. So in oaths or imprecations, where the people answer אָמֵן, and thus bind themselves, Neh. 5: 13, Sept. ἀμήν. Deut. 27: 15—26, Sept. γένοιτο. Or in praising God, when the assembly respond to the reader or choir, אָמֵן, as Ps. 41: 14. 72: 19. 89: 53, Sept. ἀμήν, comp. 1 Chr. 16: 36 et Neh. 8: 6, Sept. ἀμήν. Ps. 106: 48, Sept. γένοιτο. Or lastly by individuals after an imprecation, Num. 5: 22, Sept. γένοιτο, or to a command, 1 K. 1: 36, Sept. γένοιτο. More rarely אָמֵן stands in O. T. at the beginning of a sentence, for the sake of emphasis, *assuredly, verily, in truth*, Sept. ἀληθῶς, Jer. 28: 6, and also אָמֵן אָמֵן, Sept. ἀληθῶς, Josh. 7: 20, coll. Job 19: 5. — Hence in N. T.

1. from the Heb. as an adj. *true, faithful*. Rev. [1: 18.] 3: 14 ὁ ἀμήν, ὁ μάρτυς ὁ πιστός καὶ ἀληθινός, *the true, viz. the faithful and true witness*, where the last words explain the first. See Is. 65: 16 above.

2. as an adv. at the end of a sentence, viz. after ascriptions of praise, hymns, etc. *amen, so be it*, Matt. 6: 13. Rom. 1: 25. 9: 5. Rev. 1: 6. 5: 14. 19: 4. al. saep. cf. Ps. 106: 48. 1 Chr. 16: 36. Neh. 8: 6. Hence λέγειν τὸ ἀμήν, *to respond amen*, 1 Cor. 14: 16.—Also after benedictions, invocations, etc. Rom. 15: 33. 16: 24. 1 Cor. 16: 24. Heb. 13: 25.

3. as an adv. at the beginning of a sentence, by way of asseveration, *truly, assuredly, certainly, verily*, Matt. 5: 18. 16: 28 coll. Luke 9: 27 ἀληθῶς. Matt. 25: 40. Luke 4: 24 coll. v. 25.—In John it is repeated, ἀμήν, ἀμήν, John 3: 3, 5, 11. 5: 19. 8: 51. al. saep.—Very rarely in this sense in the end or middle of a clause; Rev. 1: 7 ναὶ, ἀμήν, *yea verily!* 2 Cor. 1: 20 τὸ ναὶ καὶ τὸ ἀμήν, *are yea*

and amen, i. e. are most true and faithful. AL.

Ἀμήτωρ, ορος, ὁ, ἡ, adj. (*a pr. and μήτηρ*), *without mother, motherless*; i. e. in classic writers, *not born of a mother*, as the gods, etc. Lactant. div. Instit. IV. 13. Eurip. Phoeniss. 750. or *early deprived of a mother*, Herodot. 4. 154. or *having an unkind mother*, Soph. Electr. 1158. Eurip. Ion. 837.—In N. T. spoken of Melchisedec, *whose mother is not mentioned in the genealogies*, Heb. 7: 3, i. e. he is a priest, though not in the regular genealogical descent from Aaron; his priesthood therefore is of a higher and more ancient order than that of Aaron; see in Ἀγεναλόγητος. — Philo de Temulent. p. 248, 290. de Monarch. lib. 2.

Ἀμίαντος, ου, ὁ, ἡ, adj. (*a pr. and μίαινα*), *unstained, unsoiled*; in N. T. metaph. *undefiled* sc. by sin, Heb. 7: 26.—Wisd. 8: 20. Clem. Alex. Strom. 7. 7 ἀμίαντον τὴν ψυχὴν ἔχειν χρῆ. — Spoken of marriage, *chaste*, Heb. 13: 4. — Wisd. 3: 13.—Of the worship of God, *pure, sincere*, James 1: 27; of the heavenly inheritance, *inviolable*, 1 Pet. 1: 4.—2 Macc. 14: 36. 15: 34.

Ἀμινάδᾶβ, ὁ, indec. *Aminadab*, pr. name of one of the ancestors of Christ, Matt. 1: 4. Luke 3: 33. Heb. אָמִינָדָב (kindred of the prince), Ruth 4: 19, 20.

Ἄμμος, ου, ὁ, (i. q. ψάμμος), *sand*, Matt. 7: 26. Rom. 9: 27. Heb. 11: 12. Rev. 12: 18. 20: 8. Sept. for אָמֵם Gen. 13: 16. הָאָמֵם Gen. 22: 17. Ex. 2: 12. Is. 10: 8. —Diod. Sic. 5. 7. Plato Phaedo. § 58.

Ἀμνός, οῦ, ὁ, *a lamb*, spoken in N. T. metaph. of Christ delivered over to death, as a lamb to the sacrifice, John 1: 29, 36. 1 Pet. 1: 19. Acts 8: 32, coll. Is. 53: 7 where Sept. ἀμνός for לְחֵן. Sept. ἀμνός for אָמֵם Ex. 12: 5. Lev. 14: 10, 12, 13. אָמֵם Is. 16: 1.—So ἀμνός θεοῦ, the Messiah, Test. XII Patr. Fabr. Cod. Pseud. V. T. p. 724, 725, 730.

Ἀμειβή, ἧς, ὁ, (ἀμείβω, to change), *change, exchange*, Hom. Od. 14. 521. *requital*, sc. for evil, *indemnity*, Hom. Od. 12. 382. In N. T. *requital*, sc.



for good, kind offices, etc. 1 Tim. 5: 4 ἀμοιβὰς ἀποδιδόναι, *to requite*.—Symm. for אָבִיב 1 Sam. 24: 19. Jos. Ant. 1. 16. 2. Diod. Sic. 1. 90. Herodian. 7. 1. 24.

Ἀμπελος, ου, ἡ, *a vine*, Matt. 26: 29. Mark 14: 25. Luke 22: 18. James 3: 12.—Xen. Oec. 19. 12.—Metaph. Jesus calls himself *the true vine*, John 15: 1, 4, 5, since a spreading and fruitful vine is the emblem of prosperity and blessings; cf. Ez. 17: 6. 19: 10. Ps. 80: 9, 10. 128: 3. Eccclus. 24: 17.—In Rev. 14: 18, 19, ἡ ἀμπελος τῆς γῆς, denotes the now prosperous enemies of the Messiah, who are to be cut off as grapes are gathered and cast into the wine press; comp. Is. 63: 2, 3. Lam. 1: 15.

Ἀμπελουργός, οῦ, ὁ, ἡ, (contr. for ἀμπελοεργός, fr. ἄμπελος and ἔργον,) *a vine-dresser*, Luke 13: 7. Sept. for אָבִיב 2 Chr. 26: 10. Is. 61: 5.

Ἀμπελών, ὄνος, ὁ, *a vineyard*. Matt. 20: 1, 2, 4, 7, 8. 21: 28, 33, 39, 40, 41. Mark 12: 1, 2, 8, 9 bis. Luke 13: 6. 20: 9, 10, 13, 15 bis, 16. 1 Cor. 9: 7. Sept. for אָבִיב Gen. 9: 20. Is. 5: 1—7. q. v.—Plut. pro Nobil. c. 3.

Ἀμπλίας, ἰου, ὁ, *Amplias*, pr. name of a Christian at Rome. Rom. 16: 8.

Ἀμύνω, f. νῶ, (μύνη,) pp. *to avert, to repel*, Hom. Il. 1. 456; then *to aid, fight for, avenge*, Thuc. 3. 67. Jos. Ant. 4. 8. 45.—Mid. ἀμύνομαι, *to avert from one's self, to resist, repel*, Xen. Cyr. 4. 4. 6. Jos. Ant. 9. 1. 2. 2 Macc. 10: 17.—In N. T. Mid. ἀμύνομαι, *to aid, assist, defend*. Acts 7: 24 ἠμύνατο, *he defended* sc. him. So Sept. c. accus. for אָבִיב deliver, Is. 59: 16.

Ἀμφιβάλλω, f. βαλῶ, (ἀμφι and βάλλω,) pp. *to throw around*, e. g. a garment, Hom. Od. 14. 342. In N. T. spoken of a net, *to cast*, sc. around, here and there, trans. Mark 1: 16 in later editions. Sept. Hab. 1: 17.

Ἀμφίβληστρον, ου, τό, *what is thrown around*, e. g. a garment, Eurip. Helen. v. 1085. In N. T. *a fish-net, drag*, Matt. 4: 18. Mark 1: 16. Sept. for אָבִיב Ps. 141: 10. אָבִיב Hab. 1: 16.

אָבִיב Hab. 1: 15, 17. אָבִיב Ecc. 9: 12. —Herodot. 1. 141. ib. 2. 95.

Ἀμφιέννυμι, f. ἀμφίεσω, (Buttm. § 108. III,) *to clothe*, pass. seq. ἐν c. dat. Matt. 11: 8. Luke 7: 25. Sept. Job 31: 19.—Jos. Ant. 3. 8. 7 τὴν στολήν. ib. 8. 7. 3. cf. Buttm. § 131. 5.—In the sense of *to decorate*, Matt. 6: 30 et Luke 12: 28, τὸν χόρτον. Sept. ἀμφ. δόξαν καὶ τιμὴν for אָבִיב Job 40: 5, coll. 29: 14.—With double accus. Xen. Cyr. 1. 3. 17. c. accus. et dat. Plato Protag. p. 321. A. Cf. Buttm. l. c.

Ἀμφίπολις, εως, ἡ, *Amphipolis*, pr. name of the metropolis of the southern region of Macedonia. It was situated near the mouth of the river Strymon; which, indeed, flowed around it, and gave occasion for its name. It is now called *Empoli* or *Yamboli*. Acts 17: 1. See Calmet.

Ἀμφοδον, ου, τό, (also ἀμφοδος, fr. ἄμφω and ὁδός,) pp. *binivium, an open place where two or more ways meet*, Xen. Anab. 4. 2. 11. ib. 5. 2. 7. In N. T. *a street or open place* in a village or city, Mark 11: 4. Sept. Jer. 17: 27. 49: 26.—Hesych. ἀμφοδα· αἱ εἵμαι, ἀγνυαὶ, δίοδοι.

Ἀμφοτέρος, ἐρα, ερον, *each of two*, and Plur. ἀμφοτέροι, αι, α, *both*, spoken only of two, Matt. 9: 17. 13: 30. 15: 14. Luke 1: 6, 7. 5: 7, 38. 6: 39. 7: 42. Acts 8: 38. Eph. 2: 14, 16, 18, τὸν ἀμφοτέρον, etc. *both*, i. e. Jews and Gentiles. Acts 23: 8 τὰ ἀμφοτέρα, *both*, i. e. the resurrection, and the existence of angels and spirits; the μήτε being copulative and combining the two, ἀγγελοὶ and πνεῦμα, into one generic idea; see Buttm. § 149. p. 427. Winer § 59. p. 411.—Sept. for אָבִיב Gen. 21: 27. Ex. 12: 22.—Eccclus. 10: 7. Xen. Mem. 1. 1. 5.

Ἀμώμητος, ου, ὁ, ἡ, adj. (*a pr. and μωμάομαι to blame*), *blameless, ir-reprehensible*, Phil. 2: 15. 2 Pet. 3: 14.—Cyrill. Alex. in Is. 53, ἀμώμητος παντελῶς ἐν ἡμῖν οὐδεὶς. id. in Is. 54. Hom. Il. 12. 109.

Ἀμωμον, ου, τό, *amomum*, an odoriferous plant or seed, used in pre-

paring precious ointment. It differed from the modern *amomum* of the shops, but the exact species is not known; see Rees' Cyclop.—Rev. 18: 13 in the later editions.

Ἄμωμος, ου, ὁ, ἡ, adj. (a pr. and μῶμος,) *spotless, without blemish.*

a) pp. 1 Pet. 1: 19 ἀμωμοῦ ἀμώμου, spoken metaph. of Christ, a *lamb without blemish*, as was required by the Levitical law in regard to all victims; see Lev. 1: 10. 22: 19—22, where Sept. for תְּמִימִים. So Heb. 9: 14.—Test. XII Patr. Fabr. Cod. Pseud. I. p. 724.

b) metaph. *sceleris purus, blameless.* Eph. 1: 4. 5: 27. Col. 1: 22. Heb. 9: 14. Jude 24. Rev. 14: 5. — Wisd. 2: 22. Ecclus. 34: 8. 40: 19.

Ἀμών, ὁ, indec. *Amon*, Heb. אֲמוֹן (opifex), pr. name of a king of the Jews; see 2 K. 21: 18 sq. 2 Chr. 33: 20 sq.—Matt. 1: 10 bis.

Ἀμώς, ὁ, indec. *Amos*, Heb. אֲמוֹס (strong), pr. name of a man, Luke 3: 25.

I. Ἄν, a particle used with the Opt. Subj. and Indic. moods; sometimes properly rendered by *perhaps*; more commonly not to be expressed in English by any corresponding particle, but only giving to a proposition or sentence a stamp of *uncertainty*, and mere *possibility*, and indicating a *dependence on circumstances*. In this way it serves to modify or strengthen the intrinsic force of the Opt. and Subj. while it can also, in like manner, affect the signification of the Indicative (the pres. and perf. excepted) and other verbal forms. This particle stands after one or more words in a clause, and is thus distinguished from ἄν for ἐάν; see the next article. For the general use and power of ἄν in classic writers and in N. T. see Buttm. § 139. 5 sq. Matth. § 598—600. Hermann de Part. ἄν, and ad Viger. p. 812—822. Winer Gr. § 43.—In N. T. the use of ἄν is generally conformed to that of classic writers, but sometimes not.

1. As conformed to classic usage.

1. With the *Optative*, in a clause not dependent, it indicates that the suppo-

sition or possibility expressed by the simple Opt. will, under the circumstances implied by ἄν, be realized. Hence it is found

a) in vows, wishes, etc. once, Acts 26: 29 ἐξαιτήσῃ ἄν τῷ θεῷ, *I could pray to God*, and under the circumstances do pray to him. — So βουλοίμην ἄν Xen. Mem. 3. 5. 1. Plato Lys. p. 228. See Matth. § 514. c.

b) in interrogations, direct or indirect, where the thing inquired about is possible, or certain, but the inquirer is uncertain when or how it is to take place. Luke 1: 62 τί ἄν θεῖλοι καλεῖσθαι αὐτόν; *how he might wish him to be called?* i. e. since he was to have a name, what that name should be. Luke 9: 46. John 13: 24. Acts 2: 12. 5: 24. 17: 18. 21: 33. al.—Jos. Ant. 8. 14. 2. Xen. Mem. 2. 1. 24. Anab. 7. 6. 6.

2. With the *Subjunctive* in relative clauses and connected with relative words, which thus are rendered more *general* and indicate mere possibility; Buttm. § 139. 8. For ἄν thus used, the sacred writers often put ἐάν, q. v.

a) with relative pronouns or particles, where ἄν implies some condition, or uncertainty whether or where the thing will take place, etc. Lat. *cunq̄ue, ever, soever*, etc. Thus (α) ὅς ἄν, *whoever, whosoever*, Matt. 5: 21, 31, 32. 10: 11. 12: 32. Mark 3: 29. John 1: 33. et saep.—Sept. Dan. 3: 5, 6. — (β) ὅστις ἄν, *whosoever*, Matt. 10: 33. Luke 10: 35. John 2: 5. Acts 3: 23. saep. — (γ) ὅσος ἄν, *whosoever*, Matt. 7: 12. 21: 22. Mark 3: 28. John 11: 22. Acts 2: 39. saep. see also II. 1, below.—Esdr. 8: 24. 9: 4.—(δ) ὅπου ἄν, *wheresoever*, Mark 9: 18. 14: 9. Luke 9: 57. Rev. 14: 4. See also in II. 1.—(ε) ὡς ἄν, *as, in whatever manner*, etc. 1 Thess. 2: 7 ὡς ἄν τροφός θάλλη τὰ τέκνα.—Soph. Ajax. 1096.

b) with particles of time, conjunctions, etc. — (α) ἕως ἄν, *until*, the time when being indefinite, Matt. 2: 13 ἵσθι ἐκεῖ ἕως ἄν εἶπω σοι. 5: 18, 26. 10: 11, 23. Mark 6: 10. Luke 20: 43. Acts 2: 35. saep.—Diod. Sic. 3. 9. Xen. Anab. 5. 1. 11.—So ἄχρις οὗ ἄν, 1 Cor. 11: 26. 15: 25.—(β) ἤνικα ἄν, *whenever, as soon as*, indefinite, 2 Cor. 3: 16.—Sept. Deut. 7: 12. Judith 14: 2. Jos. Ant. 5. 1. 2. Xen.



Cyr. 1. 2. 4. — (γ) ὡς ἄν, *when, as soon as*, indefinite, 1 Cor. 11: 34 ὡς ἄν ἔλθω, *when I shall come*, i. e. but I know not when this will be. Phil. 2: 23. — (δ) ὡσάκις ἄν, *so often as, however often*, 1 Cor. 11: 25.

c) with the illative particle ὅπως, *that, in order that*; and ὅπως ἄν, *that at some time or other, that sooner or later*, etc. Luke 2: 35. Acts 3: 19. 15: 17. Rom. 3: 4. Sept. for 𐤇𐤓𐤁𐤃 Ps. 51: 6.

3. With the *Indicative*, in the *historical* tenses, (but not in the primary ones,) ἄν is used in the apodosis of a conditional sentence in which εἰ precedes, and indicates that the thing in question would have taken place, if that which is the subject of the protasis, had also taken place; but that in fact neither the one nor the other has taken place. Matt. 11: 21 εἰ ἐν Τύρῳ ἐγένοντο αἱ δυνάμεις—πάσαι ἄν ἐν σάκκῳ καὶ σποδῶ μετενόησαν, *if these miracles had been done in Tyre, they would have repented*; but the miracles were not done, and they did not repent. Luke 19: 23. John 4: 10. 9: 41. Heb. 4: 8. John 8: 42 εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν, ἠγάπαυτε ἄν ἐμὲ, *if God were your father, ye would love me*; but neither is true. So Matt. 11: 23. 12: 7. 23: 30. 24: 22, 43. Mark 13: 30. John 11: 21. Rom. 9: 29. 1 Cor. 2: 8. 11: 31. Gal. 1: 10. 1 John 2: 19. al. saep. — Wisd. 11: 25. Jos. Ant. 7. 4. 2. Xen. Mem. 4. 2. 24. ib. 1. 1. 5. Apol. 8.

II. The following are departures from classic usage, viz.

1. When in *relative* clauses a relative pronoun with ἄν is followed by the *Indicative*; here classic writers employ the *Subj.* or *Opt.* This occurs in N. T. when a thing is spoken of as actually taking place, not at a definite time or in a definite manner, but as often as opportunity presents, etc. It is thus found only with a preterite. Mark 6: 56 καὶ ὅσοι ἄν ἤπτοντο αὐτοῦ, *and as many as, however many, touched him*. ib. ὅπου ἄν εἰσπορεύετο εἰς κώμας, *and wheresoever he entered*, etc. Acts 2: 45. 4: 35. 1 Cor. 12: 2 πρὸς τὰ εἰδωλα, ὡς ἄν ἤγεσθε, ἀπαγόμενοι, *led away to idol-worship, just as ye happened to be led*, i. e. I do not say by whom or how. — Sept. Gen. 2: 19. Lev. 5: 3. and in later

Greek writers, e. g. Agath. 32. 12. 117. 12. 287. 13.—Once with the *pres.* Indic. Mark 11: 24 πάντα ὅσα ἄν προσευχόμενοι αἰτεῖσθε, where Mss. read αἰτῆσθε in the *Subjunct.* So Luke 8: 18. 10: 8, in earlier editions. Winer § 43. 3.

2. As an *adv.* or rather in a false construction, *perhaps, possibly*. So once before an *Infin.* 2 Cor. 10: 9 ἵνα μὴ δόξω, ὡς ἄν ἐκφροβῆν ὑμᾶς, which is probably to be resolved by ὡς ἄν ἐκφροβῶμι ὑμᾶς, *as if I wished to terrify you*; comp. Plat. Crit. p. 44. B, πολλοῖς δόξω, ὡς—ἀμελήσαιμι. Winer § 43. 6.—Once also without any mood, 1 Cor. 7: 5 μὴ ἀποστρεφεῖτε ἀλλήλοις, εἰ μὴ τι ἄν [γένουτο] ἐκ συμφώνου πρὸς καιρόν, *unless perhaps by mutual consent*. Winer § 43. 1. AL.

II. "Av, conjunction, contr. fr. ἐάν, *if*, and distinguished from the radical ἄν of the preceding article, by being put at the beginning of a proposition or clause; Butt. § 139. 8. Herm. ad Viger. p. 822. In N. T. John 20: 23 bis. — Jos. Ant. 4. 4. 4. ib. 4. 8. 15. Xen. Cyr. 3. 1. 42.

Avá, prep. governing in Greek poets the *Dat.* *on, upon, in*, Hom. Il. 1. 15; but in prose writers the *Accus.* *on, in*, as ἀνὰ στόμα ἔχειν, *to have always in the mouth*. See Butt. § 147. n. 2. Vigerus p. 574 sq. and Herm. ib. p. 855. In N. T. only with an *accus.* in two significations, viz.

1. with its *accus.* it forms a *periphrase* for an *adverb*; e. g. ἀνὰ μέρος, *by turns, alternately*, 1 Cor. 14: 27.—ἀνὰ μέσον seq. *gen.* *in the midst of, through the midst of, between*; spoken of place Matt. 13: 25. Mark 7: 31. Rev. 7: 17 coll. 5: 6. Sept. Is. 57: 5. for 𐤇𐤓𐤁𐤃 2 K. 16: 14. — Hom. Il. 1. 570. Diod. Sic. 2. 4. Xen. An. 7. 4. 2. — Spoken of persons, 1 Cor. 6: 5. — 1 Macc. 7: 28. Diod. Sic. 3. 13.—So Matt. 20: 9, 10, ἀνὰ δηνάριον, *denarius-wise*, i. e. each a denarius; better perhaps under no. 2.

2. with numeral words it marks *distribution*, e. g. Mark 6: 40 ἀνὰ ἑκατὸν καὶ ἀνὰ πενήκοντα, *by hundreds and by fifties*. Luke 9: 14. — Luke 9: 3 ἀνὰ δύο, *two and two*. 10: 1. John 2: 6. Rev. 4: 8, coll. Is. 6: 2.—Jos. Ant. 3. 6. 1. ib. 6.

2. 5. Xen. An. 3. 4. 21. Herodot. 2. 132. — By a peculiar anomaly we find *ἀνά* once in this sense before the Nom. Rev. 21: 21 *ἀνά εἰς ἑκαστος τῶν πυλώνων*, each one of the gates; see Vigerus p. 576.

NOTE. In composition *ἀνά* denotes 1. *up*, *upward*, as *ἀναβαίρω*. 2. *back*, *again*, Lat. *re-* implying repetition, increase, intensity, etc. as *ἀνακαινίζω*, *αναχωρέω*, *αναγιώσκω*.

*Ἀναβαθμός*, οὐ, ὅ, (*ἀναβαίρω*), *act of ascending*, Pausan. 10. 5. 9. In N. T. by meton. *means of ascent*, i. e. *steps*, *stairs*. Acts 21: 35, 40, spoken of the stairs leading from the fortress Antonia to the temple. Sept. for  $\text{אֲנַבְתָּן}$  1 K. 10: 19, 20.—Dio Cass. 58. 11. Jos. Ant. 8. 5. 2. — The Attic form is *ἀναβασμός*, Paus. 10. 5. Lobeck ad Phryn. p. 324.

*Ἀναβαίω*, f. *βήσομαι*, aor. 2 *ἀνέβην*, aor. 2 imper. *ἀνάβηθι* and *ἀνάβα* Rev. 4: 1, cf. Butt. p. 223, 269, (*ἀνά* and *βαίω*), *to cause to ascend*, Herodot. 1. 80. In N. T. *to go up*, *to ascend*, sc. from a lower to a higher place; constr. with *ἀπό* et *ἐν* seq. gen. of place whence, and with *εἰς*, *ἐπὶ*, *πρός*, seq. accus. of place whither, or *ᾧδε* Rev. 4: 1.

a) spoken of persons, animals, etc. Matt. 5: 1 et Mark 3: 13 *εἰς τὸ ὄρος*. Luke 5: 19 *ἐπὶ τὸ δῶμα*, comp. for *ἐπὶ* Gen. 49: 4 where Sept. for  $\text{אֲנַבְתָּן}$ .—Jos. Ant. 3. 1. 5. Xen. Cyr. 6. 4. 9.—Luke 19: 4 *ἐπὶ σκιομορέαν*, i. e. *to climb*. Mark 6: 51 *εἰς τὸ πλοῖον*, i. e. *to embark*, coll. Jon. 1: 3 where Sept. for  $\text{אֲנַבְתָּן}$ .—John 10: 1 *ἀναβαίνων ἄλλοθόθεν*, *climbing up* or *entering some other way*. Acts 8: 31 *ἀναβάνα* sc. *εἰς τὸ ὄρος* v. 29, i. e. *to get up into*, etc.—Matt. 3: 16 *ἀπὸ τοῦ ὕδατος*, and Acts 8: 39 *ἐκ τοῦ ὕδατος*, *from the water*, sc. upon the land, cf. v. 38 and Gen. 41: 3, 18, 27, where Sept. *ἀναβ.* *ἐκ τοῦ ποταμοῦ* for  $\text{אֲנַבְתָּן}$ .—Spoken of fishes, Matt. 17: 27 *τὸν ἀναβάνα πρῶτον ἰχθύον*, *the fish that first comes up*, or is brought up.—Spoken of those who go from a lower to a higher region of country; e. g. from Galilee or Cesarea to Judea, Luke 2: 4. Acts 18: 22; and especially to Jerusalem, Matt. 20: 17, 18. John 7: 8 bis, 10 bis. 12: 20. So Sept.

and  $\text{אֲנַבְתָּן}$  1 K. 12: 27, 28. Ezra 2: 1. 7: 6, 7. Neh. 7: 6. — Esdr. 2: 18. Jos. Ant. 12. 7. 6. Xen. Anab. 1. 1. 2. — Spoken of those who *ascend into heaven*, *εἰς τὸν οὐρανόν*, *εἰς τὸ ὕψος*, etc. either to have intercourse with God or to dwell there, John 3: 13. 6: 62. 20: 17 bis. Rom. 10: 6. Eph. 4: 8, 9, 10. Rev. 4: 1. 11: 12 bis. For the phrase *ἀναβ. εἰς τὸν οὐρανόν*, etc. and the meaning of it, comp. Deut. 30: 12. Prov. 30: 4. Is. 14: 13, 14. Jer. 51: 53. Ps. 139: 8. cf. Job 38: 19—38. Bar. 3: 29. Tob. 12: 20.—Spoken of angels, who are said, *ἀναβαίνειν καὶ καταβαίνειν ἐπὶ τὸν νῆον τοῦ ἀνθρώπου*, John 1: 52, coll. Gen. 28: 12, i. e. they minister continually unto him; comp. Matt. 4: 11. Mark 1: 13.

b) spoken also of inanimate things, which are said *to go up*, *ascend*, *rise*; e. g. smoke, *καπνός*, Rev. 8: 4. 9: 2. 14: 11. 19: 3. So Sept. and  $\text{אֲנַבְתָּן}$  Ex. 19: 18. Is. 34: 10. — 1 Macc. 5: 31. — Spoken of plants, fruit, etc. *to spring up*, *grow*, Matt. 13: 7. Mark 4: 8, 32. So Sept. and  $\text{אֲנַבְתָּן}$  Is. 5: 24. 32: 13. 55: 13. —Theophr. Hist. Pl. 8. 3.—Spoken of a rumor, Acts 21: 31 *ἀνέβη φάσις τῷ χιλιάρχῳ*, i. e. word was *brought up* to the chiliarch in the fortress Antonia; see Jos. B. J. 5. 5. 8.—Of thoughts, actions, etc. *which come up into one's mind*, *to spring up*, *arise*, *ἐν τῇ καρδίᾳ* Luke 24: 38. *ἐπὶ τὴν καρδίαν* Acts 7: 23. 1 Cor. 2: 9. *εἰς μνημοσύνην* Acts 10: 4. This corresponds to the Heb.  $\text{בָּיַעַל אֲנַבְתָּן}$ , Sept. *ἀνέρχοσθαι* or *ἀναβαίνειν ἐπὶ τὴν καρδίαν*, Is. 65: 17. Jer. 3: 16. 32: 35. 44: 21. AL.

*Ἀναβάλλω*, f. *βαλῶ*, *to put back*, i. e. *to put off*, *defer*, *ἄεθλον*, Hom. Od. 19. 584. *to take up*, *lift up*, Sept. for  $\text{אֲנַבְתָּן}$  Jer. 13: 20.—In N. T. Mid. *ἀναβάλλομαι*, in a forensic sense, *to defer*, *to put off* or *over*, trans. Acts 24: 22. Sept. *ὄνκ ἀνεβάλετο* for  $\text{אֲנַבְתָּן}$  Ps. 78: 21. — Jos. Ant. 4. 8. 38. Xen. Mem. 3. 6. 6.

*Ἀναβιβάζω*, f. *άσω*, *to cause to ascend* or *mount*, Xen. Cyr. 4. 2. 28. Herodot. 1. 63.—In N. T. *to draw up*, *to drag* or *haul in*, sc. to the shore or land; spoken of a net, Matt. 13: 48. So Sept. in the sense *to draw up*, sc. out of a pit, for  $\text{אֲנַבְתָּן}$  Gen. 37: 28, coll. Ex. 3: 17.



Lam. 2: 10. — Spoken of ships, *to haul to land*, Xen. H. G. 1. 1. 2 πρὸς τὴν γῆν ἀνέβιβαζε τὰς ἐαυτοῦ τριήρεις.

**Ἀναβλέπω**, f. ψω. 1. *to look up, or upwards, to look upon*, absol. or c. c. εἰς. Matt. 14: 19 ἀναβλέψας εἰς τὸν οὐρανόν. Mark 6: 41. 7: 34. Luke 9: 16. 19: 5. Acts 22: 13 ἀνέβλεψα εἰς αὐτόν. So *to look up, to raise the eyes*, sc. from the ground etc. Mark 8: 24. Luke 21: 1. Sept. ἀναβλέπειν τοῖς ὀφθαλμοῖς for עֲרֹךְ אֵינָם Gen. 13: 14. 18: 2. Deut. 4: 19.—2 Macc. 7: 28. Xen. Cyr. 1. 4. 12.

2. *to look again*, see ἀνά note. a) in the sense of *to see again, recover sight*, spoken of the blind, Matt. 11: 5. 20: 34. Mark 8: 25. 10: 51, 52. coll. Matt. 20: 33. — Luke 7: 22. 18: 41, 42, 43. Acts 9: 12, 17, 18. 22: 13 ἀνάβλεψον. Of one blind from his birth, John 9: 11, 15, 18 bis. Sept. for עֲרֹךְ Is. 42: 18, coll. 61: 1.—Aristoph. Plut. 95.

b) in the sense of *to look more closely, examine*, Mark 16: 4.

**Ἀναβλέψις**, εως, ἡ, (ἀναβλέπω.) *recovery of sight*, Luke 4: 18, coll. Is. 61: 1. — Aelian. H. An. 17. 13.

**Ἀναβοάω**, ᾧ, f. ἦσω, *to lift up the voice, exclaim, cry aloud*; absol. Matt. 27: 46. Mark 15: 8. Luke 9: 38. Sept. for פָּצַח Ez. 11: 13. פָּצַח Num. 20: 16. אָרַב Is. 36: 13.—Jos. Ant. 9. 1. 2. Herodian. 1. 4. 17. Xen. Anab. 5. 4. 31.

**Ἀναβολή**, ἡς, ἡ, (ἀναβάλλω q. v.) *earth thrown up*, Xen. Anab. 5. 2. 5. In N. T. *delay, putting over*, in a forensic sense, Acts 25: 17. — Jos. Ant. 3. 2. 3. Dionys. Hal. 11. 33. Thuc. 2. 42.

**Ἀνάγαιον**, ου, τό, (ἀνά and γαῖα i. q. γῆ,) i. q. ἀνώγειον, for which it is substituted in the later editions; written also ἀνώγειον, ἀνάγειον, Lob. ad Phryn. p. 297; *a room above the ground, upper room, chamber*, over the porch, on or connected with the roof; where meals were taken, and whither the Jews retired for prayer, meditation, etc. Mark 14: 15. Luke 22: 12. coll. Acts 20: 8. — Xen. An. 5. 4. 29 ἀνώγειον. — See Calmet, art. *House*, p. 509. Comp. Τραπεζῶν.

**Ἀναγγέλλω**, f. γελῶ, aor. 1 ἀνήγγειλά, aor. 2 pass. ἀνηγγέλην Rom. 15:

21. Sept. Is. 52: 15. cf. Buttm. § 101. n. 4. marg. *to announce, to make known, to declare, to tell*; trans. and absol. In various connexions, e. g. spoken of things done, events, etc. *to relate, to tell*, Mark [5: 14.] 5: 19. Acts 14: 27. 15: 4. 16: 38. 2 Cor. 7: 7. *to bring word, to inform*, John 5: 15. — Xen. Anab. 1. 3. 21. — Spoken of things future, *to shew beforehand, foretell*, John 16: 13. Sept. for דִּבְרֵי Is. 41: 22, 23. 46: 10.—Spoken of the christian doctrine, etc. *to declare, shew forth, teach*, John 4: 25. 16: 14, 15, 25. Acts 20: 20, 27. Rom. 15: 21. 1 Pet. 1: 12. 1 John 1: 5. So Sept. for דִּבְרֵי Deut. 8: 3. Dan. 2: 9. דִּבְרֵי Deut. 24: 8.—Spoken of evil deeds, *to declare, confess*, Acts 19: 18. So Sept. and דִּבְרֵי Is. 3: 8. Job 33: 23. Ps. 38: 19.

**Ἀναγεννάω**, ᾧ, f. ἦσω, pp. *to beget again*; metaph. *to regenerate, to renew*, sc. by a change of carnal nature to a christian life; trans. 1 Pet. 1: 3, 23. It is the same as υἱὸν τοῦ θεοῦ εἶναι Gal. 3: 26; or τέκνον θεοῦ γενέσθαι v. ἐκ θεοῦ γεννηθῆναι John 1: 12, 13. 1 John 3: 9; or ἀνωθεν γεννηθῆναι John 3: 3.—So the fathers speak of regeneration as a *renewal*, a change from a lower to a higher, from a carnal to a better and holy life. Justin. Mart. Apol. 2. p. 93. Clem. Alex. Protrept. 11 ὁ λόγος, ὁ ἀναγεννῶν τὸν ἄνθρωπον, εἰς ἀλλήθειαν αὐτόν ἀναφέρειν. For the Rabbinic בְּרֵאשִׁית יְרֵבֶבֶת, *new creature*, see Schoettg. Hor. Heb. ad 2 Cor. 5: 17.

**Ἀναγινώσκω**, f. ὠσομαι, aor. 2 ἀνέγνω, perf. pass. ἀνέγνωσμαι, aor. 1 pass. ἀνεγνώσθη, (ἀνά intens. and γινώσκω to know,) *to know accurately*, Il. 13. 734. *to distinguish*, Herodian. 7. 6, where others read διαγινώσκω. In N. T. *to know by reading*, i. e. simply *to read*, trans. and absol.

a) *to read*, sc. for one's self, *to learn by reading*, Matt. 12: 3, 5. 19: 4. 21: 16, 42. 22: 31. 24: 15. Mark 2: 25, 12: 10, 26. 13: 14. Luke 6: 3. 10: 26. John 19: 20. Acts 8: 28, 30 bis, 32. 15: 31. 23: 34. 2 Cor. 1: 13. Eph. 3: 4. Rev. 1: 3. 5: 4. Sept. for אָרַב Deut. 17: 19. 2 K. 5: 7. Is. 29: 11, 12.—Ael. V.H. 14. 43. Xen. An. 1. 6. 4. — Metaph.

2 Cor. 3: 2 ἡ ἐπιστολὴ ἡμῶν — ἀναγινωσκομένη ὑπὸ πάντων, *read of all men*, i. e. open, manifest.

b) to read aloud before others, *praelego*, Luke 4: 16. Acts 13: 27. 15: 21. 2 Cor. 3: 15. Col. 4: 16 ter. 1 Thess. 5: 27. So Sept. and אָרָר Deut. 31: 11. 2 K. 22: 11. Neh. 13: 1.—1 Macc. 10: 7. Jos. Ant. 4. 8. 12.

Ἀναγκάζω, f. ἄσω, (ἀνάγκη,) to necessitate, to compel, to constrain, trans.

a) to compel, sc. by force, threats, circumstances, etc. Acts 26: 11. 28: 19. 2 Cor. 12: 11. Gal. 2: 3, 14.—Esdr. 4: 6. Bel and Drag. 30. 1 Macc. 2: 25. Xen. Mem. 1. 2. 44.

b) to constrain, sc. by entreaty, invitations, etc. to persuade, Matt. 14: 22. Mark 6: 45. Luke 14: 23. Gal. 6: 12.—Diog. Laert. 1. 1. 4. Xen. Symp. 3. 5.

Ἀναγκαῖος, α, ον, (ἀνάγκη,) compulsive, Od. 17. 399. compelled, Od. 24. 498. In N. T. necessary, viz.

a) spoken of things required by nature, etc. 1 Cor. 12: 22. or for the support of life, Tit. 3: 14 ἀναγκαῖαι χρεῖαι, *necessary wants*. — 2 Macc. 4: 23. Jos. Ant. 2. 5. 6. Xen. Mem. 4. 5. 9.

b) necessary from custom and habit, e. g. Acts 10: 24 ἀναγκαίους φίλους, *necessary or near friends*.—Jos. Ant. 10. 1. 2. ib. 7. 6. 1. Polyb. 5. 71. 2. Xen. Mem. 2. 1. 4. Comp. Kypke Obs. in N. T. II. p. 49.

c) neut. ἀναγκαῖον, impers. necessary, right, proper. Acts 13: 46 ὑμῖν ἦν ἀναγκαῖον, *it was necessary*, i. e. it was matter of duty. Heb. 8: 3 ὅθεν ἀναγκαῖον [ἐστὶ], *whence it is necessary*, i. e. it necessarily follows. Phil. 1: 24 ἀναγκαῖότερον [ἐστὶ], *δι' ὑμᾶς, is more necessary, more profitable, for you*.—Ignat. ad Trallian. § 2. Xen. Oec. 2. 14. Dem. 462. 25.—So ἀναγκαῖον ἡγέομαι, *to regard as necessary, to think necessary or proper*, 2 Cor. 9: 5. Phil. 2: 25.—2 Macc. 9: 21. Jos. Ant. 5. 9. 4.

Ἀναγκαστιῶς, adv. (ἀναγκαστός fr. ἀνάγκη,) by constraint, unwillingly; opp. to ἐκούσιως. 1 Pet. 5: 2.

Ἀνάγκη, ης, ἡ, 1. necessity, need.

a) as arising from the influence of other persons, *constraint, compulsion*,

1 Cor. 7: 37. 2 Cor. 9: 7. Philem. 14.—Xen. Cyr. 8. 1. 20.

b) as arising from the good or bad disposition of a person or persons, or from the nature and circumstances of the case, Matt. 18: 7. Heb. 7: 12, 27. 9: 16, 23.—Jos. Ant. 16. 9. 3. Xen. Cyr. 2. 1. 15.

c) spoken of the obligation of duty; ἀνάγκην ἔχειν, *to be right, proper, just, I have need, I must needs*, Luke 14: 18. 23: 17. Jude 3. Rom. 13: 5. 1 Cor. 9: 16.—Xen. Cyr. 2. 4. 12.

2. unavoidable distress, calamity. Luke 21: 23. 1 Cor. 7: 26. 2 Cor. 6: 4. 12: 10. 1 Thess. 3: 7. So Sept. for אָרָר Ps. 25: 17. 107: 6. קָרַב Ps. 119: 143. אָרָר Job 27: 9.—Tob. 3: 7, 11. Jos. Ant. 2. 5. 2. ib. 2. 9. 3. Diod. Sic. 4. 43.

Ἀναγνωρίζω, f. ἴσω, pp. to recognise; in N. T. only in the aor. 1 pass. ἀνεγνωρίσθην, with reflexive meaning, *to make one's self known*, Acts 7: 13. So Sept. for אָרָר Gen. 45: 1. — See Buttm. § 136. 2.

Ἀνάγνωσις, εως, ἡ, (ἀναγινώσκω q. v.) reading, whether public or private, Acts 13: 15. 2 Cor. 3: 14. 1 Tim. 4: 13. Sept. for אָרָר Neh. 8: 3. — Esdr. 9: 48. Polyb. 9. 1. 5.

Ἀνάγω, f. ἄξω, aor. 2 ἀνήγαγον, aor. 1 pass. ἀνήχθην in Mid. sense, Buttm. § 136. 2, (ἀνά and ἄγω,) *to lead up, to conduct or bring up*, sc. from a lower to a higher place; trans. with a dat. of person, or εἰς c. accus. of place whither, etc.

a) gen. Matt. 4: 1 ἀνήχθη εἰς τὴν ἔρημον, i. e. from the banks of the Jordan into the hilly desert region, coll. Luke 4: 1.—Luke 4: 5 εἰς ὄρος ὑψηλόν. 2: 22 εἰς Ἱερουσόλυμα, see in ἀναβαίνω. 22: 66 εἰς τὸ συνέδριον, *to the Sanhedrim*, which sat in or near the temple. Acts 9: 39. 16: 34 εἰς τὸν οἶκον αὐτοῦ, i. e. from the dungeon into his own house. So Sept. for אָרָר Gen. 50: 24. Ex. 8: 5.—Od. 14. 272.—Acts 7: 41 ἀνήγαγον θυσίαν τῷ εἰδώλῳ, *offered sacrifice*, i. e. led the victim up to the altar, or laid the sacrifice upon the altar; so Sept. and Heb. אָרָר, *to offer sacrifice*, 1 K. 3: 15, and so אָרָר Lev. 14: 20. Is. 57: 6.



Job 1: 5, where Sept. ἀναφέρω and προσφέρω. — Philo de Agric. p. 205. Herodot. 2. 60.—Acts 12: 4 ἀναγαγεῖν αὐτὸν τῷ λαῷ, to bring up from the prison before the tribunal sc. in the presence of the people; coll. v. 6.—2 Macc. 6: 10.—So ἀνάγειν ἐκ νεκρῶν, to bring up from the dead, to raise from the dead, Rom. 10: 7. Heb. 13: 20. So Sept. and תָּרַם־וְיָ Ps. 30: 4, 71: 20.

b) as a nautical term, ἀνάγειν ναῦν, to lead a ship up or out, sc. upon the sea, since the sea, as seen from the shore, appears to rise, Herodot. 8. 57, 70, 83; and without ναῦν, ib. 8. 76. Hence in N. T. Mid. ἀνάγομαι, sc. τῇ νηϊ, or fully ἐν πλοίῳ Acts 28: 11, to put to sea, to set sail from any place, seq. ἀπό. Luke 8: 22. Acts 13: 13. 16: 11. 18: 21. 20: 3, 13. 21: 1, 2. 27: 2, 4, 12, 21. 28: 10, 11.—Xen. Anab. 5. 7. 17. Aelian. V. H. 1: 5. Hesych. ἀνάγοντο ἀνέπλεον.

Ἀναδείκνυμι, nor. 1 ἀνέδειξα, pp. to shew by raising aloft, as a torch, Polyb. 8. 30. 10. In N. T. to show plainly, to point out, to declare, trans. Acts 1: 24. — 2 Macc. 2: 8, coll. v. 6. Polyb. 1. 80. 12.—In the sense of to appoint, Luke 10: 1.—Esdr. 1: 34 βασιλεία. 2 Macc. 14: 12 στρατηγόν. Diod. Sic. 1. 66. Polyb. 4. 48. 3.

Ἀνάδειξις, εως, ἡ, (ἀναδείκνυμι,) manifestation, sign, Diod. Sic. 1. 85. In N. T. manifestation, public appearance, Acts 1: 80 εως ἡμέρας ἀνάδειξις αὐτοῦ, i. e. until he came forth publicly as a prophet.—Ecclus. 43: 6. Plut. Mar. c. 8.

Ἀναδέχομαι, aor. 1 ἀνεδέξαμην, to take upon one's self, 2 Macc. 8: 36. Xen. Cyr. 1. 6. 18. In N. T. to receive, i. e. in the sense of to embrace, confide in, as promises, ἐπαγγελίας Heb. 11: 17. — Clem. Alex. Strom. 6. 12 τὴν ἀρετὴν.—Or as a guest, to entertain, Acts 28: 7.—So ὑποδέχομαι Aelian. V. H. 4. 9. δέχομαι Diod. Sic. 13. 4.

Ἀναδίδωμι, γ. δώσω, to give, to hand up, Xen. Conv. 2. 8. to shoot up, to yield, spoken of the earth yielding plants etc. Jos. Ant. 1. 11. 1. In N. T. to give up or over, to deliver, trans. Acts 23: 33 τὴν ἐπιτολήν.—Polyb. 6. 29. 10. 7. Diod. Sic. 11. 45. Jos. Ant. 1. 16. 2.

Ἀναζάω, ᾧ, f. ἦσω, nor. 1 ἀνέζησα, to revive, in the sense of to rouse up, become vigorous, Rom. 7: 9 ἡ ἁμαρτία ἀνέζησεν. In the sense of to live again, Rom. 14: 9 et Rev. 20: 5 ἀνέζησεν, in the earlier editions; later ones ἐζησεν.—Artemid. 4. 82.—Metaph. to adopt a better life, to reform, Luke 15: 24, 32.

Ἀναζητιέω, ᾧ, f. ἦσω, (ἀνά intens. and ζητιέω,) to seek diligently, inquire after, look for, trans. Luke 2: 44. Acts 11: 25.—Sept. for שָׁרַח Job 3: 4. שָׁרַח Job 10: 6. — 2 Macc. 13: 21. Jos. Ant. 5. 1. 14. Aelian. V. H. 3. 28.

Ἀναζώννυμι, f. ζώσω, to gird up, sc. with a belt or girdle. Mid. ἀναζώννυμαι, to gird up one's self or to be girded, trans. The orientals dress in loose robes flowing down around the feet; so that when they wish to run, or fight, or apply themselves to any business, they are obliged to bind their garments close around them. Hence metaph. 1 Pet. 1: 13, ἀναζωσάμενοι τὰς ὀφρῦας τῆς διανοίας, who hold their minds in constant preparation. So וְיִשְׂרָאֵל Job 38: 3. Prov. 31: 17. Jer. 1: 17.

Ἀναζωπυρέω, ᾧ, f. ἦσω, (ἀνά and ζωπυρέω, from ζώπυρον live coals or embers, a bellows, comp. of ζῶός and πῦρ,) to kindle up, rouse, sc. a fire, etc. In N. T. metaph. spoken of spiritual gifts, to cultivate, trans. 2 Tim. 1: 6. So Sept. for וְיִשְׂרָאֵל Gen. 45: 27.—1 Macc. 13: 7 τὸ πνεῦμά. Jos. Ant. 8. 8. 5. ib. 9. 8. 6. Xen. Eq. 10. 8, 16.

Ἀναθάλλω, f. ἀλῶ, to grow green again, to flourish again, Ecclus. 46: 12. Wisd. 4: 4. Hom. Π. 1. 236. trans. to cause to flourish, to produce, e. g. fruit etc. Ecclus. 50: 10. and metaph. as εὐφρόνην, εὐλογίαν, Ecclus. 1: 18. 11: 22. — In N. T. metaph. and intrans. to flourish again, be again prosperous. Phil. 4: 10 ὅτι ἀνεθάλετε τὸ ἐπὶ ἐμοῦ φρονεῖν, that ye are again prospered in respect to your care of me. Others less well, trans. 'that ye have renewed, augmented, your care of me.'

Ἀνάθεμα, ατος, τό, (ἀνατίθημι to place or lay up,) a later form instead of ἀνάθημα. Moeris ἀνάθημα, ἀτιμῶς.

ἀνάθεμα, ἑλληνικῶς. Lobeck ad Phryn. p. 249.—*any thing laid up or suspended as an offering in the temple of a god, any thing consecrated to God, τὸ ἀνατιθέμενον τῷ θεῷ*, Suid. Plut. Pelop. c. 25. Sept. and Heb. קָרַן Josh. 7: 11, coll. v. 23 and 6: 19, 24. So קָרַן and Sept. ἀνάθεμα spoken in like manner of animals, persons, etc. Lev. 27: 28, coll. v. 29; and since every living thing thus consecrated to God, could not be redeemed, but was to be put to death, hence קָרַן and Sept. ἀνάθεμα denote *any thing irrevocably devoted to death, to destruction, etc. any thing on which a curse is laid*, as cities and their inhabitants, etc. Josh. 6: 17, 18. 7: 1. al. and therefore *any thing abominable and detestable*, Deut. 7: 26. Comp. Jahn § 394.—Hence

In N. T. *an accursed thing*, spoken of persons, *one accursed, one excluded from the favour of God and devoted to destruction*. 1 Cor. 12: 13 λέγειν Ἰησοῦν ἀνάθεμα, *to call Jesus accursed*. 16: 22. Gal. 1: 8, 9. Acts 23: 14 ἀναθέματι ἀναθεματίσαμεν, *intens. we have bound ourselves with a heavy curse*; for the dat. see Winer § 58. 3. Matth. § 408, note. Buttm. § 133. 3.—Rom. 9: 3 ἠπόχου γὰρ ἀντὶς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, *put by constr. praegnans for ἠπόχου — ἀνάθεμα εἶναι καὶ χωριζόμενος ἀπὸ τοῦ Χ. accursed from Christ, i. e. excluded from God's favour, separated from Christ and the benefits of his death, and devoted to eternal destruction, as an expiatory victim in behalf of my people*. For the expression ἀπὸ τοῦ Χ. comp. 2 Thess. 1: 9.

Ἀναθεματίζω, f. ἴσω, (ἀνάθεμα q. v.) *to declare one to be ἀνάθεμα i. e. accursed, to curse, to bind by a curse*, trans. Mark 14: 71 ἀναθεματίζεις sc. ξαιπὸν. Acts 23: 12, 14, 21, see in ἀνάθεμα. So Heb. קָרַן Num. 18: 14. Deut. 13: 15. Josh. 6: 21.—1 Macc. 5: 5.

Ἀναθεωρέω, ὦ, f. ἴσω, (ἀνά *intens.* and θεωρέω,) *to behold, contemplate*, trans. Acts 17: 23. *Metaph. to consider*, Heb. 13: 7.—Diod. Sic. 14. 109. ib. 12. 15.

Ἀνάθημα, ατος, τό, (ἀνατίθημι,)

*any thing consecrated to God and laid up or suspended in the temple, a gift, offering*, Luke 21: 5. For the form of the word, see in ἀνάθεμα.—Votive offerings, such as shields, chaplets, golden chains and candlesticks, etc. were common in the temples of the heathen; Potter's Gr. Ant. I. p. 235. Adam's Rom. Ant. p. 322. The same custom was imitated in the Jewish temple; see ἀνάθεμα Jos. Ant. 15. 11. 3 ult. B. J. 2. 17. 3. Judith 6: 19. 2 Macc. 2: 13. 5: 16. 9: 16. 3 Macc. 3: 17.—Polyb. 11. 4. 1. Xen. H. G. 7. 3. 8.

Ἀναίδεια, ας, ἦ, (ἀναιδής, fr. a pr. and αἰδώς,) *want of modesty, shamelessness, in the sense of importunity, without regard to time, place, or person*, Luke 11: 8.—Ecclus. 25: 22. So ἀναιδής Ecclus. 23: 6. Sept. Deut. 28: 50.

Ἀναίρεισις, εως, ἦ, (ἀναίρειω,) *a taking up or away*, sc. of dead bodies for burial, Thuc. 3. 113. In N. T. *a taking away*, sc. from life, i. e. *death, a putting to death*, Acts 8: 1. [22: 20 in text. receipt.] Sept. for קָרַן Num. 11: 15.—Judith 15: 3. 2 Macc. 5: 13. Jos. Ant. 2. 3. 1. ib. 8. 12. 2. Herodian. 2. 13. 1.

Ἀναίρειω, ὦ, f. ἴσω, (ἀνά and αἰρέω,) aor. 2 ἀνείλον, whence in later editions the forms ἀνείλατε, ἀνείλατο, Acts 2: 23. 7: 21. Sept. Is. 38: 14; for which see Winer Gr. § 13. 1. Buttm. § 96. n. 1. marg. *to take up, lift up*, trans. sc. from the ground, Ael. V. H. 5. 16. Sept. for קָרַן Ex. 2: 10. קָרַן Num. 16: 37. or for burial, Dem. 1069. 2.—In N. T.

1. *Mid. to take up*; trop. spoken of children, *to take to one's self, to adopt, to bring up*; Acts 7: 21 ἀντὶν ἀνείλατο, i. e. *Pharaoh's daughter took him up, adopted him, etc.*—Diod. Sic. 3. 57. Arrian. Diss. Epict. 1. 23. 7. Hesych. ἀναίρειν τὸ τεχθεῖν ἀναίρειν. So Lat. tollo, Cic. Div. 1. 21. al.

2. *to take away, i. e. to remove, put out of the way*, viz.

a) *spoken of things, to destroy, to abolish*, Heb. 10: 9.—Test. XII Patr. in Fabric. Cod. Pseud. V. T. I. p. 681 ἦ



τιπείνωσις ἀναιρεῖ τὸ μῖσος, ἢ μετάνοια ἀναιρεῖ τὴν ἀπειθειαν. p. 691. Xen. Cyr. 1. 1. 1.

b) spoken of persons, *to put to death, to kill, to slay.* Matt. 2: 16. Luke 22: 2. Acts 5: 33, 36. 7: 28 bis. 9: 23, 24, 29. 16: 27 εἰαυτὸν ἀναιρεῖν. 23: 15, 21, 27. 25: 3. Spoken of a public execution, Luke 23: 32. Acts 2: 23. 10: 39. 12: 2. 13: 28. 22: 20. 26: 10. So Sept. for אֵינִי אֶחָד Ex. 21: 29. אֵינִי אֶחָד 2 Sam. 10: 18. אֵינִי אֶחָד Is. 37: 36. אֵינִי אֶחָד Dan. 2: 13, 14.—Herodian. 2. 1. 1. Aelian. V. H. 4. 1.

Ἀναίτιος, *ίου, ὁ, ἦ, adj.* (α pr. and αἷα,) *guiltless, innocent,* Matt. 12: 5, 7. Sept. for אֵינִי אֶחָד Deut. 19: 10, 13. 21: 8, 9. —Aelian. V. H. 5. 18. Xen. Cyr. 1. 6. 10.

Ἀνακαθίζω, f. ἴσω, (ἀνά and καθίζω to set, to place,) pp. trans. *to set up;* in N. T. intrans. or with εἰαυτὸν implied, *to sit up,* Luke 7: 15. Acts 9: 40. Comp. in Ἄγω no. 3. —Plut. Philop. c. 20 μόλις εἰαυτὸν ἐπ' ἀσθενείας ἀνεκάθισε. Plat. Phaedon. § 3.

Ἀνακαινίζω, f. ἴσω, *to renew, to restore to its former state,* trans. pp. Sept. τὸ πρόσωπον τῆς γῆς for אֲנִי אֶחָד Ps. 104: 30. Jos. Ant. 9. 8. 2.—In N. T. metaph. *to renew εἰς μετάνοιαν,* spoken of those who have fallen from the true faith, *to bring back to repentance and their former faith,* Heb. 6: 6. Sept. trop. for אֲנִי אֶחָד Ps. 103: 5.—1 Macc. 6: 9. Barnab. Ἐρ. ἀνακαινίσας ἡμᾶς ἐν τῇ ἀφέσει τῶν ἁμαρτιῶν.

Ἀνακαινώω, ὦ, f. ὠσω, found only in Paul and in ecclesiastical writers; see H. Planck in Bibl. Repos. I. p. 677; *to renew, to renovate,* in the sense of *to emend, to change from a carnal to a christian life, to increase in faith, hope, virtue,* etc. 2 Cor. 4: 16. Col. 3: 10. Comp. Eph. 4: 23, and see in Ἀναγεννάω.

Ἀνακαινώσις, εως, ἦ, (ἀνακαινώω q. v. for this later word,) *renewal, renovation,* i. e. metaph. *emendation of the heart and life, change from a carnal to a christian life,* Rom. 12: 2. Tit. 3: 5. Comp. John 3: 5.

Ἀνακαλύπτω, f. ψω, *to unveil, uncover,* Sept. for אֲנִי אֶחָד Deut. 22: 30.

Is. 47: 3. Xen. Conv. 1. 16. In N. T. metaph. *to remove a veil from the mind,* i. e. ignorance, any impediment to knowledge, *to cause to understand.* 2 Cor. 3: 14 τὸ κάλυμμα μένει—μὴ ἀνακαλυπτόμενον, *the veil is not removed from their hearts,* i. e. the blindness of their minds, their prejudices, etc. will not permit them to understand. v. 18 ἀνακαλυπτομένην προσώπῳ, *with unveiled face,* i. e. all impediments to knowledge being removed, coll. v. 13. So Sept. and אֲנִי אֶחָד Job 23: 16. Is. 22: 14. Prov. 20: 22. אֲנִי אֶחָד Is. 3: 17. —Tob. 12: 7. Polyb. 4. 85. 6.

Ἀνακείμενῳ, f. ψω, pp. trans. *to bend or turn up or back;* intrans. *to turn back, to return,* Matt. 2: 12. Acts 18: 21. Heb. 11: 15. Sept. for אֲנִי אֶחָד Ex. 32: 27. —Diod. Sic. 3. 54. —Hence metaph. Luke 10: 6 (ἢ εὐαγγέλιον ὑμῶν) ἐφ' ὑμᾶς ἀνακάμψει, *your salutation shall return to you,* i. e. the peace, prosperity, אֲנִי אֶחָד, which you have wished them, shall not happen to them. Comp. Is. 45: 23 et 55: 11, where Heb. אֲנִי אֶחָד, Sept. ἀναστρέφομαι.

Ἀνάκειμαι, f. κείσομαι, *to be laid up or deposited,* as offerings in the temples of the gods, Thuc. 3. 114. Ceb. Tab. 1. and so in the Jewish temple, Jos. Ant. 3. 1. 7. Comp. in ἀνάθημα. In this sense ἀνάκειμαι serves as the neut. or pass. of the act. ἀνατίθημι. In N. T.

1. *to be laid out,* as a dead body, Mark 5: 40 in text. receipt.

2. in later usage, *to recline,* sc. at table upon a triclinium, in the ancient manner of eating; Matt. 26: 7, 20. Mark 14: 18. 16: 14. John 13: 23 ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ, *reclining in the bosom of Jesus,* i. e. next to him on the triclinium; so Lat. *in sinu recumbo,* Plin. Ep. 4. 22. See Calmet 8vo. Bost. art. *Eating.* Campb. Prel. Diss. VIII. iii. § 6. —Esdr. 4: 10. Athenaeus 7. 35. Polyb. 13. 6. 8. —Hence genr. *to take a meal, to eat, to dine, sup,* etc. Matt. 9: 10. Luke 7: 37. and ὁ ἀνακείμενος, *one at table, a guest,* Matt. 22: 10: 11. Luke 22: 27 bis. John 6: 11. 13: 28.—Instead of ἀνάκειμαι, earlier Greek writers used κείμαι in this sense, Lobeck ad Phryn. p. 216, 217.

**Ἀνακεφαλαίω**, ὤ, f. ὄσω, (ἀνά and κεφάλαιον sum, summary,) *to sum up, recapitulate*, as an orator at the close of his discourse; Quinct. 6. 1, "rerum repetitio et congregatio, quae Graecis ἀνακεφαλαίωσις dicitur." In N. T. ἀνακεφαλαίωμαι, οὔμαι, *to comprehend several things under one, to reduce under one head*. Rom. 13: 9 *all the commandments ἀνακεφαλαίουται are comprehended* i. e. *summed up in this one precept*, sc. of love. Eph. 1: 10 ἀνακεφαλαίωσασθαι τὰ πάντα ἐν τῷ Χριστῷ, *to bring all things into one in Christ*, i. e. to introduce a unity of feeling and of expectation among all beings both in heaven and on earth, by means of the christian dispensation, especially between Jews and Gentiles; cf. Eph. 2: 14, 15.—Eph. adv. Haeres. I. 31. 30 τὴν ἐκ τῶν οὐρανῶν παρουσίαν αὐτοῦ [Χριστοῦ] ἐπὶ τὸ ἀνακεφαλαίωσασθαι τὰ πάντα κ. τ. λ.

**Ἀνακλίω**, f. ἴνω, trans. *to cause to lie upon*, i. e.

a) pp. *to lay down*, spoken of an infant, Luke 2: 7.—Il. 4. 113.

b) in later usage, *to cause to recline*, sc. in order to take a meal, at table, upon a triclinium, etc. see in Ἀνάκειμαι 2; and for this later signification see Lobeck ad Phryn. p. 216.—Mark 6: 39. Luke 9: 15. 12: 37.—Mid. ἀνακλίνομαι, *to recline*, sc. at table etc. i. q. ἀνάκειμαι q. v. Matt. 14: 19. Luke 7: 36.—Polyb. 31. 4. 5. Acta Thom. § 4.—In Matt. 8: 11 et Luke 13: 29, spoken of the feast or banquet in the kingdom of heaven, under which image the later Jews were accustomed to describe the happiness of the righteous in the Messiah's kingdom; see Schoettgen Hor. Heb. ad h. l. Lightfoot Hor. Heb. in Luc. 16: 22. Jahn § 148. 4 Esdr. 2: 38. 6: 49 sq. Comp. Matt. 22: 1 sq. 25: 1 sq. 26: 29. Mark 14: 25. Luke 14: 15 sq. 22: 16, 18, 30.

**Ἀνακόπτω**, f. ψω, *to beat or drive back*, Jos. Ant. 2. 16. 2. In N. T. trop. *to check, impede, hinder*, trans. Gal. 5: 7 τίς ὑμᾶς ἀνέκοψε; where later editions read ἐνέκοψε.—Wisd. 18: 23 τὴν ὀργήν. Philo de Monarch. p. 821.

**Ἀνακράζω**, f. ξω, *to cry aloud*, to

*exclaim*, intrans. Mark 1: 23. 6: 49. Luke 4: 33. 8: 28. 23: 18. Sept. for אָרָב Judg. 7: 20. אָרָבִי Josh. 6: 5. אָרָבִי 1 K. 22: 32. אָרָבִי Joel 4: 16.—Jos. Ant. 2. 9. 7. Polyb. 36. 5. 3.

**Ἀνακρίνω**, f. ἰνώ, (ἀνά intens. and κρίνω,) trans. and absol. pp. *to separate or divide up*; in N. T. trop.

1. *to examine carefully, to investigate, to inquire*.

a) genr. Acts 17: 11 τὰς γραφάς. 1 Cor. 10: 25, 27 μηδὲν ἀνακρίνοντες, *not anxiously inquiring*, sc. whether the meat had been offered to idols; see in Ἀλίσημα. — Sept. for אָרָבִי 1 Sam. 20: 12. — Jos. Ant. 5. 9. 3 ἀνέκρινε τίς εἴη. 4. 6. 2. Xen. Cyr. 1. 6. 13.

b) in a forensic sense, spoken of a judge, Luke 23: 14. Acts 4: 9. 12: 19. 24: 8. 28: 18.—Susanu, 48, 51. Xen. H. G. 5. 3. 25. Spoken in Greek writers of an antecedent private hearing, to determine whether a cause should be brought at all before the judge in public, Dem. 1066. 9.

2. *to judge of, to estimate*, trans. 1 Cor. 2: 14, 15 bis. *So to judge favourably, to approve*, 1 Cor. 4: 3 bis, 4. or *to judge unfavourably, to condemn*, 1 Cor. 9: 3. 14: 24 ἀνακρίνεται, where it is parallel with ἐλέγχεται, i. e. convinced of his error and condemned, coll. v. 25.—Phavorin. ἀνακρίνω· τὸ πραχθὲν ἐξετάζω, εἰ καλῶς ἢ κακῶς ἐπράχθη.

**Ἀνάκρισις**, εως, ἦ, (ἀνακρίνω,) *examination*, sc. before a judge, Acts 25: 26.—3 Macc. 7: 5. Polyb. 12. 27. 3. Phavorin. ἀνάκρισις· ἐξέτασις. Spoken of an antecedent private hearing, see Ἀνακρίνω, Dem. 1142. 10.

**Ἀνακίπτω**, f. ψω, (ἀνά and κίπτω *to bend forwards*,) *to raise one's self up, to rise up*, sc. from a stooping posture, Luke 13: 11 coll. v. 13. John 8: 7, 10. Sept. for אָרָבִי Job 10: 15.—Jos. Ant. 19. 8. 2. Xen. Eq. 7. 10.—Metaph. *to be elated*, sc. with joy, Luke 21: 28.—Jos. B. J. 1. 8. 5. Xen. Oec. 11. 5.

**Ἀναλαμβάνω**, f. λήφομαι, aor. 2 ἀνέλαβον, aor. 1 pass. ἀνέληφθην, *to take up*, trans.



a) *genr. sc. from the ground*, Sept. for  $\pi\alpha\rho\lambda$  Judg. 19: 28.  $\aleph\psi\eta$  Josh. 4: 8. In N. T. only in the phrase *ἀνελήφθη εἰς οὐρανόν*, *he was taken up, received up, into heaven*, Mark 16: 19. Acts 1: 11. 10: 16. or *ἀνελήφθη* simply, where *εἰς τὸν οὐρ.* is implied, Acts 1: 2, 22. 1 Tim. 3: 16 *ἐν δόξῃ*. So Sept. for  $\pi\alpha\rho\lambda$  2 K. 2: 9, 10.  $\beta\alpha\mu\psi\eta$   $\beta\epsilon\gamma\eta$  ib. 2: 11.—1 Macc. 2: 58. Ecclus. 48: 9. 49: 14. Philo Vit. Mos. II. p. 179. 5.—With the accessory idea of *bearing*, Acts 7: 43 *ἀνελάβετε τὴν σπηρὴν τοῦ Μολόχ*, coll. Amos 5: 26 where Sept. for  $\aleph\psi\eta$ , alluding probably to the manner in which the statues of heathen gods were carried about in processions; see Kuhn in loc. Rosenm. ad Amos 5: 26.—Spoken of arms etc. *to take up arms, to take one's weapons*, Eph. 6: 13, 16. So Sept. for  $\gamma\eta\eta$  Deut. 1: 41.  $\pi\alpha\rho\lambda$  Num. 25: 7.—2 Macc. 10: 27. Herodian. 2. 6. 19. Xen. Cyr. 2. 1. 19.

b) *to take up or with, take along*, sc. as a companion or fellow-traveller, Acts 20: 13, 14. 23: 31. 2 Tim. 4: 11. So Sept. for  $\pi\alpha\rho\lambda$  Gen. 24: 61. 45: 18. 48: 1.—Xen. Cyr. 1. 4. 19. ib. 1. 5. 14. Jos. Ant. 2. 10. 2 *τὸν στρατόν.* 4. 5. 1.

*Ἀνάλημις, εως, ἦ, (ἀναλαμβάνω* q. v.) *a taking up*, sc. into heaven, Luke 9: 51.—Test. XII Patr. Fabr. Cod. Pseud. V. T. 1. p. 585. Clem. Alex. Strom. 6. 15.

*Ἀναλίσκω, f. λίσσω, aor. 1 ἀνήλωσα*, see Buttm. § 114. p. 267; *to consume, i. e. to spend*, Wisd. 13: 2. Jos. Ant. 3. 4. 9. Xen. Mem. 2. 7. 11.—In N. T. *to consume, i. e. to destroy*, trans. Luke 9: 54. Gal. 5: 15. 2 Thess. 2: 8. Sept. for  $\beta\eta\eta$  Jer. 50: 7. Ez. 15: 4, 5.  $\beta\eta\eta$  Is. 32: 10. Gen. 41: 30.  $\eta\eta\eta$  Prov. 23: 28.—2 Macc. 2: 10. Jos. Ant. 2. 5. 6. Act. Thom. § 21 *πολεῖ θανάτῳ αὐτοῦ ἀναλώσει*. Xen. Cyr. 2. 1. 8.

*Ἀναλογία, ας, ἦ, (ἀνάλογος fr. ἀνά and λόγος,)* *ratio, proportion*. Rom. 12: 6 *κατὰ τὴν ἀναλογίαν πίστεως*, i. e. according to the measure of the gifts and faculties with which we hold to and manifest our faith, comp. v. 3 where it is *μέτρον*.—Polyb. 9. 20. 1. Dem. de Coron. c. 30 *κατ' οὐσίαις ἀναλογίαν*.

Hesych. *κατ' ἀνάλογίαν κατὰ μέτρον ἢ κανόνα*.

*Ἀναλογίζομαι, f. ἴσσομαι, to reckon up, compute*, as in arithmetic, geometry, etc. Pollux. Onom. 4. 163. In N. T. *to consider attentively, to reflect upon*, Heb. 12: 3.—3 Macc. 7: 7. Jos. Ant. 4. 8. 46. Diod. Sic. 20. 8.

*Ἀναλος, ου, ὁ, ἦ, adj. (α pr. and ἄλς salt,)* *not salt, insipid*. Mark 9: 50 *ἐὰν τὸ ἅλας ἄναλον γένηται, if the salt become not salt*, i. e. lose its savour and pungency.—Plut. Symp. 4. 10. 2. Tom. VIII: p. 728. ed. Reisk. *ἄτρον ἄναλον*.

*Ἀνάλυσις, εως, ἦ, (ἀναλύω,)* pp. *resolution, dissolving*; also *departure*, e. g. from a banquet, *ἐκ τοῦ συμποσίου*, Jos. Ant. 19. 4. 1. Philo in Flacc. II. p. 534, 6. p. 981.—In N. T. *departure* sc. from life, 2 Tim. 4: 6, coll. Phil. 1: 23.—So in full, *ἀνάλυσις ἐκ τοῦ βίου* Philo in Flacc. p. 991.

*Ἀναλύω, f. ὕσω, to loosen again, to undo*, e. g. the web of Penelope, Od. 2. 105; *to unfasten* sc. the fastenings of a ship and thus prepare for departure. Od. 15. 548; Sept. *to dissolve*, metaph. spoken of sins, *to be forgiven*, Ecclus. 3: 15.—In N. T. *to depart*, sc. from life, Phil. 1: 23; see *Ἀνάλυσις* and Schoettg. Hor. Heb. in loc.—So *ἀπολύω* Aelian. V. H. 5. 6.—With the accessory idea of *going home or back*; hence, *to return*, e. g. *ἐκ τῶν γάμων*, Luke 12: 36.—Wisd. 2: 1. 2 Macc. 9: 1. Jos. Ant. 6. 4. 1, Aelian. V. H. 4. 23.

*Ἀναμάρτητος, ου, ὁ, ἦ, adj. (α pr. and ἀμαρτάνω,)* *without sin, faultless*, John 8: 7.—Sept. Deut. 29: 18. 2 Macc. 8: 4. Xen. Mem. 4. 2. 26.

*Ἀναμένω, f. μένω, to wait out, i. e. to remain*, Judith 7: 12. Herodot. 7. 42. In N. T. *to await, to expect*, sc. with patience and confidence, trans. 1 Thess. 1: 10. So Sept. for  $\pi\alpha\rho\lambda$  Job 7: 2. Is. 59: 11.—Judith 8: 16. Clem. Alex. Strom. 6. 13. Xen. Mem. 4. 3. 13.

*Ἀναμιμνήσκω, f. μνήσω, aor. 1 pass. ἀμνησθήην* with mid. signif. Buttm. § 136. 2; *to call up to mind, to remind, cause to remember*.

a) *genr. and constr. with doub. accus.*

1 Cor. 4: 17 ὃς ὑμῶν ἀναμνήσει τὰς ὁδοὺς μου, see Winer § 30. 7. Matth. § 347. n. 2. Buttm. § 131. 5. Sept. for אָנָּה Gen. 41: 9. 1 K. 17: 18. Ez. 23: 19.—With doub. accus. Diod. Sic. 17: 10. Xen. An. 3. 2. 11. Herodot. 6. 140. With gen. of the thing, Jos. Ant. 9. 6. 3.—In the sense of *to admonish, to exhort*, 2 Tim. 1: 6.

b) Mid. ἀναμνησχομαι, *to call to mind, to recollect, to remember*, absol. Mark 11: 21.—With a gen. of thing, Mark 14: 72 ἀνεμνήσθη τοῦ ἡματιος, Buttm. § 132. 5. 3. So Sept. for אָנָּה Gen. 8: 1. Num. 15: 39.—Ecclus. 3: 14. Jos. Ant. 2. 7. 8.—Constr. c. accus. 2 Cor. 7: 15 τὴν ὑπακοήν. Heb. 10: 32.—Xen. An. 7. 1. 26.

Ἀνάμνησις, εὖς, ἡ, (ἀναμνήσχω q. v.) *remembrance*, Luke 22: 19. 1 Cor. 11: 24, 25, coll. v. 26. Heb. 10: 3. Sept. for אָנָּה Num. 10: 10. אָנָּה Ps. 38: 1.—Wisd. 16: 6. Plato Phileb. § 67. ed. Stallb.

Ἀνανεύω, ᾧ, f. ᾠσω, (ἀνά and νεῶν,) *to renew*; Mid. ἀνανεύομαι, οὔμαι, *to renew for one's self*, etc. e. g. τὴν φιλίαν 1 Macc. 14: 18, 22. τὸν ὄρκον Thuc. 5. 18. In N. T. *to renew one's self, to be renewed*, sc. in spirit, τῷ πνεύματι, Eph. 4: 23, i. e. to be changed from a carnal to a christian spirit and life. Comp. אָנָּה Ps. 51: 12.—Marc. Antonin. 4. 3 ἀνανεῖν σιαντόν.

Ἀνανήφω, f. φω, *to become sober again*, sc. ἐκ μέθης Lucian. Hermot. § 83. In N. T. metaph. *to recover sobriety of mind, to recover one's self*, sc. ἐκ τῆς τοῦ διαβόλου παγίδος, intrans. 2 Tim. 2: 26.—Jos. Ant. 6. 11. 10 ἐκ θρήνων. Philo de Alleg. 3. p. 1098. Ceb. Tab. 9.

Ἀνανίας, α, ὁ, Ananias, Heb. אָנָּה (Jehovah hath given), pr. name of three persons in N. T.

1. of a Jew at Jerusalem, who was struck dead on being convicted of falsehood by Peter, Acts 5: 1, 3, 5.

2. of a Christian at Damascus, who restored the sight of Paul, Acts 9: 10 bis, 12, 13, 17. 22: 12.

3. of a high priest of the Jews, about A. D. 47, the son of Nebedaeus. He was sent as a prisoner to Rome by Quadratus governor of Syria, and Jonathan appointed in his place; but being discharged by Claudius, he returned to Palestine, and Jonathan being murdered through the treachery of Felix the successor of Quadratus, Ananias appears to have performed the functions of the high priest, as a אָנָּה or substitute, until Ismael the son Phabeus was appointed to that office by Agrippa, about A. D. 63. Ananias was afterwards killed in a tumult. Acts 23: 2. 24: 1.—See Jos. Ant. 20: 6. 2. ib. 20. 8. 5, 8. B. J. 2. 17. 9. On the אָנָּה or vicar of the high priest, see Buxt. Lex. Ch. Rab. Tal. 1435 sq. Krebs Obs. in N. T. e Joseph. p. 3 sq. 114, 175. Comp. 2 K. 25: 18.

Ἀνανιόρητος, ου, ὁ, ἡ, adj. (a pr. ἀντι and ἔρεω,) *not to be contradicted, indisputable*, Acts 19: 36.—Symmach. Job 11: 2. Polyb. 6. 7. 7. ib. 28. 11. 4.

Ἀνανιόρητως, adv. pp. *without contradiction; hence without hesitation, promptly*, Acts 10: 29.—Polyb. 23. 8. 11.

Ἀνάξιος, ου, ὁ, ἡ, adj. (a pr. and ἄξιος) *unworthy, not adequate*, seq. gen. 1 Cor. 6: 2.—Sept. Jer. 15: 29. Ecclus. 25: 8. Jos. Ant. 6. 1. 4. Herodian. 2. 7. 6.

Ἀνάξιως, adv. *unworthily, i. e. in an improper manner, irreverently*, 1 Cor. 11: 27, 29.—2 Macc. 14: 42. Herodian. 2. 7. 6.

Ἀνάπαυσις, εὖς, ἡ, (ἀναπαύω,) *rest, quiet*, sc. from occupation, oppression, or torment. Rev. 4: 8 ἀνάπαυσιν οὐκ ἔχουσι—λέγοντες, *exclaiming without intermission*, etc. for the constr. see Buttm. § 144. n. 3.—Matt. 11: 29 εὐρήσατε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Rev. 14: 11. Sept. for אָנָּה Jer. 45: 3. אָנָּה Lev. 25: 8. אָנָּה Ex. 16: 23. al.—Wisd. 4: 7. Ecclus. 6: 29. Jos. Ant. 3. 12. 3. Dion. Halic. 4. 43.—Meton. *place of rest, fixed habitation*, Matt. 12: 43. Luke 11: 24. So Sept. for אָנָּה Gen. 8: 9. Ruth 3: 1. אָנָּה 1 Chr. 28: 2.—Ecclus. 24: 7.

Ἀναπαύω, f. ἀύσω, *to cause to cease or desist from*, Il. 17. 550. *to cause to rest, to give rest to*, trans. Jos. Ant. 3. 2. 5. Xen. Cyr. 7. 1. 4.—In N. T.

a) metaph. *to give rest*, sc. to the mind, *to free from sorrow or care, to refresh, re-*



create, trans. Matt. 11: 28. 1 Cor. 16: 18. 2 Cor. 7: 13. Philem. 7, 20. So Sept. for הַיְיָהוָה Prov. 29: 17. Is. 14: 3. עָרַב עֲרָבֵי Ez. 34: 15.—Eccelus. 3: 6.

b) Mid. ἀναπαύομαι, to rest, i. e. to take rest, to enjoy repose, the idea of previous exertion, anxiety, or suffering being included. Spoken of those who are fatigued, Mark 6: 31. of those who sleep, Matt. 26: 45. Mark 14: 41. of those who enjoy a tranquil life, Luke 12: 19. of those who quietly wait for any thing, Rev. 6: 11. of those who die, Rev. 14: 13. So Sept. for נָחַח Deut. 5: 4. Esth. 9: 16. יָשַׁב Mic. 4: 4. הָבִיטָה Job 10: 20.—Act. Thom. § 4. Plut. Symp. 8. 7. 4.—For the constr. with ἐκ, Rev. 14: 13, see Matth. § 355. n. 1. So with ἀπό Jos. Ant. 3. 5. 5.

c) from the Heb. ἀναπαύομαι, to have a place of rest, to abide, to dwell. 1 Pet. 4: 14 τὸ πνεῦμα ἐφ' ὑμᾶς ἀναπαύεται, coll. Rom. 8: 11. So Sept. for שָׁכַן Deut. 33: 20. Is. 13: 21. 32: 16. עָרַב Is. 13: 20. 27: 10. נָחַח Prov. 21: 16.

Ἀναπέιθω, f. εἶσω, to persuade over, in N. T. in a bad sense, i. e. to seduce, trans. Acts 18: 13. Sept. for שָׁחַח Jer. 29: 8.—1 Macc. 1: 11. Xen. Mem. 3. 11. 10.

Ἀναπέμνω, f. ψω, trans. 1. to send up, sc. before a judge, a tribunal, etc. to refer, to remit, Luke 23: 7, 11, 15.—Jos. Ant. 4. 8. 14 τὴν δίκην εἰς ἱερὸν πόλιν. Xen. Cyr. 7. 5. 34. Herodian. 2. 12. 11.

2. to send back, trans. Philem. 12.—Plut. Pomp. c. 36.

Ἀνάπηρος, ου, ὁ, ἡ, adj. (ἀνά and πηρός,) maimed, i. e. deprived of some member or of the use of it, Luke 14: 13, 21.—2 Macc. 8: 24. Aelian. V. H. 11. 9. Hesych. ἀνάπηρος· πηρός, τυφλός, νοσώδης.

Ἀναπίπτω, f. πισοῦμαι, aor. 2 ἀνέπεσον, aor. 1 mid. ἀνεπεσάμην Luke 14: 10 et 17: 7 in later editions; see Buttm. § 96. n. 9. § 114. p. 298. Lobeck ad Phryn. p. 724; pp. to fall upon or towards, i. e. to fall down, to lie down, Sept. for פָּרַע Gen. 49: 9. Susann. 36. Xen. Oec. 8. 8. Diod. Sic. 4. 59.—In N. T. to recline, sc. at table, at meals, etc. in the

ancient manner; see in Ἀνάκειμαι 2. —Matt. 15: 35. Mark 6: 40. 8: 6. John 6: 10 bis. 13: 12. 21: 20 ἐπὶ τὸ στήθος Ἰησοῦ, reclined upon the breast of Jesus, i. e. next to him on the triclinium; see in Ἀνάκειμαι 2, and comp. John 13: 23, 25.—Tob. 2: 1 ἀνέπεσα τοῦ φαγεῖν. Judith 12: 15. Eccelus. 35: 2. Lucian. Asin. § 23.—By impl. to take a place at table etc. to eat, Luke 11: 37. 22: 14.—In the same sense, aor. 1 mid. imperat. ἀνάπεσαι, Luke 14: 10 et 17: 7 in later edit. for ἀνάπεσον or—σε in text. rec.—This sense of the word belongs only to the later Greek; see Phryn. and Lobeck p. 216.

Ἀναπληρόω, ὦ, f. ὠσω, to fill up, to complete, e. g. a chasm, χάσμα, Jos. Ant. 7. 10. 2. time, Sept. for נָמַן Gen. 29: 28. Ex. 7: 25. number, Xen. Vect. 4. 24.—In N. T. also to fill up, to fulfil, to complete, trans.

a) spoken of measure, 1 Thess. 2: 16 ἀναπληρῶσαι αὐτῶν τὰς ἀμαρτίας, i. q. τὸ μέτρον τῶν ἀμαρτιῶν in Matt. 23: 32; for the sentiment. comp. Matt. l. c. and Gen. 15: 16. Dan. 8: 23. 2 Macc. 6: 13—15.

b) spoken of prophecy etc. to fulfil, Matt. 13: 14.—So ἀναπληρῶσις Esdr. 1: 57.

c) spoken of a work or duty, to fulfil, to perform. Gal. 6: 2 τὸν νόμον τοῦ Χρ. the precept of Christ, coll. John 13: 14, 34.—Barnab. Ep. § 21 πᾶσαν ἐντολήν. Jos. Ant. 6. 13. 4 τὴν τῶν ρομιζομένων ἀναπληρῶσιν.

d) spoken of persons, ἀναπληροῦν τὸν τόπον τινός, to fill the place of any one, i. e. to sustain his character. 1 Cor. 14: 16 ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου, i. e. he who sustains the character of an unlearned person, or who is such.—Jos. B. J. 5. 2. 5 στρατιώτου τάξιν ἀναπληροῦν. So Lat. implere vicem Plin. Ep. 6. 6. 6. and Rabb. מְרַקְקֵי נִשְׁבָּח Buxt. Lex. Ch. Rab. Tal. 2001.

e) in the sense of to supply, make good, sc. a deficiency, ὑστέρημα, 1 Cor. 16: 17. Phil. 2: 30.—Jos. Ant. 5. 6. 2 τὸ λείπον. Diod. Sic. 3. (p. 148.) τὴν τῆς φύσεως ἔνδειαν. Plut. de Puer. Educ. c. 13. See Elsner Obs. in N. T. II. p. 250.

Ἀναπολόγητος, ου, ὁ, ἡ, adj. (α

pr. and ἀπολογέομαι,) without apology, *inevitable*, Rom. 1: 20. 2: 1. — Polyb. 12. 21. 10. Just. Mart. Apol. 2. p. 71. Clem. Alex. Strom. 7. 2 ἀναπολόγητός ἐστι ὁ μὴ πιστεύσας.

Ἀναπράσσω, v. τιω, f. ξω, to *make up*, i. e. to call in, to exact, e. g. a debt, in some Mss. Luke 19: 23, instead of ἀν ἐπραξα.—Xen. Anab. 7. 7. 31.

Ἀναπτύσσω, f. ξω, (ἀνά and πτύσσω to fold,) to *fold back*, to *unfold*, Xen. Eq. 12. 6. Sept. for פָּרַח Deut. 22: 17. — In N. T. to *unroll*, e. g. τὸ βιβλίον, a roll or volume, Luke 4: 17. See Βιβλίον. Sept. for פָּרַח 2 K. 19: 14.—Herodot. 1. 125.

Ἀνάπτω, f. ψω, to *light up*, to *kindle*, trans. Luke 12: 49. Acts 28: 2. James 3: 5. Sept. for הַצִּיחַ Jer. 9: 12. פָּעַר 2 Chr. 13: 11. מָלַח Mal. 4: 1.—Polyb. 14. 5. 1. Xen. Anab. 5. 2. 24.

Ἀναρίωμιος, ου, ὁ, ἡ, adj. (a pr. and ἀριθμός,) *innumerable*, Heb. 11: 12. Sept. for עֲצוּת Prov. 7: 26. אֵין מִסְפָּר Job 21: 33. אֵין מִסְפָּר Job 22: 5. —Wisd. 7: 11. Xen. Cyr. 7. 4. 8.

Ἀνασειώ, f. εἶσω, to *shake up* or *backwards and forwards*, e. g. the hands, Thuc. 4. 38.—In N. T. metaph. to *stir up*, *insigate*, sc. τὸν ὄχλον, Mark 15: 11. Luke 23: 5. —Aquila for הִסִּיחַ Job 2: 3. Diod. Sic. 13. 91. Dion. Halic. 8. 83 τὸ πλῆθος.

Ἀνασκευάζω, f. ἄσω, (ἀνά and σκενάζω fr. σκεῦος,) to *pack up baggage*, etc. in order to remove, Xen. Cyr. 8. 5. 4. to *lay waste*, sc. by collecting and carrying off every thing, Jos. Ant. 14. 15. 3, 4. Xen. Cyr. 6. 2. 25. to *destroy*, Thuc. 4. 116 τὴν Λέκυθον κατελὼν καὶ ἀνασκευάσας.—Hence, in N. T. metaph. to *destroy*, e. g. τὰς ψυχὰς, to *pervert*, sc. from the truth, fatally, Acts 15: 24.—Polyb. 9. 31. 6 ὄρκους καὶ συνθήμας. 12. 25. 4 τὴν κοινὴν φημίην.

Ἀνασπάω, ᾶ, f. ἄσω, to *draw up* or *out*, Luke 14: 5. Acts 11: 10. Sept. for הִסִּיחַ Hab. 1: 15.—Jos. Ant. 2. 11. 1. Xen. Mem. 3. 10. 7.

Ἀνάσσεισις, εως, ἡ, (ἀνίστημι,) a *rising up*, e. g. from a seat, Sept. for

סָק Lam. 3: 63. Thuc. 1. 133. from ambush, Polyb. 5. 70. 8. in order to do any thing, Sept. for סָק Zeph. 3: 8. a *rising*, i. e. an *insurrection*, Dem. Olynth. 1. 1.—Hence in N. T.

1. a *rising up*, as opp. to ἡ πτώσις, *fall*; by meton. the *author or cause of rising up*, i. e. metaph. the author of a better state, of higher prosperity, of eternal happiness, Luke 2: 34.—Others here take ἀνάσσεισις in the sense of *breaking up*, *removal*, as in Jos. Ant. 10. 9. 7; and as referred to the mind, *disturbance*, *agitation*, *perturbation*; comp. Is. 8: 14, 15. But see Olshause: in loc.

2. *resurrection*, sc. of the body from death, *return to life*, viz.

a) spoken of individuals who have returned to life. Heb. 11: 35 *women received their dead ἐξ ἀναστάσεως*, lit. *from resurrection*, i. e. raised again to life; comp. 1 K. 17: 17 sq. 2 K. 4: 20 sq.—So of the resurrection of Jesus, Acts 1: 22. 2: 31. 4: 33. 17: 18. Rom. 1: 4. 6: 5. Phil. 3: 10. 1 Pet. 1: 3. 3: 21.

b) spoken of the future and general resurrection at the end of all things, ἐν τῇ ἐσχάτῃ ἡμέρᾳ, John 11: 24; either simply ἀνάσσεισις, or ἀνάσσεισις τῶν νεκρῶν or ἐκ νεκρῶν, Acts 17: 32. 24: 15, 21. 26: 23. 1 Cor. 15: 12, 13, 21, 42. Heb. 6: 2. John 5: 29 bis, εἰς ἀνάστασιν ζωῆς — εἰς ἀνάστασιν χρίσεως, *resurrection unto life*, i. e. eternal happiness; *resurrection unto condemnation*, i. e. eternal misery. Heb. 11: 35 ἵνα κρείττονος ἀναστάσεως τύχουσιν, *that they might obtain a better resurrection*, sc. than that just before spoken of, i. e. that they might obtain the resurrection unto life.—This general resurrection the Sadducees denied, Matt. 22: 23, 28, 30, 31. Mark 12: 18, 23. Luke 20: 27, 33. Acts 4: 2. 23: 6, 8. and also certain Christians, 2 Tim. 2: 18.

c) spoken of the resurrection of the righteous, τῶν δικαίων, Luke 14: 14, coll. v. 15. 20: 35, 36. Matt. 22: 30. called also the *first resurrection*, Rev. 20: 5, 6. Comp. 1 Cor. 15: 23, 24. 1 Thess. 4: 16. See also 2 Macc. 7: 9, 14. 12: 43—45, whence it would seem that the later Jews believed only the true worshippers of God would rise, and not the Gentiles; see espec. 2 Macc. 7: 14, coll. Is. 26: 14.



d) by meton. *the author of resurrection*, John 11: 25.

**Ἀνασιαιόω**, ὤ, f. ὄσω, (ἀνάστατος fr. ἀνίστημι,) found only in later Greek, and equivalent to ἀνάστατον ποιῆν in earlier writers; see Sturz de Dial. Alex. p. 146. H. Planck de Indole, in Bibl. Repos. I. p. 684; *to drive out, expel*, Aquil. and Symm. intrans. for נָחַץ Ps. 11:1. נָחַץ Ps. 59: 12. *to devastate, destroy*, as cities, Jos. Ant. 8. 12. 2. ib. 10. 6. 2. and so ἀνάστατον ποιῆν Thuc. 6. 76. — Hence in N. T. *to disturb, to agitate, to put in commotion*, trans. spoken of cities, Acts 17: 6. 21: 38. of the minds of Christians, Gal. 5: 12, coll. v. 10.

**Ἀνασταυρόω**, ὤ, f. ὄσω, (ἀνά, σταυρόω,) *to raise up and fix upon the cross, to crucify*, trans. Jos. Ant. 11. 6. 10. B. J. 2. 14. 9. Diod. Sic. 2. 1. Xen. An. 3. 1. 17. — In N. T. metaph. Heb. 6: 6 [πάμπ] ἀνασταυροῦντας ἑαυτοῖς τὸν υἱὸν τοῦ θείου. — See Titm. de Syn. N. T. p. 235, and in Bibl. Repos. III. p. 63.

**Ἀναστενάζω**, f. ξω, (ἀνά and στενάζω,) *to fetch up a deep-drawn sigh, i. e. to sigh deeply*, Mark 8: 12. See Titm. de Syn. N. T. p. 228 sq. and in Bibl. Repos. III. p. 56. So Sept. for נָחַץ Lam. 1: 4. — 2 Macc. 6: 30. Eccclus. 25: 18. 22. Xen. Conv. 1. 15.

**Ἀναστρέφω**, f. ψω, aor. 2 pass. ἀνεστράφη.

1. *to turn up, to overturn*, trans. e. g. τὰς τραπέζας John 2: 15. — Ecclus. 36: 12, coll. 12. Judith 1: 13 τὴν δύναμιν, i. e. the host of the enemy. Philo de Nom. mutat. p. 1082. Xen. Venat. 9. 18.

2. *to turn back again*, and intrans. and Mid. *to return*, comp. in Ἄγω no. 3. Acts 5: 22. So Sept. for נָחַץ Gen. 8: 7, 9. 14: 7. al. saep. — Wisd. 16: 14. Xen. Anab. 4. 3. 29. — By Hebraism, Acts 15: 16, ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ, put adverbially for *again*, like נָחַץ Gen. 30: 31. 2 K. 1: 13. 20: 5. al. see Gesen. Lehrg. p. 828. Sturtz § 533. Buttm. § 144. n. 8. Comp. Amos 9: 11 where the Heb. is נָחַץ, of which ἀναστρέψω καὶ ἀνοικοδομήσω is a lax translation. Others, *I will restore, set up again*.

3. Mid. ἀναστρέφωμαι, and aor. 2 pass. (Buttm. § 136. 2,) *to turn one's self around, to be turned around*, etc. i. q. Lat. *versari*, or as in comm. English, *to turn one's self or one's hand to any thing*; c. c. ἐν seq. dat.

a) spoken of place, *to move about in a place, i. e. to sojourn, to dwell in*, Matt. 17: 22. 2 Cor. 1: 12. So Sept. and נָחַץ Josh. 5: 5. Ez. 19: 6. — Jos. Ant. 1. 2. 1. Hesych. ἀναστρέφόμενος· περιερχόμενος. — Spoken of a state, a thing, etc. *to be occupied with, to be in, live in*, e. g. ἐν πλάνῃ, 2 Pet. 2: 18. — Ecclus. 8: 8 ἐν παροιμίαις. 39: 3. 50: 28. Wisd. 13: 7. Jos. Ant. 2. 7. 5 περινομάς, i. e. *to be employed in pasturing flocks*, etc. Xen. Ag. 9. 4.

b) spoken of persons, etc. lit. *to move about among*, i. e. *to live with, be conversant with*, and hence genr. *to live, to pass one's time, to conduct one's self*, etc. Eph. 2: 3 ἐν οἷς καὶ ἡμεῖς πάντες ἀνεστράφημεν ποτὶ [ὄντες] ἐν ταῖς ἐπιθυμίαις. Heb. 10: 33. 13: 18. 1 Tim. 3: 15. 1 Pet. 1: 17. So Sept. for נָחַץ Prov. 20: 7. ἡψψ Ez. 22: 7. — Xen. Anab. 2. 5. 14.

**Ἀναστροφή**, ἦς, ἦ, (ἀναστρέφω q. v.) *a turning about*, Xen. Cyr. 5. 4. 8. In N. T. *mode of life, conduct, deportment*, Gal. 1: 13. Eph. 4: 22. 1 Tim. 4: 12. James 3: 13. 1 Pet. 1: 18. 2: 12. 3: 1, 2, 16. 2 Pet. 2: 7. 3: 11. — 2 Macc. 5: 8. Tob. 4: 14. Arrian. Diss. Epict. 1. 9. 11. — Hence, genr. *life*, as made up of actions etc. Heb. 13: 7. 1 Pet. 1: 15.

**Ἀνατάσσομαι**, f. τάξομαι, (ἀνά and τάσσω,) *to set up in order, to arrange*, trans. Luke 1: 1. — Plut. de Solert. Anim. c. 12.

**Ἀνατέλλω**, f. τελέω, aor. 1 ἀνέτεila, perf. ἀνατέταλα.

1. trans. *to cause to rise up*, e. g. τὸν ἥλιον, Matt. 5: 45. So Sept. for נָחַץ Gen. 3: 18. Is. 61: 11. — Philo de Nom. mutat. p. 1083. Diod. Sic. 17. 7. Hom. II. 5. 777.

2. intrans. *to rise up*; a) pp. spoken of light, Matt. 4: 16. Sept. for נָחַץ Is. 58: 10. — of a cloud, Luke 12: 54. of the morning star, 2 Pet. 1: 19. Sept. Job 3: 9. Is. 14: 12. — of the sun, Matt. 13: 6.

Mark 4:6. 16:2. James 1:11. So Sept. for  $\text{אָרָר}$  Gen. 32:31. Ex. 22:3. Judg. 9:33. et saep.—Paus. 2. 23. Xen. Cyr. 8. 3. 2.—The earlier Greek writers use  $\text{ἀνατίλλειν}$  of the sun, and  $\text{ἐπιτίλλειν}$  of the stars; Lobeck ad Phryn. p. 124 sq.

b) trop. of the Messiah's descent from the tribe of Judah, to *spring*, Heb. 7:14, coll. Luke 1:78. Sept. Num. 24:17.—Test. XII Patr. in Fabr. 1. p. 686.

**Ἀνατίθημι**, f.  $\text{ἀναθήσομαι}$ , to place upon, Polyb. 1. 86. 6. to lay up, suspend, as a gift in a temple, Judith 16:17. Sept. for  $\text{אָרָר}$  Lev. 27:28.  $\text{אָרָר}$  1 Sam. 31:10. Xen. Anab. 5. 3. 5, 6.—In N. T. Mid. aor. 2  $\text{ἀνεθέμην}$ , to place before, i. e. to declare to any one, to make known, trans. Acts 25:14. Gal. 2:2.—Sept. Mic. 7:5. 2 Macc. 3:9. Artemid. Oneirocr. 2. 64  $\text{ἀνατιθέμενός τινι τὸ ὄναρ}$ . Diog. Laert. 2. 18. 16.

**Ἀνατολή**,  $\eta\delta\varsigma$ ,  $\eta$ , ( $\text{ἀνατίλλω}$  q. v.) a rising, sc. of the sun and moon, Sept. Judg. 5:31. Is. 60:19. of the stars, Aelian. H. An. 3. 30. Aristot. H. An. 9. 17, 377. See Lobeck ad Phryn. p. 125. Hence in N. T.

1. by meton. the *day-spring*, *dawn*, or the *rising sun*. Luke 1:78  $\text{ἀνατολή ἔξ ὑψους}$ , i. e. the rising of the celestial sun from on high, the Messiah; comp. Is. 9:2. 60:1, 3.—Others, a *shoot*, as Sept.  $\text{ἀνατολή}$  for  $\text{צֶמַח}$  Jer. 23:5. Zech. 3:8. 6:12.

2. put in Sing. and Plur. for the *east*, spoken both of the heavens and the earth, Matt. 2:1, 2, 9. 8:11. 24:27. Luke 13:29. Rev. 7:2. 16:12. 21:13. So Sept.  $\text{ἀνατολαί}$  for  $\text{מִזְרָחִים}$  Num. 32:19. Deut. 3:27. al.  $\text{מִזְרָחִים}$  Gen. 2:8. Josh. 7:2.

**Ἀνατρέπω**, f.  $\text{ψω}$ , to overturn, overthrow, trans. pp. Xen. Cyr. 2. 2. 5. Sept. Ps. 118:13. In N. T. metaph. to *subvert*, *destroy*, 2 Tim. 2:18. Tit. 1:11. Sept. for  $\text{הִרְבִּיב}$  Prov. 10:3.—Diod. Sic. 1. 77  $\text{τὴν πίστιν}$ .

**Ἀνατρέφω**, f.  $\text{θρέψω}$ , lit. to nourish up, i. e. to bring up, as a child, trans. Acts 7:20, 21.—Wisd. 7:4. Jos. Ant. 4. 8. 24. Xen. Mem. 4. 3. 10.—Metaph.

spoken of mental culture, to educate, Acts 22:3.—Herodian. 1. 4. 8.

**Ἀναφαίνω**, f.  $\text{φανῶ}$ , pp. to light up, as lamps, Od. 18. 310. to make appear, to show, Xen. Conv. 4. 12  $\text{ὅτι μοι Κλεινίαν ἀναφαίνουσιν}$ .—In N. T. Mid.  $\text{ἀναφαίνομαι}$ , to show one's self, to appear, Luke 19:11. So Sept. Job 11:18  $\text{ἀναφανείται σοι εἰρήνη}$ .—Pass. to be shewn, i. e. to have pointed out to one's self; Acts 21:3  $\text{ἀναφανέντες τὴν Κύπρον}$ , being shewn Cyprus, i. e. having it pointed out to them as visible in the distance. In the Act.  $\text{ἀναφαίρω}$  governs the acc. of the thing and dat. of pers. as in Xen. Conv. 4. 12 above; while here in the Pass. the dat. becomes the subject, and the accus. is retained; Buttm. § 134. 5, 6, 7. Matth. § 424. 2. Winer § 40. 1.—Theophan. p. 392  $\text{ἀναφανέντων δὲ αὐτῶν τὴν γῆν εἶδον αὐτοὺς οἱ στρατηγοί}$ .

**Ἀναφέρω**, f.  $\text{ἀνοίσω}$ , aor. 1  $\text{ἀνήνεγα}$ , aor. 2  $\text{ἀνήνεγκον}$ .

1. to bear upwards, to carry up, to lead up, sc. from a lower to a higher place, trans. seq.  $\text{εἰς c. accus. of place whither}$ , Matt. 17:1. Mark 9:2. Luke 24:51. Sept. for  $\text{אָרָר}$  1 Sam. 17:54. 2 Chr. 29:31.  $\text{אָרָר}$  1 Chr. 15:3, 12, 14. 2 Chr. 5:1, 3, 4.—Lucian. Dial. Deor. 20. 9  $\text{τινά}$ .—Spoken of sacrifices, to offer up, i. e. place upon the altar,  $\text{ἐπὶ τὸ θυσιαστήριον}$ , James 2:21. So Sept. for  $\text{אָרָר}$  Gen. 8:20. Num. 23:2. 2 Chr. 1:6. Hence also without  $\text{ἐπὶ τὸ θυσ}$ . Heb. 7:27 bis. 13:15. 1 Pet. 2:5. So Sept. for  $\text{אָרָר}$  Lev. 14:19. Judg. 11:31. Sept.  $\text{ὁ ἱερεὺς ἀναφέρειν}$  for  $\text{אָרָר}$  Lev. 6:19.

2. to take up and bear, sc. in the place of another, to take from another upon one's self, to take away; in N. T. spoken metaph. of sins,  $\text{τὰς ἁμαρτίας}$ , to bear the punishment of sin, to expiate, Heb. 9:28. 1 Pet. 2:24  $\text{ὃς τὰς ἁμαρτίας ἡμῶν αὐτὸς ἀνήνεγκεν ἐν τῷ σώματι αὐτοῦ ἐπὶ τὸ ξύλον}$ , who bore our sins in his own body upon the cross, i. e. himself bore the punishment due to our sins; comp. Is. 53:12, where Sept.  $\text{ἀναφέρειν}$  for  $\text{נִשָּׂא}$ . So Num. 14:33  $\text{ἀνοίσουσι τὴν πορνείαν ὑμῶν}$  for Heb.  $\text{נִשָּׂא}$ .

**Ἀναφωνέω**,  $\omega$ , f.  $\text{ήσω}$ , to lift up the voice, i. e. to exclaim, cry out. Luke



1: 42 φωνῇ μεγάλῃ, for which construction see in Ἀγαλλιῶν b. Sept. for עֲרִיבָה 1 Chr. 15: 28. 2 Chr. 5: 13. — Plat. Cic. 27. Polyb. 3. 33. 4.

Ἀνάχυσις, εὖς, ἦ, (ἀναχέω to pour out upon,) a pouring out, effusion; in N. T. metaph. 1 Pet. 4: 4 εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν, into the same emptying out, excess, of dissoluteness. — Spoken of the mouth of a river, etc. estuary, Aelian. H. A. 16. 15. Strabo III. p. 206, 374.

Ἀναχωρέω, ὦ, f. ἴσω, to go back, to recede, spoken of those who flee, Sept. for בָּרַח Jer. 4: 29. בָּרַח Judg. 4: 17. In N. T. simply to go away, to depart, i. e. to go from one place to another, viz.

a) genr. Matt. 2: 12, 13, 14, 22. 4: 12. 12: 15. 14: 13. 15: 21. 27: 5. Mark 3: 7. John 6: 15.—2 Macc. 5: 27. Jos. B. J. 4. 5. 5. Ant. 4. 6. 8. Herodian. 1. 12. 2.

b) in the sense of to withdraw, to retire, for privacy, etc. Acts 23: 19. 26: 31. — Polyb. 1. 11. 15.—Matt. 9: 24 ἀναχωρεῖτε, withdraw, i. e. give place.

Ἀνάψυξις, εὖς, ἦ, (ἀναψύχω q.v.) refreshment, recreation, rest. Acts 3: 20 καιροὶ ἀναψύξεως, times of refreshing, i. e. of peaceful enjoyment and bliss in the Messiah's kingdom; cf. v. 20, 21. Sept. for רַחֵם Ex. 8: 11 [15]. — Philo de Abr. p. 371. Strabo XVII. p. 1137. Hesych. ἀνάψυξις ἀνάπαυσις.

Ἀναψύχω, f. ξω, (ἀνά and ψύχω to breathe, to cool,) to draw breath again, to take breath, i. e. to revive, be refreshed, intrans. Sept. for שָׁבַח Ex. 23: 12. רַחֵם Judg. 15: 19. רַחֵם Ps. 39: 13. רַחֵם 1 Sam. 16: 23. to refresh with cooling, trans. Hom. Od. 4. 568. Bion 1. 85.—In N. T. genr. to refresh, recreate, trans. 2 Tim. 1: 16 ὅτι πολλάκις με ἀνεψυξε, i. e. has often delighted, gratified me. — Act. Thom. § 19 τοὺς τεθλημένους. Ignat. ad Ephes. § 2. Hom. II. 13. 84 φίλον ἦτορ. Herodot. 7. 59.

Ἀνδραποδιστής, οὖ, ὁ, (ἀνδραποδίζω to enslave, fr. ἀνδράποδος slave,) a manstealer, kidnapper, 1 Tim. 1: 10. comp. Ex. 21: 16. Deut. 24: 7.—Philo de Joseph. p. 529. Polyb. 12. 9. 2. Xen. Mem. 1. 2. 6.

Ἀνδρέας, οὖ, ὁ, Andrew, pr. name of one of the Apostles. He was a Galilean, born at Bethsaida, John 1: 45; and was at first a follower of John the Baptist, John 1: 41 coll. v. 35; but afterwards became a disciple of Jesus, along with his brother Simon Peter, Matt. 10: 2. AL.

Ἀνδρίζω, f. ἴσω, (ἀνίηρ,) to render manly or brave, Xen. Oec. 5. 4.—In N. T. Mid. ἀνδρίζομαι to show one's self a man, 1 Cor. 16: 13. Sept. for רָיַת Deut. 31: 6, 7. Josh. 10: 25. ᾤψθη Josh. 1: 6, 9. —1 Macc. 2: 64. Xen. Anab. 4. 3. 34.

Ἀνδρόνικος, ου, ὁ, Andronicus, a Jewish Christian, the kinsman and fellow-prisoner of Paul, Rom. 16: 7.

Ἀνδροφόνος, ου, ὁ, (ἀνὴρ and φόνος,) a homicide, murderer, 1 Tim. 1: 9.—2 Macc. 9: 28. Plato Eutyphr. c. 2.

Ἀνέγκλητος, ου, ὁ, ἦ, adj. (α pr. and ἐγκαλέω to arraign,) pp. not arraignable; hence in N. T. unblameable, irrepensible, 1 Cor. 1: 8. Col. 1: 22. 1 Tim. 3: 10. Tit. 1: 6, 7.—3 Macc. 5: 31. Jos. Ant. 5. 8. 8. Xen. Mem. 2. 8. 5.

Ἀνεκδυήγητος, ου, ὁ, ἦ, adj. (α pr. and ἐκδιηγέομαι to relate,) what cannot be related, i. e. unspeakable, unutterable, 2 Cor. 9: 15. — Spoken of God, Athenagor. Apol. p. 10. So ἀδιήγητος Xen. Cyr. 7. 1. 32.

Ἀνεκλάλητος, ου, ὁ, ἦ, adj. (α pr. and ἐκλάλω to speak out,) unspeakable, ineffable, 1 Pet. 1: 8. — Ignat. ad Eph. c. 19 τὸ φῶς αὐτοῦ ἀνεκλάλητον ἦν.

Ἀνεκλειπτος, ου, ὁ, ἦ, (α pr. and ἐκλείπω to fail,) unfailing, exhaustless, Luke 12: 33.—Diod. Sic. 1. 36. ib. 4. 84. Clem. Alex. Strom. 4.

Ἀνεκίος, ἦ, ὄν, (ἀνέχομαι,) tolerable, supportable; in N. T. only in the compar. Matt. 10: 15. 11: 22, 24. [Mark 6: 11.] Luke 10: 12, 14. — Herodian. 6. 5. 11. Polyb. 12. 9. 5. Thuc. 2. 35.

Ἀνελεήμων, ονος, ὁ, ἦ, adj. (α pr. and ἐλεέω,) uncompassionate, cruel, Rom. 1: 31. Sept. for רַחֵם Prov. 5: 9. 11: 17.—Wisdom. 12: 5. 19: 1.

Ἀνεμίζω, f. ἰσω, (ἄνεμος,) to agitate by winds, to toss, Pass. spoken of waves, James 1: 6. — Not found in Sept. nor in classic writers.

Ἄνεμος, ου, ὁ, (ἄω or ἄημι to breathe, to blow,) wind, i. e. air in motion.

a) pp. Matt. 11: 7. 14: 24. Mark 4: 41. Luke 7: 24. Rev. 7: 1 μὴ ἀνέη ἄνεμος. Spoken of violent, stormy winds, Matt. 7: 25, 27. 8: 26. 14: 30 τὸν ἄνεμον ἰσχυρόν. v. 32. Mark 4: 37, 39 bis. Mark 6: 48, 51. Luke 8: 23, 24, 25. John 6: 18. Acts 27: 4, 7, 14, 15. James 3: 4 ὑπὸ σκληρῶν ἀνέμων. Jude 12. Rev. 6: 13. Sept. for רַב־רַב Job 21: 18. Is. 41: 16. al. — Xen. Mem. 3. 8. 9. — Rev. 7: 1 οἱ τέσσαρες ἄνεμοι, the four cardinal winds. So Sept. for רַב־רַב־רַב־רַב Jer. 49: 36.—Jos. Ant. 8. 3. 5 πρὸς τὰ κλίματα τῶν τεσσάρων ἀνέμων ἀποβλέποντες. Hence

b) by meton. οἱ τέσσαρες ἄνεμοι, the four quarters of the earth or heavens, whence these cardinal winds blow, Matt. 24: 31. Mark 13: 27. comp. Luke 13: 29. So Sept. for רַב־רַב־רַב־רַב 1 Chr. 9: 24. Dan. 11: 4.

c) metaph. put as the emblem of instability etc. ἄνεμος τῆς διδασκαλίας, wind of doctrine, i. e. empty doctrine, unstable opinion, etc. Eph. 4: 14.—Ecclus. 5: 9. So רַב־רַב Job 15: 2.

Ἀνένδεκτος, ου, ὁ, ἦ, adj. (a pr. and ἐνδέχεται fieri potest,) impossible, what cannot be. Luke 17: 1, coll. Matt. 18: 7.

Ἀνεξερεύνητος, ου, ὁ, ἦ, adj. (a pr. and ἐξερευνάω,) inscrutable, Rom. 11: 33. — Symm. for רַב־רַב Prov. 25: 3. רַב־רַב Jer. 17: 9.

Ἀνεξίκακος, ου, ὁ, ἦ, adj. (ἀνέχομαι to endure, and κακός,) patient under evils and injuries, 2 Tim. 2: 24. — Hierocl. ad Pythag. Carm. Aur. 7. So ἀνεξικακία Wisd. 2: 19. Plut. Pelop. 25.

Ἀνεξιχνίαστος, ου, ὁ, ἦ, adj. (a pr. and ἐξιχνιάζω to explore,) which cannot be explored, metaph. inscrutable, incomprehensible, Rom. 11: 33. Eph. 3: 8. Sept. for רַב־רַב Job 5: 9. 9: 10. 34: 24.—Prayer of Manass. 6.

Ἀνεπαίσχυντος, ου, ὁ, ἦ, adj. (a pr. and ἐπαισχύνομαι,) without cause of shame, irreprouchable, 2 Tim. 2: 15.

Ἀνεπίληπτος, ου, ὁ, ἦ, adj. (a pr. and ἐπιλαμβάνω,) pp. not to be apprehended; in N. T. metaph. irreprouchable, unblameable, 1 Tim. 3: 2, coll. Tit. 1: 7 where it is ἀνέγκλητος. 1 Tim. 5: 7. 6: 14. — Clem. Alex. Paed. 1. 2. id. Strom. 6. 14. Xen. Cyr. 1. 2. 15. Plut. Pericl. 10.

Ἀνέρχομαι, f. ἀνελεύσομαι, aor. 2 ἀνῆλθον, to come up, to go up, to ascend, sc. from a lower to a higher place; e. g. εἰς τὸ ὄρος, John 6: 3. εἰς Ἱεροσόλυμα Gal. 1: 17, 18. See in Ἀναβαίνω a. So Sept. for רַב־רַב 1K. 13: 12. נִבְּרָה Judg. 21: 8.—Act. Thom. § 37. Xen. H. G. 2. 4. 39. seq. ἐπίc. acc. of place Herodian. 7. 8. 5.

Ἄνευσις, εως, ἦ, (ἀνίημι to loose,) a letting loose, remission, relaxation, viz.

a) from bonds, imprisonment, etc. Acts 24: 23 ἔχειν ἄνευσιν, i. e. to be freed from bonds, etc. — Sept. ἄνευσιν δοῦναι, to remove bonds, to give liberty, etc. 2 Chr. 23: 15. Esdr. 4: 62. Ecclus. 15: 20.

b) from active exertion, labour, etc. 2 Cor. 8: 13 οὐ ἵνα ἄλλοις [ἦ] ἄνευσις, not that others may be freed, sc. from the duty of contributing. — Jos. Ant. 3. 10. 6 τοῖς ἔργοις ἄνευσιν οὐ διδάσιν. 3. 12. 3. Herodian. 8. 5. 19.

c) trop. remission, rest, quiet, either internal 2 Cor. 2: 12. or external 2 Cor. 7: 5. 2 Thess. 1: 7.—Jos. Ant. 1. 21. 1. Act. Thom. § 19. Polyb. 1. 66. 10. Hesych. ἄνευσις· ἀνάπαυσις.

Ἀνειάζω, f. ἄσω, (ἀνά intens. and εἰτάζω,) to examine thoroughly, to inquire strictly, Sept. for רַב־רַב Judg. 6: 29. Susann. 13.—In N. T. in a forensic sense, to examine sc. by scourging etc. Acts 22: 24, 29.

Ἄνευ, a prep. governing the gen. (Buttm. § 146. n. 2,) without.

a) spoken of things, e. g. of the instrument, without the help of, 1 Pet. 3: 1 ἄνευ λόγου. So Sept. for נִבְּרָה Is. 55: 1. רַב־רַב Ex. 21: 11. Also Dan. 2: 34 ἄνευ χειρῶν for Chald. בְּרַב־רַב.—Thuc. 7. 65. — Spoken of manner, 1 Pet. 4: 9



ἄνευ γογγυσμῶν. So Sept. 1 Sam. 6: 7 βόας ἄνευ τέκνων, i. e. their calves being left at home.—Diod. Sic. 1. 90.

b) spoken of persons, *without the knowledge or will of*, Matt. 10: 29 ἄνευ τοῦ πατρὸς, *without the Father's knowledge*. So Sept. and 773 Amos 3: 5.—So ἄνευ θεοῦ Hom. Od. 2. 372. Pind. Ol. 9. 156. ἄνευ βασιλείως Xen. H. G. 4. 8. 16.

Ἀνεύθετος, ου, ὁ, ἡ, adj. (a pr. and εὐθετος opportune,) *not opportune, not commodious*, Acts 27: 12.—Hesych. ἀνευθέτου ἄχρηστος.

Ἀνευρίσκω, f. ῥήσω, aor. 2 ἀνεῦρον, *to find out*, sc. by searching, trans. Luke 2: 16. Acts 21: 4. — Clem. Alex. Strom. 7. 16. Xen. Cyr. 1. 6. 40.

Ἀνέχω, f. ἔσω, *to hold up*, e. g. τὰς χεῖρας Jos. Ant. 3. 1. 6. Hom. Od. 18. 89. *to hold up or back*, sc. from falling, e. g. the rain, Sept. for 773 Amos 4: 7. the heavens, Ecclus. 48: 3. *to hold in or back, restrain, stop*, as horses, II. 23. 426. — Found in N. T. only in

Mid. ἀνέχομαι, f. ἀνέξομαι (Winer § 15); imperf. ἀνειχόμεν or with double augm. ἡνειχόμεν in text. receipt. 2 Cor. 11: 1, 4; aor. 2 ἡνεσχόμεν Acts 18: 14; for the double augm. see Buttm. § 86. n. 6. § 114. p. 283; pp. *to hold one's self upright*; hence *to bear up, to hold out, endure*; seq. genit. Matth. § 359. note.

a) spoken of things, *to endure, bear patiently*, c. gen. as afflictions, 2 Thess. 1: 4 ταῖς θλίψεσιν αἷς ἀνέχεσθε, where αἷς is by attract. for ὧν, Buttm. § 143. 3. Sept. for 773 Is. 42: 14. — 2 Macc. 9: 12. Hom. Od. 22. 423. Herodian. 8. 5. 9. ib. 2. 10. 12.—Absol. 1 Cor. 4: 12. 2 Cor. 11: 20.

b) spoken of persons, *to bear with, have patience with*, sc. the errors, weakness, of any one. Matt. 17: 17. Mark 9: 19. Luke 9: 41. 2 Cor. 11: 1 bis, 19. Eph. 4: 2. Col. 3: 13. Sept. for 773 Is. 63: 15. Sept. Is. 46: 4.—Polyb. 3. 82. 5.

c) by impl. *to admit, to receive*, i. e. to listen to, c. gen. spoken of persons Acts 18: 14. 2 Cor. 11: 4. of doctrine etc. 2 Tim. 4: 3. Heb. 13: 22.—Sept. Job 6: 26. Philo Quod omn. prob. p. 870. ib. p. 873 οὐδέ παρηγορίας ἀνέξονται. Comp. Kypke II. p. 93.

Ἀνεπιός, οῦ, ὁ, a nephew, Col. 4: 10. Sept. for 773 Num. 36: 11. — Tob. 7: 2. Jos. Ant. 1. 19. 4. Xen. An. 7. 8. 9. Hesych. ἀνεπιός ἄδελφῶν υἱός.

Ἀνηθον, ου, τό, anethum, dill, an aromatic plant, Matt. 23: 23.—Dioscor. 3. 461. Plin. H. N. 19. 8.

Ἀνήκω, defect. (ἀνά and ἦκω,) *to come up to any thing, to extend to, to reach to*, Herodot. 7. 60, 237. Xen. An. 6. 2. 3, 5. *to pertain or belong to*, 1 Macc. 10: 40, 42. 11: 35. 2 Macc. 14: 8. — In N. T. metaph. *to pertain to any thing*, i. e. *to be fit, proper, becoming*; only imper. ἀνήκων Col. 3: 18. and particip. neut. τὸ ἀνήκον, τὰ ἀνήκοντα, *that which is proper, becoming*, Eph. 5: 4. Philem. 8. — Herodot. 6. 109. Suid. ἀνήκον τὸ πρόπον.

Ἀνήμερος, ου, ὁ, ἡ, (a pr. and ἡμερος gentle,) *ungentle, fierce*, 2 Tim. 3. 3. — Arrian. Diss. Epict. 1. 3. 7. Dion. Halic. 1. 41, 42.

Ἀνήσ, ὁ, gen. ἀνδρός, Buttm. § 47. § 58. p. 96.

1. a man, i. e. an adult male person, Lat. vir, Heb. 773.

a) pp. Matt. 14: 21. 15: 38. Mark 6: 44. Luke 1: 34. et saepiss.—Xen. Conv. 2. 3. id. 4. 17. — Spoken of men in various relations and circumstances, where the context determines the proper meaning; e. g. husband, Matt. 1: 16. Mark 10: 2, 12. Luke 2: 36. Gal. 4: 27. al. So Sept. and 773 Gen. 2: 23. 3: 6. — Ecclus. 4: 10. Xen. Mem. 2. 2. 5. — Or a bridegroom, betrothed, Matt. 1: 19. Rev. 21: 2. So Sept. and 773 Deut. 22: 23. — So a soldier, as we also speak of an army of men, Luke 22: 63.—1 Macc. 3: 39. 4: 1, 28. Xen. An. 1. 2. 3. — In the voc. in a direct address, ἀνδρες, men! sirs! Acts 14: 15. 19: 25. 27: 10, 21, 25.—Xen. Anab. 1. 4. 14. — It here expresses respect and deference; and hence implies also a man of weight, importance, etc. Luke 24: 19. John 1: 30. James 2: 2. — Ecclus. 10: 23 in antith. with πτωχός. 1 Macc. 2: 25, 31. So Esdr. 8: 27, parallel to Ezra 7: 28 where Heb. 773, Sept. ἄρχοντες, chiefs, leaders.

b) joined with an adjective or noun it forms a periphrase for a subst. Luke 5: 8 ἀνὴρ ἁμαρτωλός εἰμι, i. e. *a sinner*, Matt. 7: 24, 26. Acts 3: 14. — Xen. Anab. 1. 3. 20.—So with gentile adjectives, as ἀνὴρ Ἰουδαῖος, i. e. *a Jew*, Acts 10: 28. So Acts 8: 27. 11: 20. 16: 9. Matt. 12: 41. In a direct address, ἄνδρες Ἀθηναῖοι, *Athenians*, Acts 17: 22. ἄνδρες Ἐφεσίοι, *Ephesians*, Acts 19: 35. ἄνδρες Ἰσραηλίται, *Israelites*, Acts 2: 22. 3: 12. 5: 35. 13: 16. 21: 28. ἄνδρες Γαλιλαῖοι, *Galileans*, Acts 1: 11.—Jos. Ant. 3. 8. 1. Xen. An. 1. 8. 1. Ael. V. H. 12. 56.—So ἄνδρες ἀδελφοί, *brethren*, Acts 1: 16.—Xen. An. 1. 6. 6 ἄνδρες φίλοι.

c) trop. ἀνὴρ, *a man*, sc. of ripe understanding, opp. to *a child*, 1 Cor. 13: 11. So in Eph. 4: 13 the progress of Christians is likened to the growth of a child into *a perfect man*, i. e. in understanding and true wisdom.—*A man*, i. e. one worthy of the name, Herodot. 2. 120. Xen. Hiero 2. 1. Hom. Il. 5. 529.

2. indef. *a man*, i. e. one of the human race, *a person*. Luke 11: 31 μετὰ τῶν ἀνδρῶν τῆς γενεᾶς ταύτης, *the men of this generation*, coll. v. 29.—Luke 5: 12, 18. 8: 27. 9: 38. 11: 31. Acts 6: 11. James 1: 8, 20, 23. 3: 2. al. So Sept. and פֶּן Prov. 16: 27, 28, 29. Eccclus. 6: 3. Neh. 4: 18.—Xen. Oec. 1. 7. Soph. Ajax 77.—Rom. 4: 8 μακάριος ἀνὴρ, ᾧ κ. τ. λ. *happy the man, to whom* etc. i. e. *he, ille*. James 1: 12. So Sept. and פֶּן Ps. 1: 1. 112: 5.—Xen. An. 1. 3. 12.—So ἄνδρες τοῦ τόπου, *inhabitants*, Matt. 14: 35. Luke 11: 32. Sept. and פֶּן 1 Sam. 5: 7. Al.

Ἀνδίασθημι, f. ἀντιστήσω, (ἀντί and ἴσθημι,) in N. T. only perf. ἀνθέστηκα, aor. 2 ἀντίστην, and impf. Mid. ἀνθιστάμην, to stand against, Mid. to set one's self against, Buttm. § 107. II. i. e. to withstand, to oppose, to resist, either in words or deeds or both; c. c. dat. or absol. Matt. 5: 39. Luke 21: 15. Acts 6: 10. 13: 8. Rom. 9: 19. 13: 2 bis. Eph. 6: 13. 2 Tim. 3: 8 bis. 4: 15. James 4: 7. 1 Pet. 5: 9. Sept. for פֶּן Ps. 76: 8. פֶּן Job 9: 19. Jer. 49: 18. פֶּן Jer. 50: 24. Chald. נִבְּן Dan. 4: 32.—Xen. An. 7. 3. 11. Herodian. 2. 10. 11.—Gal. 2: 11 κατὰ πρόσωπον αὐτῷ ἀντίστην, *I withstood him to the face*; so

Sept. for פֶּן 2 Chr. 13: 7, 8. comp. Sept. Josh. 1: 5. 23: 9.

Ἀνθομολογέω, ᾧ, f. ἴσω, (ἀντί and ὁμολογέω q. v.) Mid. ἀνθομολογέομαι, οὔμαι, pp. to mutually utter the same things; hence spoken of two parties, to make an accord, Polyb. 5. 105. 2. Also, alternately or mutually to confess or profess, e. g. τὰς ἁμαρτίας Jos. Ant. 8. 10. 3. Esdr. 8: 91.—In N. T. Mid. to profess publicly, i. e. to praise, to celebrate, pp. alternately, as in the temple worship; seq. dat. Luke 2: 38 καὶ αὐτὴ ἀνθομολογεῖτο τῷ κυρίῳ, and she likewise praised the Lord, i. e. as Simeon had just before done. So Sept. for פֶּן Ps. 79: 13. and ἀνθομολόγησις for פֶּן Ezra 3: 11.—Eccclus. 20: 2, and ἀνθομολόγησις ib. 17: 27. Diod. Sic. 1. 70 ἀνθομολογῶν τὰς ἀρετὰς τινος.

Ἄνθος, εὐς, τό, *a flower*, James 1: 10, 11. 1 Pet. 1: 24 bis. Sept. for פֶּן Num. 17: 8. פֶּן Job 15: 33. פֶּן Is. 5: 24.—Aelian. V. H. 9. 8. Xen. Ven. 5. 5.

Ἀνθρακία, ας, ἡ, (ἄνθραξ,) *a bed or mass of live coals*, John 18: 18. 21: 9.—Ecc. 11: 32. 4 Macc. 9: 20. Athen. VIII. p. 361. D.

Ἄνθραξ, ακος, ὁ, *a coal, a live coal*, Rom. 12: 20. So Sept. and פֶּן Prov. 25: 22, whence the proverb is borrowed. "To heap coals of fire on one's head," here signifies to excite in him feelings of painful regret. In a different sense, 4 Esdr. 16: 53.

Ἀνθρωπάρεσκος, ου, ὁ, ἡ, adj. (ἄνθρωπος and ἄρεσκω,) *desirous to please men*, sc. without regard to God. Eph. 6: 6. Col. 3: 22.—Sept. Ps. 53: 6. Fabr. Cod. Pseud. V. T. I. p. 929.—A word of the later Greek, see Lobeck ad Phryn. p. 621.

Ἀνθρώπωνος, ἰνη, νοσ, (ἄνθρωπος,) *human, pertaining to man*, e. g. a) in nature or kind, James 3: 7 φύσις ἀνθρωπίνη, *human nature*, i. e. *man*. 1 Cor. 2: 4, 13 σοφία ἀνθρωπίνη, *human wisdom*. Sept. for פֶּן Job 10: 5. פֶּן Num. 19: 16.—Wisd. 12: 5. Jos. Ant. 2. 15. 5. Xen. Mem. 1. 1. 12.

b) in respect to origin or adaptation.



1 Cor. 4: 3 ἀνθρωπίνῃ ἡμέρᾳ, *human day of trial*, i. e. a court-day. 1 Pet. 2: 13 κτίσις. 1 Cor. 10: 13 πειρασμός ἀνθρώπων, i. e. *common to men*, not peculiar. Rom. 6: 19 ἀνθρώπινον λέγω, *I speak in the manner of men*, (Buttm. § 115. 4.) i. e. in a manner adapted to human weakness etc.—Jos. Ant. 7. 7. 1 ἀνθρώπων ἐστὶ τὸ συμβεβηκός.

Ἀνθρωποκτόνος, ου, ὁ, ἡ, adj. (ἄνθρωπος and κτείνω,) in N. T. as subst. a homicide, a murderer; spoken of Satan, as the author of sin and death, John 8: 44; see Wisd. 2: 23, 24, coll. Eccles. 25: 24. Rom. 5: 12. — Constit. Apost. 8. 5 ὁ ἀνθρωποκτόνος ὄφρις, i. e. Satan.—Hence a murderer, sc. in heart, in purpose, 1 John 3: 15 bis.

Ἀνθρώπος, ου, ὁ, ἡ, subst. (belongs prob. to the family ἀνά, ἄνω, ἄνθος, ἀνθίω, without composition.)

1. a man, homo, i. e. an individual of the human race, a man or woman, a person. Sept. everywhere for אָדָם, אִשָּׁה, אָדָם אִשָּׁה.

a) genr. and univers. Matt. 4: 19. 12: 12. Mark 7: 21. Luke 2: 52. 5: 10. John 1: 4. 1 Cor. 4: 9. al. saep. — Herodian. 2. 5. 11. Xen. Mem. 1. 1. 7. — In a direct address, ὦ ἀνθρώπε, but rather implying an inferior or common person, etc. comp. in Ἀνίψ 1. a. Luke 5: 20. 12: 14. 22: 58, 60. Rom. 2: 1, 3. 9: 20. James 2: 20. So Sept. and אָדָם Is. 2: 9. 5: 15. See Gesen. Lex. art. אָדָם. — Xen. Cyr. 2. 2. 7. — So οἱ ἀνθρώποι, men, i. e. the living, Rev. 9: 10, 15, 18, 20. (Jos. Ant. 9. 2. 2.) or those with whom we live, people, Matt. 5: 13, 16, 19. 6: 1. 8: 27. 13: 25. Mark 8: 24, 27. al. or men of this world, this generation, wicked men, Matt. 10: 17. 17: 22. Luke 6: 22, 26. al. — Also οἱ ἀνθρώποι, other men, others, simply, Matt. 6: 5, 14, 15, 16. 7: 12. 19: 12. 23: 4 sq. Luke 6: 31. 11: 46. al. So Sept. and אָדָם Judg. 16: 7. 18: 28.

b) spoken in reference to his human nature, a man, i. e. a human being, a mortal.

(α) pp. Phil. 2: 7. James 5: 17 Ἡλίας ἄνθρωπος ἦν ὁμοιοπαθής ἡμῖν. 1 Tim. 2: 5 ἄνθρωπος Χριστός. Rev. 4: 7. 9: 7. et passim. Here is included the idea

of human infirmity and imperfection, especially when spoken in opp. to God and divine things; 1 Cor. 1: 25. 3: 21. Gal. 1: 11, 12, κατὰ ἄνθρωπον — παρὰ ἀνθρώπου, i. e. of human origin.—Xen. Mem. 4. 4. 21. — So λέγειν vel λαλεῖν κατὰ ἄνθρωπον, to speak after the manner of men, i. e. in accordance with human views etc. to illustrate by human examples or institutions, to use a popular mode of speaking, etc. Rom. 3: 5. 1 Cor. 9: 8. Gal. 3: 15. — 1 Cor. 15: 32 εἰ κατὰ ἄνθρωπον ἐθηριομάχησα, if according to man's will, etc. i. e. οὐ κατὰ θεόν, coll. 2 Cor. 7: 9, 11. 11: 17.—For the phrase τὸν τοῦ ἀνθρώπου, see no. 4 below. — The gen. ἀνθρώπου stands also instead of the adj. ἀνθρώπινος, as 2 Pet. 2: 16 ἐν ἀνθρώπου φωνῇ, with a human voice. Rev. 13: 18 ἀριθμὸς ἀνθρώπου, a man's number, i. e. an ordinary number. 21: 17 μέτρον ἀνθρώπου, human measure, i. e. common. So Sept. and אָדָם Is. 8: 1.

(β) metaph. spoken of the internal man, ὁ ἔσω ἀνθρώπος, i. e. the mind, the soul, the rational man, Rom. 7: 22. Eph. 3: 16. called 1 Pet. 3: 4 ὁ κρυπτός τῆς καρδίας ἀνθρώπος, the hidden man of the heart, to which is opposed ὁ ἔξω ἀνθρώπος, the external visible man, 2 Cor. 4: 16. — Philo de Gigant. p. 288 ὁ πρὸς τὴν ἀλήθειαν ἀνθρώπος. — So ὁ παλαιὸς καὶ ὁ καινὸς ἀνθρώπος, i. e. the old man, or the former unrenewed disposition of heart, and the new man, or the disposition which is created and cherished by the religion of Jesus, Rom. 6: 6. Eph. 2: 15. 4: 22, 24. Col. 3: 9.—Act. Thom. § 55.

c) spoken with reference to the character and condition of a person, and applied in various senses according to the context, viz.

(α) a man, vir, i. e. a male person of ripe age, Matt. 8: 9. 11: 8. 25: 24. Mark 3: 3. Luke 19: 21. John 1: 6. 3: 1. Acts 4: 13. al. saep. — Ἀνθρώπος τοῦ θεοῦ, man of God, i. e. minister or messenger of God, one devoted to his service, 1 Tim. 6: 11. 2 Tim. 3: 17. 2 Pet. 1: 21. So Sept. for אָדָם אִשָּׁה 1 K. 13: 1. 2 K. 1: 9—13. 4: 7, 9, 16, 21 sq. — Esdr. 5: 49. Philo de Gigant. p. 292. Id. de Nom. mut. p. 1048.—Ἀνθρώπος

τῆς ἁμαρτίας, 2 Thess. 2: 3, see in Ἄμαρτία 2. a.

(β) a husband, in opp. to a wife, Matt. 19: 3, 10 ἡ αἰτία τοῦ ἀνθρώπου μετὰ γυναικός. 1 Cor. 7: 1. So Sept. for שִׁשְׁנָה Deut. 22: 30.—Esd. 9: 40 ἀπὸ ἀνθρώπου ἕως γυναικός, coll. Neh. 8: 2 where Sept. ἀπὸ ἀνδρός for שִׁשְׁנָה. Test. XII Patr. in Fabr. Pseudep. V. T. I. p. 529, γυναῖκες ἠτιῶνται ὑπὲρ τῶν ἀνθρώπων.

(γ) a son, as opp. to a father, Matt. 10: 35, or a male child generally, John 7: 23. 16: 21.—Eccles. 3: 11. Herodian. 1. 5. 14.

(δ) a master, as opp. to servants etc. Matt. 10: 36.

(ε) a servant, Luke 12: 36, coll. v. 37. So prob. ψυχὰ ἀνθρώπων, female slaves, Rev. 18: 13. So Sept. and שִׁשְׁנָה שִׁשְׁנָה Ez. 27: 13. See in Ψυχή. — 1 Macc. 2: 38. Xen. Vect. 4. 14. So ἡ ἀνθρώπος, a female, Herodot. 1. 60. Philo de Abr. p. 384. coll. Viger. p. 77, 78.

(ζ) οἱ ἄνθρωποι ἐν τῇ πόλει, i. e. citizens, inhabitants. John 4: 28.—Xen. Cyr. 1. 1. 2, 3.

2. indef. ἀνθρώπος, i. q. τις, any man, a certain man, i. e. one, some one, any one.

a) genr. τις ἀνθρώπος, a certain man, Luke 10: 30. 12: 16. 14: 2. John 5: 5.—Without τις, Matt. 9: 9 εἶδεν ἀνθρώπον καθήμενον. 12: 10. 13: 31. 16: 26. 21: 28. Mark 4: 26. 5: 2. 10: 7. 12: 1. Luke 6: 48, 49. John 3: 4, 27. al. sep. So Sept. for שִׁשְׁנָה Lev. 13: 2, 8.—Xen. Cyr. 6. 3. 9.—Ἐὶς ἀνθρώπος for εἰς τις, John 11: 50. 18: 4.—So in a general proposition, a man, i. e. any one out of a number. Rom. 3: 28 πιστεὶ δικαιοῦσθαι ἀνθρώπον, a man is justified by faith, i. e. any one who has faith. 1 Cor. 11: 28.—With a negative, no man, no one, Matt. 19: 6. John 5: 7. 7: 46. 2 Cor. 12: 4. So Sept. for שִׁשְׁנָה נֹכַח Ex. 33: 20.

b) joined with an adjunct or noun it forms a periphrase for a subst. comp. Ἀνήρ l. b. Matt. 11: 19 ἀνθρώπος φάγος καὶ οἰνοπότης, a glutton and winebibber. 13: 24, 45 ἀνθρ. ἔμπορος, a merchant. 13: 52 ἀνθρ. οἰκοδεσπότης, a householder. 18: 23. 21: 33. Luke 2: 15. Tit. 3: 10. al.—So with gentile adjectives, as ἀνθρ. Κυρηναῖος, a Cyrenian, Matt. 27: 32. ἀνθρ. Ῥωμαῖος, a Roman, Acts 16: 37. ἀνθρ. Ἰουδαῖος, a Jew, Acts 21: 39.—

So Sept. and שִׁשְׁנָה Gen. 9: 5, 20. Ex. 2: 11.—Hom. II. 16. 263. Od. 13. 123. Xen. Anab. 6. 4. 23.

c.) by impl. ὁ ἀνθρώπος, with the article, every man, every person, whoever. Matt. 4: 4 ἐπ' ἄρτω ζήσεται ὁ ἀνθρώπος, coll. Deut. 8: 3 where Sept. for שִׁשְׁנָה, as also Gen. 8: 21. Lev. 5: 4.—Matt. 12: 35. 15: 11, 18. Mark 7: 15, 18, 20. Luke 4: 4. 6: 45. Rom. 7: 1. 10: 5. 14: 20. al.

3. ὁ ἀνθρώπος, with the article, i. q. αὐτός or ἐκεῖνος, this, that, he, etc. Matt. 12: 13, 45. 26: 72 οὐκ οἶδα τὸν ἀνθρώπον, i. e. τὸν ἀνθρώπον τοῦτον ὃν λέγετε as in Mark 14: 71.—Mark 3: 3, 5. 14: 21. Luke 6: 10 εἶπεν τῷ ἀνθρώπῳ, where later editions read αὐτῷ. Luke 23: 4, 6. John 4: 50. 19: 5. So Sept. and שִׁשְׁנָה Gen. 24: 29, 30, 32.—Xen. An. 2. 4. 16.—Sometimes ἐκεῖνος is added; as Matt. 26: 24 ὁ ἀνθρ. ἐκεῖνος. Mark 14: 21. James 1: 7.

4. υἱὸς τοῦ ἀνθρώπου, son of man, from the Heb.

a) i. q. ἀνθρώπος, a man; and so sons of men are i. q. men. Mark 3: 28 πάντα ἀφεθήσεται τὰ ἁμαρτήματα τοῖς υἱοῖς τῶν ἀνθρώπων coll. Matt. 12: 31, where it is τοῖς ἀνθρώποις. Heb. 2: 6 in the first clause τί ἐστὶν ἀνθρώπος, in the second ἡ υἱὸς ἀνθρώπου. Rev. 1: 13 ὁμοιον ἰδὼ ἀνθρώπου. So שִׁשְׁנָה-יְהוָה and Sept. υἱὸς τοῦ ἀνθρώπου Ps. 8: 4.

b) as a proper name for the Messiah, with the art. ὁ υἱὸς τοῦ ἀνθρώπου, drawn from Dan. 7: 13, where Sept. for Chald. שִׁשְׁנָה יְהוָה. It is used by Jesus of himself; but is applied to him by no other person, except once by Stephen, Acts 7: 56. It would seem to refer not so much to his human nature, as to the fact of his being the Messiah who is described as coming from heaven ὡς υἱὸς τοῦ ἀνθρώπου, in a human form, Dan. 7: 13. 10: 16. Rev. 1: 13. 14: 14. Comp. John 3: 13. 6: 62, coll. v. 58.—John 12: 34, where ὁ υἱὸς τ. ἀνθ. and ὁ Χριστός are interchanged. So in Luke 22: 69, 70 ὁ υἱὸς τοῦ ἀνθ. and ὁ υἱὸς τοῦ θεοῦ. Matt. 16: 13, 16, 20, ὁ υἱὸς τοῦ θεοῦ, ὁ υἱὸς τοῦ ἀνθρώπου, and ὁ Χριστός. By using this name of himself before his judges, Jesus openly professed himself to be the Messiah,



and was so understood by all present, Matt. 26: 64. Mark 14: 62. Luke 22: 69, 70.—John 1: 52. 5: 27. Not found in the epistles. AL.

**Ἀνθυπατεύω**, f. εἶσω, (ἀνθύπατος,) *to be proconsul*, Acts 18: 12.—Herodian. 7. 5. 2.

**Ἀνθύπατος, ου, ὁ**, (ἀντί and ὑπατος consul,) *a proconsul*, Acts 13: 6, 8, 12. 19: 38.—Polyb. 21. 8. 11. Plut. Gall. c. 3.—For the rank and authority of proconsuls, see under Ἡγεμών. Cyprus was originally a *pretorian* province, στρατηγική, and not proconsular; but was left by Augustus under the senate, and hence was governed by a proconsul; Dio Cass. 54. p. 523. ed. Leuncl. See Adam's Rom. Ant. p. 158, 165. Kuinoel on Acts 13: 7.

**Ἀνίμι**, f. ἀνήσω, aor. 2 ἀνήν, aor. 1 pass. ἀνέθην, (ἀνά and ἴμι,) *to send up or forth*, Od. 4. 568. In N. T. *to let up, to let go*, trans. i. e.

a) *to relax, to loosen*, e. g. τὰς ζευκτηρίας, Acts 27: 40. τὰ δεσμά Acts 16: 26.—Wisd. 16: 24 opp. to ἐπιτείνειν. Xen. Mem. 3. 10. 7 opp. to ἐντείνειν. Eunap. Max. p. 106.

b) *to omit, cease from*, as τὴν ἀπειλήν Eph. 6: 9.—Jos. Ant. 6. 11. 8 οὐκ ἀνήσω πρὶν ἤ.—In the sense of *to leave, neglect, not care for*, Heb. 13: 5 οὐ μὴ σε ἀνώ. So Sept. for יָרַח Deut. 31: 6. יָרַח Is. 5: 6. לָרַח 1 Sam. 9: 5.—Eccles. 30: 8. Xen. Cyr. 7. 5. 75.

**Ἀνίλεως, ω, ὁ, ἦ**, adj. (α pr. and ἴλεως or ἴλαος,) *uncompassionate, stern*, James 2: 13.

**Ἀνίπτω, ου, ὁ, ἦ**, adj. (α pr. and νίπτω,) *unwashed*, Matt. 15: 20. Mark 7: 2, 5.—Hom. Il. 6. 266.

**Ἀνίστημι**, f. ἀναστήσω, (ἀνά and ἴστημι,) aor. 1 ἀνέστησα, aor. 2 ἀνέστην and imper. ἀνάστηθι, by apoc. ἀνάστα Acts 12: 7. Eph. 5: 14; see Buttm. § 107. n. I, 14. This verb is divided between the trans. and intrans. significations; comp. Ἰστημι and Buttm. § 107. II.—Sept. usually for עָרַב Kal and Hiph.

I. *Transitive*, in the present, imperf. fut. and aor. 1, of the Active, *to cause to rise up, to raise up, cause to stand*, viz.

a) pp. spoken of those lying down; Acts 9: 41. So Sept. ἀν. στήλην for עָרַב Lev. 26: 1. σκηρήν Num. 7: 1.—Jos. Ant. 5. 4. 2. ib. 7. 8. 5. Polyb. 13. 7. 8.—Spoken of the dead, *to raise up, recal to life*, John 6: 39, 40, 44, 54. Acts 2: 32. 13: 33. So ἐκ νεκρῶν Acts 13: 34. 17: 31.—Hom. Il. 24. 551, 756. Xen. Ven. 1. 6.

b) metaph. *to raise up*, i. e. *to cause to exist, cause to appear*, e. g. σπέρμα τινὶ Matt. 22: 24, coll. Gen. 38: 8 where Sept. for עָרַב.—τὸν Χριστόν Acts 2: 30. προφήτην, Acts 3: 22, 26. 7: 37. So Sept. and עָרַב Deut. 18: 18.—Pass. ἰσθὺς ἀν. Heb. 7: 11, 15.

II. *Intransitive*, in the perf. pluperf. and aor. 2 Act. and in the Mid. *to rise up, to arise*, viz.

a) pp. spoken of those who are sitting or lying down, Matt. 26: 62. Mark 5: 42. 9: 27. 14: 60. Luke 4: 16. 5: 25. 6: 8. 22: 45 ἀναστίας ἀπὸ τῆς προσευχῆς, *rising up from prayer*, i. e. from a kneeling or recumbent posture. 17: 19. al.—Xen. Anab. 4. 4. 11. Lucian D. M. 27. 7. Hom. Il. 1. 533.—Spoken of rising from bed or from sleep, Luke 11: 7, 8. 22: 46.—Xen. Mem. 2. 1. 3.—So ἀναστῆναι ἐκ νεκρῶν, *to rise from the dead, return to life*, Matt. 17: 9. Mark 9: 9, 10. Luke 16: 31. John 20: 9. Acts 17: 3. al. So without ἐκ νεκρῶν, Matt. 20: 19. Mark 8: 31. 9: 31. 10: 34. Luke 9: 8, 19. 18: 33. 1 Thess. 4: 14, 16. al.—2 Macc. 7: 9 coll. v. 14. 12: 44. Hom. Il. 21. 56. Herodot. 3. 66, 67.—Trop. Eph. 5: 14 ἀνάστα ἐκ τῶν νεκρῶν, i. e. *arise from the death of sin*, put on the new man in Christ. Comp. Clem. Alex. Protr. 8, ἀνιστώσιν ἀγχομένον ὑπὸ κακίας τὸν ἄνθρωπον.

b) metaph. *to arise*, i. e. *to come into existence, to be*, Acts 7: 18 ἀνέστη βασιλεὺς ἔτερος. 20: 30. So Sept. for עָרַב Ex. 1: 8. עָרַב Dan. 8: 22. 11: 2.

c) in the sense of *to stand forth, to come forward, to appear*, Matt. 12: 41. Mark 14: 57. Luke 10: 25. 11: 32. Acts 5: 36, 37. 6: 9. al. So Sept. for עָרַב 2 Chr. 20: 5.—So ἀναστῆναι ἐπὶ τινά, *to rise up against any one, to assault*, Mark 3: 26. So Sept. for לָרַח Gen. 4: 8. עָרַב 2 Chr. 20: 24. 24: 13.

d) by a species of oriental pleonasm

it is often prefixed, espec. in the participle, to verbs of going, of undertaking or doing any thing, etc. like the Heb.  $\text{עָרַב}$ , see Gesen. Lex.  $\text{עָרַב}$  no. 1. Winer § 67. 2. p. 489.—Matt. 9: 9 *ἀναστὰς ἠκολούθησεν*, *he arose and followed*. Mark 1: 35 *ἀναστὰς ἐξῆλθε*. 2: 14. 7: 24. 10: 1, 50. Luke 1: 39. 5: 28. 15: 18, 20. Acts 8: 26, 27. 9: 6, 11. *nl. saep.* So Sept. and  $\text{עָרַב}$  Gen. 22: 3. Job 1: 20. 1 Sam. 24: 5. 2 Sam. 13: 31.—So also Rom. 15: 12 *ὁ ἀνιστάμενος ἄρχειν ἐθνῶν*, coll. Is. 11: 10 where Sept. for  $\text{עָרַב}$ . 1 Cor. 10: 7 *ἀνέστησαν παλῆσιν*, coll. Ex. 32: 6 where Sept. for  $\text{עָרַב}$ . AL.

Ἄννα, ης, ἡ, *Anna*, a prophetess mentioned Luke 2: 36.

Ἄννας, α, ὁ, (for the gen. see Buttm. § 34. IV. 4.) *Annas*, a high priest of the Jews, called by Josephus *Ananus*. He was appointed by Quirinus (Cyrenius) proconsul of Syria about A. D. 8; but was deposed 11 years after by Valerius Gratus procurator of Judea. After several changes the office was at length given to Joseph or Caiaphas, the son-in-law of Annas, A. D. 26. As Caiaphas continued high priest until A. D. 35, Annas appears to have acted as his vicar ( $\text{נָּשִׂיב}$ ), or at least to have had great influence with him. Luke 3: 2. John 18: 13, 24. Acts 4: 6.—See Jos. Ant. 18. 2. 1, 2. Kuinoel on Luke 3: 2. Calmet's Dict. See in *Ἀρχιερεῖς* a.

Ἀνόητος, ου, ὁ, ἡ, adj. (*a pr.* and *νοῦς*), *pass. unthought of, unintelligible*, Hom. Hymn. Merc. 80. In N. T. act. *unintelligent, unwise, foolish*, spoken of those who are slow to understand and receive moral and religious truth. Luke 24: 25. Rom. 1: 14 *σοφοῖς τε καὶ ἀνοήτοις*. Gal. 3: 1, 3. Tit. 3: 3.—Spoken of lusts, *imprudent, brutal*, 1 Tim. 6: 9. Sept. for  $\text{אֲדוּמִים}$  Prov. 17: 28.  $\text{אֲדוּמִים}$  Prov. 15: 21.  $\text{אֲדוּמִים}$  Prov. 19: 1.  $\text{אֲדוּמִים}$  Jer. 10: 8. Sept. *κλήσειν ἀνοήτοις* for  $\text{אֲדוּמִים}$  Ps. 49: 13.—Sept. Deut. 32: 31. Ael. V. H. 2. 8. Xen. Mem. 2. 1. 31.

Ἀνοια, ας, ἡ, (*ἀνοῦς* fr. *a pr.* and *νοῦς*), *want of understanding, folly*, Sept. for  $\text{אֲדוּמִים}$  Prov. 22: 15. Wisd. 15: 18. Aelian. V. H. 9. 14.—In N. T. from the

Heb. *madness, wickedness*, i. e. spoken of rage, malignity, Luke 6: 11. or of foolish temerity, 2 Tim. 3: 9.—2 Macc. 14: 5. 15: 33. Jos. Ant. 8. 13. 1 *ἀνοια καὶ πονηρία*.

Ἀνοίγω, f. ἀνοίξω, (*ἀνά* and *οἶγω*), with irreg. forms, viz. aor. 1 *ἀνέωξα* and later *ἤνοιξα* Matt. 2: 11. John 9: 17, 21. Pausan. 4. 26. 6.—Perf. 2 *ἀνέωγα* intrans. Perf. Pass. *ἀνέωγμαι* and with triple augm. *ἤνέωγμαι* Rev. 4: 1. 10: 8.—Aor. 1 Pass. *ἀνέωχθην*, later *ἤνοιχθην*, and with triple augm. *ἤνέωχθην* Rev. 20: 12.—Aor. 2 Pass. late *ἤνοιγην* Rev. 11: 19. 15: 5.—Fut. 2 Pass. *ἀνοίγησομαι*.—For all these forms see Buttm. § 114. p. 293. § 84. n. 8. § 86. n. 2, 6. Winer § 12. 6. b.—In N. T. to *open*, trans. and in later usage Perf. 2 *ἀνέωγα* intrans. *to be open, to stand open*, Buttm. § 113. n. 3. Matth. § 494. p. 927. Lobbeck ad Phryn. p. 157. Herodian. 4. 2. 14. Ael. H. A. 1. 45.

a) spoken of what is closed by a cover, door, etc. Matt. 2: 11 *θησαυρούς, treasures*, i. e. boxes, caskets, etc. So Sept. and  $\text{פָּתַח}$  Jer. 50: 26.—Eurip. Ion. 923.—Matt. 27: 52 *τὰ μνημεῖα, sepulchres*, which were closed by large stones, coll. Matt. 27: 60, 66. 28: 2. Mark 16: 3, 4. So Sept. and  $\text{פָּתַח}$  Ez. 37: 12, 13.—Trop. the throat of wicked men is called *τῶνος ἀνωγμένους, an open sepulchre*, Rom. 3: 13, as voiding forth noisome slanders against God and the righteous; coll. Ps. 5: 10 where Sept. for  $\text{פָּתַח בְּרִבְרֵי}$ .—Most freq. with *θύρα, a door or gate*, as Acts 5: 23. 12: 10, 14, 16. 16: 26, 27. Rev. 4: 1.—Herodian. 4. 2. 14. Xen. An. 5. 5. 20.—So in order that one may enter, Matt. 25: 11. Luke 12: 36. 13: 25. John 10: 3. or go out, Acts 5: 19. or view the interior, as *ραός, Rev. 11: 19. 15: 5*. So *τὸ φρεῖα τῆς ἄβυσσου, the pit of the abyss*, Rev. 9: 2, since in the East pits or wells are closed with large stones, cf. Gen. 29: 2. In like manner *θύρα* is implied before *ἀνοίγησεται*, Matt. 7: 7, 8. Luke 11: 9, 10, i. e. *the door shall be opened to receive thee as a guest*.—Hence, metaph. *to open the door* sc. of the heart, i. e. receive willingly, Rev. 3: 20. *to open the*



door sc. of faith or of the kingdom of heaven etc. i. e. to afford an opportunity of embracing the gospel of Christ, Acts 14: 27. Rev. 3: 7 bis, 8. to open the door sc. for the gospel, for a teacher, etc. i. e. to give opportunity to publish the gospel and gain converts, 1 Cor. 16: 9. 2 Cor. 2: 12. Col. 4: 3. Sept. and פתח Is. 45: 1.—Metaph. Diod. Sic. 1. 67.

b) spoken of the heavens, ἀνοίγειν τὸν οὐρανόν, τοὺς οὐρανοὺς, i. e. to open the heavens, or to have the heavens opened or divided, so that celestial things become manifest, Matt. 3: 16. Luke 3: 21. John 1: 52. Acts 7: 56. 10: 11. Rev. 19: 11. So Sept. and פתח Is. 64: 1. פתח Ez. 1: 1. Ps. 78: 23.—Eccclus. 43: 14.

c) spoken of a book, i. e. a volume, rolled up and sealed, Rev. 5: 2, 3, 4, 5. 10: 2, 8. 20: 12 bis. Spoken of the seals of a book, τὰς σφραγίδας Rev. 5: 9. 6: 1, 3, 5, 7, 9, 12. 8: 1. — Xen. de Rep. Lac. 6. 4 ἀνοίξαντας τὰ σήμαντρα.

d) spoken of the mouth, τὸ στόμα, to open the mouth, e. g. of a fish, Matt. 17: 27. So Sept. and פתח Ps. 22: 14. — In order to speak, i. e. to hold forth, to speak at length, to discourse, Matt. 5: 2. 13: 35. Acts 8: 35. 10: 34. 18: 14. Rev. 13: 6. So Sept. and פתח Dan. 10: 16. פתח Judg. 11: 35, 36. — Eccclus. 15: 5. 39: 6. Lucian. Philops. § 33. — In the sense of to pour out one's mind, to open one's heart, i. e. to speak fully and frankly, 2 Cor. 6: 11. So not to open one's mouth, i. e. not to utter complaints etc. Acts 8: 32, coll. Is. 53: 7 where Sept. for פתח פתח Ps. 38: 14. 39: 10. — Spoken of the dumb, to have the mouth opened, i. e. to recover the power of speech, Luke 1: 64. So Sept. and פתח Num. 22: 28.—Trop. spoken of the earth, to open her mouth, i. e. to open, to form a chasm, Rev. 12: 16. So Sept. and פתח of the earth, Num. 16: 30. Deut. 11: 6. פתח Num. 26: 10. Ps. 106: 17.—Demosth. 777. 9.

e) spoken of the eyes, τοὺς ὀφθαλμούς, to open the eyes, e. g. either one's own eyes, Acts 9: 8, 40. or those of another, i. e. to cause to see, to restore sight, Matt. 9: 30. 20: 33. John 9: 10, 14, 17, 21, 26, 30, 32. 10: 21. 11: 37. So Sept. and פתח Is. 35: 5. 37: 17. 42: 7. — Metaph. to open the eyes sc. of the mind,

i. e. cause to perceive and understand, Acts 26: 18.

Ἀνοικοδομέω, ᾧ, f. ἦσω, to rebuild, trans. Acts 15: 16 bis. Sept. for פתח Amos 9: 11. — Herodian. 8. 2. 12. Xen. H. G. 4. 4. 49.

Ἀνοίξεις, εως, ἦ, (ἀνοίγω,) the act of opening, Eph. 6: 19, where ἐν ἀνοίξει τοῦ στόματος corresponds to ἐν παρόρησιν in the subsequent clause. Comp. in Ἀνοίγω d.—Thuc. 4. 67.

Ἄνομία, ας, ἦ, (ἄνομος,) pp. lawlessness, i. e. violation of law, transgression. In N. T. spoken chiefly of the divine law. viz.

a) pp. 1 John 3: 4 bis, πᾶς ὁ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἄνομίαν ποιεῖ καὶ ἡ ἁμαρτία ἐστὶν ἡ ἄνομία. — Xen. Mem. 1. 2. 44.—Hence

b) by impl. and from the Heb. sin, iniquity, unrighteousness, Matt. 23: 28. 24: 12. Rom. 4: 7 ὡν ἀπέθθησαν αἱ ἄνομίαι, coll. Ps. 32: 1 where Sept. ἄνομία for עשׂה, parallel with ἁμαρτία.—Rom. 6: 19 τὰ μέλη ὑμῶν δοῦλα τῆ ἄνομία εἰς τὴν ἄνομίαν, i. e. obedient to depraved desires so as to work iniquity. 2 Cor. 6: 14. Tit. 2: 14. Heb. 1: 9 ἐμίσησας ἄνομίαν, coll. Ps. 45: 8 where Sept. for עשׂה. Heb. 8: 12 and 10: 17 τῶν ἁμαρτιῶν καὶ τῶν ἄνομιῶν αὐτῶν, coll. Jer. 31: 34 where Sept. for עשׂה.—Hence ὁ ἐργαζόμενος or ὁ ποιῶν ἄνομίαν, a worker of iniquity, i. e. wicked, impious, Matt. 7: 23. 13: 41. So Sept. for פתח Job 31: 3. Ps. 5: 6.—Spoken of defection from Christianity to idolatry, i. e. apostasy, 2 Thess. 2: 7. — Sept. for פתח Ex. 34: 7. Is. 6: 7. פתח Ez. 18: 20. 33: 12. פתח Ez. 8: 6. 18: 12. al.—Thuc. 2. 53.

Ἄνομος, ου, ὁ, ἦ, adj. (a pr. and νόμος,) lawless, i. e.

a) without law, not subject to the law, sc. of Moses. 1 Cor. 9: 21 quater, to those not subject to the law (i. e. Gentiles) I was as one not subject to the law, (though not indeed without this law in the sight of God,) that I might win etc. Hence put for gentile, pagan, Acts 2: 23. —Wisdom. 15: 17. 1 Macc. 2: 44. 3: 5.

b) by impl. and from the Heb. a violator of the divine law, a transgressor, impious, wicked, 1 Tim. 1: 9. 2 Pet. 2: 8.

In the sense of *malefactor*, Mark 15: 28. Luke 22: 37. — 2 Thess. 2: 8, *that impious one*, i. q. ἄνθρωπος τῆς ἀμαρτίας in v. 3, referring to the guilt of idolatry etc. — Sept. for פשע Is. 53: 12. רשע Ez. 18: 24. 35: 8, 12. רשע Is. 55: 7. — Xen. Mem. 4. 4. 13.

Ἀνόμως, adv. (ἄνομος,) *without law*; Rom. 2: 12 bis, *those who have sinned not being subject to the law* sc. of Moses, *will be condemned, not indeed by the (Mosaic) law, but by the moral law*; comp. v. 14, 15.

Ἀνορθόω, ὤ, f. ὠσω, (ἀνά and ὀρθόω,) *to set upright, to erect*, trans.

a) pp. Aor. 1 Pass. ἀνορθώθη with mid. signif. *to stand erect*, Luke 13: 13. cf. Buttm. § 136. 2. So Sept. for אָרְחָהּ Ps. 20: 9. וְיָבִיחַ Ez. 16: 7. — In the sense of *to confirm, to strengthen, to establish*, e. g. τὰ γόνατα Heb. 12: 12, quoted from Is. 35: 3 where Heb. קָוָה and Sept. ἰσχύω. — Sept. for הִבְרִין 2 Sam. 7: 13, 16, 26. Jer. 10: 11. 33: 2. הִבְרִין Ps. 145: 14. 146: 8. — Thuc. 6. 68.

b) *to erect again, to rebuild*, Acts 15: 16, quoted from Amos 9: 11 where Heb. בָּנָה and Sept. ἀνοικοδομέω. — Herodot. 8. 141. Xen. H.G. 4. 8. 12.

Ἀνόσιος, ου, ὅ, ἦ, adj. (α pr. and ὄσιος,) *unholy, ungodly, regardless of duty to God or man*, 1 Tim. 1: 9. 2 Tim. 3: 2. — Jos. Ant. 2. 3. 1. Xen. Mem. 1. 1. 11.

Ἀνοχή, ἦς, ἦ, (ἀνέχω, ἀνέχομαι,) *a holding back, delay*, e. g. a truce, 1 Macc. 12: 25. Jos. Ant. 6. 5. 1. *opportunity, leisure*, Herodian. 3. 6. 21. In N. T. *self-restraint, forbearance, patience*, Rom. 2: 4. 3: 26. — Hesych. ἀνοχή· μακροθυμία.

Ἀνιγωνίζομαι, f. ἴσομαι, (ἀντί and ἄγωνίζομαι,) *to be an antagonist, to contend with, strive against*, c. c. πρὸς τι, Heb. 12: 4. — Aelian. V. H. 2. 8. Xen. Oec. 10. 12.

Ἀνιάλλαγμα, ατος, τό, (ἀντί and ἀλλάσσω,) *that which is exchanged against any thing, compensation, equivalent*, and hence *genr. price*. Matt. 16: 26 and Mark 8: 37, ἀνιάλλαγμα τῆς ψυχῆς αὐτοῦ, *the price of his life*, i. e. of deliv-

erance from death; the phrase being borrowed from the redemption of a slave; comp. Elsner I. 83. So Sept. for אֲרִיב 1 K. 21: 2. Jer. 15: 3. Job 28: 15. רָחַם Ruth 4: 7. — Ecclus. 6: 15. 26: 14. Jos. B. J. 1. 18. 3.

Ἀνιαναπληρόω, ὦ, f. ὠσω, (ἀντί and ἀναπληρόω,) *to fill up instead of, to make good*, trans. Col. 1: 24 ἀνιαναπληρῶ τὰ ὑστερήματα τῶν θλίψεων τοῦ Χριστοῦ ἐν τῇ σαρκί μου, *I fill up, make good, what is yet wanting to me of afflictions for Christ*, i. e. instead of any deficiency (ἀντὶ ὑστερήματος) I endure a fullness (πλήρωμα) of afflictions for Christ. — Dem. 182. 22. Dio Cass. 44. 48. See Tittmann in Bibl. Repos. III. 58.

Ἀνιαποδίδωμι, f. δῶσω, (ἀντί and ἀποδίδωμι,) *to give back instead of something received, to repay, to requite*, c. dat. or absol.

a) spoken of good, *to recompense, to reward*, Luke 14: 14 bis. Rom. 11: 35. 1 Thess. 3: 9. So Sept. and אָבִיב 1 Sam. 24: 18. Is. 63: 7. אָבִיב 2 Sam. 22: 25. אָבִיב Prov. 25: 23. — Ecclus. 3: 31. 30: 6.

b) spoken of evil, *to requite, to avenge*, etc. Rom. 12: 19. 2 Thess. 1: 6. Heb. 10: 30. So Sept. and אָבִיב 1 Sam. 24: 18. Ps. 103: 10. אָבִיב Gen. 50: 15. 1 Sam. 25: 21. אָבִיב Gen. 44: 4. Judg. 1: 7. — Judith 7: 15. Ecclus. 17: 23.

Ἀνιαπόδομα, ατος, τό, (ἀντιποδίδωμι,) *requital, recompense, retribution*, e. g. of good, Luke 14: 12. of evil, Rom. 11: 9. Sept. for אָבִיב Ps. 28: 4. 137: 8. Joel 3: 4. — Ecclus. 11: 2. 14: 6.

Ἀνιαπόδοσις, εως, ἦ, (ἀντιποδίδωμι,) *recompense, reward*, Col. 3: 24. Sept. for אָבִיב Is. 59: 18. Ps. 94: 2. Jer. 31: 56. — Diód. Sic. X. p. 104, 106. ed. Bip.

Ἀνιαποκρίνομαι, (ἀντί, ἀποκρίνομαι,) aor. 1 pass. ἀντιπεκρίθη with mid. signif. Buttm. § 136. 2; *to answer again, to reply against*, c. c. dat. and πρὸς τι, Luke 14: 6 coll. v. 4. Rom. 9: 20. So Sept. and אָבִיב Judg. 5: 29. Job 16: 8. 32: 12.

Ἀντιῆλον, aor. 2, (ἀντί, εἶπον,) used as aor. of the verb ἀντιλέγω, Buttm.



§ 114. p. 279; *to reply, to contradict, to gainsay*, c. dat. Luke 21: 15. absol. Acts 4: 14. Sept. for קָרַב Gen. 24: 50. קָרַב Esth. 8: 9. Job 20: 2. קָרַב Job 32: 1. — 1 Macc. 14: 44. Ael. V. H. 3. 26. Xen. H. G. 1. 4. 8.

**Ἀντέχω**, (ἀντί, ἔχω,) *to hold before*, and intrans. *to resist*, Jos. Ant. 5. 8. 6. Mid. ἀντέχομαι, f. ἀνθεξομαι, *to hold before one's self*, Hom. Od. 22. 74. — In N. T. only Mid. *to hold fast to, cleave to*, i. e. *to be faithfully attached to any person or thing*; c. c. gen. Matt. 6: 24. Luke 16: 13. Tit. 1: 9. Hence, *faithfully to care for*, c. gen. 1 Thess. 5: 14 τῶν ἁσθενῶν.—Sept. for שָׁרַב Jer. 8: 2. Zeph. 1: 6. קָרַב Is. 56: 2, 4, 6. Prov. 3: 18. מָרַב Prov. 4: 6. שָׁרַב Jer. 2: 8. — 1 Macc. 15: 34. Pol. 5. 1. 8. Diod. S. 2. 12. Xen. Cyr. 2. 2. 27.

**Ἀντί**, prep. c. gen. pp. simply local, *over against, in presence of*, as ἀντί τινας στήναι Hom. Il. 21. 481. Hence spoken metaph. either in a hostile sense, *against, contra*, Il. 15. 415. or by way of comparison, where it implies something of equivalent value, and denotes substitution, exchange, requital, etc. Buttm. § 147. n. 2. So in N. T.

1. by way of substitution, *in place of, instead of*. Luke 11: 11 ἀντί ἰχθύνος ὀφίν. James 4: 15 ἀντί τοῦ λέγειν ὑμᾶς. 1 Cor. 11: 15. As implying succession, Matt. 2: 22 Ἀρχέλαος βασιλεύει ἀντί Ἡρώδου. — 1 Macc. 2: 11. 16: 3. Jos. Ant. 3. 10. 7. Herodot. 3. 59. Xen. An. 1. 1. 4. Mem. 1. 2. 64.—So John 1: 16 ἐλάβομεν χάριν ἀντί χάριτος, *one favour in place of, after, another*; *grace upon grace*, i. e. most abundant grace.—Theognid. Sent. 344 ἀντ' ἀνιῶν ἀνίας. Chrysost. de Sacerdot. 6. 13 ἔτερον ἀνθ' ἐτέρως φρονιδα.

2. by way of exchange, requital, equivalent, etc. *in consideration of, on account of*, spoken

a) of price, *for*, Heb. 12: 16 ἀντί βρώσεως μιᾶς. Sept. for קָרַב Num. 18: 21, 31.—Jos. Ant. 4. 6. 5.

b) of persons *for whom or for the sake of whom, in behalf of*, Matt. 17: 27. 20: 28. Mark 10: 45.—Soph. Oed. Col. 1326.

c) of retribution, *for*. Matt. 5: 38 bis,

ὄφθαλμὸς ἀντι ὄφθαλμοῦ, etc. Rom. 12: 17 κακὸν ἀντι κακοῦ. 1 Thess. 5: 15. 1 Pet. 3: 9 bis.—Xen. Cyr. 5. 5. 29.

d) of the cause, motive, occasion, etc. *on account of, because of*. Heb. 12: 2 ἀντι τῆς προκειμένης αὐτῷ χαρᾶς, *on account of the joy*. Eph. 5: 31 ἀντι τούτου, *because of this*, i. e. *for this cause*. Luke 12: 3 ἀνθ' ὧν, *on account of which things*, i. e. *wherefore*. Sept. for לְכֵן Jer. 11: 17.—Wisd. 18: 3. Xen. An. 1. 3. 4. — But ἀνθ' ὧν is more commonly a causative particle for ἀντι τούτου ὅτι, *on this account that, because that*, or simply *because*. Luke 1: 20 ἀνθ' ὧν οὐκ ἐπίστευσας. 19: 44. Acts 12: 23. 2 Thess. 2: 10. See Buttm. § 150. p. 435. So Sept. for שָׁרַב Gen. 22: 18. 26: 5. 2 Sam. 12: 6. שָׁרַב Deut. 28: 62. שָׁרַב Jer. 22: 9.—Jos. Ant. 7. 6. 2. Xen. Cyr. 6. 1. 48.

NOTE. In composition ἀντι denotes 1. *over against*, as ἀντιτάττειν. 2. *contrary to*, as ἀντιλέγειν. 3. *reciprocity*, as ἀνταποδίδωμι. 4. *substitution*, as ἀντιβασιλεύς, ἀνθύπατος proconsul. 5. *similarity or correspondence*, as ἀντίθεος, ἀντάξιος. Comp. Buttm. § 147. n. 9.

**Ἀντιβάλλω**, f. βαλῶ, *to throw in one's turn*, as a weapon, Thuc. 7. 25. In N. T. metaph. of words, *to cast backwards and forwards*, trans. i. e. *to converse*, Luke 24: 17.—2 Macc. 11: 13.

**Ἀντιδιατίθημι**, (ἀντι and διατίθημι,) *to place or dispose over against*. In N. T. Mid. ἀντιδιατίθεμαι, *to oppose one's self, to be adverse*, 2 Tim. 2: 25.

**Ἀντίδικος, ου, ὅ, ἡ**, (ἀντι, δικη,) *an opponent, accuser*, e. g. the plaintiff in a suit at law, Matt. 5: 25 bis. Luke 12: 58.—Xen. Apol. 10. Demost. 226. 4.—Hence gener. any *adversary, enemy*, i. q. ἐχθρός, Luke 18: 3. 1 Pet. 5: 8. In this latter passage there is an allusion to the Jewish notion that Satan is the *accuser, calumniator*, of men before God; comp. Job 1: 6 sq. Rev. 12: 10 sq. coll. Zech. 3: 1.—Sept. for רִיב Jer. 50: 34. 51: 36. רִיב 1 Sam. 2: 10. רִיב Is. 41: 11.

**Ἀντίθεσις, εως, ἡ**, (ἀντιτίθημι,) *antithesis, opposition*. 1 Tim. 6: 20 ἀντιθέσεις τῆς ψευδ. γνώσεως, i. e. *opposite*

opinions, contrary positions or doctrines.

**Ἀντικαθίστημι**, *f. στήσω*, (ἀντί and καθίστημι,) in the transitive tenses, (Buttm. § 107. II,) *to put in place of another*, Sept. Josh. 5: 7. Polyb. 22. 15. 11. *to oppose*, Sept. Deut. 31: 21. Xen. Cyr. 1. 6. 43.—In N. T. aor. 2 intrans. *to resist, stand firm against*, absol. Heb. 12: 4.—Thuc. 1. 71.

**Ἀνικαλέω**, *ᾧ, f. ἔσω*, *to invite in turn*, sc. to a feast, trans. Luke 14: 12. —Xen. Conv. 1. 15.

**Ἀνίκειμαι**, *f. κείσομαι*, *to lie opposite*, spoken of a country, Herodian 6. 4. 8. In N. T. *to oppose, be adverse or repugnant to*, seq. dat. Gal. 5: 17. 1 Tim. 1: 10. So ὁ ἀνικείμενος, *an adversary, opposer*, absol. or seq. dat. Luke 13: 17. 21: 15. 1 Cor. 16: 9. Phil. 1: 28. 2 Thess. 2: 4. 1 Tim. 5: 14. Sept. for צַדִּיק Ex. 23: 2. Job 13: 25. אֲדִיבִי Is. 66: 6. זָעַקְךָ Zech. 3: 1. —Sext. Empir. Hypoth. 2. 14.

**Ἀνικρού**, *adv. (ἀντί) opposite to, over against*, c. gen. Acts 20: 15.—Jos. Ant. 7. 10. 2. Xen. H. G. 6. 2. 22.

**Ἀνιλαμβάνω**, *f. λήψομαι*, *to take in turn*, Xen. Cyr. 5. 3. 12. In N. T. Mid. ἀνιλαμβάνομαι, *to take to one's self, to take part in, to interest one's self for*, seq. gen.

a) spoken of things 1 Tim. 6: 2 οἱ τῆς εὐεργεσίας ἀνιλαμβανόμενοι, i. e. who also are *partakers of, devoted to, the good cause, etc.* Sept. ἀνιλαβόμενος ἀληθείας for כְּמַתְּ Is. 26: 3. (Others by Hebraism, *firmly attached to*; as Sept. for קָנִיתִי 1 K. 9: 9. 2 Chr. 7: 22.) —1 Macc. 2: 48. Jos. Ant. 5. 4. 3. Philo in Flacc. p. 967. Xen. Cyr. 2. 3. 6.

b) spoken of persons, *to aid, protect, relieve*, Luke 1: 54. Acts 20: 35. So Sept. for Hiph. and Piel of קָנִיתִי Lev. 25: 35. 2 Chr. 28: 15. 29: 34. כְּמַתְּ Ps. 3: 6. 119: 116. Is. 63: 5. עָנָךְ 2 Chr. 28: 23. —Diod. Sic. 11. 13. Hesych. ἀνιλαμβάνεται βοήθει.

**Ἀνιλέγω**, *f. ἔσω*, c. c. dat. or absol. *to speak against*, i. e.

a) *to contradict*, Acts 13: 45 bis. 28: 19, 22. —Ecclus. 4: 25. Xen. Mem. 4.

4. 8.—Followed by *μὴ* c. infin. *to deny*, Luke 20: 27.

b) *to oppose, to disobey, to contemn or revile*, Luke 2: 34. John 19: 12. Rom. 10: 21. Tit. 1: 9. 2: 9. Sept. for הִרִיב Hos. 4: 4. נִסְוֶה Is. 50: 5. סוֹרֵר Is. 65: 2.—Jos. Ant. 4. 6. 2. Lucian. D. Deor. 8. 3.

**Ἀντίληψις**, *εὖς, ἦ*, (ἀντιλαμβάνω,) *aid, relief*; in N. T. by meton. of abstr. for concrete, *a helper, reliever*, 1 Cor. 12: 28, where it refers to those appointed to take care of the poor and sick, i. e. the διάκονοι, both male and female; comp. Acts c. 6. Rom. 16: 1. See Suicer. Thesaur. s. h. voc. —Sept. for עֲזָרָה Ps. 22: 19. מְעִיץ Ps. 108: 9. עֲזָרָה Ps. 83: 9.

**Ἀντιλογία**, *ας, ἦ*, (ἀντιλέγω,) *contradiction*, i. e.

a) *controversy, question, strife*. Heb. 6: 16. 7: 7. Spoken of a controversy before a judge, Sept. for דָּבָר Ex. 18: 16. רִיב Deut. 25: 1. 2 Sam. 15: 4.—Polyb. 28. 7. 4.

b) *contumely, reproach*, Heb. 12: 3, comp. Matt. 26: 60 sq. 27: 22 sq. 29, 40 sq. 49. et al. —Jude 11, coll. Acts 13: 45. Others *rebellion*.—Sept. for מְדִינָה, *strife*, i. e. *reproach*, Ps. 80: 7. מְרִיבָה Num. 20: 13, where it is i. q. τὸ λοιδορεῖν, coll. v. 3. רִיב Deut. 21: 5.

**Ἀντιλοιδορέω**, *ᾧ, f. ἦσω*, *to revile in turn*, 1 Pet. 2: 23.—Lucian. Conv. § 40.

**Ἀντίλυτρον**, *ου, τό*, (ἀντί, λύτρον,) *ransom, price of redemption*, 1 Tim. 2: 6 ἀντίλυτρον ὑπὲρ πάντων, comp. Matt. 20: 28 λύτρον ἀντι πολλῶν. —Anon. Vers. V. T. for יָקָר (read יָקָר) Ps. 49: 9, where Sept. τὴν τιμὴν τῆς λυτρώσεως.

**Ἀντιμετρέω**, *ᾧ, f. ἦσω*, *to measure out again or in turn*, absol. Luke 6: 38. [Matt. 7: 2.] i. e. metaph. put for *to repay, requite*, to render like for like.

**Ἀντιμισθία**, *ας, ἦ*, (ἀντί, μισθός,) *retribution, recompense, wages*; spoken of punishment, Rom. 1: 27.—Spoken of reward, 2 Cor. 6: 13 τὴν αὐτὴν ἀντιμισθίαν πλατύνθητε καὶ ὑμεῖς, i. e. *by way of recompense open ye your hearts towards me in the same manner as I have done to you*; comp. v. 11.—Theophyl. ad Autol. lib. 1. p. 87.



Ἀντιόχεια, ας, ἡ, *Antioch*, the name of two cities in N. T.

1. *Antioch of Syria* was situated on the river Orontes, and was the royal residence and metropolis of all Syria. It was founded by Seleucus Nicanor, and called by him after the name of his father Antiochus. This city is celebrated by Cicero in his oration *pro Archia*, as being opulent and abounding in men of taste and letters. It was also a place of great resort for the Jews, and afterwards for Christians, to all of whom invitations and encouragements were held out by Seleucus Nicanor. The distinctive name of *Christians* was here first applied to the followers of Jesus. It was inhabited by great numbers of Jews, Jos. B. J. 7. 3. 3. The modern name is *Antakia*. Acts 11: 19, 20, 22, 26 bis, 27. 13: 1. 14: 26. 15: 22, 23, 30, 35. 18: 22. Gal. 2: 11.

2. *Antioch of Pisidia* was so called, because it was attached to that province, although situated in Phrygia. It was founded by Seleucus Nicanor. Acts 13: 14. 14: 19, 21. 2 Tim. 3: 11. Comp. Strabo 12. Plin. H. N. 5. 27.

Ἀντιοχεύς, ἑὸς, ὁ, a citizen of *Antioch*, Acts 6: 5.

Ἀντιπαρέροχομαι, f. εἰσεύομαι, to pass along over against, i. e. to pass by, sc. without stopping, Luke 10: 31, 32. —Wisd. 16: 10.

Ἀντίπας, α, ὁ, *Antipas*, pr. name of a martyr, Rev. 2: 13.

Ἀντιπατρίς, ἰδος, ἡ, *Antipatris*, pr. name of a city of Palestine, situated two or three miles from the coast, in a fertile and well watered plain between Cesarea and Jerusalem, on the site of a former city Χαφαρζάβα. It was founded by Herod the great, and called Antipatris in honour of his father Antipater. Acts 23: 31. See Jos. Ant. 13. 15. 1. ib. 16. 5. 2. B. J. 1. 21. 9.

Ἀντιπέραν, adv. (ἀντί, πέραν,) over against, on the opposite shore, etc. Luke 8: 26. Some Mss. read ἀντιπέρα. —Jos. Ant. 2. 16. 3. Xen. H. G. 6. 2. 9.

Ἀντιπλήτω, f. πεσοῦμαι, pp. to fall against or upon, sc. in a hostile

manner, Herodian. 6. 3. 13. In N. T. metaph. to oppose, resist, strive against, c. dat. Acts 7: 51. Sept. infin. for הִתְרַדְּדָה Num. 27: 14.—Polyb. 25. 9. 5.

Ἀντιστρατεύομαι, Mid. dep. (ἀντί, στρατεύω,) pp. to lead out an army against, Xen. Cyr. 8. 8. 26. In N. T. metaph. to war against, to oppose, c. dat. Rom. 7: 23. —Aristænet. II. Ep. 1 ἕως ἀντιστρατεύειν τοῖς ὑπερηφανοῦσι φιλεῖ.

Ἀντιάσσω, f. ξω, to draw up an army against, to arrange in battle array, Xen. Anab. 4. 8. 5. In N. T. Mid. ἀντιάσσομαι, metaph. to set one's self against, to oppose, to resist, c. dat. or absol. Acts 18: 6. Rom. 13: 2. James 4: 6. 5: 6. 1 Pet. 5: 5. So Sept. for גָּבַח Prov. 3: 34.

Ἀντίτυπος, ου, ὁ, ἡ, adj. (ἀντί, τύπος q. v.) resisting a blow or impression, i. e. hard, solid, Julian. Ep. 54. p. 441. Porphyr. p. 253. See Elsner Obs. Sac. II. p. 407. In N. T. ἀντί in compos. here implies resemblance, correspondence; hence, formed after a type or model, like, corresponding; and neut. ἀντίτυπον, as subst. antitype, that which corresponds to a type, Heb. 9: 24. 1 Pet. 3: 21.—Hesych. ἀντίτυπος ἴσος, ὁμοιος. Gregor. Naz. Orat. 11. Gregor. Damasc. Orth. Fid. 4. 14. Constitut. Apost. 5: 13 τὰ ἀντίτυπα μυστήρια τοῦ σώματος καὶ αἵματος τοῦ Χριστοῦ, spoken of the bread and wine, the symbols of the body and blood of Christ.

Ἀντίχριστος, ου, ὁ, *antichrist*, lit. an opposer of Christ, found only in John's epistles, and there defined to be, collectively, all who deny that Jesus is the Messiah, and that the Messiah is come in the flesh, 1 John 2: 18 bis, 22. 4: 3. 2 John 7. What class of persons the apostle had in view is unknown; probably Jewish adversaries. See Suicer's Thesaur. s. voc.

Ἀντιλέω, ᾶ, f. ἦσω, (ἀντίλω a hold, sink,) to draw out sc. water, wine, etc. trans. or absol. John 2: 8, 9. 4: 7, 15. Sept. for מִן הַיָּם Gen. 24: 13, 20. הִלְכָה Ex. 2: 16, 19.—Xen. Oec. 7. 40.

Ἀντίλημα, ατος, τό, what is drawn, Dioscor. 4. 64. In N. T. a bucket, i. e.

any vessel for drawing water, John 4: 11. Heb. רִבְּרִי.

**Ἀντιοθαλιμέω, ὠ, f. ἴσω, (ἀντί, ὀφθαλμός,)** to look at directly or in the face; Barnab. Ep. c. 5 εἰς ἀκτῖνας τοῦ ἡλίου ἀντιοθαλιμῆσαι. Chrysost. in Jes. 6: 2.—In N. T. trop. spoken of a ship, to look the wind in the face, i. e. to bear up against, to resist, to withstand, c. dat. Acts 27: 15. — Wisd. 12: 14. Polyb. 2. 24. 1.

**Ἄνυδρος, ου, ὄ, ἦ, adj. (a pr. and ἕδωρ,)** waterless, dry, as ἄνυδροι τόποι, dry places, i. e. barren, sandy, desert, Matt. 12: 43. Luke 11: 24. The Jews supposed that the abode of evil spirits was in deserts; see Tob. 8: 3. Baruch 4: 35. and comp. Rev. 18: 2. Sept. for יְשִׁיבֵי Is. 43: 19, 20. מְדַבְּרֵי Is. 41: 19. צְרִיִּים Hos. 2: 3. עֲשָׂרִים Is. 44: 3. — 2 Macc. 1: 19. Polyb. 5. 80. 2. — Trop. spoken of boastful deceivers and seducers, who are called πηγαὶ ἄνυδροι 2 Pet. 2: 17, and νεφέλαι ἄνυδροι Jude 12, i. e. fountains or clouds that promise much water, but deceive those who rely on them.

**Ἀνυλόκριτος, ου, ὄ, ἦ, adj. (a pr. and ὑποκρίνομαι,)** unfeigned, real, true, sincere, Rom. 12: 9. 2 Cor. 6: 6. 1 Tim. 1: 5. 2 Tim. 1: 5. James 3: 17. 1 Pet. 1: 22.—Wisd. 5: 18. 18: 16.

**Ἀνυλότακτος, ου, ὄ, ἦ, adj. (a pr. and ὑποτάσσω,)** unsubjected, i. e. spoken of things, Pass. not made subject, Heb. 2: 8. Spoken of persons, Act. insubordinate, lawless, refractory. 1 Tim. 1: 9. Tit. 1: 6, 10. Symmach. for לְעֵבֶר שִׁנָּה 1 Sam. 2: 12.

**Ἄνω, adv. up, above, denoting**

a) place where, ἐν τῷ οὐρανῷ ἄνω Acts 2: 19. Rev. 5: 3 in later edit.—Hence ὄ, ἦ, τὸ ἄνω, as an adj. (Buttm. § 125. 6.) what is above, upper, referred to heaven, and therefore heavenly, celestial. So τὰ ἄνω, heaven, John 8: 23, comp. 3: 13, 31. 6: 38. 17: 5. But τὰ ἄνω, things above, heavenly or divine things, Col. 3: 1, 2.—Act. Thom. § 36.—Gal. 4: 26 ἡ ἄνω Ἱερουσαλήμ, the celestial Jerusalem. Phil. 3: 14 ἡ ἄνω κλῆσις, the heavenly calling, i. q. ἐπουράνιος in

Heb. 3: 1.—Sept. for לְעֵבֶר Deut. 4: 39. Josh. 12: 11. Ex. 20: 4. רִבְּרִי Is. 7: 3.—Diod. Sic. 4. 55. Xen. An. 7. 4. 11.

b) motion to a higher place, upwards, sursum, John 11: 41. Heb. 12: 15. Sept. for לְעֵבֶר Is. 8: 21. 37: 21. Ecc. 3. 21. 1 Chr. 22: 5.—Xen. An. 4. 8. 28.—John 2: 7 ἕως ἄνω, to the very top or brim. Sept. for לְעֵבֶר רֶגֶל 2 Chr. 26: 8.

**Ἀνώγειον, ου, τό, i. q. Ἀνάγειον** q. v.

**Ἄνωθεν, adv. (ἄνω.)**

1. of place, from above, from a higher place, Matt. 27: 51. Mark 15: 38. John 19: 23.—Jos. Ant. 3. 7. 3. Herodian. 8. 4. 20. Thuc. 3. 21.—Hence spoken of whatever is οὐρανόθεν or ἐκ τοῦ οὐρανοῦ, from heaven, and since God dwells in heaven, it signifies, from God, in a divine manner, John 3: 31. (3: 3, 7.) 19: 11. James 1: 17. So James 3: 17 ἡ ἄνωθεν σοφία, heavenly or divine wisdom, (Buttm. § 125. 6,) i. q. ἡ σοφία ἄνωθεν in v. 15. Sept. for לְעֵבֶר Ex. 28: 27. Job 3: 4.—Clem. Alex. Protrept. 1. Just. Mart. Cobort. p. 9. Aelian. H. An. 9. 30. Xen. Mem. 4. 3. 14.

2. of time. a) from the first, from the beginning. Luke 1: 3. Acts 26: 5 προγενώσκοντες με ἄνωθεν, from the first, i. e. from the earliest age.—Dem. 1125. 24. Herodian. 8. 6. 12 κατ' εὐνοίαν, ἣν εἶχον πρὸς αὐτὸν ἄνωθεν. Just. Mart. Dial. c. Tryph. 24. p. 123.—So Gal. 4: 9 οἷς πάλιν ἄνωθεν δουλεύειν θέλετε, again from the very beginning, i. e. wholly, as if ye had never been Christians.—Wisd. 19: 6.

b) again, another time, John 3: 3, 7, γεννηθῆναι ἄνωθεν, to be born again. Others refer this to no. 1, and so far as the sense is concerned, it is doubtless i. q. ἐκ θεοῦ γεννηθῆναι, in John 1: 13; but Nicodemus in v. 4 takes it as synonymous with δεύτερον, a second time.

**Ἀνωτερικός, ἦ, ὄν, (ἄνώτερος fr. ἄνω,)** upper, higher. Acts 19: 1 ἄνωτερικὰ μέρη, the higher regions, i. e. the inland parts of Asia Minor, comp. 18: 23.

**Ἀνώτερος, α, ον, compar. higher, superior,** used in the neut. as the com-



par. of ἄνω, Buttm. §115. 5. Luke 14: 10. Heb. 10: 8 ἀνώτερον λέγων, *having said above, before*, in the former part of the quotation. Sept. for חַזְזַנְּה Lev. 11: 21.

Ἀνωφελής, εὐς, ὁ, ἡ, adj. (α pr. and ὠφελῆω,) *useless, unprofitable, serving no purpose.*

a) pp. Heb. 7: 18. Sept. for חַזְזַנְּה נְבִּי שְׂבֹכֵי אֱלֹהִים spoken of idols, Jer. 2: 8. Is. 44: 10.—Lucian. Tim. § 127. Xen. Oec. 1. 16.

b) by impl. *injurious, noxious*, Tit. 3: 9.—Sept. Prov. 28: 3. Psalt. Salom. 16: 8 ἀμαρτία ἀνωφελής. Test. XII Patr. p. 959.

Ἀξίση, ης, ἡ, (ἄγνυμι, inf. ἄσαι,) *an axe*, Matt. 3: 10. Luke 3: 9. Sept. for חַזְזַנְּה Deut. 19: 5. חַזְזַנְּה 1 Sam. 13: 20.—Aelian. V. H. 12. 5. Xen. Cyr. 6. 2. 34.

Ἄξιος, ἰα, ἰον, *worth, worthy*, c. c. gen. or absol.

a) *of equal value, of like worth, worthy of comparison, comparable*. Rom. 8: 18 οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν. So Sept. for חַזְזַנְּה Prov. 3: 15. 8: 11. Comp. Gen. 23: 9. 1 Chr. 21: 22, 24.—Hom. Il. 8. 234. ib. 23. 885. Diod. Sic. 1. 51.

b) *genr. worthy of, deserving of*, either good or evil, viz.

(α) *of good, absol. of persons, worthy sc. of benefit*. Matt. 10: 11, 13 bis. 22: 8. Luke 7: 4. Rev. 3: 4. — Seq. gen. of thing, Matt. 10: 10 τῆς τροφῆς. Luke 10: 7 τοῦ μισθοῦ. 1 Tim. 5: 18. Acts 13: 46. 1 Tim. 1: 15. 4: 9. 6: 1. Sept. for חַזְזַנְּה Esth. 7: 4. — Wisd. 6: 16. 9: 12. 2 Macc. 4: 25. Xen. Mem. 1. 2. 62. — Seq. gen. of person, i. e. τοῦ εἶναι τινος, *worthy to be the friend of, or to be cherished by*, any one, Matt. 10: 37, 38. Heb. 11: 38. — Wisd. 3: 5. — Seq. infin. aor. Luke 15: 19, 21, οὐκ ἄξιος κληθῆναι υἱός. Acts 13: 25. Rev. 4: 11. 5: 2, 4, 9, 12. see Buttm. §140. 3. and § 137. 5.—Wisd. 1: 16. 18: 1. Xen. Oec. 21. 12.—With ἴνα, John 1: 27.—Dem. Tom. II. p. 222.

(β) *of evil, deserving of*, absol. Rev. 16: 6. Seq. gen. πληγῶν Luke 12: 48. ἄξιος θανάτου, *deserving of death*, Luke 23: 15. Acts 23: 29. 25: 11, 25. 26: 31. Rom. 1: 32.—Wisd. 19: 4. Xen. Mem. 1. 2. 62 θανάτου.

c) by impl. *suitable, congruent, corresponding to*, c. gen. as καρποὺς ἀξίους τῆς μετανοίας, Matt. 3: 8. Luke 3: 8. Acts 26: 20. So Luke 23: 41.—1 Macc. 10: 54. Xen. Ag. 1. 1. — Hence ἄξιόν ἐστι, *it is suitable, proper*, etc. 1 Cor. 16. 4. 2 Thess. 1: 3.—Xen. Mem. 1. 5. 3.

Ἄξιόω, ὦ, f. ὠσω, (ἄξιος,) *to regard as deserving, to hold worthy of.*

a) pp. c. c. accus. et gen. 2 Thess. 1: 11. Pass. c. gen. 1 Tim. 5: 17. Heb. 3: 3. 10: 29.—Jos. Ant. 2. 11. 2. Xen. Anab. 3. 2. 7. — Seq. infin. aor. Luke 7: 7, comp. in Ἄξιος b. α. — Sept. Gen. 31: 28. Xen. Mem. 1. 4. 10.

b) *to regard as suitable, to deem proper, to think good*, seq. infin. aor. Acts 15: 38 ἡξίον, *μη συμπαράλαβειν τούτον*. 28: 22. — Act. Thom. § 11. Xen. Mag. Eq. 7. 4. — Others, *to desire, to wish*, etc. as Sept. for חַזְזַנְּה Esth. 4: 7. Dan. 1: 8. for Chald. חַזְזַנְּה Dan. 2: 16, 23. — Xen. An. 1. 7. 8. Diod. Sic. 17. 107.

Ἄξιος, adv. *suitably, properly, in a becoming manner*, seq. gen. Rom. 16: 2. Eph. 4: 1. Phil. 1: 27. Col. 1: 10. 1 Thess. 2: 12. 3 John 6. — Wisd. 7: 16. 16: 1. Xen. Mem. 4. 5. 9.

Ἄόρατος, ου, ὁ, ἡ, adj. (α pr. and ὄραω,) *unseen, invisible*, Rom. 1: 20. Col. 1: 15, 16. 1 Tim. 1: 17. Heb. 11: 27. — Sept. Gen. 1: 2. 2 Macc. 9: 5. Jos. Ant. 14. 4. 4. Xen. Mem. 4. 3. 13.

Ἀπαγγέλλω, f. γελῶ, imperf. ἀπήγγελλον Acts 26: 20 in later edit. aor. 1 ἀπήγγελα, aor. 2 Pass. ἀπηγγέλην Luke 8: 20, doubtful, see Buttm. § 103. n. 4. marg. — c. c. dat. of person and accus. of thing or περι seq. gen. or ὅτι, πῶς, or infin.

1. *to give up intelligence, to bring word from any person or place, concerning any thing*, i. e.

a) *to relate, to inform of, to tell*, sc. what had occurred etc. c. dat. of pers. Matt. 8: 33. 14: 12. 28: 8, 10, 11. Mark 6: 30. 16: 10, 13. Luke 7: 18. 8: 20, 36. 9: 36. 13: 1. 24: 9. John 20: 18. Acts 4: 23. 11: 13. 1 Thess. 1: 9. Sept. for חַזְזַנְּה Judg. 13: 10. — Xen. Anab. 1. 7. 2. — Seq. εἰς, Luke 8: 34 ἀπήγγελεσαν εἰς τὴν πόλιν καὶ εἰς τοὺς ἀγρούς. Mark 5: 14

in later edit. So Sept. for לָּרַגְרַגְ אַמּוֹס 4: 13.—Xen. An. 6. 4. 25.

b) to announce, to make known, declare, tell, sc. what is done or to be done etc. Matt. 12: 18. Luke 18: 37. John 4: 51. Acts 5: 25. 12: 14, 17. 15: 27. 16: 36. 23: 16, 17, 19. 28: 21. 1 John 1: 2, 3. Sept. for רָגַרְגַּ Josh. 1: 2. רָגַרְגַּ Gen. 24: 49. 29: 15. Judg. 13: 6.—So Heb. 2: 12 ἀπαγγεῖλω τὸ ὄνομά σου τοῖς ἀδελφοῖς μου, i. e. declare, make known; so Sept. for רָגַרְגַּ Ps. 78: 4, 6; here quoted from Ps. 22: 23, where Heb. רָגַרְגַּ and Sept. διηγῆσομαι. Others to praise, celebrate, as Sept. for רָגַרְגַּ Ps. 89: 2. 105: 1.—In the sense of to exhort, c. infin. Acts 26: 20 ἀπήγγελλον μετανοεῖν.—So also by impl. to confess, Luke 8: 47. 1 Cor. 14: 25. So Sept. and רָגַרְגַּ Gen. 12: 18.

2. to bring back word from any one, to report, c. dat. of pers. with or without accus. of thing, Matt. 2: 8. 11: 4. Luke 7: 22. 14: 21. Acts 5: 22. 22: 26. Sept. for רָגַרְגַּ Gen. 27: 42. 29: 12.—Xen. Mem. 1. 2. 33.

Ἀπάγω, f. ἀγῶ, to strangle. In N. T. Mid. ἀπάγωμαι, to strangle one's self, sc. by hanging, to hang one's self, Matt. 27: 5. Sept. for קָרַגְרַגְ 2 Sam. 17: 23.—Aelian. V. H. 5. 8. Xen. Hiero 7. 13.—Comp. Acts 1: 18, where Judas is said πρηγῆς γεόμενος ἐλάκησε μίσος κ.τ.λ. i. e. having hanged himself, and the cord perhaps breaking, he fell with such violence as to dash out his bowels.

Ἀπάγω, f. ξω, aor. 2 ἀπήγαγον, to conduct away, trans.

a) genr. Luke 13: 15. seq. πρὸς Acts 23: 17. Sept. for רָגַרְגַּ Gen. 31: 18. Deut. 28: 37. רָגַרְגַּ Deut. 28: 36. 1 K. 1: 38. al.—Ael. V. H. 1. 6.—Spoken in N. T. chiefly in a judicial sense, to lead away, or bring, sc. before a judge or to prison, seq. πρὸς or εἰς, Matt. 26: 57. 27: 2. Mark 14: 44, 53. 15: 16. John 18: 13. Acts 24: 7. or to punishment, Matt. 27: 31. Luke 23: 26. John 19: 16. Hence absol. ἀπαχθῆναι to be put to death, Acts 12: 19.—Ep. Jerem. 18. Sept. ἀπηγόμενος, a prisoner, for רָגַרְגַּ etc. Gen. 39: 22. 40: 3. 42: 16. Hesych. ἀπάγεσθαι εἰς θάνατον ἔλκεσθαι.

b) spoken of a way, seq. εἰς, Matt. 7:

13, 14, ἡ ὁδὸς ἣ ἀπάγουσα εἰς τὴν ἀπόλειαν v. εἰς τὴν ζώην.—Jos. Ant. 4. 6. 10 εἰς μετανοίαν. So ἄγω, Jos. Ant. 8. 7. 4 ὁδοὺς τὰς ἀγούσας εἰς Ἱερουσόλυμα. Philo de Vit. Mos. II. p. 264.

c) Mid. ἀπάγομαι, lit. to lead one's self away, to go away, i. e. metaphorically astray, be seduced. 1 Cor. 12: 2 πρὸς τὰ εἰδωλα, i. e. to the worship of idols.

Ἀπαιδέυτος, ου, ὁ, ἡ, adj. (a pr. and παιδεύω,) pp. untaught, Xen. Mem. 4. 1. 4; hence, ignorant, stupid, foolish, of persons, Sept. for רָבָבְ Prov. 17: 22. רָבָבְ Prov. 8: 5. 15: 15. Jos. Ant. 2. 13. 3.—In N. T. of things, inept, trifling, absurd, 2 Tim. 2: 23 ἀπαιδέυτους ζητήσεις.

Ἀπαίρω, f. αῤῷ, (ἀπό, αἶρω,) trans. to take away, to remove, Herodot. 8. 57. intrans. to go away, depart, Xen. H. G. 6. 5. 32. Sept. for רָבָבְ Gen. 12: 9. 13: 11. al. saep. Comp. Buttm. §130. n. 2.—In N. T. only aor. 1 Pass. ἀπήρθη, in the pass. sense, to be taken away, Matt. 9: 15. Mark 2: 20. Luke 5: 35. or perhaps with the mid. intrans. sense, to depart; comp. Buttm. § 135. 3. § 136.

Ἀπαιτέω, ὦ, f. ἴσω, (ἀπό, αἰτέω,) to demand back from any one, sc. what is one's own, to require, trans. c. ἀπό τινος. Luke 6: 30. 12: 20 τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σου, lit. they shall require thy life, indef. for the Pass. thy life shall be required sc. by him who gave it; comp. Buttm. § 129. 11. Stuart § 500. Sept. for רָבָבְ Deut. 15: 2, 3.—Eccles. 20: 15. Jos. Ant. 12. 4. 5. Theophr. Char. 9 or 12.

Ἀπαλγέω, ὦ, f. ἴσω, (ἀπό, ἀλγέω,) pp. to grieve out, i. e. to cease from grieving, Thuc. 2. 61. In N. T. to cease to feel, to be unfeeling, i. e. without sense of decorum, shame, etc. Eph. 4: 19.—Heliodor. 5. p. 213. Hesych. ἀπηλγηρότες ἀναίσθητοι γεόμενοι, ἀποκάμοντες.

Ἀπαλλάσσω, v. ἄτιω, f. ἄξω, (ἀπό, ἀλλάσσω,) to remove from, trans. τι ἀπό τινος, Xen. Anab. 3. 2. 28. Sept. for רָבָבְ Job 9: 34. 27: 5. Jer. 32: 31. Hence in N. T.

a) Mid. ἀπαλλάσσομαι, to remove one's self from, or intrans. to depart, to



leave, c. ἀπό, Acts 19: 12.—So Act. intrans. Sept. Ex. 19: 22. Herodot. 1. 16. So Mid. Xen. Anab. 7. 1. 4. seq. ἐκ ib. 7. 6. 2.

b) by impl. *to free, to set free, to dismiss*, trans. seq. ἀπό. Luke 12: 58 ἀπηλλάχθαι ἀπ' αὐτοῦ, *to be set free, let go*, from thy opponent, creditor, etc. sc. by private adjustment.—Seq. gen. Wisd. 12: 2, 20. Jos. Ant. 2. 3. 3. Xen. Mem. 2. 9. 6.—So metaph. Heb. 2: 15 ἀπαλλάξῃ τοὺτους ὅσοι φόβῳ θανάτου ἔνοχοι ἦσαν δουλείας.—Seq. gen. Philo de spec. Leg. p. 793 ἀπηλλάχθῶ τῆς ἐπι τῷ θανάτῳ τιμωρίας. Jos. Ant. 11. 6. 12. Xen. Cyr. 5. 1. 12.

Ἀπαλλοτριώω, ὦ, f. ὠσω, (ἀπό, ἀλλοτριώω,) *to estrange, to alienate*; Pass. *to be alienated from, to be a stranger to*, seq. gen. Eph. 2: 12. 4: 18. absol. Col. 1: 21. Sept. for וָרַי Ps. 58: 4. נַבְרַי Job 21: 29.—4 Macc. 1: 3. Diod. Sic. 3. 72. ib. 11. 48.

Ἀπαλός, ἦ, ὄν, *soft, tender*; spoken of a shoot of a tree, Matt. 24: 32. Mark 13: 28. So Aquil. ἀπαλὰ λάχανα Lev. 2: 14. Sept. ἀπαλότης for חֲרִיבֵי עֵץ Ez. 17: 4. So of flesh, Sept. for חֲרִיבֵי Gen. 18: 7.—Aelian. V. H. 3. 42. Xen. Anab. 1. 5. 2.

Ἀπανιάω, ὦ, f. ἴσω, (ἀπό, ἀντιάω,) so in N. T. and Diod. Sic. 18. 15; but usually f. ἴσομαι, as Xen. H. G. 1. 6. 3; *to meet* from opposite directions, *to fall in with*, c. c. dat. Matt. 28: 9. Mark 5: 2. 14: 13. Luke 17: 12. John 4: 51. Acts 16: 16. So Sept. for עָבַד 1 Sam. 10: 5.—Xen. Anab. 2. 3. 17.—Spoken of a hostile encounter, Luke 14: 31. So Sept. *to fall upon*, for עָבַד Judg. 8: 21. 2 Sam. 1: 15.

Ἀπάντησις, εως, ἦ, (ἀπαντιάω,) *meeting, encounter*; found in N. T. only in the phrase εἰς ἀπάντησιν, used for the inf. ἀπαντιᾶν, *to meet*, seq. gen. Matt. 25: 1, 6. 1 Thess. 4: 17. seq. dat. Acts 28: 15. So Sept. for חָקַק 1 Sam. 9: 14. Jer. 41: 6. snep. חָקַק 1 Chr. 12: 17.—Diod. Sic. 18. 59. Polyb. 5. 26. 8.

Ἀπαξ, adv. of time, *once*, i. e.

a) pp. *one time, semel*, 2 Cor. 11: 25. Heb. 9: 26, 27, 28. 12: 26, 27. 1 Pet. 3: 18, [20.]

Sept. for חָקַק Ex. 30: 11. Lev. 16: 34.—Xen. Oec. 10. 1. Herodian. 1. 10. 8.—So ἄπαξ καὶ δις, *once and again*, i. e. *several times*, Phil. 4: 16. 1 Thess. 2: 18. So Sept. for עָבַד Neh. 13: 20.—1 Macc. 3: 30.

b) trop. *once for all, already, formerly*, Heb. 6: 4. 10: 2. Jude v. 3, 5. So Sept. for חָקַק Ps. 62: 12. 89: 36.—Jos. Ant. 5. 3. 2.

Ἀπαράβατος, ου, ὅ, ἦ, adj. (a pr. and παραβαίνω,) Act. *not passing over*, i. e. *not transgressing* sc. a law, Jos. Ant. 18. 8. 2. Pass. *not violated, inviolate*, e. g. ὁ νόμος, Epict. Enchir. 50. 2. λόγος θεῖος Plut. de Fat. 1. de def. Orac. 3.—In N. T. spoken of Christ's priesthood, Heb. 7: 24, either Act. *not transient, perpetual*; or Pass. *immutable, unchanging*.—Found only in the later Greek, Lob. ad Phryn. p. 313.

Ἀπαρασκευάστος, ου, ὅ, ἦ, adj. (a pr. παρασκευάζω,) *unprepared*, 2 Cor. 9: 4, coll. v. 3.—Jos. Ant. 4. 8. 41. Xen. Cyr. 2. 4. 15.

Ἀπαρνέομαι, οὔμαι, f. ἴσομαι, depon. (ἀπό, ἀρνέομαι,) fut. 1 pass. ἀπαρνηθήσομαι in pass. sense Luke 12: 9, comp. Butt. § 113. 3. n. 6; *to abnegate, to deny*, seq. infin. Luke 22: 34 πρὶν ἢ τρις ἀπαρνήσῃ μὴ εἶδέναι με.—Herodot. 8. 69. See Kypré Obs. Sac. in loc.—Hence spoken of persons, *to deny*, i. e. *to disown, to abjure*, trans.

a) of Christ and his religion, Matt. 26: 34, 35, 75. Mark 14: 30, 31, 72. Luke 22: 61. John 13: 38. Of persons denied by Christ, Luke 12: 9. Sept. for עָבַד Is. 31: 7.—Dem. 575. 25 τὸ ὄνομα. Diod. Sic. 5. 24 τὸν γάμον.

b) seq. εαυτόν, *to deny one's self*, i. e. *to disown and renounce self*, *to disregard all personal interests and enjoyments*, Matt. 16: 24. Mark 8: 34. [Luke 9: 23.] Comp. Phil. 3: 7, 8.

Ἀπαρίε, adv. of time, i. q. ἀπ' ἄρτι, for which it is put in the later editions, *from now, from this time*, i. e.

a) *henceforth, hereafter*, Matt. 23: 39. 26: 29, 64. John 1: 52. Comp. ἀπὸ τοῦ νῦν Luke 1: 48.—Whether the Attics used it in this sense, is doubtful; Lob. ad Phryn. p. 20, 21.

b) i. q. ἄρτι, but stronger, at this very time, even now, John 13: 19. 14: 7. Rev. 14: 13 μακάριοι οἱ νεκροὶ οἱ ἐν κυρίῳ ἀποθνήσκοντες ἀρτι, blessed, even now, are the dead, etc.—Aristoph. Plut. 388.

Ἀπαρισμός, οὖν, ὁ, (ἀπαρίζω to complete,—a word of the later Greek, Lob. ad Phryn. p. 447,) completion. Luke 14: 28 εἰ ἔχει τὰ [δέοντα] πρὸς ἀπαρισμόν, whether he has what is necessary for completion sc. of the building.—Dionys. Halic. de comp. Verb. 24. p. 370 ed. Schaefer.

Ἀπαρχή, ἧς, ἡ, (ἀπάρχομαι to offer first-fruits, to sacrifice, Sept. 2 Chr. 30: 24. 35: 7, 9,) pp. an offering of first-fruits; then, an offering genr. Sept. for אֶרְבֶּיֶת Ex. 25: 2, 3.—In N. T. the first-fruits, primitiae, which were usually consecrated to God; so Sept. for אֶרְבֶּיֶת Ex. 23: 19. Lev. 23: 10.—Jos. Ant. 4. 8. 19. Xen. Oec. 1. 10. — Hence

a) the first part, earnest, of any thing, Rom. 11: 16 ἀπαρχή sc. φροῦματος, the first-fruits, first portion, sc. of the mass, i. e. metaph. spoken of the patriarchs and ancestors of the Jewish nation. Trop. Rom. 8: 23 τὴν ἀπαρχὴν τοῦ πνεύματος, the first-fruits of the Spirit, i. e. the first gifts of the Spirit, the earnest, the pledge, ἀρόφαβόν, of future and still higher gifts.—Ecclus. 32: 8 ἀπαρχὴ χειρῶν σου.

b) spoken of persons, first in time, first in any thing, i. e. the first of whom any particular thing may be predicated; a firstling. Rom. 16: 5 ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν, i. e. the first in Asia Minor who embraced the christian religion. 1 Cor. 16: 15. James 1: 18. Rev. 14: 4. In 1 Cor. 15: 20, 23, Christ is called ἡ ἀπαρχὴ τῶν κεκοιμημένων, i. e. the first who has risen from the dead.

Ἄπας, ασα, αν, (ἅμα, πᾶς,) i. q. πᾶς, but stronger, the whole, every, all together, Matt. 24: 39. Mark 16: 15. Luke 17: 27, 29. Acts 11: 10. al. saep. Sept. for כָּל Ps. 22: 24. Jer. 18: 23.—Herodian. 3. 8. 4. Thuc. 2. 13. — Spoken also indefinitely of a large number, without necessarily including every individual of that number, Mark 8: 25. 11: 32. Luke 3: 21. 8: 37. 19: 48. etc. AL.

Ἀπατάω, ὠ, f. ἦσω, to deceive, to delude, i. e. to lead into error, trans. Eph. 5: 6. 1 Tim. 2: 14 bis. James 1: 26. Sept. for אֶרְבֶּיֶת 2 K. 18: 32. אֶרְבֶּיֶת Gen. 3: 13. אֶרְבֶּיֶת Ex. 22: 15.—Herodian. 2. 1. 22. Xen. Cyr. 5. 4. 20.

Ἀπάτη, ης, ἡ, (ἀπατάω,) deception, delusion; Act. εἰς ἀπάτην αὐτοῦ Judith 16: 8; in N. T. Pass. spoken of any thing which is deceptive, seducing, etc. Matt. 13: 22. Mark 4: 19. Col. 2: 8. 2 Thess. 2: 10. Heb. 3: 13 coll. Ἀμαρτία no. 2. e. 2 Pet. 2: 13.—Eph. 4: 22 ἐπιθυμίας τῆς ἀπάτης, i. e. deceitful propensities, which seduce to sin and lead to disappointment; Buttm. § 123. n. 4. — Judith 9: 10, 13. Jos. Ant. 2. 14. 3. Xen. Cyr. 1. 2. 6.

Ἀπάτωρ, ορος, ὁ, (a pr. and πατήρ,) without father, Pollux Onom. 3. 2. 4. one who has lost his father, Eurip. Orest. 310. In N. T. one whose father is not recorded in the Hebrew genealogies, Heb. 7: 3. See Ἀμώτωρ.

Ἀπαύγασμα, ατος, τό, (ἀπό, αἴγλη splendour,) reflected splendour or brightness. Heb. 1: 3 ἀπαύγασμα τῆς δόξης τοῦ θεοῦ, i. e. trop. in whom the divine majesty is conspicuous, i. q. εἰκῶν Col. 1: 15.—Orig. e. Cels. 5. 10 ἀπαυ. φωτὸς αἰδίου.

Ἀπειδον, aor. 2, subj. ἀπίδω, (ἀπό, εἶδω,) used as aor. of ἀφοράω, Buttm. § 114 under εἶδω and ὁράω; to look away from one thing towards another, seq. πρὸς Thuc. 7. 71. seq. εἰς Act. Thom. § 51. trop. to look at, to regard, seq. πρὸς Jos. Ant. 2. 6. 1. Dio Cass. p. 396. ed. Reim. — In N. T. to see out, to see through, i. e. to see to an end, to perceive, to know, Phil. 2: 23. Sept. Jonah 4: 5 ἕως οὗ ἀπίδῃ τί ἔσται τῇ πόλει, for אֶרְבֶּיֶת.

Ἀπειθεία, ας, ἡ, (ἀπειθεῖς,) unwillingness to be persuaded, wilful unbelief, obstinacy, contumacy, Rom. 11: 30, 32. Eph. 2: 2. 5: 6. Heb. 4: 6, 11.—Jos. Ant. 3. 15. 2. Clem. Alex. Protrept. § 11. —Col. 3: 6 υἱοὶ τῆς ἀπειθείας, by Hebr. sons of disobedience, unbelievers, i. e. heathen, pagans; comp. Gesen. Lehrg. § 164. 1. d. Stuart § 444.



**Ἀπειθέω**, ὦ, f. ἴσω, (ἀπειθής,) *not to suffer one's self to be persuaded, to refuse belief, i. e. to disbelieve, to be disobedient, etc.*

a) absol. spoken of disbelievers in Christ, Acts 14: 2. [17: 5.] 19: 9. Rom. 15: 31. 2 Pet. 2: 7. Spoken of those who are disobedient to God, Heb. 3: 18. 2 Pet. 3: 20. Rom. 11: 31. 10: 21 coll. Is. 65: 20 where Sept. for דָּרַב, as also Hos. 9: 18. Sept. for דָּרַב Deut. 9: 7. Is. 50: 5. 63: 10.—Jos. Ant. 6. 7. 4. Hom. Od. 5. 43.—Hence οἱ ἀπειθήσαντες, *unbelievers*, i. e. heathen, pagans, Heb. 11: 31. So Sept. for דָּרַב Is. 66: 14. Comp. in Ἀπειθεια.

b) seq. dat. of person or thing, e. g. τῷ νόμῳ John 3: 36. τῷ θεῷ Rom. 11: 30 coll. Num. 14: 43 τῷ κυριῷ. So τῇ ἀληθείᾳ Rom. 2: 8. τῷ λόγῳ 2 Pet. 2: 8. 3: 1. τῷ εὐαγγελίῳ 2 Pet. 4: 17. Comp. Deut. 1: 26 τῷ ῥήματι. 9: 23. 32: 53.

**Ἀπειθής**, ἑός, οὖς, ὅ, ἦ, adj. (α pr. and πειθῶ,) *unwilling to be persuaded, refusing belief and obedience, contumacious*, Luke 1: 17. Tit. 1: 16. 3: 3. Seq. dat. of pers. or thing, Acts 26: 19. Rom. 1: 30. 2 Tim. 3: 2. Sept. for דָּרַב Deut. 21: 18. דָּרַב Num. 20: 10. דָּרַב Is. 30: 9. — Ecclus. 16: 6. 47: 21. Herodian. 2. 4. 10. Xen. Mem. 3. 5. 19.

**Ἀπειλέω**, ὦ, f. ἴσω, *to threaten, to menace*, seq. dat. Acts 4: 17 ἀπειλῇ ἀπειλησόμεθα αὐτοῖς *let us strongly threaten*. The use of ἀπειλῇ here is intensive; see in Ἀγαλλιάω h, and Ἀνάθεμα. — Jos. Ant. 5. 2. 8. Herodian. 6. 8. 13. Xen. Mem. 1. 1. 18.—Hence in the sense of *to reproach, to upbraid*, absol. 1 Pet. 2: 23 πάσχων οὐκ ἠπειλεῖ. So Sept. for דָּרַב Nah. 1: 4. דָּרַב Is. 66: 14.

**Ἀπειλή**, ἦς, ἦ, (ἀπειλέω,) *threat*, Acts 4: 17 see in Ἀπειλέω. 4: 29. 9: 1. —Jos. Ant. 8. 13. 8. Xen. Cyr. 4. 5. 18.—Hence, *reproach, upbraiding*, Eph. 6: 9. So Sept. for דָּרַב Prov. 19: 12. דָּרַב Prov. 13: 8. 17: 10. דָּרַב Hab. 3: 11.

**Ἀπειμι**, f. ἴσομαι, (ἀπό, εἶμι am,) *to be absent*, 1 Cor. 5: 3. 2 Cor. 10: 1, 11. 13: 2, 10. Phil. 1: 27. Col. 2: 5.—Wisd. 9: 6. Herodian. 2. 7. 8. Xen. Conv. 8. 18.

**Ἀπειμι**, (ἀπό, εἶμι go,) *impf. ἀπήην,*

Buttm. § 108. V. *to go away, depart*, intrans. Acts 17: 10. — Jos. Ant. 1. 2. 1. Xen. Mem. 2. 6. 11.

**Ἀπεῖπον**, aor. 2, (ἀπό, εἶπον,) aor. 1 Mid. ἀπειπάμην, Buttm. § 96. n. 1. § 114 sub εἶπείν. Winer § 15 εἶπείν. pp. *to speak out or off*, i. e. to the end, Hom. Il. 7. 416; or in the sense of *to refuse, to deny*, ib. 1. 515. Sept. Zech. 11: 12. or *to interdict, forbid*, Sept. 1 K. 11: 2. Jos. Ant. 3. 12. 1.—In N. T. Mid. *to speak one's self off* from any thing, i. e. *to renounce, to disown*, sc. with aversion, trans. 2 Cor. 4: 2. So Sept. for דָּרַב Job 10: 3.—Wisd. 11: 15. Max. Tyr. 5. 5 Ἀμασις ἀπειπάτο Πολυκράτην. Plut. Coriol. 8. Dio Cass. p. 605 ed. Reim. Herodot. 1. 59.

**Ἀπειράστος**, ου, ὅ, ἦ, adj. (α pr. and πειράζω,) *untried, untempted*, i. e. incapable of being tempted, seq. gen. James 1: 13. Comp. Buttm. § 132. 6. 1. —Ignat. Ep. ad Philipp. τί πειράζεις τὸν ἀπειράστον. Constitut. Apost. I. 8. *Unattempted*, Jos. B. J. 5. 9. 3. ib. 7. 8. 1. —Others, Act. *not having tried*.

**Ἀπειρος**, ου, ὅ, ἦ, adj. (α pr. and πείρα,) *inexperienced, ignorant*, seq. gen. Heb. 5: 13 ἀπειρος λόγου, *ignorant of true doctrine*. Comp. Buttm. § 132. 5. 1. Sept. for דָּרַב Zech. 11: 15. דָּרַב 1 Sam. 17: 39.—Wisd. 13: 18. Jos. Ant. 7. 14. 1. Plut. de glor. Athen. c. 6.

**Ἀπεκδέχομαι**, f. ἔξομαι, depon. (ἀπό, ἐκδέχομαι,) *to wait out*, i. e. *to wait long for, to await ardently, to expect*, trans. Rom. 8: 19, 23, 25. 1 Cor. 1: 7. Gal. 5: 5. Phil. 3: 20. Heb. 9: 28. 1 Pet. 3: 20 in later editions.

**Ἀπεκδύομαι**, f. ὑσομαι, (ἀπό, ἐκδύομαι,) depon. Mid. *to strip off, to lay aside*. In N. T. trop. Col. 3: 9 τὸν παλαιὸν ἄνθρωπον. So trans. *to despoil*, Col. 2: 15 τὰς ἀρχάς, i. e. *deprive of power*.—Act. Jos. Ant. 6. 14. 2 ἀπεκδύς τὴν βασιλικὴν ἐσθῆτα.

**Ἀπέκδυσις**, εως, ἦ, (ἀπεκδύομαι,) *a putting off*, metaph. *renunciation*, Col. 2: 11 ἀπέκδυσις τοῦ σώματος τῆς σαρκός.

**Ἀπελάυνω**, aor. 1 ἀπῆλασα, (ἀπό, ἐλάυνω,) *to drive away from*, seq. ἀπό,

Acts 18: 16. Sept. for  $\text{בְּצִיָּה}$  Ez. 34: 12. — Wisd. 17: 8. Xen. Mem. 2. 6. 12.

Ἀπελεγμός, ου, ὁ, (ἀπελέγω,) *confutation*; by impl. *disesteem, contempt*, Acts 19: 27 εἰς ἀπελεγμὸν ἐλθεῖν, i. e. ἀπελέγεσθαι, parallel to εἰς οὐδὲν λογισθῆναι.

Ἀπελεύθερος, ου, ὁ, ἡ, adj. (ἀπό, ἐλεύθερος,) a *freedman*; 1 Cor. 7: 22. — Jos. Ant. 7. 11. 2. Herodian. 4. 8. 11. Xen. Rep. Athen. 1. 10.

Ἀπελλῆς, οῦ, ὁ, pr. name of a Christian, Rom. 16: 10.

Ἀπελλίζω, f. ἰσω, (ἀπό, ἐκλίζω,) *to hope out*, i. e. *to have done hoping, to despond, to despair*, Luke 6: 35 δαυέλιζετε, [κατὰ] μηδὲν ἀπεκλίζοντες, i. e. *lend, never despairing nor doubting* of requital, for so your reward will be great from God; comp. v. 34.—Sept. Is. 29: 19. Judith 9: 11. 2 Macc. 9: 18. Diod. Sic. 2. 25. Polyb. 3. 63. 13. — Others, *to hope for something in return*, i. q. ἐκλίζειν ἀπὸ τιμῆς, comp. ἀπεσθίειν Athen. 14. c. 17 ed. Casaub. ἀπαιτεῖν Theophr. Char. 9 or 12.

Ἀπέναντι, adv. (ἀπὸ, ἔναντι,) *from over against, opposite to*, viz.

a) pp. *before, in the presence of*, spoken of persons, Matt. 21: 2. 27: 24 ἀπέναντι τοῦ ὄχλου. Acts 3: 16. So Sept. for  $\text{בְּפָנֵי}$  Ex. 14: 2. Num. 7: 10.  $\text{בְּפָנֵי}$  Hos. 7: 2.  $\text{בְּפָנֵי}$  Gen. 21: 16.  $\text{בְּפָנֵי}$  Judg. 19: 10.—Spoken of place, Matt. 27: 61 τοῦ τάφου. Sept. for  $\text{בְּפָנֵי}$  Ez. 40: 49.  $\text{בְּפָנֵי}$  Neh. 7: 3.

b) by Hebr. trop. of what is *before* the mind, Rom. 3: 18 οὐκ ἔστι φόβος θεοῦ ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν, quoted from Ps. 36: 2, where Sept. for  $\text{בְּפָנֵי}$   $\text{בְּפָנֵי}$ .

c) by Hebr. *against, contrary to*, Acts 17: 7 ἀπέναντι τῶν δογματῶν Καίσαρος. So Sept. for  $\text{בְּפָנֵי}$  2 Sam. 10: 17.  $\text{בְּפָנֵי}$  Ez. 26: 9.—Ecclus. 37: 4.

Ἀπέπω, see Ἀπέπων.

Ἀπέραντος, ου, ὁ, ἡ, adj. (a pr. and πέρας limit,) *unlimited*. 1 Tim. 1: 4 γενεαλογίαι ἀπέρατοι *interminable genealogies*, i. e. which may be extended without limit, worthless. Sept. for

$\text{בְּפָנֵי}$   $\text{בְּפָנֵי}$  Job 36: 26. — Herodian. 8. 5. 21. Thuc. 4. 36.

Ἀπερισπασίως, adv. (a pr. and περισπᾶω to distract,) *without distraction, without solicitude*, sc. about earthly things, 1 Cor. 7: 35, coll. v. 32—34. — Polyb. 2. 20. 12. Arrian. Diss. Ep. 1. 29. 59.

Ἀπερίτμητος, ου, ὁ, ἡ, adj. (a pr. and περιτέμνω,) *not circumcised*, pp. Sept. for  $\text{בְּפָנֵי}$  Gen. 17: 14. Ex. 12: 48. 2 Macc. 1: 51. In N. T. metaph. Acts 7: 51 ἀπερίτμητοι τῇ καρδίᾳ καὶ τοῖς ὠσίν, *uncircumcised in heart and ears*, i. e. whose heart and ears are still covered with the ἀκροβυστία of nature, so that they neither listen to nor obey the divine precepts; hence *obdurate, perverse*. So Sept. and  $\text{בְּפָנֵי}$   $\text{בְּפָנֵי}$  Ez. 44: 7.  $\text{בְּפָנֵי}$   $\text{בְּפָנֵי}$  Jer. 6: 10.

Ἀπέρχομαι, f. ἀπελεύσομαι, aor. 2 ἀπῆλθον, perf. ἀπελήλυθα; for this fut. instead of the more usual ἔπειμι, see Lob. ad Phryn. p. 37, 38. Butt. § 108. V. 5. § 114. p. 282; *to go away from one place etc. to another*; hence

a) *genr. to go away, to depart*, absol. Matt. 8: 21. 13: 25, 28. 16: 4. 18: 30. Mark 5: 20, 24. 6: 28. al. Seq. ἀπό, Mark 5: 17. Luke 1: 38. 2: 15. 8: 37. al. Sept. for  $\text{בְּפָנֵי}$  Gen. 19: 2. 21: 14.  $\text{בְּפָנֵי}$  Gen. 15: 15. — Herodian. 4. 3. 14. Xen. Mem. 4. 2. 39. — Trop. spoken of things, etc. e. g. of leprosy, Mark 1: 42. Luke 5: 13. of fruits, Rev. 18: 14 ἡ ὀπώρα ἀπῆλθεν ἀπὸ σοῦ, *has passed away, perished, from thee*, i. q. ἀπόλωτο ἀπὸ σοῦ *ibid.* So Rev. 21: 1 ἡ πρώτη γῆ ἀπῆλθεν *has passed away*, in later edit. 21: 4. Rev. 9: 12 ἡ οὐαὶ ἡ μία ἀπῆλθεν, *is over, is past*. 11: 14. So Sept. ὁ ἕτερος ἀπῆλθεν for  $\text{בְּפָנֵי}$  Cant. 2: 11.

b) *to go away to a place*, i. e. *to depart for, to set off, to journey*, etc. c. ἐξῆ Matt. 2: 22. ὅπου 8: 19.—Seq. εἰς Matt. 8: 32, 33. 10: 5. 14: 15. 25: 46. al. — Lucian. D. D. 16. 1. — Seq. πρὸς, Matt. 14: 25. Mark 3: 13. Rev. 10: 9. al. — Xen. An. 1. 9. 29.—Spoken of a passage by water, Matt. 8: 18. Mark 6: 32. John 6: 1, 22.—Metaph. spoken of rumor, *to go forth, spread abroad*, Matt. 4: 24, coll. 9: 26



where it is ἐξῆλθεν.—Including the idea of arrival, i. e. to go away quite to a place, i. e. to come to, to arrive at, Luke 23: 33 ὅτι ἀπῆλθον ἐπὶ τὸν τόπον. So Sept. ἀπῆλθεν ἐφ' ὑμᾶς θλίψις for נִיבָה Gen. 42: 21.

c) by Hebr. c. c. ὀπίσω τινός, to go away after any one, i. e. to follow, e. g. as companions or disciples, in the Jewish manner, Mark 1: 20. Luke 17: 23. John 12: 19. So ὀπίσω σαρκὸς ἐτέρας Jude 7.—Heb. אַחֲרַי אֲחֵרֵי Judg. 2: 12. 1 Sam. 6: 12, where Sept. πορεύομαι ὀπίσω.—In a similar sense, seq. πρὸς τινα, John 6: 68.

d) in the sense of to withdraw, to go apart, Matt. 26: 36. Acts 4: 15.

e) spoken of those who turn back, to go back, to return, seq. εἰς, Matt. 9: 7. Luke 1: 23. John 4: 3. So Sept. for שָׁבָה Gen. 3: 19. 31: 13. Josh. 1: 15. 6: 14. Job 1: 21. al.—Herodion. 8. 8. 18. Xen. Cyr. 1. 5. 1.—In John c. c. εἰς τὰ ὀπίσω, to turn back, John 18: 6. to return, 6: 66. AL.

Ἀπέχω, f. ἀφέξω, (ἀπό, ἔχω.)

1. to hold off from, as a ship from the shore, Od. 15. 33; and hence to avert, to restrain, etc. II. 1. 97. Herodot. 8. 27. Sept. for מָנַע Prov. 3: 27. Hence in N. T.

a) Mid. ἀπέχομαι, to hold back one's self from, i. e. to abstain, to refrain from, c. c. gen. or seq. ἀπό, Acts 15: 20, 29. 1 Thess. 4: 3. 5: 22. 1 Tim. 4: 3. 1 Pet. 2: 11. Sept. for סָרַר Job 1: 1, 8. הָרַחַץ Prov. 23: 4.—Herodot. 9. 73. Xen. Mem. 4. 8. 4. ib. 4. 13.

b) intrans. to be distant from, to be absent, suppl. ἐαυτόν etc. comp. Butt. m. § 113. n. 2. § 130. n. 2.—Luke 7: 6. 15: 20. 24: 13. So Sept. Is. 55: 9 where Heb. מִבְּרַחֲמַי.—2 Macc. 12: 29. Jos. Ant. 4. 6. 4. Xen. An. 4. 3. 5.—Trop. spoken of the heart etc. Matt. 15: 8 and Mark 7: 6, πόσῳ ἀπέχει ἀπ' ἐμοῦ, their heart is far from me, i. e. they do not reverence nor regard me; quoted from Is. 29: 13, where Sept. for רָחַק.

2. to have off or out, i. e. to have all that is one's due, so as to cease from having any more, to have received in full; comp. Tit. in Bibl. Repos. III. p. 52, 53. Spoken of reward or wages, μισθόν,

Matt. 6: 2, 5, 16. παράκλησον Luke 6: 24. πάντα Phil. 4: 18. Spoken of a person, to have for good and all, Philem. 15. Sept. Gen. 43: 23 and Num. 32: 19, where Heb. נִיבָה.—Jos. Ant. 1. 30. 6. Plut. Solon. c. 22.—Hence ἀπέχει impers. sufficit, it is enough, Mark 14: 41, i. e. ye have slept enough; comp. Luke 22: 45, 46, and comp. ἰκανόν ἐστι, Luke 22: 38.—Anacr. Od. 38. v. 33 ἀπέχει βλέπω γὰρ αὐτήν. Hesych. ἀπέχει ἀπόρησιν, ἔξαρκῆ.—Others, it is gone, it is over, sc. the hour of anguish.

Ἄπιστιέω, ᾧ, f. ἦσω, (ἄπιστος,) to withhold belief, to doubt, to distrust, absol. Acts 28: 24. Mark 16: 11. Luke 24: 41. seq. dat. Luke 24: 11.—Wisd. 1: 2. 12: 17. Jos. Ant. 2. 4. 5. Xen. Anab. 2. 5. 6.—Hence, to disbelieve, to be unbelieving, i. e. without faith in God and Christ, Mark 16: 16. Rom. 3: 3.—Wisd. 10: 7.—By impl. to break one's faith, to prove false, 2 Tim. 2: 13.

Ἄπιστία, ας, ἡ, (ἄπιστος,) unbelief, incredulity, distrust, sc. in respect to declarations, doctrines, promises, etc. Matt. 13: 58. 17: 20. Mark 6: 6. 9: 24. 16: 14. Rom. 3: 3. 4: 20. 11: 20, 23. So 1 Tim. 1: 13 ἐν ἀπιστία, i. e. in a state of unbelief, before embracing the gospel.—Jos. Ant. 2. 4. 3. Diod. Sic. 11. 89. Thuc. 1. 10.—Hence by impl. violation of faith, perfidy, apostasy, Heb. 3: 12, 19.—Wisd. 14: 25. Polyb. 3. 99. 7.

Ἄπιστος, ου, ὁ, ἡ, adj. (a pr. and πιστός.)

1. Pass. spoken of things, incredible, Acts 26: 8 τί ἄπιστον κρίνεται.—Jos. Ant. 6. 10. 2 ἔργον ἄπιστον. Xen. Conv. 4. 50. Hiero 1. 9.

2. Act. spoken of persons, withholding belief, incredulous, distrustful, Matt. 17: 17. Mark 9: 19. Luke 9: 41. John 20: 27. So οἱ ἄπιστοι, those who have not believed sc. on Christ, 2 Cor. 4: 4.—Herodot. 9. 98. Hesych. ἄπιστος ἀπαράπιστος, ἀπειθής.—Hence by impl. heathen, pagan, one who does not believe in and worship the true God, 1 Cor. 6: 6. 7: 12, 13, 14 bis, 15. 10: 27. 14: 22 bis, 23, 24. So with the idea of impiety, 2 Cor. 6: 14, 15. 1 Tim. 5: 8. Tit. 1: 15. So Sept. for רָחַק Is. 17: 10.—

Further, by impl. *faithless, false, apostate*, Luke 12: 46. Rev. 21: 8.—Xen. Mem. 2. 6. 19.

Ἀπλόος, οὐς ; ὄη, ἦ ; ὄον, οὐν ; *simple*, i. e. *not complex, easy*, Xen. Cyr. 1. 6. 27. In N. T. metaph. spoken of the eye, *sound, perfect*, Matt. 6: 22. Luke 11: 34.

Ἀπλότης, τητος, ἦ, (ἀπλόος,) *simplicity*, i. e.

a) genr. *sincerity, candour, probity*, 2 Cor. 1: 12. So Sept. for עֲרֵב 2 Sam. 15: 11. Prov. 19: 1.—Jos. B. J. 5. 7. 4. Polyb. 1. 78. 8.—So ἐν ἀπλότηι καρδίας, *in simplicity of heart, sincerity*, Eph. 6: 5. Col. 3: 22. So Sept. for כִּבְיָרָה 1 Chr. 29: 17.—Wisd. 1: 1.

b) spoken of *christian simplicity, frankness, integrity, fidelity*, etc. 2 Cor. 11: 3.—So *fidelity*, 1 Macc. 2: 37, 60.—As manifesting itself in *liberality*, Rom. 12: 8. 2 Cor. 8: 2. 9: 11, 13.—Jos. Ant. 7. 13. 4.

Ἀπλώς, adv. (ἀπλόος,) *simply*, i. e. in N. T. *in simplicity, sincerely, in reality*, James 1: 5. Sept. for עֲרֵב Prov. 10: 10.—Polyb. 32. 13. 14.—Others, *liberally*; see in Ἀπλότης b.

Ἀπό, prep. governing the genitive. Like ἐκ, παρά, and ὑπό, it expresses what is strictly the idea of the genitive case itself, (Buttm. § 132. 2.) viz. the *going forth* or *proceeding* of one object from another. Ἀπό is used of such objects as before were *on, by, or with*, another, but are now separated from it; (not *in* it, for to this ἐκ corresponds;) either in respect of place, time, origin or source, etc. Its general meaning is therefore *from, away from, of*, etc. Sept. for יָרָ passim.

1. Of place. 1. Implying motion *from, away from*.

a) genr. and put after words signifying *departure from* a place, person, etc. Matt. 8: 34 ὅπως μεταβῆ ἀπὸ τῶν ὀρίων αὐτῶν. 13: 1 ἐξελθὼν ἀπὸ τῆς οἰκίας. 20: 29 ἐκπορευομένων αὐτῶν ἀπὸ Ἰεριχώ. 24: 1. Mark 16: 8 ἐφυγον ἀπὸ τοῦ μνημείου. Luke 4: 1. 9: 33 διαχωρίζεσθαι ἀπ' αὐτοῦ. 24: 31, 51. Acts 1: 4. 12: 19. 13: 13, 14.—Xen. Mem. 2. 6. 11. Anab. 7. 1. 4. — So trop. spoken of diseases,

Mark 1: 32. Acts 19: 12. of goods taken Rev. 18: 14. of error, wandering, 1 Tim. 6: 10. James 5: 19. of aversion Rom. 16: 17. 1 Tim. 6: 5. of desertion Acts 15: 38. 21: 21. and the like often. — Put in like manner after words implying any kind of motion *away from* a place or person. Matt. 5: 29 βάλει ἀπὸ σοῦ. 26: 39. 28: 2. Mark 7: 33. 14: 36. Luke 9: 5. John 18: 28. al. saep.—So trop. in the *constructio praegnans*, Acts 8: 22 ματανόησον [καὶ ἀποστρέφῃ] ἀπὸ τῆς κακίας. Heb. 6: 1. 1 John 3: 17. 2 Thess. 2: 2. — Sometimes with the accessory idea of *down, down from*, sc. a higher place, after verbs of motion of any kind, Matt. 8: 1 καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρου. Luke 9: 37. 17: 29. Acts 9: 18. 13: 29.

b) as indicating the place *whence* any thing comes, sets off, etc. Acts 12: 20. 15: 33. 28: 21 οὔτε γράμματα ἐδεξάμεθα ἀπὸ τῆς Ἰουδαίας. 1 Thess. 3: 6. Corresponding to μέχρι Rom. 15: 19. to ἕως Matt. 1: 17.—Xen. Anab. 5. 5. 4. — Put after verbs of coming, following, setting off, etc. Matt. 2: 1 μάγοι ἀπὸ ἀνατολῶν παρεγένοντο. 3: 16 ἀνέβη ἀπὸ τοῦ ὕδατος, i. e. *away from, not out of*. 4: 25. 8: 11. Mark 1: 9. 6: 33. Luke 12: 54. Acts 13: 31. Rom. 1: 18. So with εἰθάρων etc. implied, Mark 7: 4. Luke 22: 43. — Herodot. 8. 70, 114. Diod. Sic. 1. 31.—Prefixed to an adverb of the like sense, ἀπὸ ἄνωθεν, Matt. 27: 51; see Lob. ad Phryn. p. 46.—Hom. Il. 8. 365 ἀπ' οὐρανόθεν. 24. 492. — Spoken of *order or succession, ἀρχομαι ἀπὸ τινος, to begin from*, etc. Matt. 20: 8. Luke 23: 5. John 8: 9. Acts 8: 35. — Theophr. Char. 2. Xen. Mem. 3. 5. 15.—So with ἀρξάμενος implied, Acts 28: 23. 17: 2. So Matt. 23: 34. Matt. 2: 16 ἀπὸ διευτῶν καὶ κατωτέρω, *from two years old downwards*.

2. Implying the *separation, removal*, of one thing from another; and put after words which denote this in any way. Such verbs are often construed with a simple genitive; but the prep. may also be inserted for the sake of perspicuity; Buttm. § 132. 3.—Thus

a) after verbs implying *separation*, Matt. 25: 32. Rom. 8: 35, 39. 1 Thess. 2: 17.—Wisd. 1: 3. Plat. Phaedo. c. 12. — So in the *constructio praegnans*



Rom. 9: 3, see in ἀνάθεμα. 2 Cor. 11: 3. 2 Thess. 1: 9. Col. 2: 20.

b) after verbs of *depriving, removing, taking away*, etc. Matt. 9: 15. 13: 12. Luke 10: 42. Luke 6: 29 see in Κωλύω. So where this idea is implied in the context; as ἀπόλειτο ἀπὸ σοῦ, Rev. 18: 14. So Sept. and כְּנָן Jer. 18: 18. — After verbs of *hiding, concealing*, in which removal is implied, Matt. 11: 25. Luke 9: 45. 19: 42. So Sept. and כְּנָן הִסְתֵּיר Gen. 4: 14. כְּנָן הִסְתֵּיר 2 K. 4: 27. — Ecclus. 17: 15, 20. Hom. Od. 23. 110. — So after ὑστερώω, Heb. 12: 15.

c) after verbs of *demanding, desisting, abstaining, restraining*, etc. as ἀπαιτεῖν Luke 6: 30. ἐκζητεῖν 11: 51. ἀφίστημι Acts 5: 38. ἀπέχεσθαι Acts 15: 20. καταπαύειν Heb. 4: 4. 1 Pet. 3: 10. ἐκδικεῖν Rev. 6: 10. — Xen. Cyr. 1. 3. 11.

d) after verbs of *loosing*, i. e. λύειν and ἀπολύειν, Luke 13: 15. 16: 18. 1 Cor. 7: 27. καταργεῖν, Rom. 7: 2, 6. — In like manner after verbs of *freeing, purifying from, healing*, etc. and also after similar adjectives. So after σώζειν Matt. 1: 21. θεραπεύειν Luke 5: 15. ἰαθεῖναι 6: 17. δικαιοῦν Acts 13: 39. ἐλευθεροῦν Rom. 6: 18, 22. ῥύεσθαι 15: 31. καθαρῶζειν 2 Cor. 7: 1. 2 Tim. 2: 21. ἠναντιῶσθαι Heb. 10: 22. λούειν Acts 16: 33. Rev. 1: 5, etc. By implic. Heb. 11: 34. — After ἀθῶος Matt. 27: 24. ἡγύης Mark 5: 34. καθαρὸς Acts 20: 26. ἐλευθερὸς Rom. 7: 3. ἀσπιλος James 1: 27. — So with verbs of *redeeming*, Rev. 14: 3, 4, comp. Ἀγοράζω.

e) after verbs implying *fear, caution, avoidance*, etc. e. g. after φοβεῖσθαι Matt. 10: 28. Luke 12: 4. So Sept. for כָּן הִתַּח Jer. 10: 2. — Judith 4: 2. 1 Macc. 8: 12. So φόβος ἀπὸ τινος Xen. Anab. 7. 2. 37. — After φυλάττειν and φυλάττεσθαι, 1 John 5: 21. 2 Thess. 3: 3. Luke 12: 15. Sept. for כְּנָן שָׁמַר Ps. 18. 24. — Ecclus. 12: 11. Xen. Cyr. 2. 3. 9. — After προσέχειν Matt. 7: 15. 10: 17. Luke 12: 1. 20: 46. Sept. for כְּנָן בָּרַךְ 2 Chr. 35: 21. — Ecclus. 6: 13. 13: 8. — After βλέπειν in the sense of *to beware*, Mark 8: 15. 12: 38. φεύγειν *to avoid*, 1 Cor. 10: 14.

3. Implying *distance* of one object from another. Rev. 12: 14 τρέφεται—

ἀπὸ προσώπου τοῦ ὄφειος, i. e. *far from, away from*, the serpent.—Xen. Anab. 3. 3. 9. — Μακρὰν ἀπό, *far from*, Matt. 8: 30. al. Sept. for כְּנָן רָקַק Ex. 33: 7. — So after ἀπέχω, Luke 7: 6 ἀπὸ τῆς οἰκίας. 24: 13. — Xen. An. 4. 3. 5. Diod. Sic. 3. 67.—In later Greek writers and in N. T. ἀπό is prefixed to the noun of measure, which marks the distance; as John 11: 18 ἦν δὲ ἡ Βηθανία ἐγγὺς τῶν Ἱεροσολύμων, ὡς ἀπὸ σταδίων δεκαπέντε. 21: 8 ὡς ἀπὸ πηχῶν διακοσίων. Rev. 14: 20. — Jos. Ant. 5. 1. 4 βάλλων στρατόπεδον ἀπὸ δέκα σταδίων τῆς Ἱεριχοῦντος. 18. 3. 2. Diod. Sic. 1. 51. The full form seems to be εἶναι ἀπό, *to be distant from*, as Jos. B. J. 1. 3. 5. or γίνεσθαι ἀπό; see Kypke Obs. in N. T. I. p. 390. — Before an adv. of distance, ἀπό μακρόθεν, Matt. 26: 58. Rev. 18: 10. So Sept. for כְּנָן מְרָקָא Ps. 138: 6. כְּרִיבְרִיבָא Ezra 3: 13. Comp. Lob. ad Phryn. p. 46, 461.—Polemo Physiogn. 1. 6.

4. Found sometimes instead of ἐκ, where the distinction between the two (see above) is not definitely kept in view; so after verbs comp. with ἐκ, as ἐκβάλλω τὸ κάρφος ἀπὸ τοῦ ὀφθαλμοῦ Matt. 7: 4, coll. v. 5 where it is ἐκ τοῦ ὀφθ. Acts 13: 50, coll. John 2: 15. — Luke 9: 5 ἐξερχόμενον ἀπὸ τῆς πόλεως, coll. John 4: 30 ἐκ τῆς πόλεως. Matt. 17: 18 ἐξῆλθεν ἀπ' αὐτοῦ τὸ δαίμόνιον, Mark 1: 25, 26, ἐξ αὐτοῦ. So metaph. of thoughts, purposes, etc. Mark 7: 15 τὰ ἐκπορεύμενα ἀπ' αὐτοῦ, coll. v. 20 ἐκ τοῦ ἀνθρώπου, and Matt. 15: 11 ἐκ τοῦ στόματος. ib. 18, 19, ἐκ τῆς καρδίας. Matt. 18: 35 ἐὰν φῆτε ἀπὸ τῶν καρδιῶν τὰ παραπτώματα, coll. Mark 12: 30, 33. In many instances such verbs imply external *departure*, and are then properly construed with ἀπό, as Luke 5: 8 ἐξέλθε ἀπ' ἐμοῦ, comp. 1. a. above.—Put also for ἐκ after the verbs ἐγείρω, διεγείρω, etc. Matt. 1: 24 διεγερθεὶς ἀπὸ τοῦ ὑπνου, coll. Rom. 13: 11 ἐξ ὑπνου ἐγερθηναί. Matt. 14: 2 ἠγέρθη ἀπὸ τῶν νεκρῶν, and so 27: 64. 28: 7, coll. Mark 6: 14, 16. John 12: 1, 9. Acts 3: 15. 13: 30, etc. where it is ἐκ νεκρῶν. — So ἀπό for ἐκ Xen. Mem. 2. 7. 2 λαμβάνομεν οὔτε ἐκ τῆς γῆς οὐδὲν—οὔτε ἀπὸ τῶν οἰκιῶν. Hiero 1. 38.

II. Of *time*, i. e. from any time onwards, *since* any time.

a) before a noun. Matt. 9: 22 ἀπό τῆς ὥρας ἐκείνης. 11: 12 ἀπό τῶν ἡμερῶν Ἰωάννου. Luke 1: 70. 8: 43. Acts 23: 23. 1 John 1: 1. — Xen. Anab. 7. 5. 6. Plut. Lucull. c. 2.—With the names of persons, Matt. 1: 17. Rom. 5: 14.—Herodian. 6. 2. 5. — Before events or circumstances, Matt. 1: 17. 13: 35. Luke 2: 36. Acts 11: 19.—Herodot. 8. 54, 55. Thuc. 7. 43.

b) before a pronoun, as ἀφ' ἧς sc. ἡμέρας, from what day, i. e. from the time when, since, Luke 7: 45. Acts 24: 11. 2 Pet. 3: 4. Fully written Col. 1: 6, 9. comp. Acts 20: 18. 24: 11. — Xen. H. G. 4. 6. 6. — So ἀφ' οὗ sc. χρόνου from what time, since, Luke 13: 25. 24: 21. Rev. 16: 18. Sept. for 𐤇𐤍𐤁 Ex. 5: 23. — Jos. Ant. 4. 4. 6. Xen. Conv. 4. 62. Fully, ἀφ' οὗ χρόνου Xen. Cyr. 1. 2. 13.

c) before adverbs of time, with or without τοῦ, e. g. ἀπό τοῦ νῦν, from now, henceforth, Luke 1: 48. Acts 18: 6. ἀπ' ἄρτι see in Ἄρτι and Ἀπαρτι. — ἀπό πέννσι, since a year ago, 2 Cor. 8: 10. 9: 2. ἀπό πρωῆ, from morning, Acts 28: 23. ἀπό τότε, from that time, Matt. 4: 17. al. see in Τότε.—Simplic. in Epict. 166. — See Lob. ad Phryn. p. 47, 461. Sturz de Dial. Alex. p. 210.

III. Of the *origin* or *source* of any thing; where ἀπό marks the secondary, indirect, mediate origin; while ἐκ denotes the primary, direct, ultimate source; and ἐπό the immediate efficient agent; comp. Herm. ad Soph. Electr. 65. Winer § 51. p. 313.

1. Spoken of the *place* or *quarter* whence any one is derived, or where he belongs; so with the art. Matt. 21: 11 ὁ προφήτης, ὁ ἀπό Ναζαρέτ, a Nazarene. Mark 15: 43. Acts 6: 9. Heb. 7: 13.—Xen. Cyr. 2. 1. 5. — Without the art. Luke 9: 38 ἀνὴρ ἀπό τοῦ ὄχλου. John 1: 45 ἦν δὲ ὁ Φίλιππος ἀπό Βηθσαϊδά. Matt. 15: 1. Acts 2: 5. Gal. 4: 24, the Mount Sinai covenant. Mark 8: 11 σημεῖον ἀπ' οὐρανοῦ. — Xen. H. G. 3. 2. 17.

2. Of the *source*, i. e. the person or thing from which any thing proceeds, is derived, etc. Matt. 24: 32 ἀπό τῆς συκῆς μάθετε τὴν παραβολὴν i. e. the

parable drawn from the fig-tree. 2 Tim. 1: 3 ᾧ λατρεύω ἀπὸ προγόνων, i. e. whom I worship with a devotion inherited from my ancestors. Others, in the manner of, see no. 3 below.—Thuc. 4.108. Plut. Fab. Max. c. 2.—So 1 Thess. 2: 6, δόξαν οὔτε ἀφ' ἑμῶν οὔτε ἀπ' ἄλλων, parallel to ἐξ ἀνθρώπων, i. e. human applause. — Palaeph. Fab. 13, 40. — Spoken of persons from whom one hears, learns, asks any thing. Matt. 11: 29 μάθετε ἀπ' ἐμοῦ. Col. 1: 7. Mark 15: 45 γινούσ ἀπὸ τοῦ κεντυριώου. Luke 22: 71 ἠκούσαμεν ἀπὸ τοῦ στόματος αὐτοῦ. Acts 9: 13. So of any source of knowledge, Matt. 7: 16, 20, ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγινώσθε αὐτούς.—Thuc. 1.25. — Here too we may refer the use of ἀπό to mark that which is the occasion or indirect cause of any thing, e. g.

a) before the incidental cause, from, i. e. by reason of, on account of, because of, in consequence of. Matt. 18: 7 οὐαὶ τῷ κόσμῳ ἀπὸ τῶν σκανδάλων. Luke 19: 3 οὐκ ἠδύνατο ἀπὸ τοῦ ὄχλου. John 21: 6 Acts 20: 9. 22: 11. 2 Cor. 7: 13. Heb. 5: 7. Rev. 9: 18. So Sept. and 𐤇𐤍 Ex. 6: 9. 2 Chr. 5: 6. 20: 9.—Eccclus. 41: 17 sq. Jos. Ant. 9. 4. 3 ἀχλὺν, ἀφ' ἧς ἀγνόησεν αὐτὸν ἔμμελον.

b) before the inciting cause, motive, especially an affection of the mind, e. g. Matt. 13: 44 ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει. Luke 24: 41. 22: 45 κοιμομένους ἀπὸ τῆς λύπης. Matt. 14: 26 ἀπὸ τοῦ φόβου ἔκραξεν. 28: 4. Luke 21: 26. Acts 12: 14. 2 Cor. 2: 3.

c) before the secondary efficient cause, or that which produces, exhibits, bestows any thing. Matt. 12: 38 θέλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν, i. e. exhibited by thee, but wrought ultimately ὑπὸ τοῦ Θεοῦ. Acts 23: 21 τὴν ἀπὸ σοῦ ἐπαγγελίαν, i. e. to be given, made by thee. 2 Cor. 3: 18 καθάπερ ἀπὸ κυρίου πνεύματος. Gal. 1: 1 ἀπόστολος οὐκ ἀπ' ἀνθρώπων. — So αἰσχύνομαι ἀπ' αὐτοῦ, to be put to shame by him, i. e. to be ashamed at his coming, before him, 1 John 2: 28. Sept. for 𐤇𐤍 𐤁𐤇 Jer. 22: 22.—After verbs of *having* or *receiving* any thing from the author etc. 1 Cor. 6: 19. 1 Tim. 3: 7. 1 John 2: 20, 27. 4: 21. So ἀπὸ Θεοῦ, ἀπὸ κυρίου, etc. as the author or bestower, Rom. 1: 7.



13: 1. 1 Cor. 1: 3, 30. 4: 5. 2 Cor. 1: 2. Gal. 1: 3. Eph. 1: 2. Phil. 1: 2, 28. al. saep.—So ἀφ' ἑαυτοῦ, of one's self, i. e. of one's own accord, by his own authority, Luke 12: 57. 21: 30. John 5: 19. 15: 4. al. Ἀπ' ἑμαυτοῦ, of myself, etc. John 5: 30. 7: 17. 14: 10. al. Ἀπ' ἐμοῦ, of myself, by my own authority, John 7: 28. —Diod. Sic. 17. 56. See Kypke Obs. in N. T. I. p. 391.

d) put after neuter and passive verbs to mark the author and source of the action; but not where the author is to be conceived of as personally and immediately active,—this latter idea being expressed by ὑπό and παρά; Winer § 51. p. 318. Matt. 16: 21 πολλὰ παθεῖν ἀπὸ τῶν πρεσβυτέρων. (Lucian D. D. 6. 5.) Acts 2: 22 ἄνδρα ἀπὸ τοῦ θεοῦ ἀποδεδειγμένον, i. e. confirmed from God, from heaven, etc. —Jos. Ant. 7. 14. 5. —So Acts 10: 17, 21, ἀπεσταλμένοι ἀπὸ τοῦ Κορνηλίου, i. e. sent from Cornelius, from his household; comp. 11: 11 where it is ἀπὸ Καισαρείας, and comp. also in a different sense Luke 1: 26 ἀπειταλ. ὑπό and John 1: 6 παρά. So James 1: 13 ἀπὸ τοῦ θεοῦ πειράζομαι, i. e. tempted from God, from heaven; comp. ὑπό τοῦ διαβόλου Matt. 4: 1. Luke 4: 2. al. where Satan is represented as the immediate agent. Rev. 12: 6, coll. Matt. 20: 3. —Matt. 11: 19. Luke 7: 35. Jude 23. —Still ἀπό would seem in a few instances in N. T. to be used less definitely where ἐπό might be expected; Mark 8: 31 ἀποδοκιμασθῆναι ἀπὸ τῶν πρεσβυτέρων. Luke 9: 22. 17: 25. Comp. 1 Pet. 2: 4, where it is ὑπό. Comp. Passow sub ἀπό C. 9.

3. Spoken of the manner or mode in which any thing is done, etc. e. g. Matt. 18: 35 to forgive ἀπὸ καρδιῶν, from the heart, i. e. heartily, fully.—So ἀπὸ ψυχῆς Theophr. 19 or 17. ἀπὸ γνώμης Aeschyl. Eumen. 661. ἀπ' αὐτομάτου voluntarily Xen. An. 1. 2. 17.—Hence ἀπὸ μέρους, ex parte, i. e. in part, partly, Rom. 11: 25. 15: 15. 2 Cor. 1: 14. —Diod. Sic. 13. 108. —Luke 14: 18 ἀπὸ μιᾶς παρακαλεῖσθαι, with one accord; or better, ἀπὸ μιᾶς sc. φωνῆς, with one voice. —Herodian. 1. 4. 21 ἐκ μιᾶς φωνῆς. Comp. Sept. Gen. 11: 1. Ex. 24: 3. —2 Tim. 1: 3 ἀπὸ προγόνων, in the manner of one's

ancestors; others from, see in III. 2, above.

4. Of the instrument, or instrumental source, from, by means of, with. Luke 8: 3 διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς. 15: 16 γεμίσει τὴν κοιλίαν ἀπὸ τῶν κεραιῶν. Rev. 18: 15 οἱ πλουτῖσαντες ἀπ' αὐτῆς.—Ecclus. 11: 18. Jos. Ant. 4. 8. 9. Hom. II. 24. 605. Xen. Mem. 1. 2. 9.

5. Of the material, i. e. from, of, etc. Matt. 3: 4 ἔνδυμα ἀπὸ τριχῶν. —Esd. 8: 57. Herodot. 7. 65 εἴματα ἀπὸ ξύλων πεποιημένα.

6. Spoken of dependence from or on any person or thing, i. e. attachment to or connexion with any one. Acts 12: 1 οἱ ἀπὸ τῆς ἐκκλησίας. 15: 5 οἱ ἀπὸ τῆς αἰρέσεως τῶν φαρισαίων. 27: 44 ἐπιτινων τῶν ἀπὸ τοῦ πλοίου.—Herodian. 7. 1. 11. ib. 7. 9. 2. Lucian. Conv. 6. Comp. Lob. ad Phryn. p. 164.

7. Implying a part in relation to a whole, a part from a whole, in the sense of from, of, etc. So after ἐσθίω and πίνω, to eat or drink of any thing, i. e. a part of it, Matt. 15: 27. Mark 7: 28. Luke 16: 21. 22: 18. [Rev. 2: 17.] Mark 7: 4 ἀπὸ ἀγορᾶς, see in Ἀγορά b. The Attic writers employ here the gen. without ἀπό, see Buttm. § 132. 4. 2. b. —Sept. ἐσθίειν ἀπό for  $\text{לֶחֶם}$  Lev. 11: 40, also ἐσθίειν ἐκ 2 Sam. 12: 3. πίνειν ἀπό for  $\text{יַיִן}$  Jer. 51: 7, also πίνειν ἐκ, Gen. 9: 21. Comp. Luke 22: 16. John 4: 14. 1 John 4: 13. al.—So also after other verbs, where an accus. would imply the whole. Mark 6: 43 ἦραν—ἀπὸ τῶν ἰχθύων. 12: 2 λάβη ἀπὸ τοῦ καρποῦ. Luke 20: 10, 24: 42. John 21: 10. Acts 2: 17, 18. 5: 2, 3. Rev. 22: 19. Comp. Winer § 30. 5.—Spoken of a class or number of persons etc. from which one is selected, of which he forms part, etc. Matt. 27: 9 ἐτιμήσαντο [τινές] ἀπὸ τῶν υἱῶν Ἰσραήλ. 27: 21 τίνα θέλετε ἀπὸ τῶν δύο. Luke 16: 30. 19: 39. Heb. 7: 2.—Xen. Cyr. 4. 2. 47. Thuc. 1. 116. Herodot. 6. 27.

NOTE. In composition ἀπό implies 1. separation, from, off, as ἀπολύω, ἀποτέμνω. 2. removal, away, as ἀποβάλλω, ἀπάγω. 3. abatement or cessation, as ἀπαλέγω. 4. completion, in full, as ἀπέχω, ἀποθνήσκω. 5. restitution, re-

quital, as ἀποδίδωμι. 6. like a priv. it removes the force of the simple word, as ἀποδοκιμάζω, ἀποκαλύπτω.

**Ἀποβαίνω**, f. ἴσομαι, aor. 2 ἀπέβην, pp. *to go away, to depart*, Xen. de Mag. Eq. 1. 16. Polyb. 24. 6. 1. In N. T.

1. *to go from, to descend from*, sc. a ship, i. e. *to disembark, to land*. Luke 5: 2. John 21: 9. Supply ἀπὸ τῶν πλοίων, etc.—Xen. H. G. 1. 1. 18. Pol. 1. 29. 5.

2. metaph. *to result, to become, evenire*, seq. dat. c. εἰς. Luke 21: 13 ἀποβήσεται ἡμῶν εἰς μαρτύριον. Phil. 1: 19. Sept. for לָךְ לְךָ נִשְׁתַּחֲוֶה Job 13: 16. לָךְ לְךָ הִתְחַוֶּה Job 13: 5. חִוְּוָה Ex. 2: 4. — Wisd. 2: 3. Xen. Mem. 1. 1. 6. Hesych. ἀποβήσεται γίνεται.

**Ἀποβάλλω**, aor. 2 ἀπέβαλον, *to cast away, to throw off*, and spoken of a garment, *to lay aside*, trans. Mark 10: 50. — Sept. Is. 1: 30. Aelian. V. H. 12. 38. — Metaph. Heb. 10: 35 τὴν παρόψυσιν, *to lay aside* i. e. *to lose confidence*, etc. — Philo de Incorr. mund. p. 951 ἀφθαρσίαν θεοῦ ἀποβαλεῖν ἀδύνατον. Jos. Ant. 5. 1. 8. Xen. Oec. 12. 2 τὴν ἐπινομίαν. Comp. Loesner Obs. in N. T. e Phil. p. 438.

**Ἀποβλέπω**, f. ψω, pp. *to look away towards* any thing, *to fix the eyes intently upon*, c. c. εἰς, Polyb. 6. 50. 3. In N. T. metaph. *to regard, have respect to*, c. c. εἰς, Heb. 11: 26. Sept. for הִתְחַוֶּה Ps. 11: 4. הִתְחַוֶּה Cant. 6: 1. Hos. 3: 11. — Jos. Ant. 20. 3. 2. Philo de Vict. off. p. 852. Polyb. 2. 39. 10. Comp. Ἀπεῖδον.

**Ἀπόβλητος**, ου, ὅ, ἦ, adj. (ἀποβάλλω) pp. *what should be cast away, abjiciendus*; in N. T. metaph. *what is to be rejected, contemned, spernendus*, 1 Tim. 4: 4. — Symmach. for נִשְׁתַּחֲוֶה Hos. 9: 3. Hom. Il. 3. 65. Lucian. Tim. § 37. p. 83, οἱ τοὶ ἀπόβλητά εἰσι δῶρα τὰ παρὰ τοῦ Διός.

**Ἀποβολή**, ἡς, ἦ, (ἀποβάλλω) pp. *a casting off*, e. g. τῶν ὀπλων Plut. Legg. 12. In N. T. metaph.

a) *rejection*, Rom. 11: 15.

b) *loss, deprivation*, e. g. of life, Acts 27: 22. — Philo de Praem. et Poen.

p. 915. Jos. Ant. 2. 6. 9 ἐπὶ παίδων ἀποβολῇ. Herodian. 4. 14. 8. Plato Phaedon. c. 20.

**Ἀπογίνομαι**, aor. 2 ἀπεγενόμην, *to be absent from*, e. g. τῆς μάχης, Herodot. 9. 69. *to depart*, i. e. *to die*, Jos. Ant. 5. 1. 1. Thuc. 2. 34. — In N. T. metaph. *to die to* any thing, i. e. *to renounce*, seq. dat. 1 Pet. 2: 24 ταῖς ἁμαρτίαις. Comp. Rom. 6: 4.

**Ἀπογραφή**, ἡς, ἦ, (ἀπογράφω) *registry, enrolment*, 3 Macc. 7: 22. *a register, table, catalogue*, e. g. of those capable of military duty, Polyb. 2. 23. 9. or of citizens, their names, property, etc. Jos. Ant. 18. 1. 1. — In N. T. *enrolment in a public register, a census*, Luke 2: 2. Acts 5: 37. The former passage seems to refer to a mere enumeration of persons, *capitum descriptio*; see Krebs Obs. p. 101sq. and partic. Calmet, art. *Cyrenius*, p. 326. The latter was a census of persons and property, see Jos. Ant. 18. 1. 1.

**Ἀπογράφω**, f. ψω, pp. *to write off*, i. e. *to copy, to delineate*, Herodot. 3. 136. *to write down*, Sept. for בָּרַךְ Judg. 8: 14, coll. 3 Macc. 4: 14. 6: 38. In N. T. *to inscribe, to enrol*, sc. in a register etc. Heb. 12: 23 ἀπογεγραμμένοι ἐν οὐρανοῖς, in allusion to the book of life, מִיִּיךְ פֶּרֶסֶף, Ps. 69: 29.—Herodot. 7. 100. Polyb. 30. 10. 7. — Mid. ἀπογράφομαι, *to cause one's self to be enrolled, to give one's name to the census*, Luke 2: 1, 3, 5. — Polyb. 10. 17. 10. Xen. H. G. 2. 4. 8.

**Ἀποδείκνυμι**, f. δεῖξω, *to point out, to shew*, Xen. H. G. 4. 4. 8. Sept. Job 33: 21. In N. T.

1. *to designate, i. e. to constitute, to appoint*, sc. to any office or station, trans. 1 Cor. 4: 9 ὁ θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχάτους ἀπέδειξεν ὡς ἐπιθανατίους.—Susann. 5. Jos. Ant. 2. 11. 2 ult. 7. 3. 2. Herodot. 1. 124. Xen. Anab. 1. 1. 2. — So 2 Thess. 2: 4 ἀποδεικνύτω ἑαυτὸν ὅτι ἐστὶ θεός, *making himself God*, i. e. *giving himself out as such*. Comp. Butt. § 151. 1. 6.

2. *to shew by argument, to demonstrate, to prove*. Acts 25: 7 ἃ οὐκ ἴσχυον ἀποδείξει. 2: 22 ἀποδειγμένος δυνάμει,



approved, confirmed of God by miracles. —Xen. Conv. 4. 1. Hiero 7. 5.

Ἀπόδειξις, εως, ἡ, (ἀποδείκνυμι,) manifestation, demonstration, proof, 1 Cor. 2: 4.—3 Macc. 4: 20. Jos. Ant. 4. 8. 23. Xen. Mem. 4. 6. 13.

Ἀποδεκατόω, ῶ, f. ὠσω, to tithe off, trans. i. e.

a) to tithe, levy tithes, sc. of persons, Heb. 7: 5 coll. v. 8. So ἔψα and Sept. 1 Sam. 8: 15, 17.

b) to pay or give tithes of, Matt. 23: 23. Luke 11: 42. 18: 12. So Sept. for ἔψα Piel and Hiph. Gen. 28: 22. Deut. 14: 22. —Test. XII Patr. Fabr. p. 569.

Ἀπόδεκτος, ου, ὁ, ἡ, adj. (ἀποδέχομαι,) acceptable, 1 Tim. 2: 3. 5: 4. —Hesych. ἀπόδεκτον ἑπαινετον.

Ἀποδέχομαι, f. δεξομαι, Mid. depon. pp. to take from another for one's self; hence genr. to receive, trans.

a) spoken of persons, to receive as a friend or guest, to bid welcome, trans. Luke 8: 40. Acts 15: 4. 18: 27. 28: 30. —2 Macc. 3: 9. 13: 24. Diod. Sic. 1. 18. Polyb. 3. 66. 8. —Trop. of doctrine etc. to admit, to embrace, Acts 2: 41. —1 Macc. 9: 71. Jos. Ant. 9. 8. 5. Polyb. 2. 39. 5.

b) to accept with joy, to welcome, and by impl. to applaud, to extol, Acts 24: 3. —Jos. Ant. 6. 14. 4. ib. 7. 1. 1 ἐπαινῶν καὶ ἀποδεχόμενος τὸ ἔργον. Diod. S. 4. 46.

Ἀποδημέω, ῶ, f. ἴσω, (ἀπόδημος,) pp. to be absent from one's people or country, Xen. Mem. 2. 3. 12. Hence in N. T. to go abroad, to travel into foreign countries, Matt. 21: 33. 25: 14 coll. Luke 19: 12.—Matt. 25: 15. Mark 12: 1. Luke 15: 13. 20: 9.—Jos. Ant. 8. 13. 5. Xen. Cyr. 8. 5. 1.

Ἀπόδημος, ου, ὁ, ἡ, adj. (ἀπό, δῆμος people,) gone abroad, absent in foreign countries, Mark 13: 34. —Artemid. 2. 8.

Ἀποδίδομι, f. δώσω, aor. 1 ἀπέδωκα Luke 9: 42, see Buttm. § 106. 10. §107. n. I. 8.—aor. 2 ἀπέδων, Opt. ἀποδάω 2 Tim. 4: 14, a later form, Buttm. § 107. n. I. 3. Lob. ad Phryn. p. 345.

1. to give away from one's self, i. e.

to deliver over, to give up, to bestow, trans. or absol.

a) genr. Matt. 27: 58 ἀποδοθῆναι τὸ σῶμα. 2 Tim. 4: 8. So Sept. for דָּן 2 Sam. 3: 14. Gen. 30: 26. —Xen. Cyr. 4. 5. 26.—Metaph. of evidence, Acts 4: 33. So ἀποδιδόναι λόγον, to give account, to render account, Matt. 12: 36. Luke 16: 2. Acts 19: 40. Heb. 13: 17. 1 Pet. 4: 5. Sept. for Chald. דָּן Dan. 6: 2. הִשִּׁיב 2 Chr. 34: 28. —Ecclus. 29: 6.

b) spoken in reference to obligation of any kind, to give in full, to render, to pay over or off; e. g. wages, μισθόν, Matt. 20: 8. So Sept. for דָּן Deut. 24: 15.—Tobit 4: 14. Xen. An. 1. 2. 12.—So of rent, tribute, expenses, etc. Matt. 21: 41. 22: 21. Mark 12: 17. Luke 10: 35. 20: 25. Rom. 13: 7.—Xen. Cyr. 2. 4. 14. —Of vows or oaths, Matt. 5: 33. So Sept. for שָׁבַד Deut. 23: 22. Job 22: 27.—Ecclus. 18: 22. Jos. Ant. 11. 1. 3. Xen. Mem. 2. 2. 10.—Of duties in general, 1 Cor. 7: 3, comp. Rom. 13: 7.

c) spoken of trees, fruits, etc. to yield, Rev. 22: 2. So Sept. for דָּן Lev. 26: 4.—Xen. Cyr. 8. 3. 38. —Metaph. Heb. 12: 11.

d) Mid. to deliver over for one's self, i. e. to dispose of sc. by sale, to sell, trans. Acts 5: 8. 7: 9. Heb. 12: 16. Sept. for הִשִּׁיב Deut. 2: 8. מָכַר Gen. 25: 33. 37: 27, 35. Amos 2: 6.—Philo de Joseph. p. 560. Herodot. 1. 70. ib. 2. 56. Xen. Mem. 2. 5. 5.

2. to give back again, to restore, trans. or absol.

a) genr. Luke 4: 20. 9: 42. Sept. for הִשִּׁיב Gen. 20: 7. 37: 22. Ex. 22: 26. —Xen. H. G. 2. 2. 9. Polyb. 1. 7. 13.—Spoken of debts, obligations, etc. to repay, to refund, Matt. 5: 26. 18: 25 bis, 26, 28, 29, 30, 34. Luke 7: 42. 12: 59. 19: 8. Sept. for הִשִּׁיב Lev. 25: 27, 52. Num. 5: 7, 8.—Herodian. 5. 1. 16.

b) in the sense of to render back, requite, retaliate, either good or evil. Matt. 6: 4, 6, 18. 16: 27. Rom. 2: 6. 12: 17. 1 Thess. 5: 15. 1 Tim. 5: 4. 2 Tim. 4: 14. 1 Pet. 3: 9. Rev. 18: 6. 22: 12. So Sept. for הִשִּׁיב Prov. 24: 12. 17: 13. Ps. 94: 23. מָדַד Is. 65: 6.—Ecclus. 11: 26. 12: 6.

Ἀποδιوریω, f. ἴσω, (ἀπό, διορίζω

to set bounds,) pp. to set off by metes and bounds; in N. T. metaph. to divide off, to separate, *ἐαυτούς* Jude 19, i. e. to create schisms, i. q. ἀφορίζω Gal. 2: 12.

Ἀποδοκιμάζω, f. ἄσω, (ἀπό i. q. α pr. δοκιμάζω,) to disapprove, to reject, trans. Spoken of a stone rejected or worthless, Matt. 21: 42. Mark 12: 10. Luke 20: 17. 1 Pet. 2: 4, 7. So Sept. and *כִּסְפֵי* Ps. 118: 22. Jer. 6: 30. — Xen. Oec. 19. 12. — Spoken of Jesus rejected as the Messiah by the Jews, etc. Mark 8: 31. Luke 9: 22. 17: 25. Of Esau, Heb. 12: 17. So Sept. and *כִּסְפֵי* Jer. 6: 30. 7: 28. 14: 19. 31: 36. — Polyb. 3. 86. 8. Xen. Cyr. 6. 2. 36.

Ἀποδοχή, ἡς, ἡ, (ἀποδέχομαι) reception, pp. of a guest, etc. Diod. Sic. 4. 51. In N. T. metaph. assent, approbation, praise, 1 Tim. 1: 15. 4: 9.—Diod. Sic. 4. 84. Jos. Ant. 6. 14. 4.

Ἀπόθεσις, εως, ἡ, (ἀποτίθημι,) a putting off, laying aside, trop. 1 Pet. 3: 21. 2 Pet. 1: 14.—Clem. Alex. Strom. 4. 25.

Ἀποθήκη, ης, ἡ, (ἀποτίθημι,) a place where any thing is laid up, repository, e. g. of arms, an arsenal, Herodian. 7. 11. 14. Thuc. 6. 97. a treasury, Sept. 1 Chr. 29: 8.—In N. T. spoken of grain etc. a granary, storehouse, barn, Matt. 3: 12. 6: 26. 13: 30. Luke 3: 17. 12: 18, 24. So Sept. for *כִּסְפֵי* Jer. 50: 26. Aquil. for *כִּסְפֵי* Prov. 3: 10 where Sept. ταμίαια.—Jos. Ant. 9. 13. 3.

Ἀποθησαυρίζω, f. ἴσω, to treasure away, to lay up in store, Eccclus. 3: 4. Diod. Sic. 5. 40. In N. T. trop. 1 Tim. 6: 19, comp. Matt. 6: 20. Rom. 2: 5.

Ἀποθλίβω, f. ψω, to press from every side, to crowd, absol. Luke 8: 45. Sept. for *כִּסְפֵי* Num. 22: 25.—Jos. Ant. 2. 5. 2 βότρυς ἀποθλίβειν εἰς φιάλην. Cf. Tittmann in Bib. Repos. III. p. 65.

Ἀποθνήσκω, f. ἀποθανοῦμαι, aor. 2 ἀπέθανον, to die, intrans. i. e. through the force of ἀπό, to die out, to expire, to become quite dead; hence it is stronger than θνήσκω, though generally used synonymously with it and instead

of it; see Tittmann in Bibl. Repos. III. p. 65.

a) spoken of persons, etc. Matt. 9: 24. Mark 5: 35, 39. 9: 26. Luke 8: 42, 52, 53. John 21: 23. Acts 9: 37. Rom. 7: 2, 3. Heb. 11: 4. Rev. 14: 13 οἱ ἐν κυρίῳ ἀποθνήσκοντες, who die in the Lord, i. e. in devoted fidelity to him. Rom. 14: 7, 8, ἐαυτοῦ, τῷ κυρίῳ ἀποθνήσκειν, to die to or for one's self, to or for the Lord, i. e. both in life and in death we belong not to ourselves, but to the Lord, and are bound to glorify him. Rom. 6: 10 ἀπέθανε τῇ ἁμαρτίᾳ, he died for sin, i. e. on account of it; Buttm. § 133. 3. 2. Sept. for *כִּסְפֵי* Gen. 2: 17. 3: 3, 4. al. saep. — Herodot. 2. 63. Xen. Mem. 4. 8. 3. — Spoken of a violent death, to be put to death, to be killed, to perish, etc. Matt. 26: 35. Acts 21: 13. 25: 11. Rom. 5: 6, 7, 8. Heb. 11: 37. Rev. 8: 9, 11. So of animals, to perish, Matt. 8: 32. Rev. 16: 3. Spoken of the punishment of death, John 19: 7. Heb. 10: 28. So Sept. and *כִּסְפֵי* Ex. 21: 12, 18. 22: 2. Deut. 17: 6, 12. — Susann. 41, 43. Jos. Ant. 4. 8. 2, 3. Herodian. 3. 15. 8. Xen. Mem. 4. 8. 9.

b) of vegetable life, e. g. seeds, to rot, John 12: 24. 1 Cor. 15: 36. of trees, to wither, to die, trop. Jude 12.

c) in an inchoative sense, Buttm. § 112. 10. n. 6; to be dying, i. e. to be near to death, Luke 8: 42. or, to be exposed to death, to be in danger of death, 1 Cor. 15: 31. 2 Cor. 6: 9. also, to be subject to death, to be mortal, Rom. 5: 15 coll. v. 17. 1 Cor. 15: 22. Heb. 7: 8 mortal men.—So Sept. and *כִּסְפֵי* Gen. 48: 21.

d) metaph. Rev. 3: 2 στήρισον τα λοιπά ἃ ἔμειλλον ἀποθανεῖν, which are ready to expire, i. e. become extinct, where it refers to religious faith, works, etc.—Ἀποθνήσκειν τινί or ἀπό τινος, to die to or from any thing, i. e. to renounce, to forsake, Col. 2: 20 ἀπό τῶν στοιχείων. Gal. 2: 19 τῷ νόμῳ, i. e. the Mosaic law. Rom. 6: 2 τῇ ἁμαρτίᾳ, which supply also in v. 7, 8. Col. 3: 3 ἀπεθάνετε γὰρ sc. τοῖς ἐπὶ τῆς γῆς, to earthly things.

e) trop. to die forever, to come under condemnation of eternal death, i. e. exclusion from the Messiah's kingdom, and subjection to eternal punishment for



sin, i. q. the 'second death' in Rev. 20:14. — John 6: 50, where ἀποθάνη is contrasted with ζήσεται εἰς τὸν αἰῶνα in v. 51, 58. John 8: 21, 24. 11: 26 coll. v. 25, where physical and eternal death are distinguished. Rom. 7: 10. 8: 13. AL.

**Ἀποκαθίστημι**, also ἀποκαθίστάω and -άνω, f. ἀποκαταστήσω, to put back into a former state, to restore, trans. — For the form in -άω, Mark 9: 12, comp. Sept. Dan. 2: 21. Herodot. 4. 103. and see Buttm. § 106. n. 5. § 107. n. 1. 2. For that in -άνω, Acts 1: 6, which is found only in late writers, see Buttm. § 112. 12. Passow sub voc.—Spoken

a) of restoration to health, etc. Matt. 12: 13. Mark 3: 5. 8: 25. Luke 6: 10. So Sept. and 𐤁𐤓𐤁 Ex. 4: 7. Lev. 13: 16. — Test. XII Patr. p. 535. Hippocr. Opp. § 6. p. 12. ed. Foes. Xen. Lac. 6. 3.

b) of the Jewish kingdom, government, etc. which the Messiah was expected to restore and enlarge, Matt. 17: 11. Mark 9: 12. Acts 1: 6. So Sept. and 𐤁𐤓𐤁 Ez. 16: 55. — 1 Macc. 15: 3. Diod. Sic. 20. 32. Polyb. 4. 25. 7.

c) of restoration to one's friends and country, e. g. from prison, Heb. 13: 19. So Sept. and 𐤁𐤓𐤁 Jer. 16: 15. 24: 6. — Esdr. 1: 31. Jos. Ant. 11. 1. 1. Polyb. 3. 5. 4.

**Ἀποκαλύπτω**, f. ψω, to uncover, Sept. for 𐤁𐤓𐤁 Ruth 3: 4, 7. Herodian. 7. 4. 10. In N. T. metaph. to reveal, to disclose, to bring to light, trans.

a) genr. Matt. 10: 26. Luke 12: 2. Sept. for 𐤁𐤓𐤁 Josh. 2: 20. — So in the Passive, of things which become known or manifest by their effects; e. g. διαλογισμοί Luke 2: 35. βραχίων κυρίου John 12: 38, coll. Sept. Is. 53: 1 for 𐤁𐤓𐤁. Is. 52: 10 for 𐤁𐤓𐤁. — δικαιούνη θεοῦ Rom. 1: 17, coll. Sept. for 𐤁𐤓𐤁 Ps. 98: 2. Jer. 11: 20.—ὁργή τοῦ θεοῦ Rom. 1: 18, comp. Is. 56: 1. — δόξη Rom. 8: 18. 1 Pet. 5: 1. σωτηρία 1 Pet. 1: 5.—1 Cor. 3: 13 ἐν πυρὶ ἀποκαλύπτεται, be revealed by fire, i. e. be tried, proved, made known. Gal. 3: 23 τὴν μέλλουσαν πίστιν ἀποκαλύφθηται, i. e. until Christ, the object of faith, should be revealed. — Plato Gorg. p. 311. D.

b) spoken of things revealed from

God, i. e. taught, communicated, made known, by his Spirit and influences, Matt. 11: 25. 16: 17. Luke 10: 21. 1 Cor. 2: 10. 14: 30 supply τὸ ἀπὸ τοῦ θεοῦ. Eph. 3: 5. Phil. 3: 15. 1 Pet. 1: 12. So Sept. and 𐤁𐤓𐤁 Dan. 10: 1. Chald. 𐤁𐤓𐤁 Dan. 2: 19, 22, 28, 30. — Lib. Henochi. Fabric. p. 189 ἐδίδαξες τὰ μυστήρια καὶ ἀπεκάλυψες τῷ αἰῶνι τὰ ἐν οὐρανῷ. Act. Thom. § 10 κύριε, ὁ ἀποκαλύπτων μυστήρια. — Spoken of things revealed from God through Christ, Matt. 11: 27. Luke 10: 22. through Paul, Gal. 1: 16.

c) spoken of persons, in the Pass. to be revealed, i. e. to appear; spoken of Christ's appearing from heaven, Luke 17: 30. So Sept. and 𐤁𐤓𐤁 1 Sam. 3: 21.—4 Esdr. 13: 32. — Spoken of anti-christ, 2 Thess. 2: 3, 6, 8.

**Ἀποκάλυψις**, εως, ἡ, (ἀποκαλύπτω), an uncovering, i. e. nakedness, Sept. for 𐤁𐤓𐤁 1 Sam. 20: 30. Plut. Cato Maj. c. 20. ib. Æm. Paul. c. 14.—In N. T. only metaph.

a) of the removal of the veil of ignorance and darkness by the communication of light and knowledge, illumination, instruction. Luke 2: 32 φῶς εἰς ἀποκάλυψιν ἐθνῶν. Comp. 𐤁𐤓𐤁 𐤓𐤁, Sept φῶς ἐθνῶν, Is. 42: 6.

b) in the sense of revelation, disclosure, manifestation, e. g. of that which becomes manifest by the event, Rom. 2: 5 ἡμέρα ἀποκαλύψεως, day of manifestation of God's wrath, i. e. when it will be manifested. Rom. 8: 19 ἀποκάλυψις τῶν υἱῶν τοῦ θεοῦ i. q. ἀποκ. τῆς δόξης τῶν υἱ. τ. θεοῦ, comp. v. 18, 21, i. e. the manifestation, disclosure, of the glorious liberty, bliss, of the sons of God.—Ecclus. 11: 27. — So of that which before was unknown and concealed, especially the divine mysteries, purposes, doctrines, etc. Rom. 16: 25. 1 Cor. 14: 6, 26.—Ecclus. 22: 22. 43: 1.—Of revelations from God or Christ, 2 Cor. 12: 1, 7. Gal. 1: 12. 2: 2. Eph. 3: 3.—Eph. 1: 17 πνεῦμα ἀποκαλύψεως, a spirit of revelation, i. e. which can fathom and unfold the deep things of God.—Spoken of future events, Rev. 1: 1, where it makes part of the title of the book.

c) in the sense of appearance, and spoken of Christ's appearance from

heaven, 2 Thess. 1: 7. 1 Cor. 1: 7. 1 Pet. 1: 7, 13. 4: 13.

Ἀποκαταδοκία, ας, ἦ, from the verb ἀποκαταδοκῶ, (ἀπό, κάρα head, δοκέω to look,) i. q. τῇ κεφαλῇ προβλέπειν Etym. Magn. i. e. 'to look away towards any thing with the head bent forward,' and hence to *await, to expect earnestly*; so Aquil. for לְהִתְחַוֵּךְ Ps. 37: 7. Polyb. 16. 2. 8. ib. 18. 31. 4. Jos. B. J. 3. 7. 26. — Hence the subst. ἀποκαταδοκία in N. T. *earnest expectation*, Rom. 8: 19. Phil. 1: 20. See Bibl. Repos. I. p. 373.

Ἀποκαταλλάσσω v. -άττω, f. ξω (ἀπό, κατά, ἀλλάσσω,) lit. *to change from one state of feeling etc. to another, i. e. to reconcile*, trans. and seq. dat. or εἰς. Eph. 2: 16 ἀπ. τοῖς ἀμφοτέροισι τῷ Θεῷ. Col. 1: 20, 21, εἰς ἑαυτόν, comp. Eph. 1: 10. — Hesych. ἀποκαταλλάξαι φίλον ποιῆσαι.

Ἀποκατάστασις, εως, ἦ, (ἀποκαθίστημι q. v.) *restoration, restitution*, sc. to a former state. Acts 3: 21 χρόνοι ἀποκαταστάσεως πάντων, *the time of the restoration of all things*, i. e. the Messiah's future kingdom, i. q. καιροὶ ἀναψύξεως in v. 19, coll. Heb. 9: 10. See in Ἀνάψυξις, and comp. Olshausen's Comm. in loc. — Spoken of the restoration of a state, city, etc. Jos. Ant. 11. 3. 8. ib. 11. 4. 6. Polyb. 4. 23. 1.

Ἀπόκειμαι, f. εἰσομαι, *to be laid away, to be laid up*, sc. for preservation, Luke 19: 20. So Symm. for ἦψ Is. 10: 17. — Xen. Cyr. 2. 15. Anab. 2. 3. 15. — Metaph. *to be in store for, to await* any one, c. c. dat. of pers. Spoken of rewards, Col. 1: 5 τὴν ἐλπίδα τὴν ἀποκειμένην ὑμῖν ἐν τοῖς οὐρανοῖς. 2 Tim. 4: 8 στέφανος. — 2 Macc. 12: 45. Heliodor. I. p. 33 μισθός. Jos. Ant. 6. 14. 7. — Spoken of death, Heb. 9: 27 ἀπόκειται τοῖς ἀνθρώποις ἅπασι ἀποθανεῖν. — 4 Macc. 8: 10. Dion. Hal. Ant. 5. 8 τοῖς κακοῦργοις ἀπόκειται παθεῖν.

Ἀποκεφαλίζω, f. ἴσω, (ἀπό, κεφαλή,) *to behead*, trans. Matt. 14: 10. Mark 6: 16, 27. Luke 9: 9. — Arrian. Diss. Epict. 1. 1. 29 ὑπὸ τοῦ Νέρωνος ἀποκεφαλίσθη. 4. 1. 121. Artemidor. 1. 37.

Dio Cass. 71. 23. Not found in Attic usage, Lob. ad Phryn. p. 341.

Ἀποκλείω, f. εἰσω, *to close up*, i. e. *to shut to, to make fast*; e. g. τὴν θύραν, Luke 13: 25. Sept. for קָרַב Gen. 19: 10. Judg. 3: 23. לָבַב 2 Sam. 13: 17, 18. — Herodian. 5. 3. 26. Xen. Mem. 2. 1. 16.

Ἀποκόπτω, f. ψω, *to cut off, to amputate*, trans. Mark 9: 43, 45. John 18: 10, 26. Acts 27: 32. Sept. for קָרַב 1 Sam. 31: 9. וְצָר Deut. 25: 12. — Aelian. V. H. 2. 9. Xen. Cyr. 7. 3. 8. — Mid. Gal. 5: 12 ὄφελον καὶ ἀποκόψονται, *spoken of Judaizing teachers, I could wish that in their own case they would not only circumcise, but even cut off* sc. the parts usually circumcised, i. e. emasculate themselves. So Chrysostom, εἰ βούλονται, μὴ περιτεμνέσθωσαν μόνον, ἀλλὰ καὶ περικοπίεσθωσαν. So Sept. and קָרַב Deut. 23: 1. — Arrian. Diss. Epict. 2. 20. 19. Lucian. Eunuch. § 8. See Raphel. Obs. in N. T. in loc. — Others, *separate themselves*, sc. from the christian community; comp. Kypke and Elsner in loc.

Ἀπόκριμα, αῖος, τό, (ἀποκρίνομαι,) *an answer judicial response, sentence*, genr. Aelian. H. A. 9. 15. Jos. Ant. 14. 10. 6. In N. T. ἀπόκριμα τοῦ θανάτου, *sentence of death*, 2 Cor. 1: 9, i. e. constant exposure to death, despair of life, comp. v. 8.

Ἀποκρίνομαι, aor. 1 ἀπεκρινάμην, aor. 1 pass. ἀπεκρίθην, fut. 1 pass. ἀποκριθήσομαι, Middle form from Act. ἀποκρίνω, *to judge off, i. e. to separate out, to separate*, genr. and so in Pass. Theophr. de caus. Plant. 1. 6 οἶνος ὁσμὴν λαμβάνει, ὅταν ἀπεκρίθῃ τι ὕδατος αὐτοῦ. Thuc. 2. 49. Jos. Ant. 3. 11. 3. Herodot. 1. 60. Hom. II. 5. 12. — But Mid. ἀποκρίνομαι is every where *to answer, to respond*, and so also the aor. 1 pass. and fut. 1 pass. in later writers (Diod. Sic. 4. 31. Lucian. Demon. § 26.) which the grammarians censure; see Lob. ad Phryn. p. 108. — C. c. dat. of pers. or also in Luke and Acts c. πρὸς seq. accus. Luke 4: 4. 6: 3. al. Acts 3: 12. al. so Sept. Gen. 23: 5. Hab. 2: 2. viz.



a) pp. to answer, to reply, sc. to a question, Matt. 11: 4. 13: 11. 19: 4. Mark 12: 34. al. saep. Sept. for עָנָה 1 Sam. 26: 14. 2 Sam. 14: 19. — Xen. Oec. 19. 4. Lucian. D. Mort. 29. 2. — To a judicial interrogation or accusation, Matt. 26: 62. 27: 12, 14. Mark 14: 61. — Herodian. 4. 7. 2. — To an entreaty, exhortation, proposition, etc. Matt. 4: 4. 12: 39. 13: 37. 25: 9. Luke 22: 68. al. saep. Sept. and עָנָה Gen. 23: 5. 24: 50. — Xen. An. 1. 4. 14. ib. 2. 1. 9, 10, 15. H. G. 2. 2. 18. — By way of contradiction, denial, etc. Matt. 3: 15. 8: 8. 12: 48. Mark 7: 28. 10: 20. John 2: 18. 3: 9. Acts 25: 4. al. saep.

b) by Hebraism, to proceed to speak, i. e. either, to continue the discourse, Matt. 11: 25. 12: 38. 15: 15. 22: 1. 26: 63. Mark 9: 19. 10: 24. al. Sept. and עָנָה Gen. 18: 27. 27: 37, 39. al. or more frequently, to begin to speak, prob. with reference to what another had already said. So ἀποκριθεὶς εἶπε, or καὶ ἀπεκρίθη καὶ εἶπε, Matt. 17: 4, 17. 28: 5. Mark 9: 5. 10: 51. 11: 14. 12: 35. Acts 3: 12. al. So Sept. and עָנָה in later Heb. Cant. 2: 10. Is. 14: 10. Zech. 1: 10. 3: 4. 4: 11. al. — 1 Macc. 18: 19. — So of an interrogation, Matt. 27: 21, coll. Mark 14: 61 where it is ἐρωτάω. Rev. 7: 13. So Sept. and עָנָה Dan. 3: 14. — So ἀπόκρισις Act. Thom. § 40. AL.

Ἀπόκρισις, εἰς, ἡ, (ἀποκρίνομαι,) an answer, a reply, Luke 2: 47. 20: 26. John 1: 22. 19: 9. Sept. for מַעֲנֶה Job 32: 5. Prov. 15: 1. דָּבַר Deut. 1: 22. — Jos. Ant. 7. 6. 1. Diod. Sic. 14. 25. Xen. Hiero 1. 35.

Ἀποκρύπτω, f. ψω, to hide away, to conceal, trans. τὸ ἀργύριον, Matt. 25: 18. — Wisd. 7: 14. Jos. Ant. 3. 6. 5. Xen. Anab. 4. 4. 11. — Metaph. to hide, i. e. not to reveal, seq. ἀπό c. gen. of pers. Matt. 11: 25. Luke 10: 21. absol. 1 Cor. 2: 7. Eph. 3: 9. Col. 1: 26. So Sept. and הִסְתִּיר 2 K. 4: 27. הִסְתִּיר Ps. 119: 19. — Jos. Ant. 3. 4. 2. Xen. Mem. 2. 6. 29.

Ἀποκρυφός, ου, ὁ, ἡ, adj. (ἀποκρύπτω,) hidden away, concealed.

a) trop. Mark 4: 22. Luke 8: 17. So

Sept. for Chald. part. דַּחַרְדַּחְדַּח Dan. 2: 22. — Xen. Conv. 8. 11.

b) by impl. laid up in store, trop. Col. 2: 3. So Sept. and מְטַמֵּן Is. 45: 3. pp. Sept. for מְכַבְּדֵם Dan. 11: 43. — pp. 1 Macc. 1: 23.

Ἀποκτείνω, also ἀποκτείνω and ἀποκτείνω, f. ἀποκτείνω, aor. 1 ἀπέκτεινα, aor. I pass. ἀπεκτίσθην, to kill outright, to put to death, trans. — The form ἀποκτείνω, occurs in later edit. Matt. 10: 28. Luke 12: 4, but is doubtful, and can belong only to the later Greek. For ἀποκτείνω, in later edit. Rev. 6: 11. Sept. Hab. 1: 17. Dan. 2: 13. Esdr. 4: 7. Wisd. 16: 14. also as a form of the later Greek, Nicarch. Ann. Br. XX, see Gregor. Cor. p. 588, 597, ed. Schäfer. Sturz de Dial. Mac. et Alex. p. 119, 128. Winer § 15. p. 76. marg. — The aor. I pass. ἀπεκτίσθην, Matt. 16: 21. Mark 8: 31. al. though poetic, occurs mostly only in later prose, e. g. Dio Cass. 65. 4; see Winer § 15. p. 76. Lob. ad Phryn. p. 36, 757. Butt. § 101. n. 6. § 114 sub κτείνω. — Spoken

a) pp. to kill, to put to death, in any way, Matt. 14: 5. 16: 21. 21: 35, 38, 39. Mark 6: 19. John 18: 31. Rev. 6: 8. al. saep. Sept. for הָרַג Gen. 4: 8. Judg. 9: 5. al. saep. הָרַגְתִּי Gen. 18: 25. Ex. 4: 24. הָרַגְתָּ Josh. 11: 10. 1 Sam. 17: 46. — Herodian. 2. 12. 1. Xen. Anab. 1. 3. ib. 2. 1. 11. — So ἀποκτείνειν εαυτόν, to kill one's self, John 8: 22, coll. Wisd. 16: 14. — Passive, to be slain, i. e. to die, to perish, Rev. 9: 18, 20. al.

b) trop. to kill eternally, to bring under condemnation of eternal death; see in Ἀποθνήσκω e. Matt. 10: 28 τὴν ψυχὴν ἀποκτείνειν, to kill the soul, there i. q. ψυχὴν ἀπολέσαι ἐν γέννη, comp. Luke 12: 5. — Rom. 7: 11. 2 Cor. 3: 6.

c) trop. to destroy, to abolish, τὴν ἐχθρὰν Eph. 2: 16. Comp. Sept. and הָרַגְתָּ Ps. 78: 47. AL.

Ἀποκνέω, ὤ, f. ἦσω, (ἀπό of complet. and κνέω to be pregnant with, Il. 19. 117. Jos. Ant. 1. 18. 1.) lit. to finish being pregnant with, i. e. to bring forth, to bear, trans. 4 Macc. 15: 17. Herodian. 1. 5. 14. In N. T. metaph. to beget, to bring forth, James 1: 15, 18.

**Ἀποκλίνδω**, also ἀποκλίω, f. ἴσω, *to roll away*, trans. Matt. 28: 2. Mark 16: 3, 4. Luke 24: 2. Sept. for כָּלַף Gen. 29: 3, 8, 10. — Judith 13: 9. Jos. Ant. 4. 8. 37. Apollod. Bibl. 3. 14. 7.

**Ἀπολαμβάνω**, f. ἀπολήφομαι, aor. 2 ἀπέλαβον, *to take or have from any one*, i. e. *to receive*, trans.

a) strictly with the idea of completeness, *to receive in full*, see in Ἀπέχω no. 2. Luke 16: 25 ἀπέλαβες τὰ ἀγαθά σου. So genr. *to obtain*, Gal. 4: 5 τὴν υἰοθεσίαν. Sept. for קָבַץ Num. 34: 14.

b) *to receive back, to obtain again*, e. g. debts etc. Luke 6: 34 bis. 15: 27. — Herodian. 4. 15. 20. Xen. An. 1. 2. 27. — Spoken of retribution, requital, etc. Luke 18: 30. 23: 41. Rom. 1: 27. Col. 3: 24. 2 John 8. — Xen. de re Eq. 2. 2. Diod. Sic. 12. 45.

c) *to take to one's self from another place or person*, i. e. either *to receive as a friend or guest*, 3 John 8. or, *to take aside with one's self*, Mark 7: 33 ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν. — So ἀπολαβὼν v. ἀπολαβόμενος τινὰ κατ' ἰδίαν 2 Macc. 6: 21, coll. 4: 46. Jos. B. J. 2. 7. 2. Appian. de Bell. Civ. lib. 5. p. 18. Philostrate. Vit. Apollon. 7. 18.

**Ἀπόλαυσις**, εως, ἡ, (ἀπολαύω), *fruition, enjoyment*, i. e.

a) the act of enjoying, εἰς ἀπόλαυσιν, *for enjoyment*, i. e. *to enjoy*, 1 Tim. 6: 17. — 3 Macc. 7: 16. Jos. 2. 4. 4. Herodian. 2. 3. 18.

b) the source of enjoyment, *advantage, profit, pleasure*, Heb. 11: 25. So Symm. for עֲוָשָׁשׁ Ps. 119: 143. — Jos. Ant. 2. 7. 3. Polyb. 10. 19. 5. Xen. Mem. 2. 1. 33.

**Ἀπολείω**, f. ῥω, aor. 2 ἀπέλιπον, *to leave away from one's self*, i. e.

a) *to leave behind*, trans. 2 Tim. 4: 13 ὃν ἀπέλιπον ἐν Τρωάδι. 4: 20. — Jos. Ant. 4. 8. 21. Herodot. 3. 48. Xen. An. 6. 3. 4. — Pass. *to be left behind, to remain*, Sept. for רָחַץ Ex. 14: 28. trop. ἀπολείπεται, *there remains*, Heb. 4: 6, 9. 10: 26. — Polyb. 3. 39. 12. coll. Wisd. 14: 6.

b) *to desert, to renounce*, Jude 6 ἀπολιπόντας τὸ ἴδιον οἰκτήριον. Sept. for כָּרַץ Prov. 2: 17. 9: 6. — Eccelus. 17: 19. Xen. Ag. 2. 29. Lucian. D. Deor. 5. 1.

**Ἀπολείχω**, f. εἰξω, *to lick off*, trans. Luke 16: 21 οἱ κύνες ἀπέλειχον τὰ ἔλκη αὐτοῦ, i. e. they licked his sores clean. — Aristoph. Vesp. 27. See Tittmann in Bibl. Repos. III. p. 65.

**Ἀπόλλυμι**, f. ἀπολίσω, perf. 1 ἀπολώλεκα, perf. 2 ἀπόλωλα, Mid. fut. ἀπολοῦμαι, aor. 2 ἀπωλόμην. The force of ἀπό is here *away, wholly*, and the verb is therefore stronger than the simple ὄλλυμι.

I. Active form. 1. *to destroy, to cause to perish*, trans.

a) spoken of things, trop. 1 Cor. 1: 19 ἀπολώ τὴν σοφίαν τῶν σοφῶν, i. e. *bring to nought, render void*, quoted from Is. 29: 14, where Sept. for רָחַץ. — pp. Xen. Mem. 2. 6. 38.

b) of persons, *to destroy, put to death, cause to perish*. (α) spoken of physical death, Matt. 2: 13. 12: 14. 21: 41. 22: 7. Mark 3: 6. 9: 22. 11: 18. 12: 9. Luke [6: 9.] 17: 27, 29. 19: 47. 20: 16. John 10: 10. Jude 5. So Sept. for רָחַץ Gen. 20: 4. Esth. 9: 16. רָחַץ Deut. 11: 4. Esth. 4: 9. — 1 Macc. 2: 37. Jos. Ant. 1. 2. 1. Xen. Cyr. 3. 2. 12. Anab. 2. 5. 39. — In a judicial sense, Matt. 27: 20. James 4: 12.

(β) spoken of eternal death, i. e. future punishment, exclusion from the Messiah's kingdom, etc. see in Ἀποθνήσκω e. Matt. 10: 28. Mark 1: 24. Luke 4: 34. 9: 56. Rom. 14: 15. Luke 9: 25 ἐαυτὸν ἀπολέσαι, *to destroy himself*, i. e. *subject himself to eternal death*. — Comp. Eccelus. 10: 3. 20: 22.

2. *to lose, to be deprived of*, trans. e. g. μισθόν Matt. 10: 42. Mark 9: 41. πρόβατον Luke 15: 4. δράμην Luke 15: 8, 9. — John 6: 39. 2 John 8. Sept. for רָחַץ Prov. 29: 3. — Eccelus. 6: 4. 8: 15. Xen. H. G. 1. 1. 25. — So τὴν ψυχὴν ἀπολέσαι, i. e. *to lose one's life or soul*, Matt. 10: 39 bis. 16: 25 bis. Mark 8: 35 bis. Luke 9: 24 bis. 17: 33 bis. John 12: 25.

II. Middle and Passive forms, as also perf. 2 ἀπόλωλα.

1. *to be destroyed, to perish*, intrans.



a) spoken of things, Matt. 5: 29, 30. οἱ ἄσχοι ἀπολοῦνται, Matt. 9: 17. Mark 2: 22. Luke 5: 37.—John 6: 27. James 1: 11. 1 Pet. 1: 7. Rev. 18: 4 in later edit. Heb. 1: 11 αὐτοὶ [οἱ οὐρανοὶ] ἀπολοῦνται, quoted from Ps. 102: 27 where Sept. for דָּבָר, as also Jer. 9: 11. 48: 8. Ez. 29: 8. 35: 7.—Xen. H.G. 1. 1. 36.

b) of persons, *to be put to death, to die, to perish.* (a) spoken of physical death, Matt. 8: 25. 18: 14. 26: 52. Mark 4: 38. Luke 8: 24. 11: 51. 13: 33. 15: 17. John 11: 50. 18: 9, 14. Acts 5: 37. 1 Cor. 10: 9, 10. 2 Cor. 4: 9. 2 Pet. 3: 6. Jude 11. So Sept. and דָּבָר Lev. 23: 30. Esth. 9: 12. al.—Jos. Ant. 7. 11. 8. Ael. V. H. 5. 10 ult.

(β) spoken of eternal death, see I. 1. b. β, above; *to perish eternally*, i. e. to be deprived of eternal life, etc. Luke 13: 3, 5. John 3: 15, 16. 10: 28. 17: 12. Rom. 2: 12. 1 Cor. 8: 11. 15: 18. 2 Pet. 3: 9.—So οἱ ἀπολλύμενοι, *those who perish*, who are exposed to eternal death, 1 Cor. 1: 18. 2 Cor. 2: 15. 4: 3. 2 Thess. 2: 10.

2. *to be lost*, e. g. θρίξ Luke 21: 18. τὶ John 6: 12. — Spoken of those who wander away and are lost, e. g. the prodigal son, Luke 15: 24. sheep straying in the desert etc. Luke 15: 4, 6. trop. Matt. 10: 6. 15: 24. 18: 11. Luke 19: 10. So Sept. and דָּבָר Ps. 119: 176. Jer. 50: 6. Ez. 34: 4.

Ἀπολλύων, ὄντιος, ὅ, (particip. of ἀπολλύω), *Apollyon*, i. e. the destroyer, i. q. Ἀβαδδὼν q. v. Rev. 9: 11.

Ἀπολλωνία, ἄς, ἡ, *Apollonia*, a city of Macedonia, situated between Amphipolis and Thessalonica, about a day's journey from the former place. Acts 17: 1.

Ἀπολλῶς, ὄ, ὁ, *Apollo*, pr. name of a Jewish Christian, born at Alexandria, distinguished for his eloquence and success in propagating the christian religion. His history and character are given Acts 18: 24 sq. — Acts 19: 1. 1 Cor. 1: 12. 3: 4, 5, 6, 22. 4: 6. 16: 12. Tit. 3: 13.

Ἀπολογέομαι, οὔμαι, f. ἴσομαι, depon. Mid. (ἀπό and λόγος,) *to speak*

*one's self off*, i. e. *to plead for one's self, to defend one's self*, before a tribunal or elsewhere; absol. Luke 21: 14. Acts 25: 8. 26: 1. Rom. 2: 15.—2 Macc. 13: 26. Jos. Ant. 4. 7. 3. — Seq. dat. of pers. *to or against* whom, Acts 19: 33. 2 Cor. 12: 19. So Sept. πρὸς τινα for דָּבָר Jer. 12: 1.—Seq. περί c. gen. Acts 26: 2.—Jos. B. J. 4. 5. 5. Xen. Cyr. 2. 2. 13. — With an accus. implying manner, Butt. § 131. 6. Luke 12: 11 τὶ ἀπολογήσῃς. Acts 24: 10. 26: 24. — Diod. Sic. 13. 69. Demosth. 1052. 25.

Ἀπολογία, ἄς, ἡ, (ἀπολογέομαι,) *a plea, defence*, before a tribunal or elsewhere; Acts 22: 1. 2 Tim. 4: 16. So genr. 2 Cor. 7: 11. Phil. 1: 7, 17, τοῦ εὐαγγελίου.—Wisd. 6: 10. Polyb. 4. 16. 4. Xen. Apol. Socr. 4. — Seq. dat. of pers. *against* whom, 1 Cor. 9: 3. 1 Pet. 3: 15. περί τινος Acts 25: 16. πρὸς τινα Acts 22: 1.—Xen. Mem. 4. 8. 5.

Ἀπολούω, f. ούσω, *to wash off*, trans. 11. 18. 345. Lucian. Lexiph. § 2, 4. In N. T. Mid. ἀπολούομαι, *to wash one's self clean from*, i. e. *to wash away, to be freed from*; metaph. τὰς ἁμαρτίας, i. e. *the consequences of sins*, Acts 22: 16. 1 Cor. 6: 11. So Sept. for דָּבָר Job 9: 30. Comp. Ps. 51: 4, 9. Is. 1: 16. Jer. 4: 14.—Philo de Nom. Mut. p. 1051 τὰ καταφύπαινοντα τὴν ψυχὴν ἀπολούοσθαι.

Ἀπολύτρωσις, εως, ἡ, (ἀπολυτρώω) *to let go free for a ransom*, Sept. for דָּבָר Ex. 21: 8. Diod. Sic. 13. 24.) *redemption*, i. e.

a) *deliverance* sc. on account of a ransom paid; spoken of the deliverance from the power and consequences of sin which Christ procured for his followers by laying down his life as a ransom, λύτρον, cf. Matt. 20: 28. So Rom. 3: 24. Eph. 1: 7, 14. Col. 1: 14. Heb. 9: 15. By meton. 1 Cor. 1: 30.—Comp. Acts 20: 28. Col. 1: 13. Heb. 2: 14. John 12: 31. — Clem. Alex. Strom. 7. 10.

b) *deliverance*, simply, the idea of a ransom being dropped; e. g. from calamities and death, Luke 21: 28. Heb. 11: 35. So of the soul from the body

as its prison, Rom. 8: 23. Eph. 4: 30. Comp. Rom. 7: 24. Wisd. 9: 15.

Ἀπολύω, f. ἴσω, to let loose from, to loosen, to unbind, etc. trans. and seq. gen. of person or thing, pp. Hom. Od. 21. 46. Jos. Ant. 5. 1. 25. In N. T. trop.

a) to free from, to relieve from, seq. gen. τῆς ἀσθενείας Luke 13: 12. — Jos. Ant. 2. 5. 2. Tob. 3: 6 ἀπὸ τῆς ἀνάγκης. Diod. Sic. 4. 11. Xen. Mem. 2. 1. 5.

b) to release, to let go free, to set at liberty, trans. e. g. a debtor, Matt. 18: 27. or persons accused or in prison etc. Matt. 27: 15. Mark 15: 6. Luke 22: 68. John 19: 10. Acts 4: 21. 26: 32. 28: 18. al. saep. — 2 Macc. 4: 47. 6: 22. Xen. Mem. 4. 8. 5. — Metaph. to overlook, to forgive, Luke 6: 37.

c) spoken of a wife, to let go free, i. e. to put away, to divorce, trans. Matt. 1: 19. 5: 31, 32. 19: 3. al. So of a husband, Mark 10: 12. — Diod. Sic. 12. 18 νόμος ὁ διδοὺς ἐξουσίαν τῇ γυναικὶ ἀπολύειν τὸν ἄνδρα.

d) to dismiss, simply, i. e. to let go, to send away, trans. e. g. τὸν ὄχλον, τοὺς ὄχλους, Matt. 14: 15, 22, 23. 15: 32, 39. Luke 9: 12. al. or of other persons, Matt. 15: 23. Luke 8: 38. 14: 4. Acts 13: 3. 15: 30. 23: 22. al. τὴν ἐκκλησίαν, to dismiss the assembly, Acts 19: 40. So Sept. for שָׁרַף Ps. 34: 1. — Jos. Ant. 2. 14. 6. ib. 5. 2. 8. Xen. H. G. 6. 5. 21. — So Mid. ἀπολύομαι, to depart, to go away, Acts 28: 25. also 15: 33. So Sept. for באַשׁ Ex. 33: 11. — Polyb. 2. 34. 12.

e) to dismiss sc. from life, to let depart or die, trans. Luke 2: 29 νῦν ἀπολύεις τὸν δοῦλόν σου ἐν εὐφροῇ. So Sept. for שָׁרַף Num. 20: 29. — Tob. 3: 13. 2 Macc. 7: 9. Ael. V. H. 5. 6. So ἀπολύομαι to die, ib. 13. 19. AL.

Ἀπομάσσω, v. μάτιω, f. ξω, to wipe off, sc. τὰ δάκρυα Polyb. 15. 26. 3. In N. T. Mid. to wipe off from one's self, sc. τὸν καρμιοτὸν, Luke 10: 11.

Ἀποπέμνω, f. μῶ, to divide out, to apportion, to assign, Sept. for פָּרַךְ Deut. 4: 19. Jos. Ant. 5. 1. 24. Polyb. 14. 4. 2. In N. T. simply, to assign, to bestow, trans. 1 Pet. 3: 7 ἀπονέμοντες τιμὴν. — Jos. Ant. 1. 7. 1 τιμὴν. Clem. Alex. Strom. 7. 2. Herodian. 1. 8. 1.

Ἀπονίπτω, f. ψω, to wash off, Sept. for וָרַר Prov. 30: 12. רָחַץ 1 K. 22: 38. In N. T. Mid. ἀπονίπτομαι, to wash off for one's self sc. the hands, to wash one's own hands, τὰς χεῖρας, Matt. 27: 24. This among the ancients was a symbolical action to signify one's innocence; see Deut. 21: 6, 7. Jos. Ant. 4. 8. 16. Scholiast. ad Soph. Ajax. 663. — Theophr. Char. 25 or 16.

Ἀποπίπτω, aor. 2 ἀπέπεσον, to fall from, intrans. seq. ἀπὸ c. gen. Acts 9: 18. Sept. for שָׁרַף Job 29: 24. — Xen. H. G. 1. 6. 33.

Ἀποπλανῶ, ὦ, f. ἦσω, to cause to wander from, to lead astray from, sc. the right way, Sept. for בָּרַשׁוּ Jer. 50: 6. In N. T. metaph. to seduce, to deceive, trans. Mark 13: 22. Pass. metaph. to go astray from, i. e. to swerve from, to apostatise, 1 Tim. 6: 10 ἀπὸ τῆς πίστεως. Sept. for שָׁרַף Prov. 7: 21. פָּרַךְ Hiph. 2 Chr. 21: 11. — Eccles. 4: 19. Lib. Henoch. Fabric. p. 180. Polyb. 3. 57. 4.

Ἀποπλέω, f. πλεύσω, to sail away, to depart by ship, intrans. Acts 13: 4. 14: 26. 20: 15. 27: 1. — Xen. Anab. 5. 4. 12. H. G. 5. 1. 6.

Ἀποπλύω, f. νῶ, to wash off or out, to rinse, trans. spoken of nets, Luke 5: 2. Sept. for שָׁרַף 1 Sam. 19: 24. רָחַץ Ez. 16: 9. — Hom. Od. 6. 95. Jos. Ant. 3. 6. 2. ib. 8. 15. 6.

Ἀποπνίγω, f. ξω, to strangle, as by drowning, trans. Luke 8: 33. Metaph. spoken of plants, to choke, overpower, Matt. 13: 7. Luke 8: 7. — Tob. 3: 9. Herodian. 1. 17. 24. Xen. Cyr. 8. 2. 21.

Ἀπορέω, ὦ, f. ἦσω, (ἄπορος without resource, fr. a pr. and πόρος way, exit) and in N. T. Mid. ἀπορέομαι, οὔμαι, to be without resource, i. e. to know not what to do, to hesitate, to be in doubt and uncertainty; seq. περί, c. gen. John 13: 22. εἰς τι Acts 25: 20. — So ἀπορέω, Jos. Ant. 1. 21. 1. ib. 2. 12. 2. ἀποροῦμαι Ael. V. H. 8. 5. Xen. Anab. 5. 9. 22. ib. 7. 3. 29. — By impl. to be perplexed, anxious, 2 Cor. 4: 8. Gal. 4: 20. So Sept. for וָרַר Jer. 8: 18. רָחַץ Gen. 32: 8. — Wisd. 11. 6. 1 Macc. 3: 31.



Ἀπορία, ας, ἡ, (ἀπορέω q. v.) the state of one who knows not what to do; doubt, perplexity. Luke 21: 25 συνοχὴ ἐθνῶν ἐν ἀπορίᾳ, *disquiet of nations, with uncertainty, perplexity*, sc. as to the event, etc. Sept. for אֲפֹרָה Lev. 26: 16. אֲפֹרָה Is. 8: 22. — Herodian. 4. 14. 1. Xen. Anab. 1. 3. 13.

Ἀπορρίπτω, f. ψω, to cast off, throw aside, τὰ ὄπλα etc. Herodian. 8. 4. 27. In N. T. with a reflex. pron. implied, Acts 27: 43 ἀπορρίψαντες sc. ἑαυτοὺς, *throwing or letting themselves off or down* sc. from the ship into the water. Sept. for אֲפֹרָה Ex. 22: 31. — Lucian. Ver. Hist. I. § 38, ὀπίτω ἑμάντων. Arrian. Indic. c. 24. § 5, 7.

Ἀπορφανίζω, f. ἴσω, (ἀπό, ὄρφανος q. v.) to bereave of, sc. parents, Aesch. Choeph. 246. In N. T. Pass. to be bereaved of, seq. ἀπό, i. e. metaph. to be separated from, spoken of a teacher separated from his disciples, 1 Thess. 2: 17.

Ἀποσκευάζω, f. ἄσω, and Mid. ἀποσκευάζομαι, lit. to divest one's self of baggage, etc. hence genr. to remove, to put out of the way, Sept. for אֲפֹרָה Lev. 21: 36. Jos. Ant. 1. 13. 5. ib. 14. 16. 2. B. J. 1. 31. 1. Polyb. 2. 26. 6. Herodian. 1. 9. 1.—In N. T. Acts 21: 15 ἀποσκευασάμενοι ἀνεβαίνομεν εἰς Ἱερουσαλήμ, *divesting ourselves of baggage*, i. e. perhaps leaving part of it behind; see Olshausen's Comm. in loc.—Dion. Halic. Ant. 9. 23.—Or ἀποσκευασάμενοι sc. τὰ πάντα may mean, *putting aside or disregarding all impediments*, comp. v. 12—14. — Later editions read ἐπισκευασάμενοι.

Ἀποσκίασμα, αἰος, τό, (ἀπό and σκιάζω,) a shade, shadow; metaph. the slightest trace or vestige, James 1: 17.

Ἀποσπάω, ᾧ, f. ἄσω, to draw from, to draw away, trans. e. g. τὴν μάχαιραν, sc. from the scabbard, Matt. 26: 51.—Herodot. 3. 159 τὰς πύλας, i. e. to tear away. — Spoken of persons, to draw away disciples from another to one's self, Acts 20: 30. — Ael. V. H. 13. 31. Jos. Ant. 13. 4. 7.—Aor. I pass. in mid. sense, (Buttm. § 136. 2.) to withdraw one's self, to depart, to go away, c. c. ἀπό,

Luke 22: 41. Acts 21: 1. — 2 Macc. 12: 10, 17. Diad. Sic. 20. 39. Clem. Alex. Strom. 1. 1.

Ἀποστασία, ας, ἡ, (ἀφίστημι,) apostasy, defection, a later word instead of ἀπόστασις, Lob. ad Phryn. p. 528.—Acts 21: 21. 2 Thess. 2: 3. Sept. for אֲפֹרָה Jer. 29: 32. אֲפֹרָה 1 K. 21: 13. אֲפֹרָה 2 Chr. 29: 19. Plut. Galb. c. 1.

Ἀποστίασιον, ἰου, τό, (ἀφίστημι,) defection, desertion, as of a freedman from his patron, etc. Demosth. 940. 15. In N. T. divorce, repudiation; and βιβλίον ἀποστιασίου, a bill of divorce, Matt. 19: 7. Mark 10: 4. So Sept. and אֲפֹרָה Deut. 24: 1, 3. Is. 50: 1. Jer. 3: 8.—By meton. ἀποστίασιον, bill of divorce, Matt. 5: 31. So Lat. repudium, Suet. Calig. 36. et Tib. 11. Pandect. 24. 2, 3.

Ἀποστειγάζω, f. ἄσω, to remove the roof, to unroof, trans. Mark 2: 4, where it is not improbably spoken of the awning drawn over the court of oriental houses; see Calmet, art. House, p. 506, 507.—Strabo IV. p. 304. V. p. 542.

Ἀποστέλλω, f. στείλω, aor. I ἀπέστειλα, perf. ἀπέσταλκα, Pass. perf. ἀπέσταλμαι, aor. 2 ἀπεστάλην, to send away, to send off, forth, out, trans. or absol. — Construed as to the person to whom, c. dat. Matt. 22: 16. al. c. πρὸς seq. acc. Matt. 21: 37. al. c. εἰς Matt. 15: 24. al. — as to the place whither, c. εἰς Matt. 14: 35. al. c. ἐν Matt. 10: 16. al. ὧδε Mark 11: 3. — as to the person or place whence, c. ἀπό, Acts 10: 21. 11: 11. al. παρά c. gen. of pers. John 1: 6.—Sept. for אֲפֹרָה passim.

a) spoken of persons sent as agents, messengers, etc. Matt. 10: 5, 16. 11: 10. 21: 1. Mark 1: 2. 6: 7. Luke 14: 32. al. saep. So of persons, i. e. prophets, teachers, angels, sent from God, Matt. 10: 40. 13: 41. 15: 24. 23: 37. Luke 1: 26. John 1: 6. 3: 17. Acts 3: 26. Heb. 1: 14. Rev. 1: 1. Sept. for אֲפֹרָה Gen. 32: 3. 37: 12. al. saep.—Xen. Cyr. 7. 4. 8. Polyb. 4. 66. 2. — In this sense the accus. of the person sent is often omitted; John 5: 33. ἡμεῖς ἀπεστάλακατε πρὸς Ἰωάννην. 11: 3. Acts 13: 15. 16: 36 coll. v. 35. So ἀποστείλας before an

active verb; as Matt. 2: 16 ἀποστείλας ἀνέειλε πάντας, *he sent out and slew etc.* Mark 6: 17. Acts 7: 14. So Sept. and תִּשְׁבַּע Gen. 31: 4. 41: 8, 14. Ex. 9: 28. Josh. 24: 9. al. — So πέμψας Plut. de Educ. Pueror. c. 14. Xen. Cyr. 3. 1. 6. coll. Jos. B. J. 1. 12. 7. — In the sense of *to expel, to drive away*, Mark 5: 10: 12: 3, 4.

b) trop. spoken of things, *to send forth etc.* i. e. *to proclaim, bestow*, e. g. τὸν λόγον Acts 10: 36. 13: 26. τὸ σωτήριον Acts 28: 28. τὴν ἐπαγγελίαν, *the promise*, i. e. the thing promised, the Comforter, Luke 24: 49. So Sept. and תִּשְׁבַּע Ex. 4: 28. 15: 7. 23: 27. תִּרְצַב Lev. 25: 21. Deut. 28: 8. — Eccclus. 15: 9. 34: 6. Herodot. 9. 4. Aelian. V. H. 12. 57 σημεία καὶ τέρατα. — So of physical things; Acts 11: 30 ἀποστειλαντες sc. τὴν διακονίαν, *sending off the present*, etc. — Ael. V. H. 12. 51 τὴν ἐπιστολήν. Xen. H. G. 5. 1. 23. — Mark 4: 29 ἀποστέλλει τὸ δρέπανον, *send forth*, i. e. *thrust in the sickle*. So Heb. הִצִּיב תִּשְׁבַּע and Sept. ἐξαποστειλλὼ δρέπανα, Joel 4: 9. [3: 13.] Sept. ἀποστειλλὼ τὴν χεῖρα for Heb. תִּרְצַב תִּשְׁבַּע Ex. 9: 15. — John 9: 7 Σιλωάμ, ὃ ἐρμηνεύεται ἀπεσταλμένος, Heb. תִּרְצַב תִּשְׁבַּע, i. e. *the sent forth*, as typical perhaps of the fountain of spiritual blessings which was to flow forth from the temple as the symbolical seat of the Messiah's reign; comp. Olshausen's Comm. in loc.

c) in the sense of *to dismiss, to let go*. Mark 8: 26 ἀπέστειλε αὐτὸν εἰς τὸν οἶκον αὐτοῦ. Matt. [8: 31.] 21: 3. Mark 11: 3. Luke 4: 18 ἀποστεῖλαι τεθραυσμένους ἐν ἀφ᾿ ἑσέ, *to let the oppressed go free*. — Plut. Moral. II. p. 24 ed. Tauchn. Xen. Anab. 2. 1. 5. AL.

Ἀποστερέω, ὦ, f. ἦσω, *to deprive of, to defraud of*, construed strictly with an accus. of pers. and an accus. or gen. of thing. Xen. An. 6. 4. 23. Mem. 1. 2. 63. Comp. Buttm. § 131. 5. § 132. 5. Hence in N. T.

a) spoken of persons, seq. accus. 1 Cor. 6: 8. absol. Mark 10: 19. — Jos. Ant. 4. 8. 38. — In respect to conjugal intercourse, 1 Cor. 7: 5, comp. Sept. for תִּרְצַב Ex. 21: 10. — So Mid. *to suffer one's self to be defrauded*, 1 Cor. 6: 7. Comp. Eccclus. 29: 7.

b) spoken of things, seq. accus. τὸν μισθόν, and in the pass. construction (Buttm. § 134. 5) nom. ὁ μισθός, James 5: 4 ὁ μισθός ὁ ἀποστερημένος, i. e. *wages held back by fraud*. So Sept. and רָשַׁע Deut. 24: 14. Mal. 3: 5. — Eccclus. 31: 22. Philo Vita Mos. I. p. 624. Plut. Demosth. c. 14. Xen. Anab. 7. 6. 9. — Seq. gen. 1 Tim. 6: 5 τῶν ἀποστερημένων τῆς ἀληθείας, *defrauding themselves*, i. e. *destitution of, the truth*. — Jos. Ant. 2. 14. 3. Thuc. 1. 40.

Ἀποστολή, ἦς, ἡ, (ἀποστέλλω,) *a sending off, expedition*, e. g. of ships Thuc. 8. 9. Polyb. 26. 7. 1. of persons Plut. Timol. c. 1. *the thing sent, a present*, Sept. for תִּשְׁבַּע 1 K. 9: 16. 1 Macc. 2: 18. — In N. T. *the office of an apostle, apostleship*, Acts 1: 25. Rom. 1: 5. 1 Cor. 9: 2. Gal. 2: 8.

Ἀπόστολος, ου, ὁ, (ἀποστέλλω,) *one sent forth*, i. e. *a messenger, ambassador, apostle, viz.*

a) genr. *a messenger*, John 13: 16. Phil. 2: 25, coll. 4: 18. So Sept. and תִּרְצַב 1 K. 14: 6. — Herodot. 1. 21. ib. 5. 38.

b) spoken of messengers or ambassadors sent from God, and joined with προσήται, Luke 11: 49. Eph. 3: 5. Rev. 2: 2. 18: 20. In this sense spoken of the Messiah, Heb. 3: 1.

c) of the apostles of Christ, viz. (α) *of the twelve apostles*, chosen by Christ as the chief agents in propagating the gospel, Matt. 10: 2. Luke 6: 13. 9: 10. 22: 14. Acts 1: 26. Jude 17. Rev. 21: 14. al. saep. These are called by Paul οἱ ὑπερλίαν ἀπόστολοι, 2 Cor. 11: 5. 12: 11. So of Paul, who was afterwards reckoned to them, as being κατ' ἐξοχήν the apostle of the gentiles, 1 Tim. 2: 7. 2 Tim. 1: 11. — (β) in a wider sense, spoken of the *helpers and companions* of the twelve, as aiding to gather churches, 2 Cor. 8: 23. So of Paul and Barnabas, Acts 14: 4, 14. of Andronicus and Junias, Rom. 16: 7. — So Clem. Alex. Strom. 3. 6. ib. 4. 17. AL.

Ἀποστοματίζω, f. ἴσω, (ἀπό, στόμα,) i. e. *ἀπό στόματος v. ἀπό μνήμης λέγω, to repeat from the mouth or memory*; so Suidas and Tim. in Lex. Plat. also



Athen. 9. or, to repeat to pupils sc. in order that they may learn by heart, Plato Euthydem. p. 216. G. p. 217. A. (this was the common practice of Athenian schoolmasters; see Rubnk. ad Plat. Tim. p. 43, 44.) also, to cause pupils to repeat by heart; Suidas, ἀποστοματίζειν φασὶ τὸν διδάσκαλον, ὅταν κελύει τὸν παῖδα λέγειν ἅπτα ἀπὸ στόματος. Hence in N. T. to prepare questions to be answered off-hand, to ensnare by questions, trans. Luke 11: 53. See Kuinoel and Olshausen in loc.

Ἀποστρέφω, f. ψω, to turn away from, to turn aside, to avert, trans. seq. ἀπὸ c. gen.

a) pp. τὴν ἀκοίην ἀπὸ τῆς ἀληθείας, the ears from the truth, 2 Tim. 4: 4. So Sept. and חֲרַרְרָ Prov. 4: 27. 2 Chr. 30: 9.—Eccus. 4: 5. Diod. Sic. 4. 35. Xen. Cyr. 2. 4. 25.—Trop. Acts 3: 26. Luke 23: 14 ἀποστρέφοντα τὸν λαὸν sc. ἀπὸ τοῦ Καίσαρος (v. 2) turning away the people from Cesar, i. e. exciting to rebellion. Sept. for חֲרַרְרָ Job 33: 17. and Mid. for חֲרַרְרָ Josh. 22: 16, 18.—Eccus. 46: 11. Mid. Xen. H. G. 4. 8. 4. — In the sense of to put away from, to remove, Rom. 11: 26 ἀποστρέψει ἀδικίας ἀπὸ Ἰσραὴλ, quoted from Is. 59: 20, where Sept. for שָׁשׁוּ שָׁרֵי. Sept. also for חֲרַרְרָ Ex. 23: 25. — Eccus. 23: 4. 1 Macc. 3: 8.

b) Mid. ἀποστρέφομαι, to turn one's self away from, seq. accus. Butt. § 135. 4. i. e. either to forsake, to desert, 2 Tim. 1: 15. Sept. for חֲרַרְרָ Jer. 15: 6. or to refuse, to reject, Matt. 5: 42. Tit. 1: 14. Heb. 12: 25. So Sept. for חֲרַרְרָ Hos. 8: 3. Zech. 10: 6.—3 Macc. 3: 23. Jos. Ant. 2. 4. 3. ib. 5. 1. 25. Polyb. 9. 39. 6.

c) to turn back, i. e. to return, to restore; Matt. 27: 3 τὰ ἀργύρια τοῖς ἱερεῦσι. So Sept. for חֲרַרְרָ Gen. 24: 5, 6. 28: 15. — Spoken of a sword, to put back, to replace, etc. Matt. 26: 52 ἀποστρέφόν σου τὴν μάχαιραν εἰς τὸν τόπον αὐτῆς, comp. Heb. and Sept. 1 Chr. 21: 27.

Ἀποστιγέω, ὦ, f. ἦσω, lit. to hate off, i. e. to avoid with hatred, to abhor, to detest, trans. Rom. 12: 9. — Parthen. Erot. 8. Eurip. Ion. 488. Herodot. 2. 47.

Ἀποσυνάγωγος, οὐ, ὅ, ἦ, adj. (ἀπὸ and συναγωγή,) excluded from the synagogue, i. e. excommunicated, John 9: 22. 12: 42. 16: 2. There were three species of this excommunication, viz. חֲרַרְרָ, חֲרַרְרָ, חֲרַרְרָ. The first continued for one month, and prohibited a person from bathing, from shaving his head, or from approaching any person nearer than four cubits; but if he submitted to this, he was not debarred the privilege of attending the sacred rites. The second involved an exclusion from the sacred assemblies, was accompanied with heavy maledictions, and prohibited all intercourse with the person subjected to it. The last species was a perpetual exclusion from all the rights and privileges of the Jewish people, both civil and religious. See Lightfoot Hor. Heb. and Kuinoel on John 9: 22. Buxtorf. Lex. Rab. Tal. 827, 1303, 2466.

Ἀποιάσσω, v. ἰάτιω, f. ἔσω, to arrange off, i. e. to assign to different places, to separate, 1 Macc. 11: 3. Jos. B. J. 3. 4. 2. Xen. H. G. 5. 2. 40. In N. T. Mid. ἀποιάσσομαι, to arrange one's self off, to separate one's self from, i. e. to take leave of, to bid farewell to, c. c. dat.—In this sense the word occurs only in the Alexandrine Greek, especially in Josephus and Philo; comp. Lob. ad Phryn. p. 23, 24.

a) pp. Luke 9: 61. Acts 18: 18, 21. 2 Cor. 2: 13.—Jos. Ant. 8. 13. 7. Charit. 2. 1. — In the sense of to dismiss, send away, Mark 6: 46, comp. ἀπολύω Matt. 14: 23.—Jos. Ant. 11. 8. 6.

b) trop. to renounce, to forsake, Luke 14: 33. — Jos. Ant. 11. 6. 8. Jamblich. Vit. Pythag. c. 28. p. 145.

Ἀποιτέλω, ὦ, f. ἔσω, to finish off, to perfect, 2 Macc. 15: 39. Xen. H. G. 3. 2. 10. Pass. to be perfected, completed, Esdr. 5: 73. Polyb. 6. 29. 2.—In N. T. Pass. to be perfected, i. e. to be grown up, to be of full stature, James 1: 15.—Trop. Xen. de Mag. Eq. 7. 4 ἀνήρ ἀποιτελεσμένος.

Ἀποϊθήμι, f. θήσω, to put off, to lay aside, Sept. for חֲרַרְרָ Ex. 16: 33, 34. Lev. 16: 23. In N. T. and more comm. in Greek, Mid. ἀποϊθίμαι, to put off

from one's self, to lay aside, trans. e. g. τὰ ἱμάτια, Acts 7: 58. — 2 Macc. 8: 35. Aelian. V. H. 3. 3. Xen. Cyr. 4. 4. 11. — Metaph. to renounce, to abjure, Rom. 13: 12 τὰ ἔργα τοῦ σκότους. Eph. 4: 22, 25. Col. 3: 8. Heb. 12: 1. James 1: 21. 1 Pet. 2: 1.—Dion. Hal. Ant. 9. 33 τὴν ὀργήν. Themist. Orat. 6 τὴν ἀπέχθειαν. Aristaen. I. Ep. 2 τὴν ἔριν.

Ἀποτινάσσω, f. ἴσω, to shake off, trans. Luke 9: 5 τὸν κοινορτόν. Acts 28: 5 τὸ θηρίον. Sept. for שָׁנַן 1 Sam. 10: 2. רָחַץ Lam. 2: 7.—Eurip. Bacch. v. 253 ἀποτινάσσειν κίσσον.

Ἀποτίνω v. τίω, f. ἴσω, to pay off, i. e. to repay, to make good, Philem. 19. Sept. for שָׁבַע Lev. 24: 18. חָזַק Ex. 21: 19. חָזַק Ex. 22: 17. — Herodian. 4. 15. 19. Xen. Anab. 7. 6. 16.

Ἀποτολμάω, ὦ, f. ἴσω, lit. to dare off, i. e. to come out boldly, Rom. 10: 20 ἀποτολμάω καὶ λέγει, comes out boldly and says, or, boldly declares; see Gesen. Lehrgeb. p. 823. Stuart § 533. Buttm. § 144. n. 8. — Acta Thom. § 33. Diod. Sic. 12. 17. Polyb. 2. 45. 2.

Ἀποτομία, ας, ἦ, (ἀποτίνω,) pp. a cutting off; metaph. cutting severity, sharpness, rigour, Rom. 11: 22 bis.—Diod. Sic. 12. 16. Plut. de Pueror. Educ. c. 18 τὴν ἀποτομίαν τῇ πραγματείᾳ μινύειν.

Ἀποτόμως, adv. (ἀποτίνω,) metaph. sharply, severely, 2 Cor. 13: 10. Tit. 1: 13. — Wisd. 5: 23. Polyb. 17. 11. 2.

Ἀποτρέπω, f. ψω, to turn away from, to avert, trans. Eccles. 20: 29. Xen. Conv. 4. 47. In N. T. Mid. ἀποτρέπομαι, to turn one's self away from, i. e. to avoid, to shun, trans. 2 Tim. 3: 5. See Buttm. § 135. 4.—Plut. Fab. c. 16. Eurip. Orest. 410 ἀπαίδευτον δ' ἀποτρέπου λέγειν.

Ἀπουσία, ας, ἦ, (ἄπειμι,) absence, Phil. 2: 12. — Jos. Ant. 2. 4. 5. Xen. Vect. 9. 10.

Ἀποφέρω, aor. 1 ἀπήνεγκα, aor. 2 ἀπήνεγκον, aor. 1 pass. ἀπήνεχθην, to bear or carry away from one person or place to another, trans. Mark 15: 1.

Luke 16: 22. 1 Cor. 16: 3. Rev. 17: 3. 21: 10. Sept. for נָשַׁבְתִּי 2 Chr. 36: 7. חָזַק Job 21: 32. Hos. 10: 6.—Esdr. 1: 13. Xen. Cyr. 2. 4. 19.

Ἀποφεύγω, f. ξω, to flee from, to escape, trans. in N. T. metaph. 2 Pet. 2: 18, 20. seq. gen. 2 Pet. 1: 4. — Eccles. 22: 22. Xen. Mem. 3. 11. 8.

Ἀποφθέγγομαι, f. ἐξομαι, to speak out, to utter aloud, to declare, absol. Acts 2: 4. trans. 26: 25. seq. dat. 2: 14. Sept. for נָשַׁבְתִּי 1 Chr. 25: 1. חָזַק Ez. 13: 9. — Diog. Laert. 1. 63. Jamblic. de Myster. 3. 12.

Ἀποφορτίζομαι, f. ἴσομαι, (ἀπό and φόρτος load,) to unlade, trans. Acts 21: 3; spoken only of the unloading of a ship, either in port or in a storm at sea. — Dion. Halic. Ant. 3. 44. Athen. II. p. 37. C. Philo de Praem. p. 915.

Ἀπόχρησις, εως, ἦ, (ἀποχράομαι to use up, Polyb. 1. 45. 2,) a using up, consumption by use; hence genur. use. Col. 2: 22 ἃ ἐστί πάντα εἰς φθοράν τῇ ἀποχρήσει κατὰ τὰ ἐντάλματα ἀνθρώπων, all which, i. e. the touching, tasting, handling, if indulged in (τῇ ἀποχρήσει in the use), are causes of destruction, condemnation, according to these men, etc.—Dion. Halic. I. p. 97 ἀπόχρησις γῆς; the use of land.—Others take ἀπόχρησις as meaning abuse; so ἀποχράομαι Herodian. 1. 8. 2; but this gives here a weaker sense.

Ἀποχωρέω, ὦ, f. ἴσω, to depart from, to go away, intrans. seq. ἀπό e. gen. Matt. 7: 23. (coll. Ps. 6: 8.) Luke 9: 39. Acts 13: 13. Sept. for גָּזַח Jer. 46: 5.—2 Macc. 4: 33. Jos. Ant. 1. 18. 2. Thuc. 7. 73. Xen. Ag. 2. 25.

Ἀποχωρίζω, f. ἴσω, to separate off, i. e. to designate, to appoint, Sept. particip. for חָזַק Ez. 43: 21. In N. T. to separate, to disjoin, Pass. Rev. 6: 14 ὁ οὐρανός ἀπεχωρίσθη, the heavens, i. e. the firmament (שָׁרַיִת Gen. 1: 6), were separated, rent, and the parts rolled away as a scroll; comp. Is. 34: 4, where Heb. חָזַק and Sept. ἐλιγίσται.—Mid. to separate one's self, Acts 15: 39 ὥστε ἀποχωρισθῆναι αὐτοῖς ἀπ' ἀλλήλων, so that they separated from one another.



Ἀποψύχω, f. ξω, to breathe out, to expire; spoken of the dying, Philo de Mund. inc. p. 961. Soph. Aj. Flag. 1656. of those who faint away, Jos. Ant. 19. 1. 15. In N. T. to be faint at heart, sc. from fear or terror, Luke 21: 26 ἀποψυχόντων ἀνθρώπων ἀπὸ φόβου, coll. Matt. 28: 4 ὡσεὶ νεκροί.—Hom. Od. 24. 347. Arrian. Diss. Epict. 4. 1. 145. Alciph. III. Ep. 72. So Lat. *expiro*, Senec. Nat. Quaest. 2. 59. *exanimor*, Terent. Andr. 1. 5. 17.

Ἀππιος, ου, ὁ, Ἄππιος, i. e. Appius Claudius Caesar, a celebrated censor of Rome, who built the Appian way from Rome to Brundisium. Hence in N. T. Ἀππίου φόρον, *Forum Appii*, a small town situated on the Appian way a few miles from Rome, Acts 28: 15.—Comp. Hor. Sat. 1. 5. 3. Cic. ad Attic. 2. 10, 13.

Ἀπρόσιτος, ου, ὁ, ἦ, adj. (α pr. and πρόσμιμι to approach,) *unapproached, unapproachable, inaccessible*. 1 Tim. 6: 16 φῶς ἀπρόσιτον, i. e. excessive. Comp. Ps. 104: 1—3. Ez. 1: 4, 13, 26—28.—Diod. Sic. 19. 96 καταφυγή. Polyb. 3. 49. 7 ὄρη. Philo Vita Mos. p. 146.

Ἀπρόσκοπος, ου, ὁ, ἦ, adj. (α pr. and προσκόπτω,) *not stumbling*, i. e.

a) Act. *not causing to stumble*; pp. spoken of a way, *level, smooth*, Eccles. 35: 21. Metaph. *giving no offence, not causing to sin*, 1 Cor. 10: 32.

b) Pass. *not stumbling*, i. e. metaph. *not falling into sin, pure*; Acts 24: 16 ἀπρόσκοπον συνείδησιν. Phil. 1: 10.

Ἀπροσωπολήπτως, adv. (α pr. and προσωπολήπτειω,) *without respect of persons, impartially*, 1 Pet. 1: 17. For the Hebraisms, see in Λαμβάνω and Πρόσωπον.—So ἀπροσωπόληπτος spoken of God, Clem. Alex. Strom. 6. 6. Theophyl. in Gal. 6: 2.

Ἀπταιστος, ου, ὁ, ἦ, adj. (α pr. and πταίω,) *not stumbling*, pp. of a horse, Xen. de re Equest. 1. 6. In N. T. metaph. *without falling into sin, blameless*, i. q. ἄμωμος, Jude 24.—3 Macc. 6: 39. Lucian. Amor. T. II. p. 449 ed. Reiz. δι' ἀπταιστου καὶ ἀκλινοῦς βίου ἀπολύτως εἰς γῆρας ὀδεύσαι.

Ἄπτω, f. ψω, to put one thing to another, to adjoin, to apply, Hom. Od. 21. 408. Hence in N. T.

1. spoken of fire as *applied* to things, to set fire to, to kindle, to light, trans. *λύχνον*. Luke 8: 16. 11: 33. 15: 8. τὸ πῦρ Luke 22: 55.—Jos. Ant. 4. 3. 4. Theophr. Char. 18 or 28. Thuc. 4. 100. τὸ πῦρ Judith 13: 13.

2. Mid. depon. ἄπτομαι, to apply one's self to, i. e. to touch, c. c. gen. Butt. § 132. 5, 3 and 6, 3.

a) gen. Matt. 8: 3, 15. 9: 20. Mark 1: 41. 5: 27. Luke 7: 14. 22: 51. al. saep. On John 20: 17 see Olshausen in loc. So Sept. for פגג Ex. 19: 12. 2 K. 13: 21.—Aelian. V. H. 3. 32. Xen. Mem. 2. 1. 24.

b) in the Levitical sense, comp. Lev. 5: 2, 3, where Sept. for פגג, and Lev. 7: 18—21. al. So Col. 2: 21 μὴ ἄψη, μηδὲ γέση, μηδὲ θίγη; or perhaps here by implic. in the sense to eat, which would make the climax stronger, viz. *eat not, taste not, touch not*.—So Philo de Spec. Leg. p. 794 ὅσα σαρκῶν ἀνθρώπινον ἅπτεται θηρία. Id. de Exsecr. p. 931. Hom. Od. 4. 60. Xen. Mem. 2. 1. 2 σίτου ἅπτεσθαι.—2 Cor. 6: 17 ἀκαθάarton μὴ ἅπτεσθαι, *touch no unclean one*, i. e. have no intercourse with the heathen; comp. Is. 52: 11, where Sept. for פגג and see Gesen. Com. in loc.

c) trop. ἅπτεσθαι γυναικίως, to touch a woman, i. e. to have carnal intercourse with her, 1 Cor. 7: 1. So Sept. for פגג Gen. 20: 6. קרר Gen. 20: 4.—Jos. Ant. 1. 8. 1. Plut. Vit. Alex. Mag. c. 21. Xen. Mem. 1. 3. 8.

d) by impl. to harm, to injure. 1 John 5: 18 ὁ πονηρὸς οὐχ ἅπτεται αὐτοῦ. So Sept. and פגג 1 Chr. 16: 22. Job 5: 19.—Xen. H. G. 1. 4. 19. Arrian. Exped. Alex. M. 4. 1. AL.

Ἀπφία, ας, ἦ, Ἀφφία, pr. name of a woman, Philem. 2. Chrysostom and Theodoret suppose her to have been the wife of Philemon.

Ἀποθέω, ᾶ, f. ἀπόσω, (Buttm. § 114,) to thrust away, to cast off, Sept. for פגג Ps. 43: 2. Herodot. 1. 173. In N. T. Mid. ἀποθέομαι, aor. 1 ἀποσάμην, to thrust away from one's self, to cast off, to repulse, trans. Acts 7: 27 ἀπόσαστο

ἀντόν. Sept. for קָרַח Ez. 11: 16. שָׂרָף Jon. 2: 5.—Jos. Ant. 5. 3. 3 ἀπωσάμενοι αὐτούς, i. e. the enemy. Herodian. 4. 14. 18.— In the sense of *to reject, to refuse*, etc. Acts 7: 39. 13: 46. Rom. 11: 1, 2. 1 Tim. 1: 19. So Sept. for שָׂרָף Ez. 5: 11. חָזַק Ps. 60: 11. 108: 12. מָצַח Hos. 9: 17. 2 K. 17: 15, 20. Jer. 6: 19.— Jos. Ant. 4. 6. 4. Xen. Cyr. 6. 1. 26.

Ἀπόλεια, ας, ἦ, (ἀπόλλυμι), *loss, destruction*, viz.

a) spoken of things, *waste*; Matt. 26: 8. Mark 14: 4. Sept. for בָּרַח, *something lost*, Lev. 6: 3, 4.

b) spoken of persons, *destruction, death*. Acts 25: 16 χαρίζεσθαι τινα εἰς ἀπόλειαν, *to deliver up any one to death*, i. e. to be put to death. Sept. for בָּרַח Prov. 6: 15. חָזַק Deut. 4: 26. Esth. 7: 4. חָזַק Is. 34: 5.— Herodian. 8. 8. 9. Æsop. Fab. 48.— Spoken of the second death, *perdition*, i. e. eternal exclusion from the Messiah's kingdom; see in Ἀποθνήσκω e. Matt. 7: 13. Acts 8: 20. Rom. 9: 22. Phil. 1: 28. 3: 19. 1 Tim. 6: 9. Heb. 10: 39. 2 Pet. 2: 1, 3. 3: 7, 16. Rev. 17: 8, 11. 2 Pet. 2: 1 αἵρεσις ἀπολείας, i. e. *fatally destructive heresies*, Buttman § 123. n. 4. So in v. 2 by meton. where later editions read ἀσελγείας.—In John 17: 12 and 2 Thess. 2: 3 ὁ υἱὸς τῆς ἀπολείας, *the son of perdition*, i. e. from the Heb. *one devoted to perdition*, see in Γίος. So Sept. τέκνα τῆς ἀπολείας for עַשְׂרֵי יְלָדֵי Is. 57: 4.

Ἄρα, ας, ἦ, *prayer*, i. e. *supplication, Hom. Il. 15. 598. In N. T. imprecation, curse*, Rom. 3: 14. So Sept. for בָּרַח Num. 5: 23. Is. 24: 6. Zech. 5: 3. חָזַק Prov. 26: 2.— Jos. Ant. 1. 6. 3. ib. 4. 6. 2, 5. Polyb. 9. 40. 6. Diod. Sic. 13. 69.

Ἄρα or ἄρα, a particle illative and interrogative. As illative, it stands in classic writers after other words in a clause, and is always written ἄρα. As interrogative, it stands first in a clause, and in prose and the epic poets is written ἄρα; in other poets if the first syllable be long it is written ἄρα, if short, ἄρα. See Hermann ad Viger. p. 823. Buttman § 149. 2. p. 431. Passow sub ἄρα.

Winer p. 372, 425, 460. edit. 1830.— In N. T.

I. As illative, ἄρα, *therefore, then, now, consequently*, marking a transition to what naturally follows from the words preceding.

a) pp. Rom. 7: 21 εὐρίσκω ἄρα τὸν νόμον, *I find therefore a law*. 8: 1. 1 Cor. 15: 14. Gal. 3: 7.— Wisd. 6: 20. Jos. Ant. 2. 2. 1. Lucian. D. M. 13. 1. Xen. Anab. 1. 7. 18.— So ἐπεὶ ἄρα, *since then, since in that case*, 1 Cor. 5: 10. 7: 14.

b) where it does not directly refer to any thing expressed, but still the idea 'according to nature or custom' etc. lies at the basis; *then, now, indeed, perhaps*, etc. but often not to be expressed in English. So τίς ἄρα, *who now? who then?* i. e. simply *who?* Matt. 18: 1. 19: 25. 24: 45. Mark 4: 41. Luke 8: 25. 12: 42. 22: 23. τί ἄρα, *what then? what?* Matt. 19: 27. Luke 1: 66. Acts 12: 18.— Soph. Ajac. 1164. Lucian. Amor. § 20.— So εἰ ἄρα, *if perhaps*, Mark 11: 13. Acts 7: 1. 8: 22. εἴπερ ἄρα, *if indeed*, 1 Cor. 15: 15.— Sept. Gen. 18: 3. Num. 22: 11. Ps. 58: 11. Jos. Ant. 6. 11. 6. Xen. Mem. 2. 2. 2. εἰν ἄρα 1 Macc. 9: 8.— So οὐκ ἄρα, Acts 21: 38 οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος, *art not thou then that Egyptian?* also μήτι ἄρα 2 Cor. 1: 17.

c) contrary to classic usage (see above) ἄρα is used in N. T. as illative at the beginning of a clause, and without interrogation, *therefore, consequently*, etc. Luke 11: 48. Rom. 10: 17. 2 Cor. 7: 12. Gal. 4: 31. Heb. 4: 9. See Winer p. 460.— Sept. Ps. 139: 11. Xen. Ephes. 1. 11.— When εἰ precedes, ἄρα in the apodosis may be rendered *it follows that*, etc. Matt. 12: 28. Luke 11: 20. 1 Cor. 15: 18. 2 Cor. 5: 14. Gal. 2: 21. 3: 29. 5: 11. Heb. 12: 8.—Ps. 58. 11.— In this use, ἄρα is sometimes strengthened by other particles; e. g. ἄρα οὖν, *therefore then, so then, wherefore*, a favourite expression of Paul, Rom. 5: 18. 7: 3, 25. 8: 12. 9: 16, 18. 14: 12, 19. Gal. 6: 10. Eph. 2: 19. 1 Thess. 5: 6. 2 Thess. 2: 15. Comp. Buttman § 149. p. 431 marg.— Also ἄρα γε, *therefore then, so then*, etc. Matt. 7: 20. 17: 26. Acts 11: 18. Once after εἰ, as



εἰ ἄρα γε, *if perhaps, if haply*, Acts 17: 27.

II. As interrogative, ἄρα, at the beginning of a clause, serves merely to denote a question, like the Lat. *num*, and cannot be expressed in English. It requires the answer to be negative. Luke 18: 8. Gal. 2: 17. Comp. Winer p. 425. So Sept. for ἤ Gen. 18: 3. Neh. 3: 34. [4: 2.] — Jos. Ant. 6. 10. 2. Xen. Mem. 2. 5. 2. Cyr. 1. 4. 11. — Strengthened by γέ, as ἄρά γε, *num, whether indeed?* Acts 8: 30. — Sept. Gen. 26: 9. Jer. 4: 10. Xen. Mem. 3. 2. 2. Cyr. 1. 6. 12.

Ἄρα, see above in Ἄρα.— Ἄρα γε, Ἄρα οὖν, see in Ἄρα I. c.— Ἄρά γε, see in Ἄρα II.

Ἀραβία, ας, ἡ, *Arabia*, the name of a large region including the desert and peninsula which lies between Syria, Palestine, the Arabian and Persian gulfs, and the Indian ocean or sea of Arabia. It is usually divided into *Arabia Felix* in the S. E. *Arabia Deserta*, in the N. E. and *Arabia Petraea* on the W. and S. W. See Calmet. In N. T. the Arabia mentioned in Gal. 1: 17 is probably the northern portion, not far from Damascus; in Gal. 4: 25 Arabia Petraea is meant.

Ἀραμ, indec. *Aram*, Heb. אֲרָם (high, 1 Chr. 2: 10,) pr. name of a man, Matt. 1: 3, 4. Luke 3: 33.

Ἀραμ, αβος, ὁ, *an Arabian*, Acts 2: 11.

Ἀργέω, ᾧ, f. ἦσω, (ἀργός,) *not to labour*, Xen. Cyr. 1. 2. 15. In N. T. *to be inactive, idle*, i. e. metaph. *to be still, to linger*, intrans. 2 Pet. 2: 3 τὸ κρίμα οὐκ ἀργεῖ, *whose condemnation lingers not*, i. e. will not be delayed. Sept. for אַרְגָּו Ecc. 12: 3. Ezra 4: 24.—Esdr. 2: 30. Ecclus. 30: 27. Polyb. 3. 5. 8. Spoken of things, *to be useless*, Xen. Cyr. 6. 2. 32.

Ἀργός, ἡ, ὄν, (contr. for ἀεργός fr. a pr. and ἔργον,) for which earlier writers use ὄ, ἡ, ἀργός, e. g. Xen. Cyr. 1. 2. 17 στρατία ἀργός; for the later usage see Artemidor. 1. 32. Aristot. Hist. An. 10. 27. Nicet. Ann. 8. 4.

Lob. ad Phryn. p. 105. — In N. T. *not labouring, unemployed, inactive*.

a) pp. Matt. 20: 3, 6 bis. With the idea of choice, *idle*, 1 Tim. 5: 13 bis. — Ecclus. 37: 11. Herodot. 5. 6. Xen. Mem. 1. 2. 57. coll. Ael. V. H. 10. 14. Spoken of land, Herodian. 2. 4. 12.

b) by impl. *indolent, slothful, slow*; metaph. 2 Pet. 1: 8, *slothful in christian duty*. Tit. 1: 12 γαστέρες ἀργαί, *slow bellies*, i. e. lazy gormandizers. — Wisd. 15: 15 πόδες ἀργοί. So Sept. ἀεργός Prov. 19: 15. 15: 9.

c) by impl. *vain, empty, without effect*, in the sense of *false, insincere*; e. g. πᾶν ῥῆμα ἀργόν, Matt. 12: 36, i. e. the language of a man who speaks one thing and means another; see Olshausen in loc. Tittmann in Bibl. Repos. I. p. 481 sq.—Stobaeus Serm. c. 34 λόγος ἀργός. So the sophism λόγος ἀργός, Cic. de Fat. c. 12. Chrysostom Homil. 43 in Matt. ἀργὸν δὲ τὸ μὴ κατὰ πράγματος κείμενον, τὸ ψευδές.—Others, *useless*, and then *wicked, injurious*, like Chald. אַרְגָּו Buxtorf. Lex. Chald. Rab. Talm. 291. Symmach. for אַרְגָּו Lev. 19: 7, where Sept. ἄδυνον.

Ἀργύρεος, οὖς; ἑ, ᾧ; εον, οὖν; (ἀργυρος,) *silver*, i. e. *made of silver*, Acts 19: 24. 2 Tim. 2: 20. Rev. 9: 20. Sept. for אֲרָגָו Gen. 24: 53. Ex. 3: 22.—Xen. Anab. 4. 7. 27.

Ἀργύριον, ἰον, τό, (ἀργυρος,) *silver*, i. e.

a) pp. Acts 3: 6. 7: 16. 20: 33. 1 Pet. 1: 18.—Ael. V. H. 1. 22. Xen. Mem. 3. 1. 9.

b) meton. for *money* in general, Matt. 25: 18, 27. 28: 12, 15. Mark 14: 11. Luke 9: 3. 19: 15, 23. 22: 5. Acts 8: 20. — Herodian. 2. 13. 12. Xen. Mem. 1. 6. 5.

c) meton. for *a silverling, a piece of silver*, i. e. a silver coin, the Jewish shekel, σίκλος, *siclus*, Matt. 26: 15. 27: 5, 3, 6, 9. Acts 19: 19. Till the captivity the Jews had no coins; the shekel being properly a weight, and all the money being reckoned by weight and not by tale; Gen. 23: 15, 16. Ex. 21: 32. Josh. 7: 21. Comp. Calmet art. *Money*. In the time of the Maccabees silver coins were first struck, 1 Macc. 15: 6, with the inscrip-

tion שקל ישראל *shekel of Israel*, which were equal to four Attic *drachmae* or one *stater*, Jos. Ant. 3. 8. 2; with which agrees the weight of the specimens still preserved, Eckhel Doctr. Numm. Vet. III. p. 464. The Attic *drachma* was equivalent to 15½ cents nearly, Boeckh Ath. Staatshaush. I. 17. II. 349, which would make the shekel to be worth 62 cents; but Josephus probably refers to the value of the drachma as current among the Romans, where it was equivalent to the *denarius* and worth about 14 cents; which makes the value of the shekel to be about 56 cents. The Sept. translate שקל by δίδραχμον, a double *drachma*; which may be reconciled with Josephus by supposing either that the drachma of Alexandria was equal to 2 Attic drachmae, or that the Jewish shekel before the captivity was less than it was afterwards. Comp. Gesen. Lex. Heb. art. שקל. Jahn § 117. — In Acts 19: 19 it is matter of question whether ἀργύρια means the Jewish *siclus*, which would make the sum about \$ 28,000; or whether it stands for the drachma or denarius, which would reduce the sum to about \$ 7,000. In either case we must take into account the very high price of ancient books in general; and especially of those prepared by the γόηται or magicians.

Ἀργυροκόπος, ου, ὁ, (ἄργυρος, νόπτος) a *silversmith*, Acts 19: 24. Sept. for inf. עֲרֹךְ Jer. 6: 29. — Plut. de vitand. Aer. alien. c. 7.

Ἀργυρος, ου, ὁ, (ἀργός white,) *silver*, by meton. *silver work*, e.g. images, plate, vessels, etc. Acts 17: 29. 1 Cor. 3: 12. James 5: 3. Rev. 18: 12.—Xen. Cyr. 8. 7. 25. — Put for *silver money*, Matt. 10: 9. — Jos. Ant. 9. 4. 4. Herodot. 2. 6, 11.

Ἀρειος πάγος, G. ἀρειον πάγον, ὁ, *Areopagus*, i. e. *Mars' hill*, *campus Martius*, a hill in Athens with an open place, where sat the court of the *Areopagus*, the supreme tribunal of justice instituted by Solon; see Potter's Gr. Antiq. B. 1. c. 19. Calmet in voc. Acts 17: 19, 22.—Herodot. 8. 52. Ael. V. H. 5. 15. Xen. Mem. 3. 5. 20.

Ἀρεοπαγίτης, ου, ὁ, an *Areopagite*, a judge of the court of the *Areopagus*, Acts 17: 34. On the form of the word see Lob. ad Phryn. p. 599, 698. — Aeschin. c. Timarch. 104. Lucian. Hermot. 64.

Ἀρέσκεια, ας, ἡ, (ἀρέσκω,) *desire of pleasing*. Col. 1: 10 εἰς πᾶσαν ἀρέσκειαν, i. e. so that ye may please God. Sept. for יָרָה spoken of personal beauty etc. Prov. 31: 30.—Philo de Opif. Mundi p. 33. Id. de Profug. p. 463. Polyb. 6. 2. 12. In the sense of *flattery*, *blandishment*, Diod. Sic. 13. 53. Theophr. Char. 3 or 5.

Ἀρέσκω, f. ἀρέσω, aor. 1 ἤρεσα, (ἄρω to adapt, cf. Butt. § 114,) *to please*, intrans. and c. c. dat.

a) in the sense of *to be pleasing*, *acceptable to*, Matt. 14: 6. Mark 6: 22. 1 Cor. 7: 33, 34. Gal. 1: 10 ζητῶ ἀνθρώποις ἀρέσκω; 2 Tim. 2: 4. So τῷ θεῷ, Rom. 8: 8. 1 Cor. 7: 32. 1 Thess. 2: 15. 4: 1. Sept. for רָצָה Josh. 22: 30, 33. Esth. 2: 4. 5: 15. — Ael. V. H. 2. 6. Xen. Mem. 1. 2. 47. — By Hebr. ἀρέσκω ἐνώπιόν τινος, *to please in the sight of any one*, i. e. *to be acceptable to him*, Acts 6: 5. So Sept. for רָצָה בְּעֵינֵי דֵּיבִי Deut. 1: 23. 2 Sam. 3: 36. 2 K. 3: 10. — 1 Macc. 8: 21.

b) in the sense of *to seek to please or gratify*, *to accommodate one's self to*, etc. e. g. τῷ πλησίον Rom. 15: 2. τῷ ξαντῷ 15: 1, 3. πᾶσιν 1 Cor. 10: 33. ἀνθρώποις Gal. 1: 10, where it is i. q. ζητῶ ἀρέσκω. 1 Thess. 2: 4.

Ἀρεστός, ἡ, ὄν, (ἀρέσκω,) *pleasing*, *acceptable*, *grateful*, seq. dat. John 8: 29 τὰ ἀρεστὰ τῷ θεῷ. Sept. for טוב Deut. 12: 28. — Ecclus. 48: 25. Xen. Cyr. 2. 3. 7. Plut. de def. Orac. c. 8.—By Hebr. τὰ ἀρεστὰ ἐνώπιον τοῦ θεοῦ, 1 John 3: 22. So Sept. for טוב Is. 38: 3. רָצָה Ex. 15: 26. Deut. 6: 18. 12: 25. רָצָה Ezra 10: 11. — Hence ἀρεστόν ἔστιν, *it is good*, *placet*, Acts 6: 2. Seq. dat. of pers. *it is pleasing to*, *it gratifies*, Acts 12: 3. Sept. for רָצָה בְּעֵינֵי Gen. 16: 6.

Ἀρείας, α, ὁ, *Aretas*, a king of Arabia Petraea, whose daughter was for a time the wife of Herod Antipas.



For a short time Aretas had possession of Damascus, about A. D. 39 or 40. 2 Cor. 11: 32. See Jos. Ant. 18. c. 5. Bibl. Repos. III. p. 264 sq. Calmet.

Ἀρετή, ἡς, ἡ, *virtue*, i. e. *good quality, excellence* of any kind, e. g. ἀρετὴ γῆς Jos. Ant. 4. 5. 3. ἄρματος Xen. Hiero 2. 2. *manliness, valour*, Jos. Ant. 3. 2. 4. Xen. Ag. 10. 2. *fortitude*, 2 Macc. 6: 31. *moral excellence*, Diod. Sic. 5. 71. — In N. T. spoken

a) of the divine *efficiency, power*, etc. 2 Pet. 1: 3 διὰ δόξης καὶ ἀρετῆς, i. e. through a glorious display of his efficiency. — Jos. Ant. 17. 5. 6 ἀρετὴ τοῦ θείου.

b) meton. *virtue*, i. e. *goodness of action, virtuous deeds*. Phil. 4: 8. 2 Pet. 1: 5 bis.—Wisd. 4: 1. 8: 7.—Spoken of God, *wondrous deeds*, as displays of the divine power and goodness, 1 Pet. 2: 9. So Sept for דָּבָר Hab. 3: 3. דָּבָרָה Is. 42: 12. 43: 21. 63: 7.

Ἀρην obsol. G. ἀρνός by sync. for ἀρίνος, Buttm. § 58, *a lamb*, trop. Luke 10: 3. Sept. for אֲרֵן Is. 40: 11. 65: 25. אֲרֵן Jer. 51: 40. אֲרֵן Gen. 30: 32. Lev. 1: 10.—Xen. Mem. 2. 7. 13.

Ἀριθμῖο, ὦ, f. ἡσω, (ἀριθμός,) *to number*, trans. Rev. 7: 9. Pass. Matt. 10: 30. Luke 12: 7. Sept. for אֲרֵן Gen. 15: 5. Job 14: 16. — Xen. Conv. 4. 43.

Ἀριθμός, οῦ, ὁ, *number*, i. e. spoken of a definite number, Luke 22: 3. John 6: 10 οἱ ἄνδρες τὸν ἀριθμὸν ὡσεὶ πεντακισχίλιοι, for which accus. see Buttm. §131. 6. n. 3. (Sept. dat. ἀριθμῶ 2 Sam. 21: 20.) Acts 4: 4. 5: 36. Rev. 7: 4. 9: 16. 13: 17 τὸν ἀριθμὸν τοῦ ὀνόματος, i. e. the number which the letters of the name make out. Rev. 13: 18 ter, ἀριθμὸς ἀνθρώπου ἐστὶ, i. e. a number which is made out by the letters of a man's name. 15: 2. So Sept. for אֲרֵן 1 Sam. 6: 4. 1 K. 18: 31. 1 Chr. 7: 2. Xen. Mag. Eq. 1. 2. Anab. 1. 7. 10. — Spoken of an indefinite number, *a multitude*, Acts 6: 7. 11: 21. 16: 5. Rom. 9: 27. Rev. 20: 8. So Sept. for אֲרֵן Hos. 1: 10. אֲרֵן Num. 1: 49.—Ecclius. 51: 36. Xen. Cyr. 8. 2. 15.

Ἀριμαθαία, ας, ἡ, *Arimathea*, a city or village of Palestine, Heb. אֲרִימָתָיָה. There were two or three places of this name; but that mentioned in N. T. was probably the Ramah situated on the borders of Ephraim and Benjamin; called also אֲרִימָתָיָה, *Haramathaim*, 1 Sam. 1: 1, whence the Greek Ἀριμαθαία is readily derived; as also Παμαθέμ 1 Macc. 11: 34. Παμαθά Jos. Ant. 6. 11. 4, 5. It was the birth place of Samuel, and lay five or six miles north of Jerusalem. See Calmet. Rosenm. Bibl. Geogr. II. ii. p. 186.—Matt. 27: 57. Mark 15: 43. Luke 23: 51. John 19: 38.

Ἀρίσταρχος, ου, ὁ, *Aristarchus*, a native of Thessalonica who became the companion of Paul, was seized in the tumult at Ephesus, and was afterwards carried with Paul, as a prisoner, to Rome. Acts 19: 29. 20: 4. 27: 2. Col. 4: 10. Philem. 24.

Ἀριστῖο, ὦ, f. ἡσω, (ἄριστον q. v.) *to breakfast*, i. e. to take any meal before the principal one or supper, intrans. John 21: 12, 15, coll. v. 4. So Luke 11: 37, where others genr. *to dine*, but unnecessarily. Sept. for אֲרֵן Gen. 43: 25. — So the Greeks, of food taken early, Xen. Cyr. 6. 3. 21. ib. 6. 4. 1. or in the course of the day before the supper, ib. 1. 2. 11. Ael. V. H. 9. 19.

Ἀριστερός, ἄ, ὄν, *left, laevus*. Matt. 6: 3 ἀριστερά sc. χεῖρ, *the left hand*. So plur. Luke 23: 33 εἰς ἀριστερῶν sc. μέρων. 2 Cor. 6: 7.—Xen. Cyr. 8. 4. 3.

Ἀριστόβουλος, ου, ὁ, *Aristobulus*, pr. name of a Christian, Rom. 16: 10.

Ἀριστον, ου, τό, *breakfast*, i. e. a meal which among the Jews corresponded sometimes to our breakfast, and sometimes to our dinner. Their principal meal was the δεῖπνον, supper, in the early part of the evening, when the heat of the day was gone. The ἄριστον was a slight refreshment, taken sometimes in the morning, or a little before noon, or just after noon, as circumstances might vary. Luke 11: 38. 14: 12. So Matt. 22: 4, where others unnecessarily make it i. q. δεῖπνον. — In Homer the ἄριστον is taken about

sunrise; in later times it corresponded to the Lat. *prandium*, and was taken about mid-day; see Potter's Gr. Antiq. II. p. 352, 353. Adam's Rom. Ant. p. 433. — Sept. for מִקְדָּשׁ 1 K. 5: 2. [4: 22.] מִקְדָּשׁ 2 Sam. 24: 15. — Susann. 12. Tob. 2: 1. Thuc. 7. 81. Xen. Cyr. 4. 2. 38. ib. 1. 2. 11.

Ἀρκειός, ἢ, ὄν, (ἀρκείω) *sufficient, enough*. Matt. 6: 34 ἀρκεῖόν τῇ ἡμέρᾳ ἢ κακία αὐτῆς, for the neut. see Butt. § 129. 6. Matt. 10: 25. 1 Pet. 4: 3. — Aquila for מִקְדָּשׁ Deut. 25: 2. Anthol. Gr. II. p. 402. ed. Jacobs.

Ἀρκεῖω, ᾧ, f. ἴσω, *to hold back from, to ward off*, trans. Hom. II. 6. 16. Hence in N. T.

a) *to aid, to assist*, seq. dat. 2 Cor. 12 9 ἀρκεῖ σοι ἡ χάρις μου, which however is better referred to no. 2. — Eurip. Hecub. 1164. Hom. II. 21. 131. Od. 16. 261. See Kypke in loc.

b) by impl. *to be strong and able* sc. to assist any one; hence, *to suffice, to be enough*, seq. dat. of person, Matt. 25: 9. John 6: 7. Sept. 1 K. 8: 27. Num. 11: 22 bis. — Wisd. 14: 22. Herodian. 4. 7. 9. Xen. An. 5. 1. 13. — Hence impers. ἀρκεῖ τινι, *it is enough*, John 14: 8. So Sept. for מִקְדָּשׁ Prov. 30: 16. — Jos. Ant. 9. 13. 2. — Mid. ἀρκεύομαι, *to suffice one's self with*, i. e. *to be satisfied, to be content with*, c. c. dat. of thing etc. Luke 3: 14. 1 Tim. 6: 8. Heb. 13: 5. — 2 Macc. 5: 15. Jos. Ant. 12. 7. 2 οὐκ ἠρκεῖτο τοῖς οὐσίν. Stob. Serm. 95. Polyb. 1. 20. 1. — So c. c. ἐπὶ τούτοις, 3 John 10.

Ἄρκος in later edit. or Ἄρκιος, ου, ὅ, ἡ, *a bear*, Rev. 13: 2. — So ἄρκος Ael. H. An. 1. 31. Jos. Ant. 6. 9. 3. ἄρκος Ael. V. H. 13. 1. Xen. Cyr. 1. 4. 7.

Ἄρμα, ατος, τό, (ἄρω,) *a chariot*, Acts 8: 28, 29, 38. Sept. for מִרְכָּבָה Gen. 41: 43. — Jos. Ant. 2. 5. 6. Aelian. V. H. 2. 27. — Spoken of chariots of war, Rev. 9: 9. So Sept. and מִרְכָּבָה Joel 2: 5. — Jos. Ant. 5. 1. 18. Xen. Cyr. 6. 3. 8.

Ἀρμαγεδδών v. Ἀρμαγεδών, indec. *Armageddon*, pr. name of a place,

Rev. 16: 16. It seems to be formed from the Heb. מְגִדּוֹ מְגִדּוֹ, *mountain of Megiddo*; comp. 2 Chr. 35: 22, *field of Megiddo*. The name Megiddo, Sept. Μεγεδδέ v. Μαγεδδώ, occurs in O. T. as a city situated in the great plain, but pertaining to the tribe of Manasseh; Bibl. Repos. I. p. 602. It was remarkable as having been the scene of a double slaughter, first of the Canaanites, Judg. 5: 19; and again of the Israelites, 2 K. 23: 29. Hence in Rev. it would seem to be put symbolically for *place of slaughter*.

Ἀρμόζω, f. ὄσω, (ἄρμός,) *to adapt, to fit, to join together*, c. c. accus. et dat. Hom. Od. 5. 247. Jos. Ant. 6. 9. 5. intrans. *to fit, to be adapted*, Sept. for מִתְאָדָּוָה Prov. 17: 7. 3 Macc. 1: 19. Jos. Ant. 2. 4. 1. Xen. Mem. 3. 10. 10—15. Hence, *to join in wedlock, to marry* sc. to another, trans. Sept. Prov. 19: 14. Jos. Ant. 20. 8. 1. Herodot. 9. 108. and Mid. *to marry to one's self, to take as a wife*, Herodot. 5. 32, 47. — In N. T. Mid. ἀρμόζομαι, *to marry*, sc. to another in one's own behalf, seq. accus. et dat. trop. 2 Cor. 11: 2. — Philo de Abr. p. 364. p. 384. — In the trans. sense *to fit*, the Attic form was ἀρμότω, Greg. Cor. p. 154. Lob. ad Phryn. p. 241.

Ἄρμός, ου, ὅ, (ἄρω,) *a joint*, Heb. 4: 12. — Ecclus. 27: 2. Test. XII Patr. p. 633 οἱ ἄρμοι τοῦ σώματος. Xen. Ven. 5. 29.

Ἀρνεομαι, οῦμαι, f. ἴσομαι, *depon. to deny*, i. e.

a) *to contradict, to affirm not to be*, opp. to ὁμολογεῖν, absol. Luke 8: 45. John 1: 20. Acts 4: 16. Sept. for מִשְׁתַּדָּבֵר Gen. 18: 15. — Ael. V. H. 14. 28. Xen. Mem. 4. 2. 10. — Spoken of Peter's denying himself to be Christ's disciple, Matt. 26: 70, 72. Mark 14: 68, 70. John 18: 25, 27. Seq. accus. Luke 22: 57 αὐτόν sc. Ἰησοῦν, i. e. denying that he had any connexion with him. — Seq. accus. Tit. 1: 16 ἀρν. τὸν θεὸν τοῖς ἔργοις, i. e. to deny by actions that there is a God. 1 John 2: 22 bis, ὁ ἀρνούμενος ὅτι, and ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱόν, *denying God to be the father of Christ, and Christ to be the son of God*. v. 23 ὁ ἀρν. τὸν υἱόν, *denying Christ to be the son of God*. — Dem. 955. 10.



b) to refuse, seq. infin. Heb. 11: 24.—Wisd. 12: 27. 16: 16. 17: 10. Jos. Ant. 4. 5. 1. ib. 5. 7. 2. Herodian. 6. 13.

c) in the sense of to renounce, to reject, trans. e. g. to reject Christ, Matt. 10: 33. Luke 12: 9. Acts 3: 13, 14. 7: 35. 2 Tim. 2: 12. 2 Pet. 2: 1. Jude 4. So τὴν πίστιν, i. e. to desert the christian faith, to apostatize, 1 Tim. 5: 8. Rev. 2: 13. So Rev. 3: 8 τὸ ὄνομα Χριστοῦ. Spoken of Christ as rejecting men, Matt. 10: 33. 2 Tim. 2: 12. — Trop. Luke 9: 23 ἀρν. ἐαυτὸν (text. recept. ἀπαρν.) to deny one's self; i. e. to disregard one's personal interests and enjoyments. But 2 Tim. 2: 13 ἀρν. ἐαυτὸν, to deny one's self, i. e. to renounce one's own character, to be inconsistent with one's self. Tit. 2: 12 τὴν ἀσέβειαν. 2 Tim. 3: 5.

Ἀρνίον, ον, τό, (dimin. fr. ἀρνῆν, gen. ἀρνός,) a lamb, agnellus, Sept. for אֲרִנָּה Jer. 11: 19. אֲרִנָּה פֶּן Ps. 114: 4, 6. אֲרִנָּה צִיִּר Jer. 50: 45.—Jos. Ant. 3. 8. 10. —In N. T. trop. of the followers of Christ, John 21: 15. of Christ himself, Rev. 5: 6, 8, 12, 13. 6: 1, 16. 7: 9, 10, 14, 17. 12: 11. 13: 8, 11. 14: 1, 4, 10. 15: 3. 17: 14 bis. 19: 7, 9. 21: 9, 14, 22, 23, 27. 22: 1, 3.

Ἀρνός, see Ἀρνῆν.

Ἀροτριάω, ῶ, f. ἄσω, (ἄροτρον,) to plough, intrans. Luke 17: 7. 1 Cor. 9: 10 bis. Sept. for אֲרִיִּת Deut. 22: 10. Is. 28: 24.—Eccles. 6: 19. Theophr. de Caus. Pl. 4. 14.—The Attics used ἀρόω, Lob. ad Phryn. p. 254 sq.

Ἀροτρον, ον, τό, (ἄρόω,) a plough, Luke 9: 62, in a proverbial expression, comp. Jahn § 59. Sept. for אֲרִיִּת Is. 2: 4. Joel 3: 10. — Jos. Ant. 2. 5. 6. Xen. Cyr. 8. 2. 5.

Ἀρπαιγή, ῆς, ῆ, (ἄρπάζω,) plundering, pillage, i. e. the act of spoiling, Heb. 10: 34. So Sept. for אֲרָבָה Ecc. 5: 7.—1 Macc. 13: 34. Herodian. 1. 11. 6. Xen. Ag. 1. 30, 32.—Metaph. of a disposition to plunder, rapacity, ravening, Matt. 23: 25. Luke 11: 39.—Xen. Cyr. 5. 2. 17. — Others, spoil, prey, as Sept. for אֲרָבָה Is. 3: 14, and Herodian. 1. 10. 4. Xen. H. G. 3. 2. 26.

Ἀρπαιγμός, οῦ, ὁ, (ἄρπάζω,) pp. i. q. ἄρπαιγή, robbery, the act of rapine, Plut. de Puer. educ. c. 15. Tom. VI. 39. 11. ed. Reiske.—In N. T. trop. object of rapine, something to be eagerly coveted, Phil. 2: 6. — Others, plunder, spoil, i. e. something to be acquired by force, not merit.

Ἀρπάζω, f. ἄσω, aor. 1 pass. ἤρπασθην, but aor. 2 pass. ἤρπάγην, a later form, Butt. § 114. Winer § 15; to seize upon, to snatch away, trans.

a) spoken of beasts of prey, ὁ λύκος ἀρπάξει τὰ πρόβατα, John 10: 12. So Sept. for אֲרָבָה Gen. 37: 33. Ez. 22: 25, 27.—Xen. Mem. 2. 7. 14. — Metaph. to seize with avidity, Matt. 11: 12 αὐτὴν sc. τὴν βασιλ. τῶν οὐρανῶν, implying the eagerness with which the gospel was received in the agitated state of men's minds; comp. Luke 16: 16, and see Ols-hausen in loc. — Herodian. 2. 6. 10. ib. 2. 9. 3. Xen. An. 6. 5. 18.

b) spoken of what is snatched suddenly away; Matt. 13: 19. Jude 23 ἐκ τοῦ πυρός ἀρπάζοντες, coll. Amos 4: 11. Zech. 3: 2. So Sept. for אֲרָבָה 2 Sam. 23: 21.—Xen. Cyr. 4. 6. 4.—In the sense of to rob, to plunder, John 10: 28, 29. Sept. for אֲרָבָה Ez. 18: 7, 12, 16, 18. — Xen. Anab. 1. 2. 25.

c) to carry away, to hurry off, sc. by force and involuntarily; spoken of persons, John 6: 15. Acts 8: 39. 23: 10. 2 Cor. 12: 2, 4. 1 Thess. 4: 17. Rev. 12: 5. Sept. for אֲרָבָה Judg. 21: 21. — Xen. Anab. 4. 3. 6.

Ἀρπαξ, αγος, ὁ, ῆ, adj. (ἄρπάζω,) ravenous, spoken of wild beasts, λύκοι ἄρπαγες, as the symbol of wicked men, Matt. 7: 15. Sept. for אֲרָבָה Gen. 49: 27. —Oppian. de Venat. 3. 293. —Metaph. rapacious, extortionate, a robber, Luke 18: 11. 1 Cor. 5: 10, 11. 6: 10. — Act. Thom. § 12. Xen. Mem. 3. 1. 6.

Ἀρπάβων, ὄνος, ὁ, (Heb. בְּרִית אֲרָבָה,) an earnest, a pledge, sc. given to ratify a contract; Sept. and Heb. Gen. 38: 17, 18, 20. Stobaei Serm. 42. Plut. Galba c. 14.—In N. T. metaph. spoken of the privileges of Christians in this life, especially the gift of the Holy Spirit, as being an earnest, a pledge, of future

bliss in the Messiah's kingdom. 2 Cor. 1: 22. 5: 5. Eph. 1: 14.—Stobaei Serm. 59 ἡμεῖς ἔχοντες ἀρόραβῶνα τὴν τέχνην τοῦ ζῆν. Act. Thom. § 51 παρέχων τῆς πίστεώς σου τὸν ἀρόραβῶνα.

Ἀρόραφος, ου, ὁ, ἡ, adj. (a pr. and ἄρατω), *not sewed, having no seam*, John 19: 23 ὁ χιτῶν ἀρόραφος, i. e. not made of two pieces, but woven whole, and having no seams on the sides or shoulders; comp. Josephus' description of the tunic of the high priest, Ant. 3. 7. 4. Jahn § 120.

Ἀρόρη, ενος, ὁ, and ἄρῶεν, τό, adj. (Att. for the old or Ion. ἄρσην, Buttm. § 16. n. 4.) *male*, i. e. of the male sex, Rom. 1: 27. Rev. 12: 5, 13. Sept. for אָרָה Lev. 27: 7. — Ecclus. 36: 21. Jos. Ant. 7. 7. 2. Xen. Oec. 7. 18.

Ἀρόρητος, ου, ὁ, ἡ, (a pr. and ἑτός fr. ἐρεῖν,) *unspoken*, Hom. Od. 14. 466. *wrong to be spoken*, Eurip. Herc. Fur. 174. Hecub. 198. Heliodor. IX. p. 424. *secret, private*, Diod. Sic. 2. 18. — In N. T. *unspeakable, ineffable*, 2 Cor. 12: 4.—Clem. Alex. Strom. 2. 2 θαῦμα ἀρόρητον.

Ἀρόρωστος, ου, ὁ, ἡ, adj. (a pr. and ῥόιννυμι,) *infirm, feeble*, spoken of the sick, Matt. 14: 14. Mark 6: 5, 13. 16: 18. 1 Cor. 11: 30. So Sept. for particip. אָרָה 1 K. 14: 5. Mal. 1: 8.—Ecclus. 7: 37. Xen. Oec. 4. 2.

Ἀρσενοκοίτης, ου, ὁ, (ἄρσην, κοίτη bed,) *a sodomite*, i. e. one who lies with a male as with a female, 1 Cor. 6: 9. 1 Tim. 1: 10. coll. Rom. 1: 27.—Diog. Laert. 6. 65.

Ἀρσην, ενος, ὁ, and ἄρσεν, τό, (old or Ion. form for the later Attic ἀρόρη, Buttm. § 16. n. 4.) *male*, i. e. of the male sex, Matt. 19: 4. Mark 10: 6. Luke 2: 23. Rom. 1: 27 bis. Gal. 3: 28. Sept. for אָרָה Gen. 1: 27. Lev. 1: 3. 3: 1.—Hom. II. 8. 7. Od. 13. 16. Anacr. 52. 5. Soph. Trachin. 1213.

Ἀρτεμῆς, ᾶ, ὁ, Artemas, pr. name of a christian friend of Paul, Tit. 3: 12.

Ἀρτεμης, ιδος or ιως, ἡ, Artemis, the Greek name of Diana, the goddess of hunting, etc. among the heathen. She

had a splendid temple at Ephesus; see Ἐφεσος. Acts 19: 24, 27, 28, 34, 35.

Ἀριτέμων, ονος, ὁ, (ἄριτῶ to hoist,) *a top-sail, supparum*, Acts 27: 40.—Others, a jib, dolon.

Ἄρι, adv. of time, (ἄρω,) *now*, i. e.

a) *just now, even now*, spoken of a time just elapsed, Matt. 9: 18. Rev. 12: 10. This is the prevailing usage among Attic writers; see Lob. ad Phryn. p. 18, 20. Herm. ad Viger. p. 386 sq.—2 Macc. 3: 28. Diod. Sic. 19. 102. Xen. Cyr. 4. 1. 5. Mem. 3. 6. 10.

b) *now*, i. e. *at present, at this moment*. Matt. 3: 15 ἄρτι ἄρι, *suffer it now*, i. e. for the present. 26: 53. John 9: 19, 25. 13: 7 opp. to μετὰ ταῦτα. 13: 33, 37 opp. to ὕστερον. 16: 12, 31. 1 Cor. 13: 12 bis, ἄρι — τότε. 16: 7. Gal. 1: 9, 10. 4: 20. 1 Thess. 3: 6. 2 Thess. 2: 7. 1 Pet. 1: 6, 8.—Jos. Ant. 2. 12. 2 ἀφέντες ἦν ἄρι κατοικοῦσι γῆν. 1. 6. 1 Καπιδοχαί μὲν ἄρι κέληνται. Theocr. Id. 2. 104. Id. 23. 26. Xen. An. 7. 4. 7. — Hence ἡ ἄρι ὄρα, *the present time*, 1 Cor. 4: 11. comp. Buttm. § 125. 6.—So ἕως ἄρι, *until now*, i. e. up to the present moment, Matt. 11: 12. John 2: 10. 5: 17. 16: 24. 1 Cor. 4: 13. 8: 7. 15: 6. 1 John 2: 9. — For ἀπ' ἄρι, *from now, henceforth*, see Ἀπάρι.

Ἀριγέννητος, ου, ὁ, ἡ, adj. (ἄρι and γεννῆτός fr. γεννάω,) *just born, new born*; metaph. those who have just embraced the christian faith, 1 Pet. 2: 2. — pp. Lucian. D. Deor. Mar. 12. 1.

Ἄριος, ου, ὁ, ἡ, adj. (ἄρω, ἄρι,) *perfect, complete*, spoken of a religious teacher, who should be wanting in nothing, 2 Tim. 3: 17.—Theophr. H. Pl. 2. 7. Hesych. ἄρια· ἀρηρισμένα, τέλεια, προσηρμοσμένα.

Ἄριος, ου, ὁ, bread, Heb. אָרִיז, viz.

a) *geur. bread, a loaf*, plur. ἄριοι, loaves. See Calmet, art. Bread. Matt. 4: 3, 4. 7: 9. 14: 17, 19. 15: 34, 36. Mark 6: 41. John 21: 9, 13. al. saep. Sept. for אָרִיז Gen. 14: 18. 1 Sam. 17: 17. al. — Xen. Mem. 2. 7. 5. — Spoken of the shew bread, Matt. 12: 4. Heb. 9: 2. So Sept. and אָרִיז Lev. 24: 7. 1 Sam. 21: 4, 6. — Of the bread in the



sacred supper, Matt. 26: 26. Mark 14: 22. Luke 22: 19. 1 Cor. 10: 16, 17. 11: 23, 26, 27, 28. — Metaph. ὁ ἄρτος ἐκ τοῦ οὐρανοῦ, heavenly bread, i. e. that divine and spiritual aliment presented to the life and soul of Christians in the person of the Son of God, John 6: 31—58, see v. 51—56; hence compared with manna v. 49, 58, coll. Ps. 78: 24, 25. Wisd. 16: 20. Others understand here intellectual aliment, doctrine, wisdom, etc. comp. Prov. 9: 5. Eccus. 15: 3. 24: 21.

b) from the Heb. food, i. e. any thing for the sustenance of the body. Matt. 6: 11. Mark 6: 8, 36. Luke 11: 3. 2 Cor. 9: 10. al. So Sept. and בָּרֶזֶק Ex. 16: 4, 15, 29. Is. 58: 7. al. — Eccus. 34: 23, 24.—So ἄρτος τῶν τέκνων, i. e. food destined for the children, Matt. 15: 26. Mark 7: 27.—So in the phrases φαγεῖν ἄρτον Mark 3: 20. Luke 14: 1, 15; and ἄρτον ἐσθίειν Matt. 15: 2. Mark 7: 5, to eat bread, i. e. to take food, to take a meal, to eat, generally. Comp. Sept. and בָּרֶזֶק נָכַל Gen. 37: 24. 39: 6. 1 Sam. 20: 33. 1 K. 13: 8—23. — John 13: 18 τρώγων μετ' ἐμοῦ ἄρτον, who eateth bread with me, i. e. who is my familiar friend; quoted from Ps. 41: 10, where Sept. ὁ ἐσθίων ἄρτους μου for בָּרֶזֶק אֲכִיל. —Hence ἄρτον φαγεῖν παρὰ τίνος, to eat the bread of any one, i. e. to be supported by any one, 2 Thess. 3: 8. Compare Sept. and Heb. 2 Sam. 9: 7, 10. So τὸν ἑαυτῶν ἄρτον ἐσθίειν, to eat one's own bread, i. e. to support one's self, 2 Thess. 3: 12. AL.

Ἀρνίω, f. ἴσω, (ἄρω,) to prepare filly, to set in order, trans. e. g. an army for battle, Hom. Il. 15. 303. In N. T. and later writers, to prepare food etc. by seasoning, to season, Mark 9: 50 and Luke 14: 34, where it is spoken of restoring to salt its pungency; comp. Matt. 5: 13. — Symmach. ἡρτυμένον for הִרְטָה Cant. 8: 2. Athen. II. p. 67. — Metaph. Col. 4: 6 λόγος ἡρτυμένος ἅλατι, discourse seasoned with salt, i. e. appropriate, salutary.

Ἀρφαξιάδ, ὁ, indec. Arphaxad, Heb. אֲרַפְחַזָּד, a son of Shem, Luke 3: 36. Comp. Gen. 10: 22, 24. 11: 10, 12.

Ἀρχάγγελος, ου, ὁ, (ἄρχων and ἄγγελος,) an archangel, 1 Thess. 4: 16. Jude 9. i. e. a chief angel, εἰς τῶν ἀρχόντων, Heb. אֲרַחֲאֵלִים הַשָּׂרִים הַגְּדֹלִים, Dan. 10: 13; or a great angel, ὁ ἄρχων ὁ μέγας, Heb. הַשָּׂרִר הַגְּדֹלִים, Dan. 12: 1. Of these there are said to be seven, who stand immediately before the throne of God, Luke 1: 19. Rev. 8: 2. Tob. 12: 15; who have authority over other angels, Rev. 12: 7; and are the patrons of particular nations, Dan. 10: 13. 12: 1. The names of three only are found in the Jewish writings; Michael, the patron of the Jewish nation, Dan. 10: 13, 21. 12: 1. Jude 9. Rev. 12: 7. Gabriel, Dan. 8: 16. 9: 21. Luke 1: 19, 26. Raphael, Tob. 3: 17. 5: 4. 8: 2. 9: 1, 5. 12: 15. The book of Enoch adds that of Uriel, Lib. Henoch. p. 187, 190, 191, 193.

Ἀρχαῖος, αἰά, αἰων, (ἀρχή,) ancient, old, of former days, of old time. Matt. 5: 21, 27, 33, where Christ is speaking of Jewish traditions. Luke 9: 8, 19. Acts 15: 7, 21. 21: 16. 2 Cor. 5: 17. 2 Pet. 2: 5. Rev. 12: 9. 20: 2. Sept. for קָדָם 1 K. 4: 30. Is. 37: 26. Lam. 1: 8. קָדְמִי Is. 43: 18.—Eccus. 9: 12. 2 Macc. 6: 22. Diod. Sic. I. 6, 31. Xen. Mem. 2. 8. 1.

Ἀρχέλαος, ου, ὁ, Archelaus, a son of Herod the Great, by Malthace his Samaritan wife, Jos. Ant. 17. 1. 3. Herod bequeathed to him his kingdom, ib. 17. 8. 1, 2, 4. B. J. 1. 33. 8. but Augustus confirmed him in the possession of only the half of it, viz. Idumea, Judea, and Samaria, with the title of ethnarch, ἐθναρχης, ib. 17. 11. 4. B. J. 2. 6. 3. After about ten years, he was banished, on account of his cruelties, to Vienne in Gaul, Jos. B. J. 2. 7. 3; and his territories were reduced to the form of a Roman province under the procurator Coponius. ib. 2. 7. 3, and 2. 8. 1. In N. T. he is said βασιλεύειν, to be king, Matt. 2: 22, referring to the interval immediately after the death of Herod, when he assumed the title of king.

Ἀρχή, ἦς, ἡ, beginning, viz. a) spoken of time, the beginning, commencement, Matt. 24: 8. Mark 1: 1. 13: 9. Heb. 7: 3. Sept. for הַשָּׂרִר Job 40:

14. חֵטְאֵי הַיָּם Hos. 1: 2. — Polyb. 3. 1. 1. Xen. Cyr. 5. 5. 16. Mem. 2. 1. 1. — Hence ἀρχὴν λαβεῖν, to begin, Heb. 2: 3. So Philo de Vit. Mos. I. p. 614. Ael. V. H. 2. 28. Polyb. 1. 12. 9.—John 2: 11 τὴν ἀρχὴν τῶν σημείων, i. e. the first miracle. Heb. 3: 14 τὴν ἀρχὴν τῆς ὑποστάσεως, for τὴν ὑπόστασιν τὴν πρώτην, i. e. our first confidence, our faith as at the first; Buttm. § 123. n. 4. So Heb. 5: 12 τὰ στοιχεῖα τῆς ἀρχῆς, i. e. τὰ στοιχ. τὰ πρώτα, first principles, elements; Buttm. l. c. Heb. 6. 1. — With prepositions etc. viz.

(α) ἀπ' ἀρχῆς, from the beginning, viz. (1) of all things, from everlasting; Matt. 19: 4, 8. John 8: 44. 1 John 3: 8. or more fully ἀπ' ἀρχῆς τοῦ κόσμου v. τῆς κτίσεως, Matt. 24: 21. Mark 10: 6. 13: 19. 2 Pet. 3: 4. So Sept. for אֲרֶכְזֵי חַבְדִּי Hab. 1: 12. וְשֵׁנֵי עֵצִי Ecc. 3: 11. וְיָמֵי יִשְׁרָאֵל Is. 43: 13. — Herodot. 2. 104, 113. — (2) of any particular thing, e. g. of the gospel dispensation, or of christian experience, from the first; Luke 1: 2. John 15: 27. 2 Thess. 2: 13. 1 John 1: 1. 2: 7 bis, 13, 14, 24 bis. 3: 11. 2 John 5, 6. of life, Acts 26: 4.

(β) ἐν ἀρχῇ, in the beginning, sc. of all things, of the world, John 1: 1, 2. So Sept. and אֶתְחַלֵּקֶנּוּ Gen. 1: 1. — So of any particular thing, e. g. of the gospel dispensation or of christian experience, at the first, Acts 11: 15. Phil. 4: 15.—Diod. Sic. 19. 110. Polyb. 4. 76. 8.

(γ) ἐξ ἀρχῆς, from the beginning, from the first, e. g. of Christ's ministry, John 6: 64. 16: 4. — Xen. Mem. 1. 4. 5.

(δ) κατ' ἀρχαίς, at the beginning, sc. of all things, of old, Heb. 1: 10. So Sept. for בְּיָמֵי פֶסַח Ps. 102: 26. בְּיָמֵי פֶסַח Ps. 119: 151.—Plut. Solon. c. 3. Plato Theaet. p. 185. B. Polyb. 4. 52. 7.

(ε) accus. τὴν ἀρχὴν, adverbially, at the beginning, at first, Sept. for בְּהַתְחַלְּתָּהּ Gen. 43: 18, 20. Dan. 8: 1. Jos. B. J. 1. 3. 1. Herodian. 3. 1. 15.—Hence in N. T. from the very beginning on, i. e. throughout, wholly. John 8: 25 τὴν ἀρχὴν ὅ,τι καὶ λαλῶ ὑμῖν, wholly that which I also say unto you. See Olshausen and Kuinoel in loc.—Philo de Spec. Leg. p. 796. Herodot. 4. 25, 28. So ἀρχὴν Herodot. 1. 9, 193. Comp. Herm. ad Vig. p. 80,

723, 882. — Others, that which I said to you from the beginning; but then it should read, ὅ,τι καὶ τὴν ἀρχὴν λαλῶ ὑμῖν.

b) spoken by meton. of abstr. for concr. spoken of persons etc. the first, primus. Col. 1: 18 ὅς ἐστιν ἀρχή, πρωτοτόκος ἐν τῶν νεκρῶν. So Sept. ἀρχὴ τέκνων, first-born, for אֶתְחַלֵּקֶנּוּ Gen. 49: 3. Deut. 21: 17. — So ἀρχὴ καὶ τέλος, the beginning and the end, i. e. the first and the last, Rev. [1: 8.] 21: 6. 22: 13; comp. under Ἀ.—Rev. 3: 14 ἡ ἀρχὴ τῆς κτίσεως, coll. Prov. 8: 22. — Theophil. ad Autol. lib. 2. p. 88, οὗτος [λόγος] λέγεται ἀρχή, ὅτι ἀρχεῖ καὶ κυριεύει πάντων δι' αὐτοῦ δημιουργημένων. Tatian. Orat. ad Graec. p. 144. Clem. Alex. Protrept. 1.

c) spoken of place, the extremity, corner, e. g. of a sheet, Acts 10: 11. 11: 5. So Sept. for אֶתְחַלֵּקֶנּוּ 2 Chr. 20: 17. אֶתְחַלֵּקֶנּוּ Ez. 48: 1. אֶתְחַלֵּקֶנּוּ Ex. 28: 23. 39: 15.—Philo de Vit. Mos. I. p. 638. Diod. Sic. 1. 35. Herodot. 4. 60.

d) spoken of dignity, the first place, i. e. power, dominion, Luke 20: 20. Sept. for אֶתְחַלֵּקֶנּוּ Gen. 1: 16. Jer. 34: 1. Mic. 4: 8.—Jos. Ant. 4. 6. 11. Xen. Mem. 1. 1. 16. ib. 4. 6. 12.—In the sense of pre-eminence, precedence, principedom, Jude 6 ἀγγέλους μὴ τηρήσαντας τὴν ἑαυτῶν ἀρχὴν. So Sept. υἱοὶ φυλάσσουντες τὴν ἀρχὴν, 1 Chr. 26: 10. Comp. Sept. Gen. 6: 2. Jos. Ant. 1. 3. 1. Fabric. Cod. Pseud. V. T. I. p. 529, 179 sq. — By meton. of abstr. for concrete, rulers, magistrates, princes, etc. i. e. persons of influence and authority; e. g. civil rulers, Luke 12: 11. Tit. 3: 1. So Sept. and אֶתְחַלֵּקֶנּוּ Mic. 3: 1.—Jos. Ant. 4. 8. 16. Herodian. 8. 6. 18. Xen. Cyr. 1. 2. 12. — Spoken of the princes or chiefs among angels, Eph. 1: 21. 3: 10. Col. 2: 10. among demons, 1 Cor. 15: 24. Eph. 6: 12. Col. 2: 15. genr. the powers of the other world, Rom. 8: 38. Col. 1: 16. Comp. Ἐξουσία.

Ἀρχηγός, οὐ, ὁ, (ἀρχή, ἄγω,) one who makes a beginning, i. e.

a) the author, source, cause of any thing, Acts 3: 15. Heb. 2: 10. 12: 2. So Sept. for אֶתְחַלֵּקֶנּוּ Mic. 1: 13. — 1 Macc. 9: 61. 10: 47. Jos. Ant. 7. 9. 4



πολλῶν ἀρχηγός κακῶν. Xen. H. G. 3. 3. 5.

b) a leader, chief, prince, etc. Acts 5: 31, comp. 2: 36 and Eph. 1: 20 sq. Sept. for רִשׁוֹן Is. 30: 4. Judg. 5: 15. 7: 27. 2 Chr. 23: 14. — Thuc. 1. 132. Dem. 1378. 6.

Ἀρχι-, an inseparable particle from ἀρχή, prefixed to names of office or dignity like our Arch-, which is equivalent to it and derived from it.

Ἀρχιερατικός, ἡ, ὄν, (ἀρχιερεύς,) belonging to the high priest, pontifical, Acts 4: 6.—Jos. Ant. 4. 4. 7. ib. 6. 6. 3. ib. 15. 3. 1.

Ἀρχιερεύς, εὖς, ὅ, (ἀρχι- q. v. and ἱερεύς,) a high priest, chief priest, pontifex maximus. Sept. for הַיְהוָה הַגָּדוֹל Lev. 4: 3; more usually ὁ ἱερεύς ὁ μέγας, Lev. 21: 10. Num. 35: 25. al.—Esd. 9: 40. 1 Macc. 10: 20. Jos. Ant. 3. 7. 1. coll. Pol. 23. 1. 2. ib. 32. 22. 5.—In N. T.

a) the high priest of the Jews, Matt. 26: 3, 62, 63, 65. Mark 2: 26. Luke 22: 50. al. By the original divine appointment he was to be of the family of Aaron, Ex. 29: 9. For his duties etc. see Jahn § 366—370. Calmet, art. Priest. —In the time of the Romans the office had become venal and was given even to foreign Jews; 2 Macc. 4: 7. Jos. Ant. 15. 3. 1. It was also no longer for life; so that there were often several persons living at one time who had borne the office, and still retained the title of high priests, Jos. Ant. 20. 9. 2. coll. 15. 3. 1. see Krebs Obs. in N. T. e Jos. p. 3, 114, 178. There appears also to have been a קָדוֹשׁ, i. e. a vicar or substitute for the high priest, to perform his duties on certain occasions; Buxtorf. Lex. Chald. s. voc. Lightfoot Hor. Heb. ad Luke 3: 2. Jahn § 366. Krebs l. c. p. 175, coll. Jos. Ant. 17. 6. 4. Such a substitute is not expressly mentioned in the scriptures, though such a person seems to be implied in the כֹּהֵן מִשְׁבֵּט לֵוִי 2 K. 25: 18. Jer. 52: 24. — In one of these senses Annas is called high priest, Luke 3: 2. John 18: 13. Acts 4: 6.

b) a chief priest, as spoken of those who were at the head of the twenty-four classes of priests mentioned 1 Chr. c. 24, and who are there called ἀρχοντες τῶν

πατριῶν τῶν ἱερέων, v. 6. So Jos. Ant. 20. 8. 8. B. J. 4. 3. 6. comp. Krebs l. c. p. 3. — Matt. 2: 4. 26: 3. Mark 14: 1. Luke 22: 2. al. saep.—These were members of the Sanhedrim, and indeed the expressions ἀρχιερεῖς καὶ γραμματεῖς Matt. 2: 4. al. and ἀρχιερεῖς καὶ Φαρισαῖοι John 7: 32, 45. al. seem to be put by way of circumlocution for τὸ συνέδριον, the Sanhedrim; and in some instances the word ἀρχιερεῖς appears to be used by itself in a general sense to denote the same council; as John 12: 10, coll. 11: 47. Jahn § 244. I.

c) in the Ep. to the Heb. c. 2: 17. 3: 1. 4: 14. 5: 5. 6: 20. et passim, Christ is called ἀρχιερεύς and compared with the high priest of the Jews, as having offered up himself a sacrifice for sin; comp. Heb. 9: 7, 11, 12. AL.

Ἀρχιποίμην, εὖς, ὅ, (ἀρχι- and ποιμήν,) a chief shepherd; metaph. of Christ as the chief teacher of religion and head of the church, 1 Pet. 5: 4.

Ἀρχιππος, ου, ὅ, Archippus, pr. name of a Christian, Col. 4: 17. Phil. 2.

Ἀρχισυνάγωγος, ου, ὅ, (ἀρχι- and συναγωγή,) a ruler or moderator of the synagogue, i. q. ὁ ἄρχων τῆς συναγωγῆς (Luke 8: 41). There were several elders in each synagogue, whose duty it was to preserve order, and to select and invite persons to read or speak in the assembly; comp. Acts 13: 15. The presiding elder was called ἀρχισυνάγωγος; though the name is sometimes applied to them all; see Jahn § 372. Vitringa de Synag. Vet. lib. 2. c. 11.—Mark 5: 22, 35, 36, 38. Luke 8: 49. 13: 14. Acts 13: 15. 18: 8, 17.

Ἀρχιτέκτων, ονος, ὅ, (ἀρχι- and τέκτων,) an architect, master-builder, 1 Cor. 3: 10. — Sept. for שָׂרֵף Is. 3: 2. —Ecclus. 38: 30. Xen. Mem. 4. 2. 10.

Ἀρχιτελώνης, ου, ὅ, (ἀρχι- and τελωνής,) a chief publican, i. e. a farmer or chief collector of the taxes, Luke 19: 2. See Jahn § 242.

Ἀρχιτριλίνοσ, ου, ὅ, (ἀρχι- and τρίλινοσ, Lat. triclinium; see Calmet art. Eating, and Adam's Rom. Ant.

p. 436.) *the master of a feast*, Lat. *magister convivii*, Adam's Ant. p. 456; i. e. the person who had the direction of an entertainment, arranged the guests, etc. John 2: 8, 9 bis. Comp. Ecclus. 35: 1, where he is called ἡγούμενος. By the Greeks he was called συμποσιαρχος, συμποσίον ἐπιμελητής, τραπέζοποιός, etc. Potter Gr. Ant. II. p. 386. So Pollux Onom. 3. 41. p. 287, ὁ δὲ πάντων τῶν περὶ τὴν ἐστίασιν ἐπιμελούμενος, τραπέζοποιός. ib. 6. 13. p. 570.

Ἄρχω, f. ξω, (ἀρχή,) *to begin, to be first in any thing*, Xen. Conv. 7. 1. In N. T. *to be first in rank, dignity, etc.* i. e. *to rule, to reign*, c. c. gen. Mark 10: 42. Rom. 15: 12. Sept. for ἔρχω Gen. 1: 18. Deut. 15: 6.—1 Macc. 1: 4. Xen. Mem. 2. 6. 25. ib. 4. 6. 12. — Mid. ἄρχομαι, *to begin*, intrans. and followed by an infinitive expressed or implied.

a) genr. Matt. 4: 17 ἤρξατο κηρῖσσειν. 11: 7, 20. Mark 1: 45. Luke 4: 21. Acts 1: 1. al. saep. Sept. for ἔρχω Gen. 6: 1. 9: 20. 1. ἔρχω Deut. 1: 5. — Jos. Ant. 11. 7. 1. Xen. Mem. 3. 6. 3, 4. Oec. 11. 8. — Luke 3: 23 ἦν ὁ Ἰησοῦς ὡς ἐτῶν τριάκοντα ἀρχόμενος, and *Jesus was beginning, entering upon*, [the age of] *about thirty years*, where the gen. ἐτῶν may be governed by ἀνὴρ understood, or by ἀρχόμενος, as Jos. Ant. 7. 4. 1 ἄρχεσθαι μάχης. — By Hebraism, emphatic, implying difficulty etc. *to attempt, to undertake, to venture*, Mark 6: 7. 10: 28, 32. Luke 3: 8. So Sept. and ἔρχω Gen. 18: 27. ἔρχω Judg. 10: 18.

b) part. ἀρχόμενος c. c. infin. and ἀπό seq. gen. *beginning from*, expressing the *terminus a quo*, the point of departure in a narration, transaction, etc. See Ἀπό I. 1. b. Matt. 20: 8 ἀποδοῦς ἀντοῖς ἀρχόμενος ἀπὸ τῶν ἐσχάτων, *beginning from or at the last*. Luke 23: 5. 24: 27. John 8: 9. Acts 1: 22. 8: 35. 10: 37. also Luke 24: 47 ἀρχόμενον ἀπὸ Ἱερουσαλήμ, where the neut. is the case absol. Butt. § 145. n. 4, 7. Herodot. 3. 91. or it may depend on κληροθῆναι. So Sept. ἀρχόμενος for ἔρχω Gen. 44: 12. — Theophr. Char. 2. Xen. Mem. 2. 1. 1. — So the verb, 1 Pet. 4: 17 καιρὸς τοῦ ἄρξασθαι τὸ κρίμα ἀπὸ τοῦ οἴκου τοῦ

θεοῦ. So Sept. for ἔρχω Ez. 9: 6. — Xen. Mem. 3. 5. 15. Ἄρ.

Ἄρχων, οντιος, ὁ, (particip. of ἄρχω,) *one first in power, authority, dominion; hence a ruler, lord, prince, a chief person*; genr. Matt. 20: 25. Acts 4: 26. Rom. 13: 3. 1 Cor. 2: 6, 8. Sept. for ἔρχω Gen. 49: 20. Num. 23: 21. ἔρχω Is. 14: 5. ἔρχω Gen. 25: 16. ἔρχω Gen. 12: 15. 2 Chr. 8: 9. — Xen. Cyr. 1. 2. 2. Mem. 3. 9. 11.—Spoken of the Messiah, as king of kings, Rev. 1: 5. of Moses as a judge, Acts 7: 27, 35. as the leader of Israel Acts 7: 35.—Spoken of magistrates of any kind, e. g. the high priest Acts 23: 5. of civil judges, Luke 12: 58. Acts 16: 19. — Herodian. 4. 4. 1. Xen. Cyr. 1. 2. 5. — Of a ruler of the synagogue, Luke 8: 41. Matt. 9: 18, 23, coll. Mark 5: 22. So of persons of weight and influence among the Pharisees and other sects at Jerusalem, who also were members of the Sanhedrim, Luke 14: 1. 18: 18. 23: 13, 35. 24: 20. John 3: 1 coll. 7: 45, 50.—John 7: 26, 48. 12: 42. Acts 3: 17. 4: 5, 8. 13: 27. 14: 5. So Sept. for ἔρχω, magnates, Neh. 4: 8, 13. 5: 7. and Jos. Ant. 20. 1. 2 ἄρχοντες Ἱερουσαλυμιτῶν. — Spoken of the chief of the fallen angels, Satan, ἄρχων τῶν δαιμονίων, Matt. 9: 34. 12: 24. Mark 3: 22. Luke 11: 15. called also ἄρχων τοῦ κόσμου τούτου, as ruling in the hearts of worldly and wicked men, John 12: 31. 14: 30. 16: 11. also ἄρχων τῆς ἐξουσίας τοῦ αἴρος, i. e. *lord of the powers of the air*, sc. of the dæmons who dwell and rule in the atmosphere, Eph. 2: 2.

Ἄρωμα, ατος, τό, (ἄρω,) *aromatics, spices, spicery*, e. g. myrrh and aloe, John 19: 40 coll. v. 39. Mark 16: 1. Luke 23: 56. 24: 1. Sept. for ἄρωμα 2 K. 20: 13. 2 Chr. 9: 1, 9. Cant. 4: 10, 16. — Jos. Ant. 3. 1. 6. Xen. Anab. 1. 5. 1.

Ἀσά, ὁ, indec. *Asa*, Heb. אָסָא (medicus), a pious king of Judah, Matt. 1: 7, 8. See 1 K. 15: 9—24. 2 Chr. c. 14—16.

Ἀσάλευτος, ου, ὁ, ἦ, adj. (a pr. and σαλένω,) *unshaken, immovable*, Acts 27: 41. Metaph. *firm, enduring*, Heb. 12:



28.—Diod. Sic. 2. 48 ἐλευθερίαν διαφυλάττοντες ἀσάλευτον.

Ἄσβεστος, ου, ὁ, ἡ, adj. (α pr. and σβέννυμι,) *not extinguished*, Strabo IX. p. 606. In N. T. *unquenchable*, spoken of fire, i. e. *perpetual, eternal*, Matt. 3: 12. Mark 9: 43, 45. Luke 3: 17. Comp. Matt. 18: 8.—Hom. Od. 4. 584.

Ἀσέβεια, ας, ἡ, (ἀσεβής,) *impiety, ungodliness*, either in thought or action, Rom. 1: 18. 11: 26. 2 Tim. 2. 16. Tit. 2: 12. So the genitive as adj. Jude 15, 18, comp. Buttm. § 123. n. 4. Sept. for אַשְׁמַת Ez. 16: 57. עֲשֵׂה Jer. 5: 6. Ez. 21: 24. עֲשֵׂה Prov. 4: 17. Ecc. 8: 8. —Diod. Sic. 13. 90. Xen. Cyr. 8. 8. 6.

Ἀσεβέω, ᾧ, f. ἦσω, (ἀσεβής,) *to be ungodly, to live impiously*, intrans. 2 Pet. 2: 6. Jude 15. Sept. for עֲשֵׂה Zeph. 3: 12. עֲשֵׂה Dan. 9: 5.—Jos. Ant. 9. 13. 1. Diod. Sic. 1. 77. Xen. Cyr. 5. 2. 10.

Ἀσεβής, ἑός, οὗς, ὁ, ἡ, adj. (α pr. and ἀσέβομαι,) *impious, ungodly, wicked*, 1 Tim. 1: 9. 1 Pet. 4: 18. 2 Pet. 2: 5. 3: 7. Jude 4, 15 bis. Implying exposure to punishment, Rom. 4: 5. 5: 6. Sept. for עֲשֵׂה Hos. 14: 10. עֲשֵׂה Ps. 1: 1. Jer. 5: 26.—Xen. Cyr. 8. 8. 27. Mem. 1. 2. 2.

Ἀσέλγεια, ας, ἡ, (ἀσελγής,) *excess, immoderation, intemperance*, in any thing, e. g.

a) in language, etc. *arrogance, insolence*, Mark 7: 22.—3 Macc. 2: 26. Jos. Ant. 4. 6. 12 ἀσέλγεια τῶν λόγων.

b) in general conduct, *licentiousness, madness*, 2 Pet. 2: 2 ταῖς ἀσελγείαις in later edit. for ταῖς ἀπολείαις.—Jos. Ant. 8. 13. 1 ἀσέλγεια καὶ μανία. Dem. 131. 11.

c) particularly *wantonness, lasciviousness*, Rom. 13: 13. 2 Cor. 12: 21. Gal. 5: 19. 2 Pet. 2: 7, 18.—Wisd. 14: 26.—In a wider sense, *debauchery, dissoluteness*, in general, Eph. 4: 19. 1 Pet. 4: 3. Jude 4.

Ἀσημος, ου, ὁ, ἡ, adj. (α pr. and σημα,) *without mark*, Sept. Gen. 30: 42. of money, *unstamped*, Sept. Job 42: 11. Herodot. 9. 41. In N. T. metaph. *obscure, ignoble, mean*, Acts 21: 39.—Eu-

rip. Ion. 8 πόλιν οὐκ ἄσημον. Herodian. 1. 9. 12.

Ἀσής, ὁ, indec. *Asher*, Heb. אֲשֵׁר (blessed), eighth son of Jacob, Luke 2: 36. Rev. 7: 6. Comp. Gen. 30: 13.

Ἀσθενεία, εἰας, ἡ, (ἀσθενής,) *want of strength, infirmity, weakness*, viz. a) genr. Rom. 6: 19. 1 Cor. 15: 43. 2 Cor. 11: 30 τὰ τῆς ἀσθενείας μου, i. q. τὴν ἀσθένειαν μου, Buttm. § 128. n. 2. 2 Cor. 12: 5, 9 bis, 10. — Spoken of the weakness and infirmity of human nature generally; 2 Cor. 13: 4. Heb. 4: 15. 5: 2. 7: 28.—Sept. Job 7: 37. Herodot. 8. 51.

b) spec. *infirmity*, sc. of the body, i. e. *disease, sickness*, Matt. 8: 17. Luke 5: 15. 8: 2. 13: 12. John 5: 5. 11: 4. Acts 28: 9. 1 Tim. 5: 23. Heb. 11: 34. Luke 13: 11 πνεῦμα ἀσθενείας, i. e. an evil spirit causing disease, coll. v. 16. — 2 Macc. 9: 21, 22. Herodian. 1. 4. 16. Xen. Mem. 4. 2. 32.

c) trop. of the mind, *feebleness, depression, want of energy*, 1 Cor. 2: 3. Sept. ἀσθ. φωνῆς for אֲשֵׁר Ecc. 12: 4. —Xen. Ag. 9. 5.

d) by impl. *sorrow, affliction, distress*, producing depression and perplexity of mind, Rom. 8: 26. Gal. 4: 13. So Sept. for אֲשֵׁר Ps. 16: 4. אֲשֵׁר Jer. 6: 21.

Ἀσθενέω, ᾧ, f. ἦσω, (ἀσθενής,) *to want strength, to be infirm, weak, feeble*, viz.

a) genr. Rom. 8: 3 ἐν ᾧ ἡσθένει, in that it was weak, i. e. not adapted to the proposed end. 2 Cor. 13: 3. Sept. for אֲשֵׁר 1 Sam. 2: 5. Lam. 2: 8. אֲשֵׁר 2 Sam. 3: 1.—Xen. Cyr. 5. 2. 28. — So to be accounted weak, 2 Cor. 13: 4, 9.

b) spec. *to be infirm* in body, i. e. to be sick, to labour with disease, Matt. 10: 8. 25: 36. Mark 6: 56. Luke 4: 40. 7: 10. 9: 2. John 4: 46. 5: 3, 7. 6: 2. 11: 1, 2, 3, 6. Acts 9: 37. 19: 12. Phil. 2: 26, 27. 2 Tim. 4: 20. James 5: 14. Sept. for אֲשֵׁר Judg. 16: 7, 11, 17. Ez. 34: 4.—Diod. Sic. 3. 46. Polyb. 31. 21. 7. Xen. An. 1. 1. 1.

c) trop. of the mind, *to be feeble-minded, faint hearted, timid*, 2 Cor. 11: 21. So Sept. for אֲשֵׁר Is. 7: 4.—1 Macc. 11: 49. Xen. Hiero 1. 23.—By Hebraism, implying a want of firmness and

decision of mind, to be weak-minded, i. e. to doubt, to hesitate, to vacillate, spoken of those whose minds are easily disturbed, Rom. 14: 2, 21. 1 Cor. 8: 9, 11, 12. So ἀσθενεῖν τῇ πίστει, to be weak, not settled, in the faith, Rom. 4: 19. or in opinion, Rom. 14: 1. So Sept. for לַשֵּׁבַע to totter, (see Gesen. Lex.) Ps. 27: 2. Jer. 50: 32. Hos. 14: 2.

d) by impl. to be afflicted, to be distressed, sc. by want, oppression, calamity, etc. Acts 20: 35. 2 Cor. 11: 29 bis. 12: 10. So Sept. and לַשֵּׁבַע Job 4: 4. Ps. 107: 12. Dan. 11: 33, 34, 35.

Ἀσθενήματα, αἰσος, τό, (ἀσθενεῖω, perf. pass. ἠσθενήμαι,) pp. infirmity; metaph. doubt, scruple, hesitation, Rom. 15: 1. See Ἀσθενεῖω c.

Ἀσθενής, εὐς, οὐς, ὁ, ἡ, adj. (α pr. and σθένος,) without strength, infirm, weak, feeble, viz.

a) genr. Matt. 26: 41 ἡ σὰρξ ἀσθενής ἐστι, the flesh is weak, impotent, i. e. unequal to the task. Mark 14: 38. 1 Pet. 3: 7. Sept. for חַלְשָׁה Num. 13: 19. Job 4: 3. לַשֵּׁבַע Ez. 17: 14. — Wisd. 2: 11. Jos. Ant. 3. 1. 3. Herodian. 2. 10. 13. Xen. Mem. 1. 4. 6. — Including the idea of imperfection, 1 Cor. 12: 22. Gal. 4: 9. Heb. 7: 18. So neut. as subst. 1 Cor. 1: 25 τὸ ἀσθενές τοῦ θεοῦ. v. 27 τὰ ἀσθενῆ τοῦ κόσμου, spoken of men. Buttm. § 123. 3.

b) spec. infirm in body, sick, diseased, Matt. 25: 39, 43, 44. Luke 10: 9. Acts 4: 9. 5: 15, 16. 1 Cor. 11: 30.

c) trop. of the mind, faint-hearted, timid, 2 Cor. 10: 10. Comp. 11: 21 and 1 Cor. 2: 3. — Implying a want of decision and firmness of mind, weak-minded, i. e. doubting, hesitating, vacillating, in opinion or in faith, 1 Cor. 8: 7, 10. 9: 22 bis. 1 Thess. 5: 14. See in Ἀσθενεῖω c.

d) by impl. afflicted, distressed, sc. by oppression, calamity, etc. 1 Cor. 4: 10, comp. v. 9, 11 sq. Sept. for עָרִיבָה Prov. 22: 22. 30: 14. עָרִיבָה Prov. 31: 5. — In a moral sense, wretched, diseased, i. e. in a state of sin and wretchedness, Rom. 5: 6 ὄντων ἡμῶν ἀσθενῶν, i. q. ἀμαρτωλῶν ὄντ. ἡμ. in v. 8.

Ἀσία, ας, ἡ, Asia, i. e. in N. T. Asia Minor, comprehending the provinces of Phrygia, Cilicia, Pamphylia, Caria, Lycia, Lydia, Mysia, Bithynia, Paphlagonia, Cappadocia, Galatia, Lycaonia, and Pisidia. On the western coast were more anciently the countries of Æolia, Ionia, and Doris, the names of which were retained, although the countries were included in the later provinces of Mysia, Lydia, and Caria. Many Jews were scattered over these regions; as appears from Acts, and from Jos. Ant. 12. 3. 2. 14. 10. 11. 16. 2. 3. — In N. T. Asia is put

a) for the whole of Asia Minor, Acts 19: 26, 27. 21: 27. 24: 18. 27: 2. Rom. 16: 5 in later edit.

b) for proconsular Asia, i. e. the region of Ionia, of which Ephesus was the capital, and which Strabo also calls Asia, lib. 14. init. Acts 2: 9. 6: 9. 16: 6. 19: 10, 22. 20: 4, 16, 18. (1 Cor. 16: 19. 2 Cor. 1: 8.) 2 Tim. 1: 15. 1 Pet. 1: 1. Rev. 1: 4, 11. — Cicero speaks of proconsular Asia as containing the provinces of Phrygia, Mysia, Caria, and Lydia. Pro Flacc. 27.

Ἀσιανός, οῦ, ὁ, ἡ, adj. Asiatic, i. e. belonging to Asia Minor, Acts 20: 4.

Ἀσιάρχης, ου, ὁ, (Ἀσία, ἄρχω,) an Asiarch, Acts 19: 31. — Strabo 14. p. 960. — In the eastern provinces of the Roman empire, persons of wealth were annually appointed to preside over the public worship, and to exhibit games and theatrical amusements at their own expense in honour of the gods, in the manner of the Roman aediles. These officers received their titles from the province to which they belonged, as Συριάρχης 2 Macc. 12: 2, Ἀντιάρχης, Φοινικάρχης, Καριάρχης, etc. and of course, in proconsular Asia, they were called Ἀσιάρχαι. They were ten in number, selected by the cities and approved by the proconsul; of whom one was the chief Asiarch and always resided at Ephesus the capital; and the others were his colleagues and advisers. Comp. Euseb. Hist. Ecc. IV. 15. Wesseling Diss. de Asiarchis, Ultraj. 1753. Westein and Kuinoel in loc.



Ἀσπία, ας, ἡ, (a pr. and σῆτος,) *abstinence from food, fasting*, Acts 27: 21. Comp. v. 34—36. Jos. Ant. 12. 7. 1. Aristot. Rhet. 10. 9.

Ἀσπιος, ου, ὁ, ἡ, adj. (see ἄσπια,) *not taking food, fasting*, Acts 27: 33. — Jos. Ant. 6. 14. 6. Xen. Cyr. 4. 2. 46.

Ἀσκέω, ὦ, f. ἴσω, *to work up with skill*, sc. raw materials, e. g. εἴρια Hom. Il. 3. 388. *to exercise, to practise*, sc. an art, e. g. τὴν ἱππικὴν Xen. Mag. Eq. 1. 19. and so τὸ σῶμα Xen. Mem. 1. 2. 19. ψυχὰς πρὸς ἀρετὴν Jos. Ant. 4. 8. 41.—Hence in N. T. with the reflex. pron. implied, (Buttm. § 130. n. 2,) *to exercise one's self in any thing*, seq. ἐν c. dat. i. e. *to endeavour, to strive*, Acts 24: 16—Symmach. for תַּבַּח Judg. 3: 1. Xen. Mem. 2. 1. 6. Ag. II. 4.

Ἀσκος, ου, ὁ, a bottle sc. of skin, for water, wine, etc. like the oriental bottles of the present day; see Calmet art. *Bottle*. — Matt. 9: 17 quater. Mark 2: 22 quater. Luke 5: 37 ter, 38. Sept. for רַנַּח Josh. 9: 4, 13. רַבֵּל Jer. 13: 12.—Jos. Ant. 1. 12. 3. Hom. Il. 3. 247. Herodot. 2. 121. Xen. An. 3. 5. 9.

Ἀσμένως, adv. (ἡδομαι, perf. part. pass. ἡσμένως,) *gladly, with joy*, Acts 2: 41. 21: 17. comp. Luke 8: 13.—2 Macc. 4: 12. Jos. Ant. 4. 6. 7. Xen. Mem. 3. 11. 10. Ag. 9. 3.

Ἀσοφος, ου, ὁ, ἡ, adj. (a pr. and σόφος,) *unwise*, i. e. without true wisdom in Christ, Eph. 5: 15.—Xen. Mem. 3. 9. 4.

Ἀσπάζομαι, f. ἄσπαι, depon. Mid. (σπίαω) pp. *to draw to one's self*, Hom. Od. 3. 35. Hence *to embrace, to salute*, trans. spoken of those who meet or who separate. In the former case the Jews said קָרַבְתִּים שְׂבוּעֵי, Judg. 19: 20. Dan. 10: 19. or קָרַבְתִּים אֶתְּהוֹ 2 Sam. 20: 9, coll. 1 Sam. 25: 6. or קָרַבְתִּים רִיחָה Ruth 2: 4. in N. T. εἰσῆγγη ὑμῶν Luke 24: 36. John 20: 19. coll. Luke 10: 5. Matt. 10: 12. — In the latter case they said קָרַבְתִּים בְּשֵׁבוּעֵי 2 Sam. 15: 9. or קָרַבְתִּים לְשֵׁבוּעֵי Judg. 18: 6. in N. T. ὑπαγε εἰς εἰσῆγγη Mark 5: 34.—In N. T. spoken

a) of those who meet, or are present, etc. *to salute, to welcome, to greet*, Matt.

10: 12. Mark 9: 15. Luke 1: 40. 10: 4. Acts 21: 19. Sept. for קָרַבְתִּים בְּשֵׁבוּעֵי Ex. 18: 7. Judg. 18: 15. — 1 Macc. 7: 19, 33. 11: 6. Jos. Ant. 12. 4. 3. Xen. Cyr. 2. 1. 1. — Including the idea of *to visit, to pay one's respects to*, Acts 18: 22. 21: 7. 25: 13.—Jos. Ant. 6. 11. 1.—So *to salute with a kiss, ἐν φιλήματι*, Rom. 16: 16. 1 Cor. 16: 20. 2 Cor. 13: 12. 1 Pet. 5: 14.—Spoken of the salute given to a king, homage, accompanied with prostration, Mark 15: 18, coll. v. 19.—Jos. Ant. 10. 10. 5.

b) of those who separate, *to take leave of, to bid adieu*, Acts 20: 1. 21: 6.—Xen. Anab. 7. 1. 40.

c) of salutations sent by letter, etc. Rom. 16: 3—23. 1 Cor. 16: 19 bis, 20. 2 Cor. 13: 12. Phil. 4: 21 bis, 22. Col. 4: 10, 12, 14, 15. 1 Thess. 5: 26. 2 Tim. 4: 19, 21. Tit. 3: 15 bis. Philem. 23. Heb. 13: 24 bis. 1 Pet. 5: 13. 2 John 13. 3 John 15 bis.

d) by impl. *to love, to treat with affection*, Matt. 5: 47.—Herodot. 1. 122. Ael. V. H. 9. 4. Xen. Ag. 11. 3, where it is opp. to μισεῖν.

e) spoken of things, *to welcome, to embrace*, i. e. *to receive gladly*, e. g. τὰς ἐπαγγελίας, Heb. 11: 13.—Jos. Ant. 6. 5. 3 τὴν εἰνοιαν. 7. 8. 4 τοὺς λόγους. Eurip. Ion. 587.

Ἀσπασμός, οῦ, ὁ, (ἀσπάζομαι,) *salutation, greeting*, either oral or by letter, Matt. 23: 7. Mark 12: 38. Luke 1: 29, 41, 44. 11: 43. 20: 46. 1 Cor. 16: 21. Col. 4: 18. 2 Thess. 3: 17.—Act. Thom. § 11.

Ἀσπιλος, ου, ὁ, ἡ, adj. (a pr. and σπιλος,) *spotless, without blemish*, spoken of a victim, and trop. of Christ, 1 Pet. 1: 19.—Herodian. 5. 6. 16. Greg. Naz. Orat. 17. 325. — Metaph. *unblemished, pure*; spoken of doctrine, 1 Tim. 6: 14. of moral conduct, James 1: 27. 2 Pet. 3: 14.

Ἀσπίς, ἴδος, ἡ, an asp, a species of serpent of the most deadly venom, Rom. 3: 14. Sept. for עַשְׂפָּוָה Ps. 140: 4. תַּחַן Deut. 32: 33. עַשְׂפָּוָה Is. 30: 6. עַשְׂפָּוָה Is. 59: 5.—Ael. H. An. 1. 54. — In Sept. and Greek writers also a *shield*, Sept. for מִגְן 1 Chr. 5: 18. 1 Macc. 14: 24. Xen. Mem. 3. 9. 2.

Ἄσπονδος, ου, ὁ, ἡ, adj. (α pr. and σπονδή libation, league, compact,) *without treaty*, i. e. *informal*, Thuc. 1. 37. ib. 5. 32. In N. T. *averse to any compact*, i. e. *implacable*, Rom. 1: 31. 2 Tim. 3: 3. — Jos. Ant. 4. 8. 24 ἐχθρούς ἄσπ. Philo de Charit. II. p. 397. 18 ἄσπ. πολέμοι. Dem. 314. 16. Polyb. 1. 65. 6.

Ἄσσάριον, ίου, τό, *assarion*, Lat. *as*, Rabb. רַבָּנָא, a brass coin, equal to one tenth of the denarius or δραχμή, i. e. to nearly 1½ cent. Comp. in Ἀργύριον c. Adam's Rom. Ant. p. 492, 493. Used in N. T. to denote the most trifling value, like our *mite*, *farthing*, etc. Matt. 10: 29. Luke 12: 6.—Dion. Hal. 9. p. 586. ib. 10. p. 674. Comp. Kypke I. p. 57 sq.

Ἄσσον, adv. (compar. of ἄγχι near, Butt. §115. 7,) *nearer*, *next*, i. e. *close to*, Acts 27: 13. — Jos. Ant. 1. 20. 2. Hom. II. 1. 335. Herodot. 3. 52. ib. 4. 5.

Ἄσσοσ, ου, ἡ, *Assos*, a maritime city of Mysia in Asia Minor, situated on the Aegean sea about nine miles below Troas. Acts 20: 13, 14. It was also called *Apollonia*; Plin. 5. 30.

Ἀσταιτέω, ᾧ, f. ἦσα, (ἄστατος unstable, wandering; fr. α pr. and ἵστημι,) *to have no fixed residence*, *to wander without a home*, intrans. 1 Cor. 4: 11. — Spoken of the sea, *to be tossed*, *agitated*, Appian. Bell. Syr. p. 221.

Ἀστειός, ου, ὁ, ἡ, adj. (ἄστυ,) *urbane*, *polished*, Xen. Cyr. 2. 2. 12. In N. T. *elegant*, and spoken of external form, *fair*, *beautiful*, Heb. 11: 23. Acts 7: 20 ἀστειός τῷ θεῷ, i. e. by Hebr. *excellently fair*; comp. for the beauty of Moses, Ex. 2: 2. Jos. Ant. 2. 9. 6, 7. and for the idiom comp. Sept. μεγάλη τῷ θεῷ for מְרִיבֵי נֶפֶשׁ Jon. 3: 3. Gesen. Lebrg. p. 693. d. Stuart § 456.—Sept. for בָּרָבָא Ex. 2: 2.—Judith 11: 23. Aristaenet. 1. 4. 19. of a garment, Herodian. 4. 12. 4.

Ἀστήρ, ἑρως, ὁ, *a star*, spoken of fixed stars, planets, meteors, etc. Matt. 2: 2, 7, 9, 10. 1 Cor. 15: 41 ter. Rev. 6: 13. 8: 12. 12: 1, 4. On Matt. 24: 29 and Mark 13: 25, comp. Joel 2: 10. Ez. 32: 7. Is. 13: 10, and Gesen. in h. loc. et in Is. 24: 18. Sept. for כִּכְלֵב

Gen. 1: 16. Is. 13: 10. Joel 3: 15.—Herodian. 1. 14. 1. Xen. Mem. 4. 7. 5. — Jude 13 ἀστέρες πλανήται, *wandering stars*, *meteors*, i. e. false and impious teachers. — To Jesus is attributed ὁ ἀστήρ ὁ πρωϊνός, *the morning star*, as the symbol of majesty and glory, Rev. 2: 28. 22: 16. Comp. Dan. 8: 10. Is. 14: 12, and Gesen. in loc. — Trop. put as the symbol of angels, Rev. 1: 16, 20 bis, 2: 1. 3: 1. Probably also as the symbolic designation of an angel, Rev. 8: 10, 11. 9: 1. Comp. 9: 1 sq. Luke 10: 18.

Ἀστήριςτιος, ου, ὁ, ἡ, adj. (α pr. and στηρίζω,) *not established*, *unstable*, metaph. spoken of those who have no firm persuasion of divine truth, 2 Pet. 2: 14. 3: 16.—Longin. de Sublim. 2. 2.

Ἀστωργος, ου, ὁ, ἡ, adj. (α pr. and στωργή instinctive affection,) *without natural affection*, *inhuman*. Rom. 1: 31. 2 Tim. 3: 3. — Aeschin. 47. 29. Athen. 14. p. 655.

Ἀστοχέω, ᾧ, f. ἦσα, (ἄστοχος fr. α pr. and στόχος mark,) *to miss the mark*; trop. *to miss*, *to err*, *to swerve from*, c. c. gen. 1 Tim. 1: 6. — Ecclus. 7: 19. 8: 9. Plut. de defect. Orac. c. 10. p. 414, ἀστοχοῦσι τοῦ πρόποσιτος.—Seq. περί c. accus. 1 Tim. 6: 21. 2 Tim. 2: 18.—Plut. de Audit. περὶ τὴς ποιότητις ἀστοχοῦντες. Polyb. 3. 21. 10 περὶ τιος.

Ἀστραπή, ἡς, ἡ, *lightning*. a) pp. Rev. 4: 5. 8: 5. 11: 19. 16: 18. Sept. for קָרָבָא Ex. 19: 16. Jer. 10: 12.—Xen. Cyr. 1. 6. 11.—Put as the symbol of speed, celerity, Matt. 24: 27. Luke 10: 18. 17: 24. So Sept. and קָרָבָא Nah. 2: 4.

b) by impl. *brightness*, *splendour*, Matt. 28: 3. Luke 11: 36. So Sept. and קָרָבָא Deut. 32: 41. Dan. 10: 6.

Ἀστράπτω, f. ἄψω, (ἀστραπή,) *to lighten*, sc. as lightning, Luke 17: 24. Sept. for קָרָבָא Ps. 144: 6. — Diod. Sic. 3. 34. Hom. II. 9. 237. — By impl. *to shine*, *to be bright*, Luke 24: 4. comp. Matt. 28: 3. — Wisd. 11: 18, of shining eyes.

Ἄστρον, ου, τό, *a constellation*, Xen. Mem. 4. 3. 4. In N. T. *a star*, i. e. q.



ἀστὴρ, Luke 21: 25. Acts 27: 20. Heb. 11: 12. Sept. for כוכב Ex. 32: 12. Job 38: 7. — In Acts 7: 43 *the star-god*, i. e. an image of Saturn in the form of a star; see Calmet, art. *Chiun*.

Ἀσύγκριτος, ου, ὁ, ἡ, *Asyncritus*, name of a Christian, Rom. 16: 14.

Ἀσύμφωνος, ου, ὁ, ἡ, adj. (a pr. and σύμφωνος,) *dissonant, harsh*, Wisd. 18: 10. Arrian. Diss. Epict. 3. 16. 5. In N. T. trop. *discordant, disagreeing*, Acts 28: 25. — Diod. Sic. 4. 1 ἀσυμφωνοῦς εἶναι πρὸς ἀλλήλους. Plut. Agesi. 10.

Ἀσύνειτος, ου, ὁ, ἡ, adj. (a pr. and συνετός,) *void of understanding, dull of apprehension, foolish*; Matt. 15: 16. Mark 7: 18. Sept. for חסר דעת Ps. 92: 7. — Wisd. 11: 15. Thuc. 2. 24. — From the Heb. with the accessory idea of *impiety*, i. e. *impious, ungodly*, as neglecting the true wisdom, and continuing in sin, heathenism, etc. Rom. 1: 21, 31. 10: 19. So Sept. and חסר דעת Deut. 32: 1; comp. חסר דעת Ps. 14: 1. Job 2: 10, where Sept. ἄφρων.

Ἀσύνθετος, ου, ὁ, ἡ, (a pr. and συντίθεμαι,) *not compounded*, Long. de Subl. 10. 6. In N. T. *covenant-breaking, faithless, treacherous*, Rom. 1: 31. Sept. for חסר דעת and חסר דעת Jer. 3: 7, 8, 10, 11. — Dem. 283. 6.

Ἀσφάλεια, ας, ἡ, (ἀσφαλής,) *firmness, fixedness, security*, sc. from falling, rupture, etc.

a) pp. Acts 5: 23. Sept. for נכבד Ps. 104: 6. — Herodian. 1. 14. 4. — Trop. in the sense of *certainty*, Luke 1: 4. Comp. Xen. Mem. 4. 6. 15.

b) Metaph. *safety, security*, sc. from peril etc. 1 Thess. 5: 13. Sept. for בטח Deut. 12: 10. Lev. 26: 5. חסד Is. 18: 4. — 2 Macc. 9: 21. Jos. Ant. 2. 10. 2. Herodian. 3. 12. 16. Xen. Mem. 3. 12. 7.

Ἀσφαλής, εος, οὺς, ὁ, ἡ, adj. (a pr. and σφάλω,) *not falling*, i. e. *firm, fixed, immovable*.

a) pp. ἀγκύρα, Heb. 6: 19. Sept. for ἰσχυρ Prov. 8: 28. — Wisd. 4: 3. Xen. Anab. 3. 2. 19. — Trop. τὸ ἀσφαλές in the sense of *certainty*, Acts 21: 34. 22: 30. 25: 26. — Xen. Mem. 2. 6. 39.

b) metaph. *safe, secure*, sc. from peril etc. (Xen. Cyr. 5. 3. 6.) i. e. *affording safety*, Phil. 3: 1. — Wisd. 7: 23. Xen. Lac. 12. 1.

Ἀσφαλιζῶ, f. ἰσώ, (ἀσφαλής,) and Mid. depon. ἀσφαλιζομαι, f. ἰσομαι, to *make firm, to make fast*, trans.

a) pp. as τοὺς πόδας εἰς τὸ ξύλον, Acts 16: 24. Sept. for קבע Neh. 3: 15. — Wisd. 13: 15. Polyb. 6. 22. 4.

b) metaph. *to secure, to make safe*, sc. against enemies etc. Matt. 27: 65, 66, τὸν τάφον. Pass. Matt. 27: 64. Sept. for קבע Is. 41: 10. — Wisd. 4: 17. 10: 12. Jos. Ant. 13. 1. 5. Diod. Sic. 18. 52. Polyb. 4. 60. 5.

Ἀσφαλιῶς, adv. (ἀσφαλής,) *firmly, without falling*, Xen. Eq. 9. 9. de Mag. Eq. 8. 3. In N. T. trop.

a) *certainly, assuredly*, Acts 2: 36. — Wisd. 18: 6. Xen. Cyr. 6. 3. 18.

b) *securely, safely*, i. e. against escape, rescue, etc. Mark 14: 44. Acts 16: 23. Sept. for בטח Gen. 34: 25. — 1 Macc. 6: 40. Xen. Mag. Eq. 6. 2. ib. 8. 12.

Ἀσχημονέω, ὦ, f. ἴσω, (ἀσχήμων,) *to be deformed*, Ael. V. H. 11. 4. In N. T. trop. and intrans.

a) *to behave unseemly, to conduct improperly*, 1 Cor. 13: 5. Sept. for עריר Ez. 16: 7, 22. — Ael. V. H. 6. 12. Xen. Eq. 11. 6.

b) *to be disgraced, to suffer reproach*. 1 Cor. 7: 36 εἰ δὲ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον νομίζει, *if any one thinks himself exposed to disgrace in respect to his daughter*, i. e. if he has fears of her being seduced. So Sept. for עריר Deut. 25: 3. — Diod. Sic. 14. 10. Eurip. Hec. 407.

Ἀσχημοσύνη, ης, ἡ, (ἀσχήμων,) pp. *deformity*, metaph. *indecorum, indecency*, and by impl. *shameful lewdness*, Rom. 1: 27. — Eccles. 26: 8. 30: 13. Jos. Ant. 16. 7. 6. Comp. ἀσχήμων Sept. Gen. 34: 7. Deut. 24: 1. — By euphemism *nakedness, pudenda*, Rev. 16: 15. So Sept. and עריר Ex. 20: 26. Lev. 18: 6, 7.

Ἀσχήμων, ονος, ὁ, ἡ, adj. (a pr. and σήμαι,) pp. *deformed*, Herodian. 5. 6. 24. In N. T. metaph. *indecent, unworthy*, 1 Cor. 12: 23. Sept. for עריר

Gen. 34: 7. דַּרְוָה Deut. 24: 1.—Wisd. 2: 20. Hist. of Sus. 63. Xen. Ap. Soc. 7. Plut. Apophth. Mor. II. p. 171. ed. Tauchn.

Ἀσωτία, ας, ἡ, (ἄσωτος not saveable, incorrigible, dissolute, past hope, Polyb. 14. 12. 3; from a pr. and ὀσώω,) *dissoluteness, debauchery, revelry*, Eph. 5: 18. Tit. 1: 6. 1 Pet. 4: 4. Sept. for אֲשֹׁף Prov. 28: 7.—2 Macc. 6: 4. Herodian. 2. 5. 2.

Ἀσώτως, adv. (see Ἀσωτία,) *dissolutely*, etc. Luke 15: 13. — Jos. Ant. 12. 4. 8 ἀσώτως ζῆν. Dem. 1025. 19.

Ἀτακτιέω, ὦ, f. ἴσω, (ἄτακτος,) *to be disorderly*, intrans. i. e. pp. *to leave or break the ranks*, spoken of soldiers, Xen. Cyr. 7. 2. 6. In N. T. metaph. *to neglect one's duties*, 2 Thess. 3: 7. — Xen. Cyr. 8. 1. 22. Oec. 5. 15.

Ἀτακτιος, ου, ὁ, ἡ, adj. (a pr. and τάσσω,) *disorderly*, i. e. pp. *not keeping the ranks*, as of soldiers, Xen. Mem. 3. 1. 7. In N. T. metaph. *neglectful of duties, irregular, dissolute*, 1 Thess. 5: 14. — Plut. de Pueror. educ. c. 7 ἄτακτοι ἡδοναί. Act. Thom. § 53. Test. XII Patr. p. 664 μηδὲν ἄτακτον ποιῆτι.

Ἀτάκτως, adv. (ἄτακτος,) *disorderly*, i. e. metaph. *irregularly, dissolutely*, as ἀτάκτως περιπατεῖν, i. e. *to live a disorderly life*, 2 Thess. 3: 6, 11. — So ἀτάκτως ζῆν Isocr. ad Nicocl. p. 25. ed. Lange. pp. Xen. Mem. 3. 1. 7. Herodian. 4. 11. 7.

Ἀτεχνος, ου, ὁ, ἡ, adj. (a pr. and τέχνον,) *childless*, Luke 20: 28, 29, 30. Sept. for אֲרֵרִי Gen. 15: 2. Lev. 20: 20. אֲשֶׁרֶךְ Is. 49: 21. אֲשֶׁרֶךְ Jer. 18: 21. — Ecclus. 16: 3. Eurip. Hec. 512.

Ἀτενίζω, f. ἴσω, (ἀτενής, fr. α intens. and τείνω, Butt. § 120. n. 11,) *to fix the eyes intently upon, to gaze upon intently*; c. c. εἰς seq. accus. Acts 1: 10. 3: 4. 6: 15. 7: 55. 11: 6. 13: 9. 2 Cor. 3: 7, 13. — 3 Macc. 2: 26. Jos. B. J. 5. 12. 3. Polyb. 6. 11. 7. — Seq. dat. Luke 4: 20. 22: 56. Acts 3: 12. 10: 4. 14: 9. 23: 1. — So ἐπατενίζεν τοῖς βράφισιν Synes. Ep. 1. See Matth. Gr. Gram. § 401.

Ἀτερ, adv. *without, in the absence of*, c. c. gen. and chiefly poetical, Luke 22: 6, 35. See Butt. § 146. 1, 2. — 2 Macc. 12: 15. Hom. II. 1. 498. Od. 7. 325.

Ἀτιμάζω, f. ἴσω, (ἄτιμος,) *to dishonour, to contemn*, trans. John 8: 49. Rom. 2: 23. Sept. for אֲבִיב Mic. 7: 6. אֲבִיב Niph. Gen. 16: 4, 5. — Xen. Mem. 2. 1. 31. ib. 2. 2. 14. — In the sense of *to abuse, to treat shamefully*, spoken of persons, Luke 20: 11. Acts 5: 41. James 2: 6. of things, τὸ σῶμα, Rom. 1: 24, coll. v. 27. Sept. for אֲבִיב Prov. 14: 21. אֲבִיב Prov. 22: 22.—Xen. Cyr. 1. 6. 20. Anab. 1. 9. 4.

Ἀτιμάω, see Ἀτιμώω.

Ἀτιμία, ας, ἡ, (ἄτιμος,) *dishonour, shame*.

a) pp. 2 Cor. 6: 8. 11: 21. Rom. 1: 26 πάθη ἄτιμίας, i. e. *shameful passions*, Butt. § 123. n. 4. Stuart § 440. Sept. for אֲבִיב נִקְלָה Prov. 12: 9. אֲבִיב Job. 12: 21. אֲבִיב Jer. 23: 4.—Ecclus. 5: 15. Herodian. 2. 4. 9. Xen. Cyr. 2. 2. 13. — In the sense of *indecorum*, 1 Cor. 11: 14.

b) in the sense of *vileness, meanness*, 1 Cor. 15: 43. So εἰς ἀτιμίαν, *for a mean use*, Rom. 9: 21. 2 Tim. 2: 20. Sept. for אֲבִיב Prov. 11: 2. 13: 18. אֲבִיב Jer. 8: 11.—Epict. Ench. 24. 1.

Ἀτιμος, ου, ὁ, ἡ, adj. (a pr. and τιμή,) *without honour, i. e. dishonoured, disgraced*, Xen. Cyr. 1. 2. 14. In N. T.

a) *contemned, despised*, 1 Cor. 4: 10.—Wisd. 3: 17. 5: 4. Diod. Sic. 17. 66. Xen. Anab. 7. 7. 46, 50.

b) *low, mean, of small estimation*, spoken of character, reputation, etc. Matt. 13: 57. Mark 6: 4. of things, 1 Cor. 12: 23. So Sept. for אֲבִיב Is. 3: 5.—Ecclus. 10: 19.

Ἀτιμώω, ὦ, f. ὠσω, (ἄτιμος,) *to dishonour, to affect with disgrace*, trans. Sept. for אֲבִיב 2 Sam. 10: 5. Dem. 548. 8.—In N. T. *to abuse, to treat shamefully*, Mark 12: 4. Sept. for אֲבִיב Jer. 22: 28. 1 Sam. 10: 27.—Herimog. p. 345. 5. ex Demosth. Midian.

Ἀτιμίς, ἴδος, ἡ, *vapour*, i. e. an exhalation, James 4: 14. comp. Wisd. 2: 2, 4. Spoken of dense smoke, Acts 2:



19 ἀμίς καπνοῦ, *cloud of smoke*, quoted from Joel 3: 3, [2: 30.] where Sept. for תמרור. Sept. for ענן Lev. 16: 13. Ez. 8: 11. קטור Gen. 19: 28. — Ecclus. 22: 24. Diod. Sic. 12. 58. Herodian. 4. 8. 19.

Ἄτομος, ου, ὁ, ἡ, adj. (α pr. and τομή fr. τέμνω,) *uncut, undissected*, Dioscor. 1. 82. *not divisible*, and by impl. *very minute*, as an atom, Plut. Phocion c. 3.—In N. T. spoken of time, ἐν ἀτόμῳ sc. χρόνῳ, *in a moment, instantly*, 1 Cor. 15: 52.—Hesych. ἐν ἀτόμῳ ἐν ἰπτήματι, ἐν τάχει.

Ἄτοπος, ου, ὁ, ἡ, adj. (α pr. and τόπος,) *out of place*, i. e. *inept, absurd*, Xen. Mem. 2. 3. 15. Arrian. Diss. Ep. 3. 2. 17. *unusual, strange*, Thuc. 3. 38. Philo in Flacc. p. 970. In N. T. *improper*, i. e. *evil, wicked*; spoken of persons, 2 Thess. 3: 2.—Athen. VII. p. 279. D.—Spoken of conduct, Luke 23: 41. So Sept. for אָנָה Job 4: 8. 11: 11. — 2 Macc. 14: 23. Jos. Ant. 6. 5. 6. Plut. de aud. Poet. c. 3. So *evil*, in the sense of *noxious, hurtful*, Acts 28: 6. — Jos. Ant. 11. 5. 2. Herodian. 4. 11. 7. Thuc. 2. 49.

Ἀττάλεια, ας, ἡ, *Attalia*, a maritime city of Pamphylia, situated near the borders of Lycia, and built by Attalus Philadelphus king of Pergamus; now *Antali*. Acts 14: 25.

Ἀυγάζω, f. ἄσω, (ἀγγή) *to shine upon, to enlighten*, metaph. and c. c. dat. 2 Cor. 4: 4. Sept. pp. for אָרָרָה Lev. 13: 24, 25, 26, 28.—Clem. Alex. Protr. 6. pp. Eurip. Hec. 637.

Ἀυγή, ἡς, ἡ, *light, brightness*, spoken of the light of day, the sun, etc. Acts 20: 11 ἀχρὺς ἀυγῆς, *till dawn*. Sept. for אֶרֶב Is. 59: 9.—Polyaen. IV. p. 386 κατὰ τὴν πρῶτην ἀυγὴν τῆς ἡμέρας. Xen. Mem. 4. 7. 7 ἀυγὴ ἡλίου.

Ἀυγουστος, ου, ὁ, *Augustus*, a surname conferred by the senate on Octavianus, the first Roman emperor; see Flor. 4. 12. Sueton. Aug. 7. Our Saviour was born in the forty-second year of his reign, Luke 2: 1. He died A. D. 14, aet. 76, after a reign of fifty-six years, reckoning from his first entrance on

public life, or of forty-four years as sole sovereign.

Ἀυθάδης, εος, ους, ὁ, ἡ, adj. (αὐτός, ἡδομαι,) *self-complacent*; by impl. *assuming, arrogant, imperious*. Tit. 1: 7. 2 Pet. 2: 10. Sept. for אָדָנָה Gen. 49: 3, 7. אָדָנָה Prov. 21: 24. — Theophr. Char. 15 or 23. Plato Ap. Soc. 23.

Ἀυθαίρειος, ου, ὁ, ἡ, adj. (αὐτός, αἰρέομαι,) *self-chosen, voluntary*, as θάνατος Xen. H.G. 6. 2. 36; in N. T. *acting from choice*, and as expressing an adverbial idea, *of one's own accord, spontaneously*, 2 Cor. 8: 3, 17. Butt. §123. n. 3.—Symm. for אָרָרָה Ex. 35: 5. Lucian. Catapl. § 4. p. 430, εἴτετο ἀυθαιρέτως μοι. Plut. de Garrul. 4.

Ἀυθεντιέω, ὦ, f. ἴσω, (αὐθέντης for αὐτοέντης, fr. αὐτός and τὰ ἔντια armour, arms; i. e. *a killer with one's own hand*, either of others, Wisd. 12: 6. Jos. B. J. 2. 12. 5. Thuc. 3. 58. or of one's self, Antiph. 671. 2. *perpetrator, author*, Diod. Sic. 16. 61. Polyb. 23. 14. 2. also in Eurip. Suppl. 442 and in later prose writers, *exercising authority, sovereign*, Macar. Hom. 1. Lob. ad Phryn. p. 120.)—only in N. T. and later, *to have authority over*, c. c. gen. 1 Tim. 2: 12.—In ecc. writers, Basil. Mag. Ep. 52, 86. Hesych. ἀυθεντιέω· ἐξουσιάζειν.

Ἀυλέω, ὦ, f. ἴσω, (αὐλός q. v.) *to pipe*, i. e. *to play on the pipe*, intrans. Matt. 11: 17. Luke 7. 32. 1 Cor. 14: 7. — Aelian. V. H. 14. 8. Xen. Oec. 1. 10.

Ἀυλή, ἡς, ἡ, (ἄω,) *a yard, a court*, i. e. *any inclosed space in open air, exposed to the winds and weather*; spoken in N. T.

a) *of a sheep-fold*, into which flocks are driven at night, John 10: 1, 16. — Hom. Il. 4. 433. So of the circle in which nomadic shepherds pitch their tents, Jos. Ant. 1. 11. 2.

b) *of the court* of an oriental house or edifice, i. e. *the open court in the middle, around which the house is built, and which serves as a place of reception for company etc.* see Calmet art. *House*. Jahn § 35.—Matt. 26: 58, 69. Mark 14:

54, 66. 15: 16. Luke 22: 55. John 18: 15. So Sept. for רצת Ex. 27: 9. Neh. 8: 16. Esth. 1: 5. al. — Jos. Ant. 12. 4. 11. Ael. V. H. 3. 4. — Spoken of the exterior court, before a dwelling or edifice, Rev. 11: 2.—Hom. II. 24. 452.

c) by synecd. of a part for the whole, a house, mansion, palace, Matt. 26: 3. Luke 11: 21. So Sept. for רצת Is. 34: 13.—Jos. B. J. 2. 17. 6. Herodian. 2. 12. 8. Polyb. 5. 26. 9. Hom. Od. 4. 74.

Αὐλητής, οὔ, ὄ, (αὐλέω,) a piper, a minstrel, Matt. 9: 23. Rev. 18: 22. — Xen. Mem. 1. 7. 2.—On the custom of employing minstrels in mourning, see Jos. B. J. 3. 9. 5. Calmet, art. Mourning. Jahn § 211. Buxtorf. Lex. Chald. 766, 1524.

Αὐλιζομαι, f. ἴσομαι, depon. Mid. (αὐλή,) to pass the time in an αὐλή, pp. spoken of shepherds and their flocks at night, Hom. Od. 12. 265. ib. 14. 412. Herodot. 9. 33. spoken of an army, to encamp in the open air, to bivouac, either by night, Xen. Anab. 4. 1. 11. Polyb. 8. 34. 2. ib. 10. 15. 9. or by day, Xen. Anab. 4. 3. 1. hence genr. to remain, to delay, sc. in a place, Sept. for חָנַן חָנַן 2 Sam. 15: 28. Esdr. 9: 2. Xen. Anab. 7. 7. 6. — In N. T. to pass the night, to lodge, intran. Matt. 21: 17. Luke 21: 37. Sept. for חָנַן Josh. 6: 11. 8: 9. Judg. 19: 6, 10, 15, 20.—Jos. Ant. 1. 19. 1.

Αὐλός, οὔ, ὄ, (ἄω, αὖω,) a pipe, tibia, 1 Cor. 14: 7. It probably had a general resemblance to the flageolet. See Jahn § 95. II. Buxtorf. Lex. Ch. Rab. 766. Sept. for חָנַן 1 Sam. 10: 5. Is. 5: 12.—Xen. Conv. 6. 4.

Αὐξάνω, f. αὐξήσω, aor. 1 ἠύξασα, aor. 1 pass. ἠύξθη; also Αὐξέω, Eph. 2: 21. Col. 2: 19. Jos. Ant. 4. 4. 1. Xen. Cyr. 5. 5. 33. Conv. 7. 4; to increase, to augment, trans. and intrans.

a) trans. to give increase, to cause to grow, to enlarge, 1 Cor. 3: 6, 7. in number, 2 Cor. 9: 10. Sept. for חָנַן Josh. 4: 14. חָנַן Gen. 17: 20. 26: 22. חָנַן Job 42: 10.—Jos. Ant. 7. 4. 2. Herodian. 3. 8. 9. Xen. Mem. 3. 6. 2.

b) intrans. αὐξάνω and αὐξέω in later writers, and Mid. αὐξάνομαι, f. ἴσομαι, aor. 1 pass. with mid. signifi. ἠύξθη, (Buttm. § 136. 2,) to receive increase, to grow, to grow up.—(α) Mid. Matt. 13: 32. 1 Pet. 2: 2. Metaph. 2 Cor. 10: 15. Col. 1: 10. Sept. for חָנַן Gen. 21: 8. Judg. 13: 24. חָנַן Num. 24: 7. חָנַן Gen. 1: 22, 28. Ex. 1: 7.—Herodian. 1. 11. 8. Xen. Mem. 2. 6. 39. — (β) Act. form, Matt. 6: 28. Mark 4: 8. Luke 1: 80. 2: 40. 12: 27. 13: 19. John 3: 30. Acts 6: 7. 7: 17. 12: 24. 19: 20. Eph. 2: 21. 4: 15. Col. 2: 19. 2 Pet. 3: 18. — Jos. Ant. 2. 7. 7 οὐ γὰρ ἠύξε sc. the Nile. 8. 2. 9. Æsop. Fab. 48. Diod. Sic. 4. 64.

Αὐξήσις, εως, ἡ, (αὐξέω,) increase, enlargement, Eph. 4: 16. Col. 2: 19 αὐξεί τὴν αὐξήσιν τοῦ θεοῦ, i. e. which God bestows; for the accus. see Buttm. § 131. 3. — 2 Macc. 5: 16. Jos. Ant. 1. 2. 2. Xen. Oec. 5. 1.

Αὐξέω, see Αὐξάνω.

Αὐριον, adv. (αὔρα morning air, fr. ἄω, αὖω,) tomorrow, Matt. 6: 30. Luke 12: 28. Acts 23: 15, 20. 25: 22. 1 Cor. 15: 32. Sept. for חָנַן Ex. 8: 10, 23. 9: 5, 19. 2 Sam. 11: 12. al.—Xen. Cyr. 3. 3. 31. An. 4. 6. 8.—Luke 13: 32, 33, σήμερον καὶ αὐριον καὶ τῇ τρίτῃ v. τῇ ἐχομένῃ, today and tomorrow and the third day, i. e. for a time, a definite time; see Olshausen in loc. James 4: 13 tomorrow, i. e. at some future time. —With the art. ἡ αὐριον sc. ἡμέρα, the morrow, the next day, Matt. 6: 34. Luke 10: 35. Acts 4: 3, 5. James 4: 14. See Buttm. § 125. 6. — Polyb. 1. 60. 5. Xen. An. 6. 4. 15. Oec. 11. 6.

Αὐστηρός, ἄ, ὄν, (ἄω, αὖω,) austere, spoken of flavour, Dioscor. 5. 6. Aquila for חָנַן Deut. 32: 14; in N. T. metaph. of disposition etc. i. e. severe, harsh, Luke 19: 21, 22.—2 Macc. 14: 30. Polyb. 4. 20. 7. Plut. de discr. Amic. 21.

Αὐτόρκεια, ας, ἡ, (αὐτόρκεης,) self-sufficiency, in a good sense, i. e. sufficiency within one's self, viz.

a) spoken of a mind satisfied with its lot, contentment, 1 Tim. 6: 6.—Diod. Sic. Vol. X. p. 81. ed. Bip. Diog. Laert. 10. 130. Clem. Alex. Paed. 2. 12.



b) spoken of the necessities of life etc. *competency*, 2 Cor. 9: 8.

*Αὐτάρκης, εος, ους, ό, ή,* adj. (*αὐτός* and *ἀρκείω*), *sufficient in one's self, self-adequate*, Xen. Mem. 4. 7. 1. Jos. Ant. 4. 8. 23. p. 243. In N. T. *satisfied with one's lot, contented*, Phil. 4: 11.—Eccles. 40: 18. Polyb. 6. 48. 7. Xen. Mem. 2. 6. 2.

*Αὐτοκατάκριτος, ου, ό, ή,* adj. (*αὐτός* and *κατακρίνω*), *self-condemned*, Tit. 3: 11.—Chrysost. Hom. 1. Photius, *οι ἀσεβείς αυτοκατάκριτοι*.

*Αὐτόματος, η, ου,* (*αὐτός* and *μέμμαι* to strive for, fr. obs. *μάω*), *existing or acting of one's self, spontaneous*, in an adverbial sense, Mark 4: 28. Acts 12: 10. See Buttm. § 123. n. 3. Sept. for *חַרְפָּה* Lev. 25: 5, 11.—Wisdom. 17: 6. Jos. Ant. 1. 2. 1. Diod. Sic. 1. 8. Xen. H. G. 6. 4. 7.

*Αὐτόπτης, ου, ό,* (*αὐτός* and *ὄπτομαι*), *self-beholding, i. e. an eye-witness*, Luke 1: 2.—Polyb. 1. 4. 7. Xen. Cyr. 5. 4. 18.

*Αὐτός, ή, ό,* pron. *self*; in the oblique cases *him, her, it*; and with the art. *the same*; see Buttm. § 127. 2. Herm. ad Viger. p. 733 sq.

I. *Self*, in all the persons, *myself, thyself, himself*, etc.

1. Joined with a noun or pronoun, as if in apposition; and put either after the noun, or before it and its article, viz.

a) *self*, emphatic, and apart from every thing *not self*; e. g. with proper names, Mark 12: 36, 37, *αὐτός γὰρ Δαβὶδ, David himself*. Luke 20: 42. John 4: 2 *Ἰησοῦς αὐτός, Jesus himself*, i. e. in distinction from his disciples. Luke 24: 15. 2 Cor. 10: 1 *αὐτός δὲ ἐγὼ Παῦλος*. Mark 6: 17 *αὐτός ὁ Ἡρώδης*. al. saep.—Xen. Cyr. 1. 3. 1. ib. 5. 2. 29.—With other nouns, Rom. 8: 26 *αὐτὸ τὸ πνεῦμα*. 1 Cor. 15: 28 *αὐτός ὁ υἱός*. Gal. 6: 13 *οὐδὲ γὰρ οἱ περιτεμνόμενοι αὐτοί*. 1 Thess. 4: 16. Heb. 9: 23. 3 John 12. Rev. 21: 3 *αὐτός ὁ Θεός*.—Xen. Cyr. 1. 6. 8, 9. Hiero 6. 6.—With personal pronouns; as *αὐτός ἐγὼ* Luke 24: 39. Rom. 15: 14. *κἀγὼ αὐτός* Acts 10: 26. *ὑμεῖς αὐτοί* Mark 6: 31. 1 Cor. 11: 13. *αὐτοὶ ὑμεῖς* John

3: 28.—Sept. Job 13: 8. 3 Macc. 3: 13. Herodot. 3. 83. Xen. Cyr. 2. 1. 9, 11. Hiero 1. 24.—So with other pronouns, as *αὐτοὶ οὗτοι* Acts 24: 15, 20. *ὁς καὶ αὐτός* Matt. 27: 57. Mark 15: 43.—Xen. Cyr. 2. 3. 4. Plut. Caes. c. 5. Sept. 1 Sam. 10: 19.

b) with the sense *even*, implying comparison and distinction. 1 Cor. 11: 14 *ἢ οὐδὲ αὐτὴ ἡ φύσις διδάσκει, does not even nature herself teach?* 2 Cor. 11: 14 *αὐτός γὰρ ὁ Σατανᾶς, for even Satan himself*. Rom. 8: 21. Heb. 11: 11.—2 Macc. 4: 12. Hom. Il. 6. 451.

c) as marking the strongest emphasis and prominency, *the very*. John 5: 36 *αὐτὰ τὰ ἔργα ἃ ποίω, μαρτυρεῖ, the very works which I do*, etc. Heb. 9: 24 *εἰς αὐτὸν τὸν οὐρανόν*.—Thuc. 2. 3 *αὐτὸ τὸ πτολιθρον*.

d) as marking the exclusion of all else, *self alone*. 2 Cor. 12: 13 *αὐτός ἐγὼ, I alone*, i. e. exclusive of the other apostles. Rev. 19: 12 *ὄνομα ὃ οὐδὲς οἶδεν, εἰ μὴ αὐτός, except himself alone*.—Hom. Il. 8. 99. Wolf ad Lept. p. 303.—With *μόνος* subjoined, John 6: 15 *Ἰησοῦς ἀνεχώρησε εἰς τὸ ὄρος αὐτός μόνος*.—So the Attics, Xen. Cyr. 3. 3. 38. Wolf ad Lept. p. 288.

e) *of one's self, of one's own accord, sponte*. John 16: 27 *αὐτός γὰρ ὁ πατήρ φιλεῖ ὑμᾶς, the Father himself, of his own accord, loveth you*. (1 Pet. 2: 24.)—Hom. Il. 17. 254. Xen. Cyr. 5. 4. 27. Anab. 2. 1. 5. Mem. 1. 3. 7.

2. Used alone, the pers. pron. being omitted or implied; chiefly in the nominative for *I myself, he himself*, etc. with various degrees of emphasis; in the oblique cases only at the beginning of a construction; Buttm. § 127. 2. I. b.

a) genr. and often having *καὶ*. So in the Nom. Luke 6: 42 *αὐτός οὐ βλέπων, thyself not seeing the beam*, etc. Phil. 2: 24 *ὅτι καὶ αὐτός ταχέως ἐλεύσομαι, that I myself shall also come shortly*. Luke 11: 4 *καὶ γὰρ αὐτοὶ ἄψιμν*. Luke 11: 46, 52. 15: 14. John 7: 4. 9: 21 bis. Acts 2: 34. 13: 14. 17: 25. 21: 24. Col. 1: 17. 1 John 1: 7. al. saep.—Xen. Cyr. 1. 6. 35 bis. 8. 1. 4, 10. Thuc. 6. 5.—So in the oblique cases at the beginning of a construction, Luke 24: 24 *αὐτὸν δὲ οὐκ εἶδον*. John 9: 21 *αὐτὸν ἐρωτήσατε*.—

Xen. Hiero 6. 10. Plat. Lys. p. 204. A. Dem. de Coron. 270. 19.

b) by way of special emphasis, put for a person distinguished from all others, whom all know and venerate, etc. So of Jesus, i. e. *He, for the Master, the Lord*, etc. Matt. 8: 24 αὐτός δὲ ἐνά-  
θηνδε. Mark 4: 38. 6: 47. 8: 29. Luke 5: 16, 17. 8: 54. 9: 51. 10: 38. 11: 17. 14: 1. So of God, Heb. 13: 5.—Schol. ad Aristoph. Nub. 218. Comp. the αὐτός ἔφα of the disciples of Pythag. *ipse dixit, the master has said it*, Jamblichus Vita Pythag. c. 18. Cic. de Nat. Deor. 1. 5. Matth. § 467. 1. p. 867.

3. Where several words intervene between the subject and verb, αὐτός is put emphatically instead of repeating the subject itself, viz.

a) in the sense of οὗτος or ἐκεῖνος, *this, that*, and often to be expressed in English by an emphatic *he, she, it, they*, etc. Matt. 1: 21 αὐτός γὰρ σώσει τὸν λαὸν αὐτοῦ, *for HE (and no other) shall save his people from their sins*. 5: 4 μακάριοι οἱ πενθόντες ὅτι αὐτοὶ παρακληθήσονται, *for THEY (of all others) shall be comforted*. v. 5—10. 6: 4 καὶ ὁ πατήρ σου ὁ βλέπων ἐν τῷ κρυπτῷ, αὐτός ἀποδώσει σοι, *HE shall reward thee openly*. 11: 14 αὐτός ἐστιν Ἠλίας, *THIS is Elias*. 12: 50, coll. Mark 4: 35 where it is οὗτος. Matt. 25: 17. Mark 1: 8. 14: 15. Luke 1: 17, 36. 11: 14. John 14: 10. Acts 10: 42. 15: 27. Heb. 8: 9. 1 John 2: 2. al. saep. So Sept. and Heb. נִרְאֶה Is. 53: 5, 7, 12. Ps. 19: 6.—Wisd. 12: 27 ἐπὶ τοῖσι οὓς ἐδόκουν θεοὺς, ἐν αὐτοῖσι κολαζόμενοι. Jos. Ant. 6. 13. 4. Plat. Repub. 2. p. 217. Palaeph. Fab. 20. Hom. Od. 5. 198.

b) with ordinals, αὐτός implies *one's self with the others* included in the number. Rev. 17: 11 αὐτός ὄγδοός ἐστι, καὶ ἐκ τῶν ἐπτά ἐστι, *HE is the eighth, i. e. he was with the seven and is of them*. Comp. 2 Pet. 2: 5.—Jos. Ant. 10. 11. 1 αὐτός ὀλιγοστός. Thuc. 1. 46. Xen. H. G. 2. 17. Comp. Vigerus, p. 73. Kypke Obs. II. p. 442.

II. Put instead of the pers. pron. of the third person, *him, her, it, them*, etc. but only in the oblique cases and not at the beginning of a construction; Butt. m. § 127. 2. II. Herm. ad Viger. p. 735. XI.

1. As referring to a definite subject or antecedent expressed, viz.

a) genr. and simply, Matt. 3: 16 bis, καὶ ἰδοὺ ἀνέχθησαν αὐτῷ οἱ οὐρανοὶ, καὶ εἶδε τὸ πνεῦμα τοῦ θεοῦ—ἐρχόμενον ἐπ' αὐτόν. 6: 26 bis. 8: 1 sq. 11: 25. 26: 71. Mark 3: 33. Luke 1: 21, 22. John 1: 5, 6. Acts 7: 21. al. saepiss.—Plut. Caes. c. 2. Xen. Mem. 3. 1. 3.—In this use of αὐτόν etc. some irregularities occur in N. T. viz.

(α) as in Heb. a transition is made from the first person to the third, Luke 1: 45, coll. v. 44. Rev. 5: 10, coll. v. 9. or from the second to the third, Rev. 18: 24, coll. v. 22, 23. Comp. Gesen. Lehrp. p. 742. Stuart § 565.

(β) sometimes αὐτόν, αὐτοῦ, etc. refers not to the nearest subject, but to a remote one; Mark 8: 22 παρακαλοῦσιν αὐτόν (Ἰησοῦν), ἵνα αὐτοῦ (τυφλοῦ) ἀψηται. So espec. Mark 9: 27, 28. —Sept. Gen. 16: 6, 7.

b) for the sake of distinctness, αὐτόν etc. is sometimes inserted after an antecedent by way of repetition, usually in the same case; Matt. 4: 16 τοῖς καθημέ-  
νοις—φῶς ἀνέτειλεν αὐτοῖς. 5: 40 τῷ θέλοντι—ἄφες αὐτῷ. 25: 29 ἀπὸ δὲ τοῦ μὴ ἔχοντος ἀρθησεται ἀπ' αὐτοῦ. John 15: 2. Rev. 1: 5, 6. 2: 7 τῷ νικῶντι δώσω αὐτῷ. 6: 4. In a different case, Matt. 12: 36.—Gen. 16: 3 τῷ Ἀβραμ—αὐτῷ. Esdr. 6: 1 ἐπὶ τοῖς Ἰουδαίους—ἐπὶ αὐτοῖς. Xen. Cyr. 1. 3. 15 τῷ πάππῳ—συμμαχεῖν αὐτῷ. Anab. 5. 6. 15 ξενοφῶντι δροῶντι—καλὸν αὐτῷ ἐδοκεῖ. Comp. Winer § 22. 4. a.—Especially does this take place after a relative; Mark 7: 25 γυνή, ἧς εἶχε τὸ θυγάτριον αὐτῆς πνεῦμα ἀκάθαρτον. 1: 7. John 1: 27. Acts 15: 17 ἐφ' οὓς—ἐπ' αὐτούς. Eph. 2: 10. Rev. 3: 8 θύραν, ἣν οὐδεὶς δύναται κλειῖσαι αὐτήν. 7: 2 οἷς ἐδόθη αὐτοῖς. 7: 9. So Sept. freq. Ex. 4: 17. Lev. 18: 5. Num. 11: 21. Judg. 18: 5, 6. 1 K. 13: 10. al.—Esdr. 3: 5. 4: 54. Judith 16: 4. Baruch 2: 17. Herodian. 8. 6. 10 οἷς ἐπιφροσίνων αὐτούς. Herodot. 2. 10. Diod. Sic. 1. 97 εἰς ὄν—εἰς αὐτόν. Comp. Winer § 22. 4. b.—Of the same kind are those clauses commencing with a relative, where the writer falls out of the construction and proceeds with αὐτοῦ etc. 2 Pet. 2: 3 οἷς τὸ κρίμα οὐκ ἄρ-



γεί, καὶ ἡ ἀπώλεια αὐτῶν, for καὶ ὧν ἡ ἀπώλεια. Rev. 2: 18 καὶ οἱ πόδες αὐτοῦ, for καὶ οὗ οἱ πόδες. 17: 2.—Xen. Cyr. 3. 1. 38. Comp. Winer l. c. note. Herm. ad Vig. p. 170, 708. — Of a different kind are those constructions where αὐτόν etc. is put after a relative *epexegetically*; Matt. 3. 12 οὗ τὸ πῦρον ἐν χειρὶ αὐτοῦ, as in Engl. *whose fan is in his hand*. Rev. 7: 9. — Sept. Judg. 6: 10. Gen. 24: 3. Comp. Winer l. c.

2. Where no definite subject or antecedent is directly expressed, but αὐτόν etc. stands in the 'constructio ad sensum'; Winer § 22. 3.

a) as referring to names of places, countries, etc. in which is likewise included the collective idea of their inhabitants; Matt. 4: 23 καὶ περιῆγεν ὅλην τὴν Γαλιλαίαν δ' Ἰησοῦς, διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν, i. e. of the Galileans. 9: 35. Luke 4: 15. Acts 8: 5 αὐτοῖς, i. e. the Samaritans. 20: 2. 2 Cor. 2: 13. 1 Thess. 1: 9, coll. v. 8. — Soph. Trach. 259 ed. Erf. Herm. Eurip. Hec. 22. p. 7 ed. Pors. Lucian. Tim. 9. Dial. Mort. 12. 4. Dion. Hal. IV. 2117. Thuc. 1. 136 ὁ δὲ Θεμιστοκλῆς φεύγει ἐν Πελοποννήσου ἐς Κέκρυραν, ὧν αὐτῶν εὐεργέτης.

b) as referring to an abstract noun implied in a preceding concrete, and vice versa. John 8: 44 ψεύστης ἐστὶ καὶ ὁ πατὴρ αὐτοῦ, sc. τοῦ ψεύδους. Vice versa, Rom. 2: 26 ἐὰν ἡ ἀκροβυστία — οὐχὶ ἡ ἀκρ. αὐτοῦ, i. e. of such an ἀκρόβυτος. Luke 5: 17 αὐτούς, i. e. τοὺς ἀσθενεῖς, coll. v. 15.—Theodoret. I. 914 τοῦτο τῆς ἀποστολικῆς χάριτος ἴδιον αὐτοῖς γὰρ, sc. ἀποστόλοις.

c) as referring to an antecedent implied in a preceding verb; Acts 12: 21 ὁ Ἡρώδης ἐδημηγόρει πρὸς αὐτοὺς [τὸν δῆμον]. ὁ δὲ δῆμος ἐπεφώνει. 1 Pet. 3: 13, 14, τίς ὁ κακώσων ὑμᾶς — τὸν δὲ φόβον αὐτῶν μὴ φοβηθῆτε, sc. τῶν κακούντων ὑμᾶς.

d) where there is no grammatical reference whatever to the preceding context, but the antecedent is merely presupposed; Luke 1: 17 αὐτός προελεύσεται αὐτοῦ, before him, i. e. the Messiah; so 1 John 2: 12. 2 John 6; comp. above in I. 2. b.—Luke 2: 22 καθαρισμοῦ αὐτῶν, sc. of the mother and child. 23: 51 τῇ πράξει αὐτῶν, i. e. of the Sanhedrim, τῶν

βουλευτῶν, τῶν ἀρχιερέων καὶ γραμματέων, coll. v. 50, and comp. John 7: 47, 50.—John 20: 15, coll. v. 13. Acts 4: 5 αὐτῶν, i. e. of the people, the Jews; and so Matt. 11: 1. 12: 9. Heb. 8: 8 αὐτοῖς λέγει, sc. τοῖς ἔχουσι τὴν διαθήκην τὴν πρώτην.—Xen. Cyr. 5. 4. 42.

3. Sometimes αὐτοῦ, αὐτόν, etc. is found where we might expect the reflexive ἐαυτοῦ, αὐτοῦ, etc. Matt. 21: 45 οἱ Φαρισαῖοι ἔγνωσαν, ὅτι περὶ αὐτῶν λέγει, instead of περὶ αὐτῶν. John 1: 48 εἶδεν ὁ Ἰησοῦς τὸν Ναθαναὴλ ἐρχόμενον πρὸς αὐτόν. 4: 47 καὶ ἤρῳτα αὐτόν ἵνα καταβῇ καὶ ἰάσῃται αὐτοῦ [αὐτοῦ] τὸν υἱόν. In such cases the sentiment is expressed in the person of the writer, not in that of the subject. Comp. Buttm. § 127. 3, and n. 4. Winer § 22. 5, note.—Gen. 16: 3 Σάρα ἔδωκεν αὐτῷ τῷ Ἀβραμ ἀνδρὶ αὐτῆς [αὐτῆς]. Jos. Ant. 5. 2. 11 ἡπατημένους αὐτούς [αὐτούς] ἤσθητο. ib. 6. 11. 2 τί, ὦ πάτερ, προσέταξας ἀνελκῖν ἄνδρα, μέγα μὲν αὐτῷ [αὐτῷ for σεαυτῷ] πρὸς σωτηρίαν ὄφελος γεγεννημένον. Diod. Sic. 17. 64 τὴν πρὸς αὐτὸν εὐνοίαν, coll. § 65 στοργὴν πρὸς ἐαυτόν. Arrian. Diss. Epict. 1. 19. 11. Herodian. 1. 17. 9. ib. 2. 4. 13.

4. Sometimes, though not often, αὐτόν etc. is omitted where it must be supplied in the thought; Acts 13: 3 καὶ ἐπιθέντες τὰς χεῖρας αὐτοῖς ἀπέλυσαν [αὐτούς]. Mark 6: 5. 1 Cor. 10: 9. Eph. 5: 11. 2 Thess. 3: 15. 1 Tim. 6: 2. Comp. Buttm. § 130. 5. Winer § 22. 1.—Xen. H. G. 3. 4. 3. Dem. adv. Conon. p. 728. B.

III. With the article, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, *the same*. Buttm. § 127. 2. III. Herm. ad Viger. p. 735.

a) *genr. the same, not different*, objectively; Mark 14: 39 τὸν αὐτὸν εἶπᾶν. Luke 6: 38 τῷ αὐτῷ μέτρω. Rom. 9: 21 ἐκ τοῦ αὐτοῦ φεράματος. 10: 12 ὁ γὰρ αὐτός κύριος πάντων. 1 Cor. 12: 4—11. Phil. 1: 30. al. So Sept. for 7778 Job 31: 15. Ex. 36: 8.—2 Macc. 3: 33. Xen. Mem. 3. 4. 6, 7. — So τὸ αὐτό, τὰ αὐτά, *the same, the same things, like things*, Matt. 5: 46. Luke 6: 33. Acts 15: 27. Rom. 2: 1. 1 Cor. 1: 10. Eph. 6: 9.—Xen. Mem. 4. 4. 6, 7. — Hence the following adverbial phrases:—(α) τὸ αὐτό, *the same, in the same manner, in like*

manner; Matt. 27: 44. 1 Cor. 12: 25. — Xen. Mem. 3. 8. 5. — (β) ἐπὶ τὸ αὐτό, spoken of place or time; of place, in the same place, in one place, Matt. 22: 34. Acts 2: 1, 44. 4: 26. 1 Cor. 11: 20. So Sept. for 𐤀𐤓𐤕 Ps. 2: 2. 2 Sam. 10: 15. — Comp. εἰς τὸ αὐτό Jos. Ant. 5. 2. 12. Xen. Mem. 4. 2. 17. — Spoken of time, at the same time, together, Acts 3: 1. Luke 17: 35. So Sept. for 𐤀𐤓𐤕 Ps. 37: 38. Deut. 32: 10. 2 Sam. 21: 9. — (γ) κατὰ τὸ αὐτό, at the same time, together, Acts 14: 1. So Sept. and 𐤀𐤓𐤕 1 Sam. 31: 6. 2 Sam. 2: 16. — Dioid. Sic. 20. 76. Herodot. 7. 106. — Others, in like manner, as Sept. and 𐤀𐤓𐤕 1 Sam. 30: 24; but comp. Kypke and Kūinoel in loc.

b) spoken subjectively, always the same, i. e. not changing, immutable; Heb. 1: 12 σὺ δὲ ὁ αὐτὸς εἶ, quoted from Ps. 102: 28, where Sept. for 𐤀𐤓𐤕. Heb. 13: 8 Ἰησοῦς Χρ. ὁ αὐτός. So 𐤀𐤓𐤕 Is. 41: 4. — Thuc. 2. 61 ἐγὼ μὲν ὁ αὐτὸς εἶμι, καὶ οὐκ ἐξίσταμαι.

c) constr. with a dat. the same with, the same as if; 1 Cor. 11: 5 ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξουσιᾷ. 1 Pet. 5: 9. Comp. Buttm. § 133. 2. 2, and n. 1. — Jos. Ant. 4. 2. 2. Polyb. 3. 95. 2. Xen. Cyr. 2. 1. 15. ib. 3. 3. 35. AL.

Αὐτοῦ, adv. of place, (pp. gen. of τὸ αὐτό,) here, there, in this or that place, i. q. ἐπὶ αὐτοῦ τοῦ τόπου, Matt. 26: 36. Acts 15: 34. 18: 19. 21: 4. Sept. for 𐤀𐤓𐤕 Ex. 24: 14. Num. 22: 19. 𐤀𐤓𐤕 Num. 32: 6. Deut. 5: 31. 2 Sam. 20: 4. — Polyb. 3. 65. 3. Herodot. 1. 94. ib. 4. 9. Comp. Schaefer ad Bos. Ellipsis. p. 885.

Αὐτοῦ, ἧς, οὔ, Attic contr. for εαυτοῦ, ἧς, οὔ, pron. reflex. of 3d pers. himself, herself, itself, etc. Matt. 1: 21. 3: 12. Luke 5: 25. 9: 14. Acts 15: 26. 2 Tim. 2: 19. Rev. 16: 17, al. saep. For αὐτοῦ instead of αὐτοῦ, see in Αὐτός II. 3. — In Matt. 23: 37, some editions read πρὸς αὐτήν, which there would be for 2 pers. i. q. πρὸς σεαυτήν; comp. Buttm. § 127. n. 5. AL.

Αὐτοφώροσ, ου, ὁ, ἡ, adj. (αὐτός, φῶρ,) pp. taken in the very theft, and genr. of any crime, taken in the very act, Thuc. 6. 38. Hence in N. T. ἐπὶ αὐτοφώρῳ or ἐπαυτοφώρῳ as an adv. in the

very act or offence; e. g. adultery, John 8: 4 γυνὴ κατελήφθη ἐπαυτοφώρῳ μοιχομένην. — Aelian. H. An. 14. 3 μοιχομένην γυναικα ἐπὶ αὐτοφώρῳ καταλαβόν. Jos. Ant. 16. 7. 5. Lysias Orat. 1. 7.

Αὐτόχειρ, ρος, ὁ, ἡ, adj. (αὐτός, χεῖρ,) self-handed, i. e. doing with one's own hands. Acts 27: 19 αὐτόχειρες—ἐρόψαμεν, with our own hands we threw overboard; for this adverbial use, see Buttm. § 123. n. 3. — Aristoph. Av. 1135. Herodian. 7. 2. 17. Spoken chiefly of one who kills another with his own hand, Dem. 321. 17. Xen. H. G. 7. 3. 7. Jos. Ant. 6. 11. 9. ib. 10. 9. 3.

Αὐχμηρός, ἄ, ὄν, (αὐχμός,) dusty, dirty, squalid, Xen. Mem. 2. 1. 31. In N. T. by impl. murky, dismal, dark, 2 Pet. 1: 19. — Suidas, αὐχμηρόν· στυγνὸν ἢ σκοτεινόν.

Ἀφαιρέω, ῶ, f. ἦσω, in text. rec. Rev. 2: 19; f. 2 ἀφελῶ, aor. 2 ἀφίλον, nor. 2 Mid. ἀφειλόμην, (ἀπό, αἰρέω,) to take away, to remove, trans.

a) genr. as τὸ ὄνειδος, Luke 1: 25. So Sept. for 𐤀𐤓𐤕 Gen. 30: 23. Is. 4: 1. — Xen. Mem. 2. 6. 23 τὸν φθόνον. — So ἀφαιρέω τὴν ἁμαρτίαν, to take away sin, i. e. the consequences of it, to procure the forgiveness of sin, Rom. 11: 27. Heb. 10: 4. So Sept. for 𐤀𐤓𐤕 Ex. 34: 7. Lev. 10: 17. al. 𐤀𐤓𐤕 Is. 27: 9. 𐤀𐤓𐤕 Is. 6: 7. Zech. 3: 4. 𐤀𐤓𐤕 Ex. 34: 9. — Ecclus. 47: 12. — Constr. with ἀπό τις, to take away from any one, Rev. 22: 19 bis. Mid. Luke 16: 3. Pass. Luke 10: 42. — Sept. Num. 11: 17. Deut. 12: 32. Gen. 31: 31. Lev. 4: 10. Prov. 4: 16. — Seq. ἐκ τις, Rev. 22: 19. — Sept. Is. 22: 19. Judg. 21: 6. Xen. Ven. 12. 9.

b) in the place of to cut off, e. g. τὸ ὠτίον, τὸ οὖς, Matt. 26: 51. Mark 14: 47. Luke 22: 50. So Sept. for 𐤀𐤓𐤕 1 Sam. 17: 51. Is. 9: 14. 18: 5. — Herodian. 3. 7. 16. Ael. V. H. 3. 1 τὸν κλάδον.

Ἀφανής, εός, οὔς, ὁ, ἡ, adj. (α pr. and φαίνω,) not apparent, i. e. unseen, hidden, concealed, Heb. 4: 13. — Ecclus. 20: 30. 2 Macc. 3: 34. Jos. Ant. 7. 10. 2. Xen. Mem. 1. 1. 2. Anab. 4. 2. 4.

Ἀφανίζω, f. ἴσω, (ἀφανής,) to cause to disappear, to put out of sight, trans.



Diod. Sic. 2. 20. Xen. Anab. 3. 4. 8. —Pass. to disappear, to be out of sight, Jos. Ant. 4. 8. 48. Act. Thom. § 43. In N. T.

a) Pass. to disappear, to vanish, e. g. αἰμίς James 4: 14. Sept. for אָרָא Prov. 10: 25.—Philo de Char. p. 714 τὸ σκότος ἀφανίζεται.—Metaph. to faint with terror, to expire with fear, Acts 13: 41 quoted from Hab. 1: 5 where Sept for אָרָא. So Sept. for אָרָא Ez. 30: 9.

b) by impl. ἵσ' destroy, to consume, Matt. 6: 19, 20, coll. Luke 12: 33 where it is διαφθεῖρω. So Sept. for שָׂמַד Ez. 36: 34, 35, 36. Joel 1: 17. שָׂמַד Hiph. and Niph. Prov. 14: 11. Judg. 21: 17. אָרָא Ex. 8: 9. Jer. 47: 4.—Ael. V. H. 2. 4. Diod. Sic. 15. 48. Xen. An. 3. 2. 11.

c) trop. to deprive of a good appearance, i. e. to deform, to disfigure, e. g. τὰ πρόσωπα Matt. 6: 16, i. e. by neglect, etc. comp. v. 17. See Kypke in loc. I. p. 33. —Stob. Serm. 72. p. 445, γυνὴ ἀφανίζων τὰς ὄψεις sc. with pigments. ib. 46. p. 333. Test. XII Patr. in Fabr. Cod. N. T. p. 184, 192, 545. Jos. Ant. 9. 3. 2.

Ἀφανισμός, οὔ, ὅ, (ἀφανίζω,) a disappearing, vanishing, i. e. destruction. Sept. for אָרָא Zeph. 1: 16. אָרָא Jer. 2: 15. אָרָא Jer. 51: 26, 62. Polyb. 5. 11. 5. — In N. T. trop. abolition, abrogation, sc. of a covenant, Heb. 8: 13. See Kypke in loc.

Ἀφαντος, ου, ὅ, ἡ, adj. (α pr. and φαίνομαι, 3 p. perf. pass. πέφανται,) i. q. ἀφανής, not apparent, not seen; hence ἀφαντος γενέσθαι, to disappear, to vanish, Luke 24: 31. — Eurip. Orest. 1557. Diod. Sic. 4. 65. Plut. de def. Orac. 1. So ἀφανής γενέσθαι 2 Macc. 3: 34. Act. Thom. § 27. § 43.

Ἀφεδρών, ὄνος, ὅ, (ἀπό, ἔδρα seat, stool,) a privy, Matt. 15: 17. Mark 7: 19.—Florentin. Geoponic. 6. 2. 8.— This word belongs only to a later age; Sturz de Dial. Alex. p. 150. Comp. in Sept. ἀφεδρος, menses, Lev. 15: 19, 20, 24. al. Psalt. Sal. 8: 13.

Ἀφειδία, ας, ἡ, (ἀφειδής, fr. α pr. and φειδομαι,) unsparingness, i. e. rigour, austerity, Col. 2: 23.—Ael. V. H. 14. 34.

Ἀφελότης, τητος, ἡ, (ἀφελής not stony, level, and metaph. simple, sincere, Ael. V. H. 12. 1. Lucian. D. Deor. 4. 5; from α pr. and φελλεύς stony ground,) simplicity, sincerity, Acts 2: 46. — So ἀφέλεια Jos. Ant. 3. 12. 2. Ael. V. H. 3. 10.

Ἀφεσις, εως, ἡ, (ἀφίημι q. v.)

1. dismissal, i. e. deliverance, sc. from service, captivity, etc. Luke 4: 18 bis. Sept. for אָרָא Is. 58: 6. אָרָא Lev. 25: 10. Is. 61: 1.—Esd. 4: 62. Polyb. 1. 79. 12. Herodian. 7. 11. 3.

2. remission, i. e. forgiveness, pardon, sc. of sins, absol. Mark 3: 29. Heb. 9: 22. 10: 18. seq. τῶν ἁμασιῶν, Matt. 26: 28. Mark 1: 4. Luke 1: 77. 3: 3. 24: 47. Acts 2: 38. 5: 31. 10: 43. 13: 38. 26: 18. Col. 1: 14. seq. τῶν παραπιτωμάτων, Eph. 1: 7. — Ep. Barnab. 6. Act. Thom. § 47. Spoken of debt, tribute, etc. Sept. Deut. 15: 3. Esth. 2: 18. 1 Macc. 13: 34. τῆς τιμωρίας Diod. Sic. 20. 44.

Ἀφή, ἡς, ἡ, (ἀπῶ necto,) a ligature, vinculum, sc. by which the different members of the body are connected, commissure, joint, Eph. 4: 16. Col. 2: 19. — Plut. Anton. 27.

Ἀφθαρσία, ας, ἡ, (ἄφθατος,) incorruption, incapacity of decay; hence spoken of the future bodies of saints, immortality, 1 Cor. 15: 42, 50, 53, 54. So of their future life and happiness, 2 Tim. 1: 10 ζῶην καὶ ἀφθαρσίαν, by hendiadys for ζῶην ἀφθαρτον. So Rom. 2: 7, comp. 1 Cor. 9: 25 and 1 Pet. 5: 4. Also Tit. 2: 7 in earlier editions.— Wisd. 2: 23. 6: 18, 19. Plut. Aristid. c. 6. — Spoken of things, etc. perpetuity; Eph. 6: 24 ἐν ἀφθαρσίᾳ.

Ἀφθαρτος, ου, ὅ, ἡ, adj. (α pr. and φθατός, fr. φθείρω,) incorruptible; i. e. spoken of persons, immortal, as God, Rom. 1: 23. 1 Tim. 1: 17. the future bodies of saints, 1 Cor. 15: 52.— Wisd. 12: 1. Diog. Laert. X. 123.— Spoken of things, imperishable, enduring, 1 Cor. 9: 25. 1 Pet. 1: 4, 23. 3: 4.— Wisd. 18: 4. Jos. Ant. 3. 5. 3.

Ἀφθορία, ας, ἡ, (ἄφθορος fr. α pr. and φθείρω,) pp. incorruption, in-

capacity of decay; metaph. *incorruptness, integrity*, Tit. 2: 7 in some Mss. for ἀδιαφθορία.

Ἀφίμι, (ἀπό, ἴμι,) f. ἀφίσω, aor. 2 ἀφῆν, perf. ἀφῆκα, aor. 1 pass. ἀφείδην, f. 1 pass. ἀφεθήσομαι, comp. Butt. § 108. I. — Anomalous forms: 2 p. pres. ἀφεῖς, from ἀφίω, Rev. 2: 20 in later edit. comp. Ex. 32: 32. Butt. § 106. n. 5. § 107. n. I, 2. Winer § 14. 3. — Imperf. ἤφιων from ἀφίω, Mark 1: 34. 11: 16. comp. Ecc. 2: 18. 5: 11. Philo Leg. ad Cai. p. 1021. Butt. § 108. I. 5. Winer l. c. For the augm. see Butt. § 86. n. 2.—Perf. pass. 3 plur. ἀφείονται Matt. 9: 2, 5. Mark 2: 5, 9. al. from a form of the perf. act. ἀφείωκα, Butt. § 108. I. p. 231, marg. note. § 97. n. 2. Winer l. c.—*To send forth or away, to let go from one's self*, trans.

a) pp. e. g. τοὺς ὄχλους, *to dismiss*, Matt. 13: 36. — Xen. Cyr. 1. 2. 8. ib. 8. 1. 6. — Spoken of a wife, *to put away*, 1 Cor. 7: 11, 12, 13. — Jos. Ant. 15. 7. 10. — So Matt. 27: 50 ἀφῆκε τὸ πνεῦμα, *he gave up the ghost*, i. e. expired.—Sept. Gen. 35: 18. Jos. Ant. 7. 13. 3 τὴν ψυχὴν. 5. 2. 8. Ael. H. An. 2. I. See Kypke in loc.—Mark 15: 37 ἀφείξων ἡμετέραν, *sending forth a loud cry*. Sept. for לָקַח גִּבּוֹר Gen. 45: 2. — Act. Thom. § 39. Jos. Ant. 8. 13. 3. Dem. 301. 10. Comp. Kypke in loc.

b) *to let go from one's power, possession, etc. i. e. to let go free, to let escape*, Matt. 24: 40, 41. Luke 17: 34, 35, 36. Sept. for פָּרַח Cant. 3: 4. Prov. 4: 13. — Palaeph. Fab. 41. — Trop. *to let go from obligation towards one's self, to remit*, e. g. a debt, offence, etc. seq. dat. of pers. Matt. 18: 27, 32, 35. Mark 11: 25. Sept. for כַּפַּר Deut. 15: 2. — 1 Macc. 10: 29. Ael. V. H. 14. 24. Dem. 1480. 11.—*So of sins, to remit the penalty of sins etc. i. e. to pardon, to forgive*, seq. dat. of pers. e. g. ὀφειλήματα Matt. 6: 12 bis. ἀμαρτίας Matt. 9: 2, 5, 6. 12: 31. Mark 2: 5, 7, 9, 10. α. βλασφημιῶν Matt. 12: 31, 32 bis. παραπτώματα Matt. 6: 14 bis, 15 bis. Mark 11: 25. ἀμαρτήματα Mark 3: 28. 4: 12. ἀνομίας Rom. 4: 7. So Sept. for כָּפַר Is. 22: 14. נָשַׁח Gen. 50: 17. Ex. 32: 31. Ps. 24: 18. 32: 5. הִשָּׁח Lev. 4: 20. 5: 10, 13. Is. 55: 7.

—Eccles. 2: 12. 28: 2. Act. Thoin. § 6. § 24. Jos. Ant. 6. 5. 6. Herodot. 6. 30 τὴν αἰτίαν. Comp. Ael. V. H. 1. 14.

c) *to let go from one's further notice, care, attendance, occupancy, etc. i. e. to leave, to let alone*, viz.

(a) pp. *to quit, to forsake, to abandon*; spoken of persons etc. Matt. 4: 11. 8: 15. 15: 14. 26: 44, 56. Mark 4: 36. John 10: 12. al. spoken of things etc. Matt. 4: 20 τὰ δίκτυα. Mark 13: 34 τὴν οἰκίαν. John 4: 3 τὴν Ἰουδαίαν. Matt. 19: 27, 29, τὰ πάντα. So Sept. for שָׁחַד 1 Sam. 17: 20, 28. Jer. 12: 7. — Wisd. 10: 14. Eccles. 6: 27. Lucian. D. Deor. 6. 12. — *So to leave*, sc. in any place or state, *to let remain*, Matt. 5: 24 ἄφες ἐκεῖ τὸ δῶρόν σου. 18: 12. Mark 1: 20. — Luke 10: 30. John 4: 28. 14: 18, 27. Acts 14: 17. ἀφίμειν τιμὰ μόνον John 8: 29. 16: 32. So Sept. for הִרְצִיָה Gen. 42: 33. 1 K. 19: 3. 1 Chr. 16: 21. חָרַץ Ex. 9: 21. 2 Sam. 15: 16.—1 Macc. 7: 20. 1: 28. — *So to leave to any one, i. e. to let him have or take*, Matt. 5: 40 ἄφες ἀντὶ καὶ ἡμῶν. — Comp. Eccles. 15: 14. Jos. Ant. 7. 11. 4 τὸν υἱὸν ἄφες μοι. — *Further, to leave behind*, sc. at death, Matt. 22: 25. Mark 12: 19, 20, 21, 22. Sept. for הִרְצִיָה Ps. 17: 14. Ecc. 2: 18. — *So to leave remaining*, and *Pass. to be left, to remain*; Heb. 2: 8. Matt. 23: 38. Luke 13: 35. So Matt. 24: 2 οὐ μὴ ἀφεθῆ ὡς λίθος ἐπὶ λίθον. Mark 13: 2. Luke 19: 44. 21: 6. Sept. for הִרְצִיָה Judg. 2: 23. 3: 1.—Jos. Ant. 10. 10. 4.

(β) metaph. *to leave*, in various senses, viz. *to desert, to quit*, Rom. 1: 27 τὴν φυσικὴν χρεῖσιν. Rev. 2: 4.—Or, *to omit, to pass by*, Heb. 6: 1 ἀφέντες τὸν τῆς ἀρχῆς λόγον. — Eurip. Androm. 392. Arrian. Diss. Epict. 4. 4. 36. — *So to neglect, to omit*, Matt. 23: 23 bis, τὰ βαρύτερα τοῦ νόμου. Mark 7: 8. Luke 11: 42. Sept. for הִרְצִיָה Ecc. 11: 6.

d) *to let go, i. e. to let pass, to permit, to suffer*, seq. acc. c. infin. expressed or implied, Matt. 8: 22. 13: 30. 19: 14. Mark 1: 34. 5: 37. al. Matt. 3: 15. Mark 5: 19. 11: 6. Lukè 13: 8. John 11: 48. 12: 7. Rev. 2: 20 ὅτι ἀφεῖς [text. rec. εἰς] τὴν γυναῖκα σου Ἰεζάβελ sc. διδάσκων. Sept. for הִרְצִיָה 2 Sam. 16: 11. Judg. 16: 26. חָרַץ Ex. 12: 23. Num. 22: 13. — Xen. Cyr. 1. 2. 2. Palaeph.



Fab. 4.—Seq. *ἴνα* with the subjunct. in the manner of the later poets after verbs of command etc. Mark 11: 16 οὐκ ἤφριεν ἴνα κ.τ.λ. See Hermann ad Viger. p. 852. — So the imperat. ἄφες, ἄφετε, is followed by the subjunct. without *ἴνα*, e. g. ἄφες, ἰδόμεν, *let us see, suffer us to see*, Matt. 27: 49. Mark 15: 36. ἄφες, ἐκβάλω, *let me cast out*, Matt. 7: 4. Luke 6: 42. See Winer § 42. 4. Herm. de Ellipsis. p. 183. Comp. Matth. § 516. B. Viger. p. 315. — Arrian. Diss. Epict. 1. 9. ib. 3. 12 ἄφες, ἰδω. AL.

Ἀφικνέομαι, οὔμαι, f. ἰζομαι, depon. (ἀπό, ἰκνέομαι,) *to come or go away* sc. to a place, etc. i. e. *to arrive at, to reach*, c. c. εἰς, Jos. Ant. 1. 8. 3. Xen. Cyr. 2. 1. 2. In N. T. metaph. spoken of a report, rumour, *to come forth, to spread abroad*, c. c. εἰς, Rom. 16: 19. — Ecclus. 47: 17.

Ἀφιλαγαθός, οὔ, ὁ, ἡ, adj. (a pr. φίλος, and ἀγαθός,) *unfriendly, hostile to good and to good men*, 2 Tim. 3: 3.

Ἀφιλάργυρος, ου, ὁ, ἡ, adj. (a pr. φίλος and ἄργυρος,) *not covetous, liberal, generous*, 1 Tim. 3: 3. Heb. 13: 5.

Ἀφίξις, εως, ἡ, (ἀφικνέομαι,) *arrival*, Diod. Sic. 13. 112. Herodian. 1. 7. 2. In N. T. *departure*, Acts 20: 29. — 3 Macc. 7: 18. Jos. Ant. 2. 2. 4. ib. 4. 8. 47. Dion. Halic. Ant. 10. 8. Herodian. 3. 1. 1. Demosth. 1436. 6.

Ἀφίστημι, f. ἦσω, (ἀπό, ἴστημι,) *trans. and intrans. See ἴστημι and Buttm. § 107. II.*

I. *Trans. in the Act. pres. imperf. fut. and aor. 1; pp. to place away from, to separate, i. e. to remove, to cause to depart*, Sept. for הִסִּיר 1 Sam. 18: 13. הִרְדִּיק Is. 59: 11. Ecclus. 42: 9. Xen. H. G. 7. 5. 23. In N. T. *to lead away, to seduce*, sc. a people from their allegiance, Acts 5: 37 ἀπέστησε λαὸν ἰανὸν ὀπίσω αὐτοῦ, *he seduced the people to follow him*. Sept. for הִסִּיר Deut. 7: 4. הִרְדִּיק Deut. 13: 10.—Xen. An. 6. 6. 34. Herodian. 1. 9. 2. ib. 7. 7. 13.

II. *Intrans. in the Act. perf. pluperf. aor. 2, and in Mid. to separate one's self, i. e. to depart.*

a) *genr. to go away from, to leave,*

c. c. ἀπό seq. gen. Luke 2: 37. 4: 13. Acts 12: 10. 19: 9. Luke 13: 27 quoted from Ps. 6: 8 where Sept. for סָרַר, coll. Matt. 7: 22 where it is ἀποχωρεῖτε. Sept. for סָרַר Num. 12: 10. 1 Sam. 18: 12. — C. c. gen. Herodian. 1. 10. 6. ib. 6. 4. 8. Polyb. 1. 88. 12.—In the sense of *to forsake, to desert*, Acts 15: 38. So Sept. for יָרַק Jer. 6: 8. Ez. 23: 17, 18. — In the sense of *to withdraw from, to avoid*, 1 Tim. 6: 5. 2 Tim. 2: 19. So Sept. for סָרַר Lam. 4: 15. — C. c. gen. Jos. Ant. 1. 18. 4. Diod. Sic. 1. 80. Thuc. 7. 7.

b) *metaph. to desist from, to refrain from, to let alone*. Acts 5: 38 ἀπόστηθε ἀπὸ τῶν ἀνθρώπων τούτων. 22: 29. 2 Cor. 12: 8. So Sept. for הִרְדִּיק Job 7: 16. סָרַר 1 Sam. 6: 3. 2 Sam. 2: 22, 23.—Polyb. 5. 46. 4. Dem. 78. 21.

c) *to make defection from, to revolt, to apostatize*, absol. Luke 8: 13. seq. gen. 1 Tim. 4: 1. seq. ἀπό c. gen. Heb. 3: 12. Sept. for הִרְדִּיק Ez. 20: 8. מָצַב 2 Chr. 26: 18. 28: 19, 22. מָרַד Gen. 14: 4. Dan. 9: 9. — C. c. gen. Jos. Ant. 8. 7. 8. ib. 9. 5. 1. Herodian. 6. 2. 19. Xen. Cyr. 4. 5. 11. seq. ἀπό 5. 4. 1.

Ἀφνω, adv. (contr. from ἀφανῶς fr. α pr. and φαίνομαι,) *suddenly, unexpectedly*, Acts 2: 2. 16: 26. 28: 6. Sept. for מִתְקַדֵּם Josh. 10: 9. Ecc. 9: 12. — 2 Macc. 3: 27. Diod. Sic. 1. 57.

Ἀφόβως, adv. (a pr. and φόβος,) *without fear, boldly*, Luke 1: 74. 1 Cor. 16: 10. Phil. 1: 14. Jude 12. Sept. for מִשְׁפַּחָה Prov. 1: 33. — Wisd. 17: 4. Herodian. 7. 2. 1. Xen. Hiero 7. 10.

Ἀφομοίω, ῶ, f. ὴσω, (ἀπό, ὁμοίος,) *lit. to liken off, i. e. to make like*, Pass. Heb. 7: 3. — Ep. of Jer. 5, 63, 71. Xen. Mem. 3. 10. 2.

Ἀφοράω, ῶ, f. ἀπόφομαι, (ἀπό, ὄραω,) *to look away* sc. towards a distant object, Jos. Ant. 1. 20. 3. Herodot. 8. 37. In N. T. metaph. *to behold in mind, to fix the mind upon*, seq. εἰς c. acc. Heb. 12: 2 εἰς τὸν Ἰησοῦν. — 4 Macc. 17: 10 εἰς τὸν Θεόν. Jos. Ant. 7. 5. 4 πρὸς τὴν ἀλήθειαν. 8. 12. 1.

Ἀφορίζω, f. ἴω, (ἀπό, ὀρίζω,) *to set off by bounds, to limit off*, Sept. for הִגְבִּיל

Ex. 19: 12, 23. Polyb. 17. 5. 7. In N. T. *to set off apart, to separate*, Matt. 13: 49. 25: 32 bis. Acts 19: 9. 2 Cor. 6: 17. Gal. 2: 12. Sept. for **לִּבְדָּד** Lev. 20: 25. Is. 56: 3. — Dem. 7. 19. 17. — So *to set apart* for any thing, *to select, to choose*, e. c. εἰς τι Acts 13: 2. Rom. 1: 1. absol. Gal. 1: 15. Sept. for **לִּבְדָּד** Lev. 20: 26. — Act. Thom. § 44. — In the sense of *to excommunicate*, Luke 6: 22. — Eurip. Hec. 931.

**Ἀφορμή, ἡς, ἥ, (ἀπό, ὄρη)** pp. that from which any thing proceeds, viz. *means, material, apparatus*, sc. for accomplishing any thing, Jos. Ant. 5. 1. 16. Xen. Mem. 3. 5. 11. Polyb. 14. 9. 8. — In N. T. *occasion, opportunity*, Rom. 7: 8, 11. 2 Cor. 5: 12. 11: 12 bis. Gal. 5: 13. 1 Tim. 5: 14. — 3 Macc. 3: 2. Jos. Ant. 2. 11. 1. Herodian. 1. 8. 4. Diod. Sic. 1. 83.

**Ἀφροίω, f. ἴω, (ἀφρός)** *to froth, to foam*, Mark 9: 18, 20. — Diod. Sic. 3. 9.

**Ἀφρός, οὔ, ὅ, froth, foam**, Luke 9: 39. — Hom. Il. 20. 168. Jos. Ant. 6. 12. 2.

**Ἀφροσύνη, ἡς, ἥ, (ἄφρων)** *want of wisdom, folly*.

a) genr. 2 Cor. 11: 1, 17, 21. Sept. for **בְּרִיָּה** Prov. 18: 13. 19: 3. 26: 4, 5. — Xen. Cyr. 4. 2. 41.

b) from the Heb. *want of true wisdom, i. e. impiety, wickedness*, Mark 7: 22. So Sept. and **בְּרִיָּה** Job 4: 6. **בְּרִיָּה** Deut. 22: 21. **בְּרִיָּה** Ecc. 7: 25. — Wisd. 12: 23.

**Ἀφρων, ονος, ὅ, ἥ, adj. (α pr. and φρονέω from φρήν)** *unwise, simple, foolish*.

a) genr. Luke 11: 40. 12: 20. 1 Cor. 15: 36. 2 Cor. 11: 16 bis, 19. 12: 6, 11. So Sept. for **בְּרִיָּה** Prov. 11: 29. **בְּרִיָּה** Prov. 10: 1. **בְּרִיָּה** Prov. 30: 22. **בְּרִיָּה** Ecc. 2: 19. — Herodian. 5. 7. 1. Xen. Mem. 3. 7. 5.

b) in the sense of *uninstructed, unlearned, ignorant*, sc. of true religion, Rom. 2: 20. Eph. 5: 17. 1 Pet. 2: 15. So Sept. and **בְּרִיָּה** Ps. 92: 7.

**Ἀφύπνω, ῶ, f. ὄνω, (ἄφπνος, fr. ἀπό and ὑπνος)** pp. *to cease to sleep,*

*to awake from sleep*, Anthol. Græc. II. p. 103. ed. Jac. In N. T. and later writers, *to sleep away*, i. e. *to fall into a deep and prolonged sleep*, Luke 8: 23, coll. Matt. 8: 24 et Mark 4: 38 where it is *καθεύδω*. So Sept. ed. Aldin. for **בְּרִיָּה** Judg. 5: 27. — Nicet. Ann. 11. 6. 48. B. Comp. Lob. ad Phryn. p. 224. H. Planck in Bibl. Repos. I. p. 677.

**Ἀφωνος, ου, ὅ, ἥ, adj. (α pr. and φωνή)** *voiceless, i. e.*

a) *dumb*, not having the power of speech, e. g. beasts, 2 Pet. 2: 16. idols, 1 Cor. 12: 2, comp. Ps. 115: 5 sq. Hab. 2: 18, 19. — Aeschin. 88. 37.

b) *mute, silent*, sc. in patient suffering, Acts 8: 32, quoted from Is. 53: 7 where Sept. for **בְּרִיָּה**. — Ael. V. H. 12. 41.

c) metaph. *unexpressive, i. e. without expression, not having τὴν δύναμιν τῆς φωνῆς*, 1 Cor. 14: 10, coll. v. 11.

**Ἀχάζ, ὅ, indec. Ahaz**, Heb. **אָחָז** (possessor), an idolatrous king of Judah, Matt. 1: 9 bis. See 2 K. c. 16. 2 Chr. c. 28.

**Ἀχαιῶ, ας, ἥ, Achaia**, a region of Greece. In a more restricted sense, Achaia was a province lying in the northern part of the Peloponnesus, including Corinth and its isthmus, and put by the poets for the whole of Greece; whence *Ἀχαιοί, the Greeks*. In a wider sense, Achaia comprehended the Peloponnesus and the whole of Greece properly so called. Augustus divided the whole country into two proconsular provinces, viz. Macedonia and Achaia; the former of which included Macedonia proper, with Illyricum, Epirus, and Thessaly; and the latter, all which lay southward of the former. Corinth was the capital of Achaia, and the residence of the proconsul. In N. T. the name Achaia is always employed in this latter acceptance; Acts 18: 12, 27. 19: 21. Rom. 15: 26. 16: 5 in text. rec. 1 Cor. 16: 15. 2 Cor. 1: 1. 9: 2. 11: 10. 1 Thess. 1: 7, 8. See Kuinoel on Acts 18: 12.

**Ἀχαιικός, οὔ, ὅ, Achaicus**, name of a Christian, 1 Cor. 16: 17, 25.

**Ἀχάριστος, ου, ὅ, ἥ, adj. (α pr. and χαρίζομαι)** *unthankful, ungrateful,*



Luke 6: 35. 2 Tim. 3: 2.—Ecclus. 29: 17, 25. Jos. Ant. 3. 15. 1. Xen. Mem. 2. 2. 1.

Ἀχέιμ, ὁ, indec. *Achim*, pr. name of a man, Matt. 1: 14.

Ἀχειροποίητος, ον, ὁ, ἡ, adj. (α pr. χεῖρ and ποιέω,) *not made with hands*, Mark 14: 58. 2 Cor. 5: 1. Col. 2: 11.

Ἀχλύς, ὕος, ἡ, *thick mist, cloud, darkness*, sc. which shrouds objects from view, Hom. Od. 7. 41. In N. T. spoken of the eyes, *a mist*, sc. before the eyes, Acts 13: 11 ἀχλύς καὶ σκότος. — Jos. Ant. 9. 4. 3 ἀχλὺν ταῖς ὀφθαλμοῖς αὐτῶν ἐπιβαίων. Hom. Il. 5. 127. Themist. Orat. 21. Spoken often in Homer of the mist which comes over the eyes of the dying, Il. 5. 696. ib. 16. 344.

Ἀχρησιός, α, ον, (α pr. and χρεῖα,) *useless, unprofitable*, pp. Epist. Jer. 17. Xen. Cyr. 6. 3. 21. Mem. 1. 2. 54. In N. T. by implic.

a) *stolthful, wicked*, Matt. 25: 30, coll. v. 26. — Achill. Tat. V. p. 321. Comp. ἀχρησίου Tob. 4: 13.

b) spoken in humility, *humble, of little value*, Luke 17: 10. So Sept. and חֲסִידוֹ 2 Sam. 6: 22.

Ἀχρησιώω, ὦ, f. ὠσω, (ἀχρησιός,) *to render useless*, Polyb. 3. 64. 8. *to mar, to destroy*, Sept. for כִּרְסָה 2 K. 3: 19. עֲרַבְתִּי Jer. 11: 16. Esdr. 1: 57. In N. T. metaph. *to corrupt*; Pass. *to become corrupt, depraved*; Rom. 3: 12, quoted from Ps. 14: 3 or 53: 4, where Sept. for כִּרְסָה.

Ἀχρηστικός, ον, ὁ, ἡ, adj. (α pr. and χρησιός,) *useless, unprofitable*, pp. Sept. for פֶּשֶׁהוֹס Hos. 8: 8. Ecclus. 37: 19. Herodian. 8. 4. 21. Xen. Oec. 1. 10.—In N. T. metaph. and by impl. *worse than useless, wicked, detrimental*, seq. dat. of pers. Philem. 11, coll. v. 18.—Wisd. 3: 11 ἀχρ. ἐργα. Ecclus. 16: 1 where it is i. q. ἀσβής, coll. Wisd. 3: 12. Act. Thom. § 12.

Ἀχρη, or Ἀχρησις sometimes before a vowel, Buttm. § 26. 4. Lob. ad Phryn. p. 14. pp. adv. of time (in N. T. also of place) marking duration, *continuedly*; with the genitive, as a preposition, *continuedly until*, i. e. *during, until*,

*usque ad*; with verbs, as a conjunction, *so long as until*, i. e. *until*, followed in N. T. only by the subjunctive mood implying uncertainty; Buttm. § 146. 3, and n. 1, 2. Winer § 42. 3.

I. As a prep. with the genitive. a) with nouns (α) of time, as ἄχρι καιροῦ, *during a season*, Luke 4: 13. Acts 13: 11. 20: 11 ἄχρις ἀνυψῆς. — Jos. Ant. 6. 11. 4 ἄχρι τῆς ἑω.—Acts 2: 29. 3: 21. 22: 22. 23: 1. 26: 22. Rom. 5: 13. 1 Cor. 4: 11. 2 Cor. 3: 14. Gal. 4: 2. Phil. 1: 6. Heb. 6: 11. Rev. 2: 26.—2 Macc. 14: 15. Jos. Ant. 4. 8. 23. Xen. Conv. 4. 37. — So ἄχρι ἡμερῶν πέντε, *during i. e. in five days, or until, on, the fifth day*, Acts 20: 6. So of a point of time, e. g. ἄχρι θανάτου, Acts 22: 4. Rev. 2: 10. 12: 11. So Heb. 4: 12.—(β) Of place, Acts 11: 5 ἄχρις ἐμοῦ. 13: 6 ἄχρι Πάφου. 20: 4. 28: 15. 2 Cor. 10: 13, 14. Rev. 14: 20. 18: 5. — Lucian. D. Deor. 7. 4.

b) with a relative pron. either with a noun of time, as ἄχρι ἧς ἡμέρας, *until the day when*, i. e. *until*, Matt. 24: 38. Luke 1: 20. 17: 27. Acts 1: 2.—or seq. οὗ, for ἄχρι χρόνου οὗ, *until the time when*, i. e. *until*; so that ἄχρις οὗ has the nature of a conjunction; Acts 7: 18 ἄχρις οὗ ἀνέστη, *until another king arose*. 27: 33. Rom. 11: 25. 1 Cor. 11: 26. 15: 25. Gal. 3: 19. 4: 19. Rev. 2: 25. 7: 3. — Heliod. 3. 7. Xen. H. G. 6. 4. 37.—With a verb in the present, ἄχρις οὗ signifies *so long as, while*, Heb. 3: 13 ἄχρις οὗ τὸ σήμερον καλεῖται.—So ἄχρι 2 Macc. 14: 10.

c) before particles, Rom. 1: 13 ἄχρι τοῦ δεῦρο. 8: 22 ἄχρι τοῦ νῦν. Phil. 1: 5.—Jos. Ant. 2. 14. 5 ἄχρι πότε. Philo de Abr. p. 375.

II. As a conjunction, before verbs in the subjunctive, Luke 21: 24. Rev. 15: 8. 17: 17. 20: 3. — Jos. Ant. 12. 7. 6. Plut. de def. Orac. c. 13.

Ἀχυρον, ον, τό, *chaff*, pp. Sept. for קֶבֶץ Job 21: 18. פֶּה Is. 17: 13. Polyb. 1. 19. 13. Xen. Oec. 18. 6, 7, 8. — In N. T. *straw*, sc. as broken up by treading out the grain, Matt. 3: 12. Luke 3: 17. So Sept. and קֶבֶץ Gen. 24: 25, 32. Judg. 19: 19. קֶבֶץ Is. 30: 24. Such straw was used by the Hebrews

as fodder, and for burning; see Gen. l.c. Judg. l.c. and Ex. 5: 7. Luke 12: 28. Comp. Calmet, art. *Thrashing*. Jahn § 64, 65.

Ἀψευδής, εὐς, οὐς, ὁ, ἡ, adj. (α pr. and ψευδής,) *incapable of falsehood, verax*, Tit. 1: 2. — Symm. for אֱשֶׁר־אֵל Job 36: 4. Wisd. 7: 18. Herodian. 2. 9. 4.

Ἀψιδος, ου, ἡ, *wormwood*, as the emblem of poisonous bitterness, Rev. 8: 11 bis; where, as the name of a star, it is masc. ὁ Ἀψιδος. Heb.

אֲשֶׁר־אֵל Prov. 5: 4 where Sept. *χολή*, Aquila *ἀψιδιον*. The figure of waters thus converted into bitter poison, is drawn perhaps from Jer. 9: 15. 23: 15. Lam. 3: 15, 19, (where Heb. אֲשֶׁר־אֵל) comp. Deut. 29: 18. Heb. 12: 15. Ex. 15: 23. — Xen. Anab. 1. 5. 1 *ἀψιδιον*.

Ἀψυχος, ου, ὁ, ἡ, adj. (α pr. and ψυχή,) *inanimate, void of sense and life*, 1 Cor. 14: 7.—Wisd. 14: 29. Polyb. 6. 47. 10.

B.

Βάαλ, ὁ, indec. *Baal*, Heb. בַּעַל (master), Chald. בַּעַל, בַּעַל, *Bel*, pr. name of one of the chief gods of the Phenicians and Babylonians, representing either the sun, or more probably the planet Jupiter. Rom. 11: 4 οὐκ ἔκαμψαν γόνυ τῆ [εἰκότι] Βάαλ, quoted from 1 K. 19: 18 where it is τῷ Βάαλ; comp. Buttm. § 125. 5. The Israelites were often seduced to the worship of this god; Judg. 2: 11, 13. 3: 7. 8: 33. 1 K. 16: 31. See Calmet, art. *Baal*.

Βαβυλών, ὠνος, ἡ, *Babylon*, Heb. בָּבֶלֶת, *Babel*, (i. e. confusion, contr. for בְּלִבְלִי from בָּלָבָל Gen. 11: 9,) the celebrated capital of Babylonia and the seat of the Assyrian and Chaldean empires. For a full account of it, and of the present ruins, see Calmet, arts. *Babel*, *Babylon*, and *Babylonia*. In N. T.

a) pp. Matt. 1: 11, 12, 17 bis. Acts 7: 43. 1 Pet. 5: 13.

b) poetically and symbolically *Babylon* is put for the capital of heathenism, the chief seat of idolatry, probably pagan Rome, as being the successor of ancient Babylon in this respect; comp. Is. 21: 9. Jer. 50: 38. 51: 7, 8. — Rev. 14: 8. 16: 19. 17: 5. 18: 2, 10, 21.

Βαθμός, οῦ, ὁ, (*βαθω*), a *step*, sc. of a stair, door, etc. Eccclus. 6: 36. Sept. for בָּתְּרָה 1 Sam. 5: 5. Plut. Romul. c. 20. In N. T. a *step of dignity*, de-

*gree, standing*, 1 Tim. 3: 13.—Artemid. 2. 42. Plut. Alcib. c. 17. Lucian. Amor. § 53.—The Attic form is *βασμός*, Lob. ad Phryn. p. 324.

Βάθος, εος, ους, τό, (*βαθύς*), *depth*.

a) pp. Matt. 13: 5. Mark 4: 5. Rom. 8: 39. Eph. 3: 18. Luke 5: 4 εἰς τὸ βάθος sc. τῆς θαλάσσης, i. e. *the deep*, deep water, the sea. Sept. for בְּרִמְקָה Ez. 27: 34. Is. 51: 10. אֲרָצָה זְכוּחַ Zech. 10: 11. אֲרָצָה Ez. 31: 14, 18. — Diod. Sic. 5. 36. Xen. Oec. 19. 14.

b) metaph. (α) for *greatness, abundance*, Rom. 11: 33 βάθος πλοῦτου κ.τ.λ. — Sept. Prov. 18: 3. Ael. V. H. 3. 18 πλοῦτος βαθύς.—2 Cor. 8: 2 ἡ κατὰ βάθος πτωχεία, *deep, abject poverty*. — (β) τὰ βάθη, *depths, deep things*, i. e. *the secret unrevealed purposes* of any one, e. g. τοῦ θεοῦ 1 Cor. 2: 10. τοῦ σατανᾶ Rev. 2: 24 in text. rec. So Sept. for בְּרָמָה Ecc. 7: 24. Comp. Ps. 92: 5. Dan. 2: 22. Judith 8: 14. Ecclus. 24: 29.—Hom. Il. 19. 125 φρήν βαθεῖα.

Βαθύνω, f. νῶ, (*βαθύς*), *to deepen, to make deep*. Luke 6: 48 ἔσκαψε καὶ ἐβάθυνε, i. q. *βαθείως ἔσκαψε*, he dug deep, where by Hebraism ἐβάθυνε stands adverbially; Gesen. Lehg. p. 823. Stuart § 533. comp. Buttm. § 144. n. 8. Sept. for בְּרָמָה Ps. 92: 6. Hiph. בִּרְמָמָה Jer. 49: 8.—Hom. Il. 23. 421.



*Βαθύς*, εἶα, ὕ, *deep, profound*, e. g. τὸ φρέαρ John 4: 11. Sept. for רָמַח Job 11: 8. Prov. 22: 14. — Xen. An. 5. 2. 3. — Metaph. Acts 20: 9 ὕπνω βαθεῖ. Luke 24: 1 ὄρθρον βαθείος, lit. *deep twilight*, i. e. earliest dawn, i. q. *λίαν πρωί* Mark 16: 2. — Jos. Ant. 2. 14. 2. Aelian. V. H. 9. 13. Plato Crit. c. 1. — So τὰ βαθεῖα τοῦ σατανᾶ, *the deep things, secret purposes*, Rev. 2: 4 in later edit. see in Βάθος b. β.

*Βαῖον*, ου, τό, (βαῖς,) Plur. τὰ βῖαια, *branches of the palm tree*, John 12: 13. Heb. רִמְרִים לְפָתֵי הַיַּרְדֵּן Lev. 22: 40. Symm. for רִמְרִים לְפָתֵי הַיַּרְדֵּן Cant. 7: 9. — 1 Macc. 13: 51. Test. XII Patr. p. 668.

*Βαλαάμ*, ὁ, indec. *Balaam*, Heb. בְּלָעַם, pr. name of a soothsayer of Pethor in Mesopotamia, who was hired by Balak, king of the Moabites, to curse the Israelites; see Num. c. 22, 23. Deut. 23: 4. Josh. 24: 9. Jos. Ant. 4. c. 6. In N. T. put as the emblem of false and seducing teachers, 2 Pet. 2: 15. Jude 11. Rev. 2: 14. See in Νικολάτης.

*Βαλαάκ*, ὁ, indec. *Balak*, Heb. בְּלָעַם (vacant), a king of the Moabites, Rev. 2: 14. — See Num. c. 22. Josh. 24: 9. Jos. Ant. 4. c. 6.

*Βαλάντιον*, ου, τό, also βαλλάντιον, *a purse*, Luke 10: 4. 12: 33. 22: 35, 36. Sept. for רִרְצָן Job 14: 17. פִּיט Prov. 1: 14. — Herodian. 5. 4. 4. Xen. Conv. 4. 2.

*Βάλλω*, f. βαλῶ, perf. βέβληκα, aor. 2 ἔβαλον, perf. pass. βέβλημαι, aor. 1 pass. ἐβλήθην, f. 1 pass. βληθήσομαι, *to throw, to cast*, with a greater or less degree of force as modified by the context; trans. and seq. dat. or a prep.

a) genr. τὸν κληρον, *to cast lots*, sc. into the urn or vessel, Matt. 27: 35 bis, Mark 15: 24. Luke 23: 34. al. Comp. Potter's Gr. Ant. I. p. 333. Adam's Rom. Ant. p. 302. So Sept. for בְּעֵינַי 1 Sam. 14: 42. Neh. 10: 34. 11: 1. — Ecclus. 37: 8. Jos. Ant. 6. 3. 4. Comp. Virg. Aen. 5. 491. — Spoken of a tree, *to cast sc. its fruit*, Rev. 6: 13. So βάλλειν ἑαυτόν, *to cast one's self*, and with κάτω, *to cast one's self down*, Matt. 4: 6.

Luke 4: 9. John 21: 7. For Acts 27: 14, see below in d. — Seq. dat. *to cast to or before any one*, Matt. 15: 26. Mark 7: 27. So Matt. 25: 27 βαλεῖν τὸ ἀργύριον τοῖς τραπεζίταις, i. e. *to put out, to place out, money with the brokers, etc.* — Diogn. 2. 20 τὰ βαλλόμενα κέρματα ἀθροῦσεν. — As construed with different prepositions and particles, the signification is variously modified, though the idea of *to throw* lies every where at bottom, viz.

(α) seq. ἀπό, *to throw from one, to cast away*, Matt. 5: 29. 18: 8, 9. al. — Philostr. Vit. Sophist. 1. 20 ὥσπερ τοὺς προτέρους ὀφθαλμοὺς ἀποβαλόν.

(β) seq. ἐκ, *to cast out of*, e. g. τοῦ στόματος, *to vomit forth*, Rev. 12: 15, 16.

(γ) seq. ἔξω, *to cast out*, i. e. *to throw away, to reject*; Matt. 5: 13. 13: 48. Luke 14: 35. John 15: 6. — Hesiod. Ἔργ. 332. — Trop. *to banish*, sc. τὸν φόβον 1 John 4: 18.

(δ) seq. εἰς c. acc. of place whither, *to cast into*, e. g. εἰς τὸ πῦρ etc. Matt. 3: 10. 5: 29. 6: 30. 13: 42. Mark 9: 22, 45. al. saep. Sept. for רָמַח Dan. 3: 21, 25. — Εἰς τὴν θάλασσαν, Matt. 21: 21. Mark 11: 23. Rev. 18: 21. Spoken of nets, etc. *to cast into, to let down into the sea*, Matt. 4: 18. 13: 47. 17: 27. al. So Sept. for רָמַח Is. 19: 8. — Εἰς φυλακὴν, *to cast into prison*, Matt. 18: 30. Luke 12: 58. Acts 16: 37. al. — Arrian. Diss. Epict. 1. 29. 6. — Spoken of contributions in money *cast into* a treasury, etc. Mark 12: 41—44. Luke 21: 1—4. Also, *to deposit*, Matt. 27: 6. John 12: 6. — Spoken of a sword, *to thrust into*, sc. the sheath, i. e. *to put up*, John 18: 11. of a sickle, Rev. 14: 19, comp. in ζ below. So of the finger, hand, etc. *to thrust into, to put into*, Mark 7: 33. John 20: 27. Comp. Heb. רָמַח, Sept. ἐκτείνω, Job 28: 9. Dan. 11: 42. — James 3: 3 τῶν ἵππων τοὺς χαλινούς βάλλειν, *to put, to place*, sc. bits in horses' mouths. — Spoken of liquids, as wine and water, where we can only translate by *to put into, to pour into*, Matt. 9: 17 bis. Mark 2: 22 bis. Luke 5: 37, 38. John 13: 5. So Sept. and עָשָׂה Judg. 6: 19. — Arrian. Diss. Epict. 4. 13. 12, οἶνον, ἵνα βάλω εἰς τὸν πίθον. Dioscor. 1. 94 ὕδωρ βαλὼν εἰς ἀγγεῖον. — Metaph. βάλλειν εἰς τὴν

καρδίαν, to put into one's heart, to suggest to one's mind, John 13: 2. — Jos. Ant. 6. 13. 4 ἄ μίτε εἰς νοῦν ἐβαλόμην. 7. 4. 3. Plut. Timol. 3. Hom. Od. 1. 201. Pind. Olymp. 13. 21.

(ε) seq. ἔμπροσθεν v. ἐνώπιόν τινος, to cast before any one, sc. at his feet, Matt. 7: 6. Rev. 2: 14. 4: 10.

(ζ) seq. ἐπί, to cast upon, e. g. τὸν σπόρον ἐπὶ τῆς γῆς, i. e. to sow, to scatter seed, Mark 4: 26. So Sept. for נָשַׁךְ Ps. 126: 6. — So to cast stones at any one, John 8: 7 ἐπ' αὐτῆ. v. 59 ἐπ' αὐτόν. So Sept. for חָרַץ־הַ עֵצ׃ Ecc. 3: 5. and genr. for חָרַץ Is. 37: 33. עָרַשׁ Ez. 21: 22. — Wisd. 5: 13. Eccclus. 22: 21. — So βάλλειν τὴν εἰρήνην ἐπὶ τὴν γῆν, to send out peace upon the earth, Matt. 10: 34 bis. — Rev. 2: 24 οὐ βάλλω ἐφ' ὑμᾶς ἄλλο βάρος, to cast upon, i. e. to put upon, to impose. Spoken of a sickle, to thrust in, Rev. 14: 16, and e. c. εἰς v. 19.—Spoken of liquids, to pour, Matt. 26: 12, coll. v. 7; see more in δ above.

b) Pass. perf. and pluperf. βέβλημαι, to be cast, i. e. to be laid, to lie, i. q. κείμεναι, comp. Buttm. § 113. 6. Matt. 8: 6 βέβληται ἐν τῇ οἰκίᾳ παραλυτικός. v. 14. 9: 2 ἐπὶ κλίνης βεβλημένος. Mark 7: 30. Luke 16: 20. So the Act. Rev. 2: 22 βάλλω αὐτὴν εἰς κλίνην, I will cast her into a bed, i. e. will afflict her with disease, etc.

c) seq. accus. of pers. to throw at any one, Mark 14: 65 ῥαπίσμασι αὐτὸν ἔβαλον, lit. they threw at him with blows, i. e. they gave him blows. Sept. βάλλειν βέλσει καὶ λίθοις for חָרַץ 2 Chr. 26: 15. βάλλειν τόξοις for חָרַץ־הַ Ps. 78: 9. — Jos. Ant. 2. 15. 4 λίθοις βάλλειν τινά. Comp. Xen. An. 1. 5. 12 ἦσι (Κλέαρχον) τῇ ἄξιῳ.

d) intrans. or with εαυτὸν implied, to cast one's self, i. e. to rush forward, spoken of a wind, to blow, Acts 27: 14. See Buttm. § 130. n. 2. — Hom. Il. 11. 721 ποταμὸς εἰς ἅλα βάλλον. Λλ.

Βαπτίζω, f. ἴσω, (βάπτω,) a frequentative in form but not in fact, to immerse, to sink, trans. e. g. spoken of ships, galleys, etc. Polyb. 1. 51. 6 καὶ πολλὰ τῶν σκαφῶν ἐβάπτισον. ib. 8. 8. 4. ib. 16. 6. 2. Epict. Fragm. ed. Schweigh. 14. Jos. B. J. 3. 8. 5 κυβερνήτης, ὅστις

χειμῶνα δεδωκὸς πρὸ τῆς θυέλλης ἐβάπτισεν ἐκὼν τὸ σκάφος. Ant. 9. 10. 2. Spoken of animals, Diod. Sic. 1. 36 τῶν δὲ χερσαίων θηρίων τὰ πολλὰ μὲν ὑπὸ τοῦ ποταμοῦ περιληφθέντα διασφθίρειται βαπτίζομενα. Polyb. 5. 47. 2. Spoken of men, partially, Polyb. 3. 72. 4 ἕως τῶν μαστῶν οἱ περὶ βαπτίζομενοι. — In N. T.

1. to wash, to cleanse by washing, trans. Mid. and aor. 1 Pass. in middle sense, to wash one's self, to bathe, to perform ablution; comp. Buttm. § 136. 2. — Mark 7: 4 ἐὰν μὴ βαπτίσωσιν, coll. v. 3 where it is νίψονται. Luke 11: 38 ἐθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. Sept. for לָבַח 2 K. 5: 14, coll. v. 10 where it is ᾤχετο and λούω. — Judith 12: 7 καὶ (Judith) ἐβαπτίζετο ἐν τῇ παρεμβολῇ ἐπὶ τῆς πηγῆς τοῦ ὕδατος. Ecclus. 31: 25 βαπτίζομενος ἀπὸ νεκροῦ, comp. Lev. 11: 25, 28, 40. Num. 19: 18, 19.

2. to baptize, to administer the rite of baptism, either that of John or of Christ. Pass. and Mid. to be baptized or to cause one's self to be baptized, i. e. genr. to receive baptism. In the primitive churches, where according to oriental habits bathing was to them what washing is to us, the rite appears to have been ordinarily though not necessarily performed by immersion. — Spoken

a) pp. and (α) simply, Matt. 3: 6, 13, 14, 16. Mark 1: 4, 5. 16: 16. Luke 3: 7, 12, 21 bis. 7: 30. John 1: 25, 28. 3: 22, 23 bis, 26. 4: 1, 2. 10: 40. Acts 2: 41. 8: 12, 13, 36, 38. 9: 18. 10: 47. 16: 15, 33. 18: 8. 22: 16. 1 Cor. 1: 14, 16 bis, 17. So Mark 6: 14 Ἰωάννης ὁ βαπτίζων i. q. ὁ βαπτιστής.—With an accus. of the cognate noun, Acts 19: 4 Ἰωάννης ἐβάπτισε βάπτισμα μετανοίας, John baptized a baptism of repentance, i. e. by which those who received it acknowledged their obligation to repent. Luke 7: 29. Comp. Buttm. § 131. 3.—In Luke's writings with a dative of the instrument or material employed, i. e. ὕδατι, with water, Luke 3: 16. Acts 1: 5. 11: 16. Elsewhere with ἐν ὕδατι, in water, Matt. 3: 11. Mark 1: 8. John 1: 26, 31, 33. Comp. Matt. 3: 6 ἐν τῷ Ἰορδάνῳ. See Buttm. § 133. 3. 1. Winer § 31. 5. Matth. § 396. n. 2. So with εἰς τὸν Ἰορδάνην,



baptized into the Jordan, Mark 1: 9. — Plut. de Superstit. 3. Jos. Ant. 4. 4. 6.

(β) with adjuncts marking the object and effect of the rite of baptism; chiefly εἰς c. accus. to baptize or to be baptized into any thing, i. e. into the belief, profession, observance, of any thing. Matt. 3: 11 εἰς μετάνοιαν. Acts 2: 38 εἰς ἄφρασιν ἁμαρτιῶν. 19: 3 εἰς τὸ Ἰωάννου βάπτισμα, i. e. the repentance into which John baptized. 1 Cor. 12: 13 εἰς ἕν σῶμα, i. e. that we may become one body. Rom. 6: 3 εἰς θάνατον.—So with εἰς c. accus. of person, to baptize or to be baptized into sc. a profession of faith in any one and sincere obedience to him; Rom. 6: 3 and Gal. 3: 27 εἰς Χριστόν. 1 Cor. 10: 2 εἰς τὸν Μωϋσῆν. So εἰς τὸ ὄνομα τινος, into the name of any one, in the same sense; Matt. 28: 19. Acts 8: 16. 19: 5. 1 Cor. 1: 13, 15. — So also in the same sense, ἐπὶ τῷ ὀνόματι Ἰησοῦ, Acts 2: 38; and ἐν τῷ ὀνόματι τοῦ κυρίου, Acts 10: 48. — With ὑπὲρ, 1 Cor. 15: 29 bis, οἱ βαπτίζομενοι ὑπὲρ νεκρῶν, baptized on account of the dead, i. e. why baptized into a belief of the resurrection of the dead, if in fact the dead rise not? See more in b.

b) metaph. and (α) in direct allusion to the sacred rite, βαπτίζειν ἐν πνεύματι ἁγίῳ καὶ πυρὶ, to baptize in the Holy Ghost and in fire, i. e. to overwhelm, richly furnish, with all spiritual gifts, or overwhelm with 'fire unquenchable' etc. Matt. 3: 11. Luke 3: 16. See Calmet, p. 144; and for the construction see above in a. α. So with ἐν πνεύματι ἁγίῳ alone, Mark 1: 8. John 1: 33. Acts 1: 5. 11: 16.—(β) genr. but still in allusion to the rite, to baptize with calamities, i. e. to overwhelm with sufferings; [Matt. 20: 22 bis, 23 bis.] Mark 10: 38 bis, 39 bis, τὸ βάπτισμα, ὃ ἐγὼ βαπτίζομαι, βαπτισθῆναι, to receive the baptism with which I must be baptized, i. e. can ye endure to be overwhelmed with sufferings like those which I must endure? For the construction see above in a. α. Luke 12: 50. — Sept. (for בָּטַח) Is. 21: 4 ἡ ἀνομία με βαπτίσει. Jos. B. J. 4. 3. 3 οἱ δὴ ὑστερον ἐβάπτισαν τὴν πόλιν, i. e. the robbers who had broken into Jerusalem afterwards baptized the city, filled it with confusion and calamity. Plut.

de Educ. Pueror. 13. 3, ψυχὴ τοῖς μὲν συμμέτροις αὐξεται πόνοις, τοῖς δε ὑπερβάλλουσιν βαπτίζεται. Heliodor. Aethiop. 2. 3 τῇ συμφορῇ βεβατισμένον. Diod. Sic. 1. 73 ιδιωτίας βαπτίζειν ταῖς εἰσφοραῖς. Clem. Alex. Paed. 2. 2 ὑπὸ μέθης βαπτίζομενος εἰς ὕπνον. Jos. Ant. 10. 9. 4 βεβαπτισμένους εἰς ἀνωσιθησιαν καὶ ὕπνον ὑπὸ τῆς μέθης. Evenus 15, in Anthol. Gr. ed. Jac. I. p. 99; βαπτίζει ὕπνω.—So 1 Cor. 15: 29 bis, τί ποιήσουσιν οἱ βαπτίζομενοι ὑπὲρ τῶν νεκρῶν — τί καὶ βαπτίζονται ὑπὲρ αὐτῶν; i. e. if the dead, οἱ νεκροί, do not rise, why expose ourselves to so much danger and suffering in the hope of a resurrection? comp. v. 30, 31, where κινδυνεύω and ἀποθνήσκω are substituted for βαπτίζομαι; see also Calmet, p. 145, 147. Comp. above in a. β.

**Βάπτισμα, ατος, τό, (βαπτίζω),**  
pp. something immersed; in N.T. baptism, spoken of the rite, viz. of John's baptism, Matt. 3: 7. 21: 25. Mark 1: 4. 11: 30. Luke 3: 3. 7: 29. 20: 4. Acts 1: 22. 10: 37. 13: 24. 18: 25. 19: 3, 4. of the baptism instituted by Jesus, Rom. 6: 4. Eph. 4: 5. Col. 2: 12. 1 Pet. 3: 21. — Metaph. baptism into calamity, i. e. afflictions with which one is oppressed or overwhelmed, Matt. 20: 22, 23. Mark 10: 38, 39. Luke 12: 50. See in Βαπτίζω 2. b.

**Βαπτισμός, οῦ, ὅ, (βαπτίζω),**  
1. washing, ablution, sc. of vessels, etc. Mark 7: 4, 8. Heb. 9: 10. Comp. Lev. 11: 32.

2. baptism, i. e. the christian rite, Heb. 6: 2.—Jos. Ant. 18: 5. 2, of John's baptism.

**Βαπτιστής, οῦ, ὅ, (βαπτίζω), α**  
baptizer, i. e. the Baptist, as a cognomen of John the Baptist, the forerunner of our Lord. Matt. 3: 1. 11: 11, 12. 14: 2, 8. 16: 14. 17: 13. Mark 6: 24, 25. 8: 28. Luke 7: 20, 28, 33. 9: 19. — Jos. Ant. 18. 5. 2.

**Βάπτω, f. ψω, to dip in, to immerse,**  
trans.

a) pp. c. c. εἰς seq. accus. John 13: 26 βάψας τὸ ψωμίον, sc. εἰς τὸ τραβηλίδιον, coll. Mark 14: 20. So Sept. seq. εἰς τι, for בָּטַח Lev. 4: 6. 14: 6. Num. 19: 18.

seq. ἔν τινι Ruth 2: 14. 2 K. 8: 15. Job 9: 31.—Xen. Anab. 2. 2. 9. seq. ἔν τινι Hom. Od. 9. 392. — So trans. and seq. gen. of the thing touched; Luke 16: 24 ἵνα βιάπτη τὸ ἄκρον τοῦ δακτυλλίου ὕδατος, i. e. by impl. in a small portion of water, which then is put in the gen. comp. Buttm. § 132. 6, 3. Winer § 30. 5. p. 166. Matth. § 333. Herm. ad Vig. p. 881. — So Hom. Il. 6. 508 λούσθαι ποταμοῦ.

b) by impl. to tinge, to dye, c. c. dat. of means, Buttm. § 133. 3, 1. Rev. 19: 13 ἱμάτιον βεβαμμένον αἵματι. — Jos. Ant. 3. 6. 1 τριχᾶς καὶ δορᾶς προβάτων, καὶ τὰς μὲν ὑακίνθῳ βαβαμμένας, τὰς δὲ φοίνικι. Herodot. 7. 67 εἶματα βεβαμμένα. Hom. Batrachom. 218 or 223 ἐβάπτιτο δ' αἵματι λίμνη. Helladius in Anthol. Gr. ed. Jac. III. p. 145.

**Βαραββᾶς, ᾧ, ὁ, Barabbas**, Aramæan ܒܪܒܒܐ ܒܒܐ (son of the father), pr. name of a robber, whose release the Jews demanded of Pilate, Matt. 27: 16, 17, 20, 21, 26. Mark 15: 7, 11, 15. Luke 23: 18. John 18: 40 bis. Three Mss. the Armenian version, and one Syriac version, read in Matt. l. c. Ἰησοῦς Βαραββᾶς; see Olshausen in loc.

**Βαράκ, ὁ, indec. Barak**, Heb. ܒܪܩ (lightning), pr. name of a Hebrew, who in conjunction with Deborah delivered Israel from the Canaanites. Heb. 11: 32. See Judg. c. 4, 5.

**Βαράχιας, ου, ὁ, Barachias**, pr. name of a man, Matt. 23: 35. He was probably the same with Jehoida, 2 Chr. 24: 2, 20; as the Jews often had two names. See Ζαχαρίας, and Kuinoel and Olshausen in loc.

**Βάρβαρος, ου, ὁ, a barbarian**, i. e. in ancient usage simply a foreigner, viz.

a) one who uses a different language, 1 Cor. 14: 11 bis. Sept. for ܒܪܒܐ Ps. 114: 1.—2 Macc. 2: 21. Herodot. 2. 158 βαρβάρους πάντας οἱ Αἰγύπτιοι καλέουσι τοὺς μὴ σφίσι ὁμογλώσσους. Herodian. 7. 3. 2. ib. 7. 8. 23.

b) one who does not speak Greek, one not a Greek; Acts 28: 2, 4, where the inhabitants of Melita (Malta) are so called, as speaking a dialect of the Phœnician language. Rom. 1: 14 Ἑλληνισί τε

καὶ βαρβάροις, to the Greeks and to those not Greeks.—Jos. Ant. 4. 2. 1. B. J. 5. 1. 3. So Clem. Alex. often calls the Jews βάρβαροι, e. g. Strom. 6. 6 ἐδόθη νόμος μὲν καὶ προφήται βαρβάροις, φιλοσοφία δὲ Ἑλλήσι.—Col. 3: 11 Ἑλλην καὶ Ἰουδαῖος — βάρβαρος, Σκύθης, where βάρβαρος seems to refer to those nations of the Roman empire who did not speak Greek, as the Jews, Romans, Spaniards, etc. and Σκύθης to nations not under the Roman dominion. — Jos. B. J. proem. 5 Ἑλλήσι καὶ βαρβάρους, i. e. the Romans and Jews, etc. So of the Romans, Polyb. 5. 104. 1. ib. 9. 37. 5.

**Βαρέω, ᾧ, f. ἴσω, (βάρος,)** in N. T. only Pass. βαρέομαι, οὔμαι, aor. 1 ἐβαρήθην, perf. particip. βεβαρημένος, to be heavy, to be weighed down, to be oppressed, only metaph. as βεβαρημένοι ὑπῶν Luke 9: 32, and so with ὑπῶν implied Matt. 26: 43. Mark 14: 40. So Sept. βαρύνω for ܒܪܢܘ 1 Sam. 3: 2. — Anthol. Gr. ed. Jac. IV. p. 177, βεβ. ὑπῶν.—Luke 21: 34 μήποτε βαρηθῶσιν (text. rec. βαρυνθῶσιν) αἱ καρδία ὑμῶν ἐν κραυπάλῃ, i. e. lest ye be oppressed through surfeiting etc. i. e. dull, heavy, stupid. So Sept. for ܒܪܢܘ Ex. 7: 14.—Act. Thom. § 36. Hom. Od. 19. 122 οἶνῳ βεβαρηότα. Comp. βαρύνω Wisd. 9: 15.—So to be oppressed, to be borne down, sc. by evils, calamities, etc. 2 Cor. 1: 8. 5: 4. — Act. Thom. § 21 διὰ τὴν λύπην ἐβαρήθην. Dion. Hal. Ant. 1. 14 πόλεις ὑπὸ πολέμων καὶ ἄλλων κακῶν βαρηθεῖσα. So βαρύνω Jos. Ant. 6. 3. 2. Diod. Sic. 4. 38. — In the sense of to be burdened, sc. by expense, 1 Tim. 5: 16 μὴ βαρεῖσθαι ἢ ἐκκλησία. Comp. in Ἀβαρῆς and Ἐπιβαρέω.—Of this word only the participles βεβαρηώς, βεβαρημένος, occur in the early and Attic writers, as Hom. Od. 3. 139. ib. 19. 122. Plato Symp. p. 203. B. The present and other forms occur only in later writers; as fut. βαρήσει Lucian. Dial. Mort. 10. 4 or 5. See Matth. § 227. Buttm. Ausf. Sprachl. II. p. 88. Comp. Thom. Mag. p. 141 sq.

**Βαρέως, adv. (βαρῆς,)** heavily, metaph. with difficulty, as τοῖς ὡσὶ βαρέως ἤκουσαν, i. e. to hear with difficulty, to be dull of hearing, Matt. 13: 15 and



Acts 28: 27, quoted from Is. 6: 10, where Sept. for כְּבֵד.—But β. ἀκούειν, to hear with indignation, Xen. An. 2. 1. 9. Also β. φέρον, to be displeased, Sept. for רָרָה Gen. 31: 35. 2 Macc. 14: 27. Xen. An. 2. 1. 4.

**Βαρθολομαῖος, ου, ὁ, Bartholomew,** Heb. בֶּר תּוֹלְמַי (son of Tolmai), the patronymic appellation of one of the twelve, whose proper name seems to have been Nathaniel; see John 1: 46. 21: 2.—Matt. 10: 3. Mark 3: 18. Luke 6: 14. Acts 1: 13.

**Βάρ-ἰησοῦς, οῦ, ὁ, Bar-jesus,** Heb. בֶּר-יְהוֹשֻׁעַ, the name of a Jewish magician, Acts 13: 6.

**Βάρ-ἰωνᾶς, ᾶ, ὁ, Bar-jonas,** Heb. בֶּר-יוֹנָה (son of Jonas), patronymic appellation of the apostle Peter, Matt. 16: 17.

**Βαρνάβας, α, ὁ, Barnabas,** surname of Joses, a Levite, born in Cyprus, who became the chief associate of Paul in his labours. The name *Barnabas*, Heb. בֶּר-נָבָא, is explained by Luke (Acts 4: 36) to be i. q. *υἱὸς παρακλήσεως*, see in *Πῶς*.—Acts 4: 36. 9: 27. 11: 22, 25, 30. 12: 25. 13: 1, 2, 7, 43, 46, 50. 14: 12, 14, 20. 15: 2 bis, 12, 23, 25, 35, 36, 37, 39. 1 Cor. 9: 6. Gal. 2: 1, 9, 13. Col. 4: 10.

**Βάρος, εος, ους, τό, weight,** Xen. Cyr. 3. 3. 42. Ven. 6. 5. In N.T. only metaph.

a) *weight*, sc. in reference to its pressure, *burden, load*. (pp. Xen. Oec. 17. 9.) Matt. 20: 12 *βαστάζειν τὸ βάρος τῆς ἡμέρας*, the *burden*, i. e. the heavy labour of the day.—Act. Thom. § 57 *ὑποφέρων τὸ βάρος τῆς ἡμέρας*. — Spoken of precepts, of which the observance is burdensome, Acts 15: 28. Rev. 2: 24. — Ecclus. 13: 2. Clem. Alex. Strom. 3. 1. Plato Legg. 11. p. 971. E. *νόμον βάρος*. — Spoken of sinful conduct and its consequences, *trouble, sorrow*, etc. Gal. 6: 2 *ἀλλήλων τὰ βάρη βαστάζετε*.—In a pecuniary sense, 1 Thess. 2: 6 *ἐν βάρει εἶναι, to be burdensome*, comp. v. 9, and see in *Βαρεῖα*. Others, *honour, authority*, as in Diod. Sic. 4. 61.

b) *weight*, sc. in reference to its cause, i. e. *greatness, abundance, fullness, opu-*

*lence*. 2 Cor. 4: 17 *αἰώνιον βάρος δόξης*, for *βάρος αἰώνιον δόξης*, a *weight, fullness, of eternal glory*. For the constr. comp. 2 Macc. 9: 10 *διὰ τὸ τῆς ὁσμῆς ἀφόρητον βάρος*, for *τὸ τῆς ὁσμῆς ἀφορητὸν βάρος*. Comp. Soph. Oed. Col. 297 *πατρῶν ἄστν γῆς* for *πατρῶας γῆς ἄστν*. Herm. ad Vig. p. 891.—So Heb. רִבְרִב Ps. 49: 17. Is. 10: 3. 66: 12. Soph. Ajac. 130 *μακροῦ πλοῦτου βάρει*. Suidas, *βάρος ἀντὶ τοῦ τὸ πλήθος, τὴν ἰσχύν*. Comp. *ὄχλος βαρῦς*, a great army, Sept. Num. 20: 20. 1 Macc. 1: 17, 20.

**Βαρσαβᾶς, ᾶ, ὁ, Barsabas,** surname of two men, viz. 1. of Joseph mentioned Acts 1: 23; see *Ἰωσήφ*. 2. of Judas mentioned Acts 15: 22; see *Ἰουδας*.

**Βαρτιμαῖος, ου, ὁ, Bartimaeus,** Heb. בֶּר תִּמְאִי i. e. son of Timaeus. name of a blind man, Mark 10: 46.

**Βαρύνω, f. υνῶ, (βαρῦς,) in N. T.** only aor. 1 Pass. *ἐβαρύνθην, to be heavy*, i. e. metaph. *to be oppressed, dull, stupid*, Luke 21: 34 in text. receipt. where later editions read *βαρέω*, which see.—Diod. Sic. 4. 38. Xen. Lac. 2. 5.

**Βαρῦς, εἶα, ὄ, (βάρος,) heavy,** viz.

a) pp. Matt. 23: 4 *φορτία βαρέα, heavy burdens*, spoken metaph. of burdensome precepts. So Sept. for כְּבֵד Ps. 38: 5. of a yoke 2 Chr. 10: 4, 11.—Ecclus. 40: 1. pp. Xen. Hiero 1. 5. Eq. 10. 6.

b) trop. *weighty*, i. e. *important*, Matt. 23: 23 *τὰ βαρύτερα τοῦ νόμου*. Acts 25: 7 *βαρεῖα αἰτιώματα*, i. e. not trivial, severe. So Sept. for נִקְרָר Dan. 2: 11.—Herodian. 2. 14. 7.—Spoken of an epistle, *weighty*, i. e. not to be made light of, *stern, severe*, 2 Cor. 10: 10. — Herodian. 3. 11. 6.

c) trop. *grievous*, i. e. *oppressive, hard to be borne*; e. g. precepts, 1 John 5: 3. Sept. for כְּבֵד Neh. 5: 18.—Wisd. 2: 15. Ecclus. 29: 28. — In the sense of *afflictive, violent*, as *λύκοι βαρεῖς*, i. e. *fierce wolves*, Acts 20: 29. Sept. *σύγχρησις βαρεῖα* for כְּבֵד 1 Sam. 5: 11, coll. v. 6. — 3 Macc. 6: 5 *ὁ βαρῦς Ἀσσυρίων βασιλεύς*. Wisd. 17: 21. Ael. V. H. 1. 34 *θανάτου τρόπον βαρύτερον*.

**Βαρύτιμος, ου, ὁ, ἦ, adj. (βαρῦς and τιμή,) of great price, precious,** Matt.

26: 7.—Heliodor. II. p. 113. Aeschyl. Suppl. 25.

*Βασανίζω*, f. *ισω*, (*βάσανος* q. v.) pp. to apply a touch-stone; metaph. to examine, to scrutinize, either by words, Xen. Cyr. 5. 3. 16. or by torture, Jos. Ant. 5. 1. 2. Herodian. 3. 5. 13. Hence in N. T. to torture, i. e. to torment, to afflict with pain, etc. trans.

a) spoken of disease, Matt. 8: 6 *δεινῶς βασανιζόμενος*. Rev. 9: 5. So Sept. for *הַבְּרִיָּה* Mic. 6: 13. *הַבְּרִיָּה* 1 Sam. 5: 3.—2 Macc. 9: 6.—Spoken of the pains of parturition, Rev. 12: 2. of punishment, Matt. 8: 29. Mark 5: 7. Luke 8: 28. Rev. 11: 10 coll. v. 6. Rev. 14: 10. 20: 10.—Wisd. 11: 9. 12: 23. 2 Macc. 1: 28. Jos. Ant. 2. 14. 4. genr. Arrian. Diss. Ep. 2. 22. 35.

b) trop. to vex, to harass, 2 Pet. 2: 8 *ψυγὴν δικαίαν*. So physically, with toil, Mark 6: 48. Spoken of a vessel tossed by the waves, Matt. 14: 24.

*Βασανισμός*, *οὔ, ὅ*, (*βασανίζω*) pp. examination, sc. by a touch-stone or by torture. In N. T. torture, torment; Rev. 14: 11 *κάπνος βασανισμού*, i. e. the smoke of the fire in which they are tormented. Rev. 9: 5 bis. 18: 7, 10, 15.—4 Macc. 9: 6.

*Βασανιστής*, *οὔ, ὅ*, (*βασανίζω*) pp. one who applies the torture, an inquisitor, Dem. 978. 11. In N. T. a prison-keeper, jailer, Matt. 18: 34, i. q. *δεσμοφύλαξ*.—Symm. *βασανιστήριον* for *הַבְּרִיָּה* Jer. 20. 2.

*Βάσανος*, *ου, ἡ*, pp. a touch-stone, the ancient *lapis Lydius*, for trying metals, etc. Pind. Pyth. 10. 106. Comp. there the Scholia, and also Rees' Cyclop. art. *Touch-stone*. Hence, examination, trial, Polyb. 22. 3. 7. torture, Polyb. 15. 27. 7. Ael. V. H. 7. 18. comp. Wisd. 2: 19.—In N. T. torment, pain, e. g. from disease, Matt. 4: 24. Sept. for *הַבְּרִיָּה* Ez. 12: 18. So of punishment, Luke 16: 23, 28.—Wisd. 3: 1. 17: 13. 19: 4. Jamblich. Vit. Pythag. § 68. Spoken of the pains of parturition, Anthol. Gr. ed. Jac. II. p. 205.

*Βασιλεία*, *ας, ἡ*, (*βασιλεύς*), kingdom, viz.

a) *dominion, reign*, i. e. the exercise of kingly power, [Matt. 6: 13.] Luke 1: 33. 19: 12, 15. Heb. 1: 8. Rev. 17: 12, 17, 18. Sept. for *הַמְּלָכָה* 1 Sam. 10: 16, 25. *הַמְּלָכָה* 1 Sam. 28: 17. *הַמְּלָכָה* 1 Sam. 13: 13.—Wisd. 6: 4. Herodian. 6. 9. 17. Xen. Cyr. 3. 1. 29. ib. 8. 3. 26. H. G. 3. 3. 5.—So by meton. of abstr. for concrete, *kings*, Rev. 1: 6 in later edit. where the text. rec. has *βασιλεῖς*. Comp. *σωτήριον* for *σωτήρ*, Luke 2: 30. *πενία* for *πένητες*, Jos. Ant. 4. 3. 2.

b) *dominions, realm*, i. e. a people and territory under kingly rule, Matt. 4: 8. Mark 6: 23. Luke 4: 5.—Matt. 12: 25, 26. Mark 3: 24 bis. Luke 11: 17, 18.—Matt. 24: 7 bis. Mark 13: 8 bis. Luke 21: 10 bis. So Heb. 11: 33. Rev. 11: 15. 16: 10. Sept. for *הַמְּלָכָה* 2 Chr. 32: 15. Esth. 2: 3. *הַמְּלָכָה* Gen. 10: 10. Num. 32: 33. Josh. 11: 10.—Ecclus. 44: 3. Ael. V. H. 4. 5. Herodian. 4. 3. 11.

c) In the phrase *ἡ βασιλεία τοῦ θεοῦ*, *kingdom of God*, Matt. 6: 33. Mark 1: 4, 15. Luke 4: 43. 6: 20. John 3: 13, 5. al. saep. also *ἡ βασ. τοῦ Χριστοῦ*, Matt. 13: 41. 20: 21. Rev. 1: 9. or *τοῦ Χ. καὶ θεοῦ* Eph. 5: 5. or *τοῦ Δαυὶδ*, as the ancestor and type of the Messiah, Mark 11: 10; further, *ἡ βασ. τῶν οὐρανῶν*, *kingdom of heaven*, but only in Matthew, as 3: 2. 4: 17. al. for which we find in 2 Tim. 4: 18 *βασ. ἐπουράνιος*; and likewise absol. *ἡ βασιλεία*, Matt. 8: 12. 9: 35. al. i. q. later Heb. *הַמְּלָכָה הַשְּׁמַיִת* or *הַמְּלָכָה הַשְּׁמַיִת*. All these expressions are in N. T. synonymous, and signify the *divine spiritual kingdom, the glorious reign of the Messiah*. The idea of this kingdom has its basis in the prophecies of the O. T. where the coming of the Messiah and his triumphs are foretold; e. g. Ps. 2 and 110. Is. 2: 1—4, coll. Mich. 4: 1 sq. (where in v. 7 the Targum has *הַמְּלָכָה הַשְּׁמַיִת*) Is. 11: 1 sq. Jer. 23: 5 sq. 31: 31 sq. 32: 37 sq. 33: 14 sq. Ez. 34: 23 sq. 37: 24 sq. and espec. Dan. 2: 44. 7: 14, 27. 9: 25 sq. His reign is here figuratively described as a golden age, when the true religion and with it the Jewish theocracy should be re-established in more than pristine purity, and universal peace and happiness prevail. All this



was doubtless to be understood in a spiritual sense; and so the devout Jews of our Saviour's time appear to have received it; as Zacharias, Luke 1: 67 sq. Simeon, 2: 25 sq. Anna, 2: 36 sq. Joseph, Luke 23: 50, 51. But the Jews at large gave to these prophecies a temporal meaning; and expected a Messiah who should come in the clouds of heaven, and as king of the Jewish nation restore the ancient religion and worship, reform the corrupt morals of the people, make expiation for their sins, free them from the yoke of foreign dominion, and at length reign over the whole earth in peace and glory; comp. *Αἰών* 2. See Schoettgen Diss. de regno coelorum in Hor. Heb. I. p. 1147. Wetstein N. T. I. p. 256. Kuinoel on Matt. 3: 2. Koppe Exc. I. in Ep. ad Thess. p. 92 sq. Keil Hist. dogm. de regno Mess. in Opusc. Acad. p. 22 sq. Bertholdt Christol. Judaeor. p. 187 sq. — Referring to the O. T. idea, we may therefore regard the kingdom of heaven etc. in the N. T. as designating in its christian sense, *the christian dispensation*, or 'the community of those who receive Jesus as the Messiah, and who, united by his Spirit under him as their Head, rejoice in the truth and live a holy life in love and in communion with him.' This spiritual kingdom has both an internal and an external form. As internal, it already exists and rules in the hearts of all Christians, and is therefore present. As external, it is either embodied in the visible church of Christ, and in so far is present and progressive; or it is to be perfected in the coming of the Messiah to judgment and his subsequent spiritual reign in bliss and glory, in which view it is future. But these different aspects are not always distinguished; the expression often embracing both the internal and external sense, and referring both to its commencement in this world and its completion in the world to come. Comp. Olshausen on Matt. 3: 2. Tholuck Bergpred. p. 72 sq. — Hence in N. T. spoken

(α) in the Jewish temporal sense, by Jews and by the apostles before the day of Pentecost, Matt. 18: 1. 20: 21. Luke 17: 20 init. 19: 11. Acts 1: 6.

(β) in the christian sense, as announced by John, where perhaps something of the Jewish view was intermingled, Matt. 3: 2; comp. also Luke 23: 51. As announced by Jesus and others, Matt. 4: 17, 23. 9: 35. 10: 7. Mark 1: 14, 15. Luke 10: 9, 11. Acts 28: 31. al. — In the internal spiritual sense, Rom. 14: 17 οὐ γὰρ ἐστὶν ἡ β. τοῦ θ. βρώσις καὶ πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ ἐν πνεύματι ἁγίῳ. Matt. 6: 33. Mark 10: 15. Luke 17: 21. 18: 17. John 3: 3, 5. 1 Cor. 4: 20. — In the external sense, i. e. as embodied in the visible church and the universal spread of the gospel, Matt. 6: 10. 12: 28. 13: 24, 31, 33, 41, 47. 16: 28. Mark 4: 30. 11: 10. Luke 13: 18, 20. Acts 19: 8. al. or as perfected in the future world, Matt. 13: 43. 16: 19. 26: 29. Mark 14: 25. Luke 22: 29, 30. 2 Pet. 1: 11. Rev. 12: 10. al. In this view it denotes especially *the bliss of heaven* which is to be enjoyed in the Redeemer's kingdom, i. q. eternal life, Matt. 8: 11. 25: 34. Mark 9: 47. Luke 13: 28, 29. Acts 14: 22. 1 Cor. 6: 9, 10. 15: 50. Gal. 5: 21. Eph. 5: 5. 2 Thess. 1: 5. 2 Tim. 4: 18. Heb. 12: 28. James 2: 5. al. — Spoken generally, Matt. 5: 19 bis. 8: 12 υἱοὶ τῆς βασιλείας, *sons of the kingdom*, i. e. the Jews, who thought the Messiah's reign was destined only for them; but υἱοὶ τῆς β. Matt. 13: 38, are the true citizens of the kingdom of God. Matt. 11: 11, 12 see in Ἀρπαζῶ. 13: 11, 19, 44, 45, 52. 18: 4, 23. 19: 12, 24. 20: 1. al. saep. Spoken also gen. of the privileges and rewards of the divine kingdom both here and hereafter, Matt. 5: 3, 10, 20. 7: 21. 18: 3. Col. 1: 13. 1 Thess. 2: 12. AL.

*Βασιλείος, ον, ὅ, ἡ, adj. (βασιλεύς), royal, regal.*

a) pp. 1 Pet. 2: 9 βασιλεῖον ἱεράτευμα, *a royal priesthood*, consecrated to God as kings and priests, i. e. in a distinguished manner; quoted from Ex. 19: 6, where Sept. for מְלִיכִים וְכֹהֲנִים. — Wisd. 18: 15. Jos. Ant. 2. 10. 2. Xen. Anab. 1. 10. 12.

b) as a subst. τὸ βασιλεῖον, and plur. τὰ βασιλεία, (sc. δῶμα or δώματα), *a royal mansion, palace*, Luke 7: 25. So

Sept. plur. for בִּית מְלָכִים Esth. 2: 13. בִּית מְלָכִים Esth. 2: 13. נַהֲרִיבֵל Nah. 2: 6. sing. for אֲרָמֹן Prov. 18: 19.—Plur. Jos. Ant. 13. 5. 3. Xen. Cyr. 1. 1. 5. Sing. Jos. Ant. 6. 12. 4. Xen. Cyr. 8. 7. 1.

*Βασιλεύς, έως, ό, a king, i. e. one who exercises royal authority and sovereignty.* Sept. everywhere for Heb. מֶלֶךְ.

a) pp. and genr. of David, Matt. 1: 6. Acts 13: 22. Pharaoh, Acts 7: 10, 18. Heb. 11: 23, 27. of the Roman emperor, John 19: 15. of ancient Jewish kings, Luke 10: 24.—Herodian. 4. 10. 4. Polyb. 3. 33. 3. Xen. 1. 2. 1.—So also Jesus as the Messiah is often called king, king of Israel, of the Jews, etc. Matt. 2: 2. 21: 5. 25: 34, 40. Luke 19: 38. John 1: 50. 12: 13, 15. al. So Sept. and מֶלֶךְ Ps. 2: 6. Ez. 37: 24.—Spoken of God, 1 Tim. 1: 17. 6: 15. Rev. 15: 3. 17: 14 *βασιλεύς βασιλείων, king of kings*, by way of emphasis; comp. *ἀναξ ἀνάκτων* Aeschyl. Suppl. 533. Matth. § 430. 5. Gesen. p. 692. c. Stuart, § 455. c. So Sept. and מֶלֶךְ Ps. 5: 3. 29: 10. 47: 3. 95: 3.—Ecclus. 51: 1.—Matt. 5: 35 *πόλις τοῦ μεγάλου βασιλέως*, i. e. of God, viz. Jerusalem as the seat of his worship; so Sept. and מֶלֶךְ Ps. 47: 2.

b) in a more general and lower sense, as a title of distinguished honour, *vice-roy, prince, leader, chief*, etc. Thus Herod the Great and his successors had the title of king, but were dependent for the name and power on the Romans; Matt. 2: 1, 3, 9. Luke 1: 5. Acts 12: 1. 25: 13 sq. 26: 2 sq. But Herod Antipas was in fact only a tetrarch, (Matt. 14: 1. Luke 3: 1, 19. 9: 7.) though he is called *βασιλεύς* Matt. 14: 9. Mark 6: 14. So Aretas, king of Arabia Petraea, 2 Cor. 11: 32, comp. Bibl. Repos. III. p. 266, 267. Also when joined with *ηγέμονες*, Matt. 10: 18. Mark 13: 9. Luke 21: 12. also Acts 4: 26. So Sept. and מֶלֶךְ Ps. 2: 2. 102: 16.—Genr. 1 Pet. 2: 13, 17. 1 Tim. 2: 2. Matt. 17: 25. 18: 23. Acts 9: 15. Rev. 9: 11. So Sept. and מֶלֶךְ Josh. c. 12.—Hom. Od. 1. 394. Spoken of the sons of the emperor Severus, Herodian.

3. 13. 3. comp. 7. 10. 3, and 8. 8. 6, 15.—Trop. spoken of Christians, as about to reign with the Messiah over the nations, Rev. 5: 10. 1: 6 in text. rec. comp. 20: 6, and see in *Βασιλεύω* b. At.

*Βασιλεύω, f. είσω, (βασιλεύς,) to be king, to reign, intrans.*

a) genr. and c. c. *επι* seq. gen. of country or accus. of pers. *to reign over*, etc. Luke 19: 14, 17. 1 Tim. 6: 15 *ο βασιλεύων, a king*. Spoken of Archelaus, who for a time had the title of king, Matt. 2: 22, see in *Ἀρχέλαος*. Sept. for מֶלֶךְ Judg. 9: 8, 10. 1 Sam. 8: 9, 11.—C. c. gen. Herodot. 1. 206. Xen. Mem. 3. 2. 2.—Spoken of the Messiah, Luke 1: 33. 1 Cor. 15: 25. Rev. 11: 15.

b) absol. *to reign*, i. e. *to possess and to exercise dominion*; spoken of God as vindicating to himself his regal power, Rev. 11: 17. 19: 6. So Sept. and מֶלֶךְ Ps. 93: 1. 96: 10. 97: 1. 99: 1.—Trop. spoken of Christians who are to reign with Christ, i. e. enjoy the high privileges, honours, and felicity of the Messiah's kingdom, Rom. 5: 17. Rev. 5: 10. 20: 4, 6. 22: 5. So of Christians on earth, *to enjoy the honour and prosperity of kings*, 1 Cor. 4: 8 bis. Comp. Lat. *vivo et regno*, Hor. Ep. 1. 10. 8.—Trop. *to have dominion, to prevail, to be predominant*, e. g. death, Rom. 5: 14, 17. sin and grace, 5: 21 bis. 6: 12.

*Βασιλικός, ή, όν, (βασιλεύς,) kingly, royal, i. e.*

a) pp. belonging to a king, e. g. a territory, Acts 12: 20. a robe, 12: 21. So Sept. for מֶלֶךְ Num. 20: 17. 21: 22. 2 Sam. 14: 26. מֶלֶךְ Esth. 8: 15.—Xen. Cyr. 8. 5. 3.—Spoken of a person attached to a court, a *courtier, a nobleman*, John 4: 46, 49.—Jos. Ant. 17. 10. 3, 6. Polyb. 4. 76. 2.

b) trop. *noble, excellent, pre-eminent*. James 2: 8 *νόμος βασιλικός*.—Clem. Alex. Strom. 1. 16 *διδασκαλία*. 5. 14 *ο λόγος θεός και βασιλικός*. Jos. Ant. 6. 4. 5. Xen. Conv. 1. 8 *βασ. κάλλος*. So *regalis* Cic. Off. 1. 13.

*Βασιλίσσα, ης, ή, (βασιλεύς,) a queen*, Matt. 12: 42. Luke 11: 31. Acts



8: 27. Rev. 18: 7. Sept. for  $\text{הַבַּיִת}$  1 K. 10: 1. Esth. 1: 9, 11, 12, 15, 16, 17. — Polyb. 23. 18. 2. Aristot. Oec. 9. Xen. Oec. 9. 15. — The Atticists condemn it as a word of the later Greek instead of βασιλεια or βασιλεις, Phryn. ed. Lob. p. 225. Sturz de Dial. Mac. p. 151.

*Βάσις, εως, ἡ, (βαίνω,) a step, pace, Herodian. 6. 5. 12. a foot, base, on which any thing stands, Sept. for  $\text{רֶגֶל}$  Ex. 30: 18, 28. In N. T. the foot, as that with which we walk, Acts 3: 7. — Wisd. 13: 18. Jos. Ant. 7. 5. 5. ib. 7. 11. 3.*

*Βασκαίνω, f. ανῶ, (βάσχω, βάζω,) aor. 1 ἐβάσκανα, for which Mss. have ἐβάσκηνα, as also Herodian. 2. 4. 11. comp. Buttin. § 101. 4. n. 2; to prate sc. about any one, to slander, trans. Plut. Pericl. 12. — In N. T. to prate to any one, i. e. to mislead by pretences, as if by magic arts, to fascinate, to bewitch, trans. Gal. 3: 1. — Herodian. 2. 4. 11. Diod. Sic. 4. 6. Aristot. Probl. 20. 34. Theocr. Id. 6. 39. Comp. Lob. ad Phryn. p. 462 sq. Wetstein N. T. ad loc.*

*Βαστάζω, f. άνω, (βάσις,) pp. to raise upon a basis, to support; in ordinary usage and in N. T. to take up and hold, to bear, trans. viz.*

a) to take up and hold, sc. in the hands etc. John 10: 31 ἐβάσταζον λίθους. — Jos. Ant. 7. 11. 7 βαστάσας τὴν μάχαιραν ἀπὸ τῆς γῆς. Herodian. 4. 2. 11. — In the sense of to take up and bear, Acts 21: 35. So to take up and bear away, i. e. to take away, John 20: 15. — Jos. Ant. 7. 15. 3. ib. 9. 7. 1. Polyb. 1. 48. 2. — Trop. to take upon one's self and bear, Matt. 8: 17 τὰς νόσους. Comp. Is. 53: 4.

b) to bear, to carry, in the hands or on the shoulders, etc. Matt. 3: 11 τὰ ὑποδήματα, one's sandals, which was the duty of a servant. Mark 14: 13 and Luke 22: 10 περιάμιον ὕδατος. Luke 14: 27 and John 19: 17 τὸν σταυρόν. Luke 7: 14. John 12: 6. Acts 3: 2. 15: 10. Gal. 6: 5. Rev. 17: 7. — Ecclus. 6: 27. Bel and Drag. 36. Herodian. 4. 7. 11. Polyb. 2. 24. 6. ib. 8. 7. 9. — Trop.

Acts 9: 15 σκεῦός τοῦ βαστάσαι τὸ ὄνομά μου ἐνώπιον ἐθνῶν κ. τ. λ. to bear my name, i. e. to announce, to publish, etc. — In the sense of to bear up, to support, Rom. 11: 18. — Metaph. to bear, to support, to endure, e. g. labours, sufferings, etc. Matt. 20: 12 see in Βάρος. Rev. 2: 3. punishment, τὸ κρῖμα, Gal. 5: 10. So Sept. for  $\text{נָשָׂן}$  2 K. 18: 14. Heb.  $\text{רָגַע נְשָׂן}$  Lev. 5: 1, 17. Is. 53: 12. Ez. 23: 35. So to bear patiently, Rom. 15: 1. Gal. 6: 2. Rev. 2: 2. — Arrian. Diss. Epict. 1. 3. 2. — Metaph. in the sense of to receive, to understand, John 16: 12 πολλὰ — οὐ δύνασθε βαστάζειν ἄρτι. — Arrian. Diss. Ep. 3. 15. 9 σκέψαι τὸ πρᾶγμα, καὶ τὴν σαντιοῦ φύσιν, τί δύνασαι βαστάσαι.

c) to bear or carry about, sc. as attached to one's person; Gal. 6: 17 στίγματα ἐν τῷ σώματι. So Synm. for  $\text{נָשָׂן}$  Ps. 89: 51, where Sept. ὑπέχω. — Luke 11: 27 κοιλία ἡ βαστάσασά σε. So Schol. Ms. in Hom. Il. 6. 59 ὄν ἐν γαστρὶ ἡ μήτηρ — βαστάζοι, comp. Wetstein in loc. — In the sense of to wear, for which classic writers use φορέω, Luke 10: 4. — So φορέω, Diod. Sic. 20. 54. Xen. An. 1. 8. 29.

I. Βάτος, ου, ἡ or ὁ, a thorn-bush, bramble; fem. Luke 6: 44. 20: 37. Acts 7: 30, 35. So Sept. for  $\text{הַבַּיִת}$  Deut. 33: 16. — Hom. Od. 24. 229. Polyb. 3. 71. 1. Theophr. H. Pl. 3. 18. — Masc. ὁ βάτος, Mark 12: 26 in later edit. So Sept. Vatic. for  $\text{הַבַּיִת}$  Ex. 3: 2, 3, 4. So the Attics, according to Moeris p. 99. Thom. Mag. p. 148. Comp. H. Planck in Bibl. Repos. I. p. 667.

II. Βάτος, ου, ὁ, a bath, Heb.  $\text{הַבַּיִת}$ , a Jewish measure for wine and oil, equal to the ephah for dry measure, Luke 16: 6. According to Josephus, Ant. 8. 2. 9, it contained 72 ξέται or sextarii; but the sextarius, which at Rome was equal to 1½ pint, and would thus make the bath equal to 13½ gallons, varied much in different places. The more usual estimate for the capacity of the bath, is 7½ or 9 gallons. Comp. 1 K. 7: 26, 38. Ez. 45: 10, 11, 14. See Jahn § 114. Adam's Rom. Ant. p. 504.

**Βάτραχος, ου, ὁ, a frog,** Rev. 16: 13. Sept. for  $\text{בַּרְבַּר}$  Ps. 78: 45. 105: 30.—Aelian. V. H. 1. 3. Artemid. 2. 15 *βάτραχοι δὲ ἄνδρας γοήτας καὶ βομολόχους προσημαίνουσι τοῖς δὲ ἐξ ὄχλου ποριζομένοις ἀγαθόν.*

**Βαττολογέω, ᾧ, f. ἦσω,** compounded from *λέγω* and *βάτιος*, a word derived by some from the Heb.  $\text{בַּרְבַּר}$  to prate, to use many words, Lev. 5: 4. or from  $\text{בַּר}$ , plur.  $\text{בַּרְבַּר}$ , empty words, Job 11: 3 coll. v. 2. Is. 16: 6. 44: 25. By others it is regarded as of Greek origin, and even as a proper name. This Battus, according to some, was a king of Cyrene who stuttered, Herodot. 4. 155; according to others, he was a silly loquacious poet, who made long hymns full of repetitions; Suid. *βαττολογία ἢ πολυλογία, ἀπὸ Βάτιου τινὸς μακροῦς καὶ πολυστίχους ὕμνους ποιήσαντος, ταυτολογίαν ἔχοντες.* It is more probably imitated by a sort of onomatopœia from a person who stutters or stammers; and thus *βαττολογέω* originally signified *to stammer*, and then *to babble, to chatter*; so Passow sub voc. — Hence in N. T. *to use empty words, to repeat the same thing over and over*, intrans. Matt. 6: 7, where it is explained by *πολυλογία*. Comp. Eccles. 7: 14.—Simplic. in Epicet. p. 212. [340.] *περὶ καθηρόντων δὲ βαττολογῶν νῦν.* Eustath. in Od. ω. p. 833. 43. *Βάτιος, βασιλεὺς, Αἰθῦς, — ὅς δοκεῖ παροίμαιν δούναί τοῦ βαττολογεῖν.* See Wetstein ad Matt. l. c. Tholuck Bergpred. p. 362 sq.

**Βδέλυγμα, ατος, τό, (βδελύσσω,)** an abomination, i. e. any thing abominable or detestable.

a) genr. Luke 16: 15 *βδ. ἐνώπιον τοῦ Θεοῦ*, opp. to *τὸ ἐν ἀνθρώποις ὑψηλόν*. So Sept. for  $\text{בַּרְבַּר}$  seq. *ἐνώπιον* Prov. 11: 1. seq. *ἐναντι* Deut. 24: 4. seq. dat. Prov. 15: 8, 9. 20: 23. 21: 27. al.

b) spoken of what was *unclean* in the Jewish sense, and especially of impure idol-worship; hence, *idolatry, licentiousness, abominable impurity*, Rev. 17: 4, 5. 21: 27. So Sept. *τὰ βδελύγματα τῶν ἐθνῶν* for  $\text{הַבְּרִיבִּי 2 K. 16: 3. 21: 2. comp. Lev. 18: 22. } \gammaַרְשָׁ \text{ Lev. 11: 10, 12, 13. } \text{הַמְּזֵמָה Jer. 11: 15, coll. v. 13,$

17. — Test. XII Patr. p. 615 *ἐν βδελύγμασιν ἐθνῶν.* — Here belongs the phrase *τὸ βδελύγμα τῆς ἐρημώσεως*, Matt. 24: 15 and Mark 13: 14, quoted by Jesus from Dan. 9: 27, coll. 11: 31. 12: 11, where Sept. for  $\text{בְּמַשְׁמַת \gammaַרְשָׁ}$ , pp. an abomination causing desolation, and applied by Christ to what was to take place at the destruction of Jerusalem by the Romans; comp. Luke 21: 20, and so also Josephus, Ant. 10. 11. 7. It is probably to be referred to the pollution of the temple by idol-worship or the setting up of images; though express historical testimony is wanting; comp. 2 Thess. 2: 4. See Olshausen on Matt. 24: 15. So Sept. *τῆ Ἀσιόρατῃ βδελύγματι Σιδωνίων* for  $\text{בְּרִיבִּי 1 K. 11: 5. } \text{בְּרִיבִּי 1 K. 21: 26. } \text{בְּרִיבִּי Is. 17: 8. — So } \text{βδ. τῆς ἐρημώσεως 1 Macc. 1: 54, where it refers to the like pollution of the temple by Antiochus Epiphanes, who set up in it the statue of Jupiter Olympius; comp. 2 Macc. 6: 2—5. 1 Macc. 1: 59. 6: 7.}$

**Βδελυκτός, ῆ, ὄν, (βδελύσσω,)** abominable, detestable, Tit. 1: 16. Sept. for  $\text{בַּרְבַּר}$  Prov. 17: 15. — 2 Macc. 1: 27. Eccles. 41: 5.

**Βδελύσσω, f. ἔσω, (βδέω pedo,)** to emit a stench, to excite disgust; in N. T. Mid. *βδελύσσομαι*, as trans. *to feel disgust at, to abominate, to abhor*; see Butt. § 135. 4. Rom. 2: 22 *βδελυσσόμενος τὰ εἰδωλα.* So Sept. for  $\text{בְּרִיבִּי Lev. 26: 11. } \text{בְּרִיבִּי Deut. 23: 7. Amos 5: 10. — Wisd. 11: 25. Polyb. 33. 16. 20. of a stench, Aristoph. Plut. 700. — Particip. of the Perf. Pass. in a pass. sense, } \text{ἐβδελυγμένος, abominable, detestable, i. e. polluted with crimes etc. Rev. 21: 8. So Sept. for } \text{בְּרִיבִּי Is. 14: 19. Job 15: 16. } \text{בְּרִיבִּי Lev. 18: 30. Prov. 8: 7. } \text{בְּרִיבִּי Hos. 9: 10.}$

**Βεβαιός, αία, ὄν, (βέω, βαινω,)** steadfast, firm, sure; as *ἐλπὶς* 2 Cor. 1: 7. Heb. 3: 6. 6: 19. So Rom. 4: 16. Heb. 2: 2. 3: 14. 9: 17. 2 Pet. 1: 10, 19. — Wisd. 7: 23. Jos. Ant. 4. 8. 2 *πτήσις*. 7. 9. 2. Xen. Cyr. 3. 2. 23 *εἰρήνη*. Hiero 3. 7 *φιλία*.

**Βεβαίω, ᾧ, f. ὠσω, (βέβαιος,)** to make steadfast, to confirm, trans. spoken



of persons, 1 Cor. 1: 8. 2 Cor. 1: 21. Col. 2: 7. Heb. 13: 9. So Sept. for  $\text{בְּרָא}$  Ps. 119: 28.  $\text{בְּרָא}$  Ps. 41: 13.—Spoken of things etc. to corroborate, to ratify, to establish, sc. by arguments, proofs, etc. Mark 16: 20. Rom. 15: 8. 1 Cor. 1: 6. Heb. 2: 3. — Jos. Ant. 1. 18. 6. Herodian. 6. 8. 15. Thuc. 3. 12.

*Βεβαίωσις, εως, ἦ, (βεβαίωω,)* confirmation, firm establishment, Phil. 1: 7. Heb. 6: 16 εἰς βεβαίωσιν.—Wisd. 6: 18. Thuc. 4. 87.

*Βέβηλος, ου, ὁ, ἦ, adj. (βαίλω, βηλός a threshold,)* pp. of place, accessible to all, Soph. Oed. Col. 10. hence, common, profane, in opp. to ἅγιος, Thuc. 4. 97. Etymol. Mag. βέβηλος ὁ μὴ ἱερός τόπος, ἀκάθαρτος καὶ βιατός πάντων. So Sept. for  $\text{בְּהַר}$  Lev. 10: 10. 1 Sam. 21: 4, 5. Ez. 22: 26. Spoken of persons, profane, i. e. not consecrated, uninitiated, Ael. V. H. 3. 9. — Hence

In N. T. spoken of persons, profane, i. e. impious, a scoffer, 1 Tim. 1: 9. Heb. 12: 16. So Sept. for  $\text{בְּבְהַר}$  Ez. 21: 25.—3 Macc. 2: 14.—Spoken of things, as disputes etc. common, unholy, un-sanctified, 1 Tim. 4: 7. 6: 20. 2 Tim. 2: 16.

*Βεβηλώω, ὦ, f. ὠσω, (βέβηλος,)* to profane, to violate, trans. Matt. 12: 5. Acts 24: 6. Sept. for  $\text{בְּבְהַר}$  Ex. 31: 14. Lev. 19: 8, 12.  $\text{בְּבְהַר}$  Ez. 43: 7, 8. — Heliodor. 10. p. 513. Comp. H. Planck in Bibl. Repos. I. p. 684.

*Βεελζεβούλ, ὁ, indec. Beelzebub,* the prince of the evil angels or demons, i. q. Satan, Matt. 10: 25. 12: 24, 27. Mark 3: 22. Luke 11: 15, 18, 19. Heb.  $\text{בְּעֵזֶב}$   $\text{בְּעֵזֶב}$ , i. e. *deus stercoris*, from  $\text{בְּבַר}$ , Buxt. Lex. Ch. Tal. Rab. 641. — The name in the O. T. is  $\text{בְּעֵזֶב}$   $\text{בְּבַר}$ , *Beelzebub*, i. e. lord of flies, fly-god, 2<sup>d</sup> K. 1: 2, where Sept. *Baal meüan*; comp. the Ζεὺς Ἀπόμνιος of the Greeks, Pausan. 5. 14. 2; and the Jupiter *Myagrius* of the Romans, Solin. Polyhist. c. 1. This form is also found in some Mss. of the N. T. but the form *Βεελζεβούλ*, applied in contempt by a slight paronomasia, seems to have been the prevailing one among the Jews.

See Buxt. Lex. 933. Lightfoot Hor. Heb. ad Matt. 12: 24.

*Βελιάλ or Βελίαιρ, ὁ, indec. Belial or Beliar,* Heb.  $\text{בְּעֵלְזָבָב}$  (wickedness,) 1 Sam. 25: 25; used as an appellation of Satan, 2 Cor. 6: 15. The form *Βελίαιρ* which occurs in later editions is Syriac, the  $\text{ב}$  being changed to  $\text{ר}$ . So Test. XII Patr. p. 539, 587, 619. al.

*Βελόνη, ης, ἦ, (βέλος,)* lit. point of a weapon; in N. T. and genr. a needle, Luke 18: 25 in Mss. for  $\text{ἄσπις}$  in text. receipt. — Aristot. de An. 2. 88. Ammian. Epist. 17. 96. Aelian. V. H. 9. 8. See Lob. ad Phryn. p. 90.

*Βέλος, εος, ους, τό, (βάλλω,)* a missile weapon, e. g. a dart, arrow, javelin, etc. trop. Eph. 6: 16 τοῖς βέλεσι πεπυρωμένοις, fiery darts, i. e. missiles fitted with combustibles, etc. Sept. for  $\text{ἄσπις}$  2 Sam. 22: 15. Ps. 18: 15. 144: 6. — Arrian. Exp. Alex. 2. 21 πυροφόρα βέλη. Xen. Anab. 5. 2. 14.

*Βελτίων, ονος, ὁ, ἦ, better,* compar. of ἀγαθός, Buttm. § 68. 1. The neut. βελτίον stands adverbially, 2 Tim. 1: 18 βελτίον γνώσκεις, thou knowest better sc. than I can write, etc. Comp. Buttm. § 115. 4, 5.

*Βενιαμίν, ὁ, indec. Benjamin,* Heb.  $\text{בְּנֵימִינִן}$  (son of my right hand), pr. name of the youngest son of Jacob by Rachel; comp. Gen. 35: 18 sq. Hence φυλή *Βενιαμίν*, the tribe of Benjamin, Acts 13: 21. Rom. 11: 1. Phil. 3: 5. Rev. 7: 8.

*Βερνίκη, ης, ἦ, Bernice,* eldest daughter of Herod Agrippa first, and sister to the younger Agrippa, Acts 25: 13, 23. 26: 30. She was married to her uncle Herod, king of Chalcis; and after his death, in order to avoid the merited suspicion of incest with her brother Agrippa, she became the wife of Polemon, king of Cilicia. This connexion being soon dissolved, she returned to her brother, and afterwards became mistress of Vespasian and Titus. Jos. Ant. 19. 5. 1. ib. 20. 7. 2, 3. Tacit. Hist. 2. 81. Sueton. Tit. 7.

*Βέρουα, ας, ἡ, Berea*, a city of Macedonia, on the river Astracus, not far from Pella towards the S. W. and near mount Bermius. It was afterwards called *Irenopolis*, and is now called by the Turks *Boor*; by others, *Cara Veria*. Acts 17: 10, 13.—Thuc. 1. 61.

*Βεροιαῖος, α, ον, of Berea, Borean*, Acts 20: 4.

*Βηθαβαρά, ἄς, ἡ, Bethabara*, Heb. בֵּית עַבְרָה (house or place of the ford sc. of the Jordan), John 1: 28; where the best Mss. and later editions read *Βηθανία*. The reading *Βηθαβαρά* seems to have arisen from the conjecture of Origen, who found in his day no such place as *Βηθανία*, but saw a town called *Βηθαβαρά*, where John was said to have baptized; and therefore took the liberty to change the reading. See Orig. Opp. II. p. 130, ed. Huet. Kuinoel in loc.

*Βηθανία, ας, ἡ, Bethany*, Syro-Chald. בֵּית דְּתַנִּי (house of dates), from דְּתַנִּי a date, Buxtorf. Lex. Rab. Tal. 38.

1. A town or village about fifteen furlongs E. from Jerusalem (John 11: 18) beyond the mount of Olives; so called from the great number of palm trees which grew there. It was the residence of Mary, Martha, and Lazarus; and Jesus often went out from Jerusalem to lodge there. At present it is a miserable village. Matt. 21: 17. 26: 6. Mark 11: 1, 11, 12. 14: 3. Luke 19: 29. 24: 50. John 11: 1, 18. 12: 1.

2. A place on the eastern side of Jordan, where John baptized. The exact position of it is not known. John 1: 28, in later edit. where others read *Βηθαβαρά* q. v. — Some derive it here from בֵּית שִׁפּוֹת, i. e. house or place of ships; and suppose it to have been the same place as Bethabara.

*Βηθεσδά, ἡ, indec. Bethesda*, Syro-Chald. בֵּית חַסְדָּה (house of compassion) Buxt. Lex. Ch. Rab. 798, a pool or fountain at Jerusalem whose waters had a healing virtue, with a building over or near it for the accommodation of the sick. John 5: 2. See Calmet. Jahn § 198.

*Βηθλεέμ, ἡ, indec. Bethlehem*, Heb. בֵּית לֶחֶם (house of bread), Gen. 35: 19; pr. name of a celebrated city, the birthplace of David and Jesus. It was situated in the limits of the tribe of Judah, about six or eight miles south by west of Jerusalem, and probably received its appellation from the fertility of the circumjacent country. Matt. 2: 1, 5, 6, 8, 16. Luke 2: 4, 15. John 7: 42. —See Miss. Herald 1824. p. 67.

*Βηθσαιδά, ἡ, indec. also Βηθσαιδάν, text rec. in Matt. and Mark, Bethsaida*, Heb. בֵּית צִידָה (place of hunting or fishing), pr. name of two cities or towns in N. T.

1. *Bethsaida of Galilee* (John 12: 21), so called perhaps in distinction from the other *Bethsaida*, probably lay near Capernaum, being mentioned in connexion with it, Matt. 11: 21, 24. Luke 10: 13, 15. Comp. also Mark 6: 45 with John 6: 17. Eusebius says only that it lay on the sea of Gennesareth, i. e. the western shore; as its name also would imply. It was the birthplace of Philip, Andrew,<sup>3</sup> and Peter, John 1: 45.—Matt. 11: 21. Mark 6: 45. (8: 22.) Luke 10: 13. John 1: 45. 12: 21.

2. The other *Bethsaida* lay in Gaulonitis at the N. E. extremity of the lake, near where the Jordan enters it. This town was enlarged by Philip, tetrarch of that region (Luke 3: 1), and called *Julias*, in honour of Julia the daughter of Augustus. Jos. Ant. 18. 2. 1. B. J. 2. 9. 1. ib. 3. 10. 7. Plin. H. N. 15. 15. In the desert tract near this city Jesus miraculously fed the five thousand, and afterwards departed by ship to the other side of the lake, Luke 9: 10. Comp. Matt. 14: 13 sq. Mark 6: 31 sq. John 6: 1, 2, 5 sq. 17, 22, 24. —Hither Griesbach and others refer also Mark 8: 22; see Kuinoel ad loc.

*Βηθφαγή, ἡ, indec. Bethphage*, Syro-Chald. בֵּית פְּאֵי (house of figs), Buxt. Lex. Ch. Rab. 1691, pr. name of a village, *κώμη*, east of the mount of Olives, and near to *Βηθανία*. Matt. 21: 1. Mark 11: 1. Luke 19: 29.

*Βῆμα, αῖος, τό, (βαίνω), a step, i. e. a) a pace, foot-step*, Acts 7: 5 οὐδέ



βῆμα ποδός, i. e. not a foot-breadth. So Sept. for לַרְגְלֵי־רַב־רַבְרָבָה Deut. 2: 5.—Xen. Cyr. 7. 5. 6.

b) by impl. like the Engl. *steps*, i. e. any elevated place to which the ascent is by steps, e. g. a stage or pulpit for a speaker or reader, Sept. for לַרְגְלֵי־נֶחֱדָה Neh. 8: 4. Esdr. 9: 42. In N. T. spoken of an elevated seat like a throne in the theatre at Cesarea, on which Herod sat, Acts 12: 21; comp. Jos. Ant. 19. 8. 2.—Jos. Ant. 7. 15. 9 *στάς ἐφ' ὑψηλοτάτου βήματος ὁ βασιλεύς*.—More commonly, a *tribunal*, sc. of a judge or magistrate, Matt. 27: 19. John 19: 13. Acts 18: 12, 16, 17. 25: 6, 10, 17. Rom. 14: 10. 2 Cor. 5: 10. See Adam's Rom. Ant. p. 123. see also in *Αιδοσίρωτος*.—2 Macc. 13: 26. Herodian. 1. 5. 4. Xen. Mem. 3. 6. 1.

*Βήρυλλος, ου, ὁ, ἡ, beryl*, a precious stone of a sea-green colour, Rev. 21: 20.—Tob. 13: 17. Jos. Ant. 3. 7. 5. Plin. H. N. 37. 5. Sept. *βηρύλλιον* for בְּרִיָּה Ex. 28: 20. 39: 11.

*Βία, ας, ἡ, strength*, sc. of body, Hom. Il. 1. 404. ib. 8. 103. In N. T. *force, impetus, violence*, Acts 5: 26. 21: 35. 24: 7. 27: 41. Sept. for בְּרִיָּה Ex. 14: 25. רָבָה Ex. 1: 14. — Wisd. 4: 4. 5: 12. Jos. Ant. 2. 16. 6. Xen. Cyr. 7. 1. 31.

*Βιάζω, f. άσω, (βία) to force, to urge*, Hom. Od. 12. 297. In N. T. only *βιάζομαι*, both as depon. Mid. *to use force, to force*, c. c. accus. 2 Macc. 14: 41. Xen. H. G. 6. 1. 4 ult. and as Pass. *to suffer violence*; comp. Buttm. Ausf. Sprachl. § 114. Vol. II. p. 89.

a) Mid. trop. Luke 16: 16 *πᾶς εἰς αὐτήν βιάζεται*, lit. *every one uses violence to enter into it*, i. e. presses violently into it; implying the eagerness with which the gospel was received in the agitated state of men's minds; comp. Matt. 11: 12 and *Αρπάζω* a. Sept. for סָרַבָּה Ex. 19: 24. — pp. Philo Vit. Mos. I. p. 618 *εἰς τὰ ἐντος βιάζεται*. Polyb. 1. 74. 5 *εἰς τὴν παρεμβολήν*. Arrian. Exp. Alex. 6. 9. 4. Thuc. 7. 69. Xen. Cyr. 3. 3. 69 *εἰ καὶ βιάσαιντο εἰσω*.

b) Pass. trop. Matt. 11: 12 *ἡ βασιλεία τῶν οὐρανῶν βιάζεται*, *suffers violence, is taken by force*, i. e. sought with eager-

ness, in the same sense as above. — pp. Xen. H. G. 5. 2. 23 *πόλις τὰς βεβιασμένας*.

*Βίαιος, α, ον, (βία) violent, vehement*, spoken of a wind, Acts 2: 2. So Sept. and וַיֶּעַר Ex. 14: 21. רָצַח Is. 59: 19. — Wisd. 19: 7. Diod. Sic. 2. 19. Xen. Cyr. 1. 3. 17.

*Βιασιῆς, οῦ, ὁ, (βιάζω) a violent person, one who uses force*, trop. spoken of one who has a vehement desire for any thing, Matt. 11: 12, comp. in *Βιάζω* a. — Philo de Agricult. p. 200. C. (p. 312.)

*Βιβλαρίδιον, ου, τό, (dimin. fr. βίβλος) a small roll or volume, a little scroll*, Rev. 10: 2, 8, 9, 10. — Pollux. Onomast. 7. 210.

*Βιβλίον, ου, τό, (dim. as to form of βίβλος) a roll, volume, scroll*, such being the form of ancient books. Luke 4: 17 bis, *βιβλίον Ἰσαΐου τοῦ προφήτου — ἀνατιύσας τὸ βιβλίον*. v. 20 *πτύσας τὸ βιβλίον*. John 20: 30. 21: 25. Gal. 3: 10. 2 Tim. 4: 13. Rev. 5: 1, 2, 3, 4, 5, 7, 8, 9. 6: 14, comp. in *Ἀποχωρίζω*. Rev. 22: 7, 9, 10, 18 bis, 19. Sept. for רַבָּה Ex. 17: 14. Josh. 24: 26. al.—Herodot. 1. 125. Xen. Mem. 1. 6. 14. — Spoken of the Mosaic law or pentateuch, Heb. 9: 19. 10: 7. So Sept. and רַבָּה Ps. 40: 8. — 1 Macc. 12: 9. — For τὸ βιβλίον ζωῆς Rev. [13: 8.] 17: 8. 20: 12. 21: 27. [22: 19.] and τὰ βιβλία sc. of judgment, Rev. 20: 12 bis, see in *Βίβλος*.—Spoken of letters or epistles, which were also rolled up, Rev. 1: 11. perhaps 2 Tim. 4: 13. So Sept. and רַבָּה 2 Sam. 11: 14.—1 Macc. 1: 46. — Spoken of documents, e. g. a Jewish bill of divorce, Matt. 19: 7. Mark 10: 4. Comp. Deut. 24: 1, 3, where Sept. and Heb. רַבָּה.

*Βίβλος, ου, ἡ, inner rind of the papyrus*, anciently used for writing, Jos. Ant. 2. 10. 2. Theophr. Hist. Pl. 4. 9. Herodot. 2. 38.—In N. T. *a roll, volume, scroll*, i. e. a book, such being the ancient form. Mark 12: 26 *ἐν τῇ βίβλῳ Μωσέως*, i. e. the law. So Sept. for Chald. רַבָּה Ezra 6: 18. — Luke 3: 4. 20: 42. Acts 1: 20. 7: 42. 19: 19. Sept. for רַבָּה Josh. 1: 8. 1 Sam. 10: 25.—

Herodot. 2. 100. Dem. 313. 14.—Spoken of a genealogical table or catalogue, Matt. 1: 1. So Sept. and רָצַח Gen. 5: 1.—The phrase *ἡ βίβλος τῆς ζωῆς* is i. q. רִשְׁתֵּי רָצַח, Sept. *βίβλος ζώντων*, Ps. 69: 29, comp. Ex. 32: 32, 33, i. e. in the figurative style of oriental poetry, God is represented as having the names of the righteous, who are to inherit eternal life, inscribed in a book; Phil. 4: 3. Rev. 3: 5. [13: 8.] 20: 15. 22: 19 in text. rec. So Sept. and רָצַח Dan. 12: 1. — Different from this is the book in which God has from eternity inscribed the destinies of men, Ps. 139: 16, coll. Job 14: 5; and also the books of judgment, in which the actions of men are recorded, τὰ βιβλία, Rev. 20: 12 bis, comp. Dan. 7: 10. 4 Esdr. 6: 20.

*Βιβρώσκειω*, f. βρώσω, perf. βέβρωκα, (Buttm. § 114.) *to eat*, John 6: 13 τοῖς βεβρωκόσιν. Sept. for רָצַח Josh. 5: 12. 1 Sam. 30: 12. Ez. 4: 14. —Hom. II. 22. 94. Xen. Hiero 1. 24.

*Βιθυνία*, ας, ἡ, *Bithynia*, a province of Asia Minor, on the Euxine sea and Propontis, bounded W. by Mysia, S. and E. by Phrygia and Galatia, and E. by Paphlagonia. Acts 16: 1. 1 Pet. 1: 1.

*Βίος*, ου, ὁ, *life*, i. e.

a) pp. the present life, Luke 8: 14. 1 Tim. 2: 2. 2 Tim. 2: 4. 1 Pet. 4: 3. Sept for רִשְׁתֵּי Job 7: 6. 8: 9. al. — Ael. V. H. 3. 29. Xen. Mem. 1. 2. 8.

b) meton. *means of life, living, sustenance*, Mark 12: 44. Luke 8: 43. 15: 12, 30. 21: 4. Sept. for רָצַח Prov. 31: 14. רָצַח Cant. 8: 7. — Polyb. 2. 15. 3. Xen. Mem. 3. 11. 4. — In the sense of *possessions, wealth*, 1 John 2: 16. 3: 17.—Jos. Ant. 1. 20. 1. Diod. Sic. 12. 40.

*Βιώω*, ὦ, f. ὠσω, (βίος,) aor. 1 ἐβίωσα rarely, more comm. aor. 2 ἐβίωω, Buttm. Ausf. Sprachl. § 114. Vol. II. p. 90. Matth. § 227. Winer § 15. — *to live, to pass one's life*, etc. 1 Pet. 4: 2 βιώσαι χρόνον. So Sept. πολὺν χρόνον βιώσω for רִשְׁתֵּי רָצַח Job 29: 18. רָצַח Prov. 7: 2. — Wisd. 12: 23. Jos. Ant. 3. 5. 1. ἐβίωσα, Lucian. Macrob. § 12, 17. Xen. Oec. 4. 8.

*Βίωσις*, εως, ἡ, (βίωω,) *life*, i. e. mode of life, Acts 26: 4. — Prol. to Eccclus. διὰ τῆς ἐνόμου βιώσεως.

*Βιωτικός*, ἡ, ὄν, (βίωσις,) *pertaining to this life*, Luke 21: 34. 1 Cor. 6: 3, 4.—Act. Thom. § 36. Aristot. H. Anim. 10. 16. Diod. Sic. 2. 29. The later Greeks used βιωτικός instead of the earlier form τοῦ βίου, Lob. ad Phryn. p. 355.

*Βλαβερός*, ἄ, ὄν, (βλάπτω,) *hurtful, noxious*, 1 Tim. 6: 9. — Sept. Prov. 10: 26. Xen. Mem. 1. 3. 11.

*Βλάπτω*, f. ψω, *to disable, to weaken, to impede*, Hom. Od. 13. 22. II. 23. 782. Jos. Ant. 5. 5. 4. In N. T. *to hurt, to harm, to injure*, trans. Mark 16: 18. c. doub. accus. Luke 4: 35. — 2 Macc. 12: 22. Jos. Ant. 3. 8. 2. Xen. Mem. 4. 3. 8. ib. 4. 8. 11.

*Βλαστάνω*, f. ἴσω, (βλαστός, germ,) *to germinate, to put forth*, intrans. and trans.

a) intrans. *to sprout, to spring up*, Matt. 13: 26. Mark 4: 27. Heb. 9: 4. So Sept. for רָצַח Num. 17: 23. [8.] רָצַח Joel 2: 22.—Xen. Oec. 19. 2, 8.

b) trans. *to cause to spring up, i. e. to produce, to yield*, James 5: 18. Sept. for רָצַח Gen. 1: 11. רָצַח Num. 17: 23. [8.]—Eccclus. 24: 20. Philo de Agricult. p. 191. Aeschyl. Frag. p. 619.

*Βλάστος*, ου, ὁ, *Blastus*, a man who was *cubicularius* to Herod Agrippa, i. e. had charge of his bed-chamber, Acts 12: 20. Such persons usually had great influence with their masters; see Adam's Rom. Ant. p. 526.

*Βλασφημέω*, ὦ, f. ἴσω, (βλάσφημος,) *to blaspheme*, i. e.

a) genr. and spoken of men and things, *to speak evil of, to slander, to defame, to revile*; absol. Acts 13: 45. 18: 6. 1 Tim. 1: 20. 1 Pet. 4: 4.—2 Macc. 10: 34. 12: 14. Herodian. 1. 6. 20. — Seq. accus. of pers. or thing, Acts 19: 37. Tit. 3: 2. James 2: 7. 2 Pet. 2: 10. Jude 8, 10. So 2 Pet. 2: 12 ἐν οἷς, for ταῦτα ἐν οἷς. Pass. Rom. 3: 8. 14: 16. 1 Cor. 4: 13. 10: 30. 2 Pet. 2: 2. Sept. for רָצַח 2 K. 19: 6, 22.—Jos. Ant. 6. 9.



2. ib. 9. 6. 3. Herodian. 2. 7. 8.—With an accus. of the abstract noun, Mark 3: 28. See Butt. § 131. 3.—Spoken in reference to Jesus while on earth, seq. accus. Matt. 27: 39. Mark 15: 29. Luke 23: 39. absol. Luke 22: 65. Acts 26: 11, coll. v. 9.

b) spoken of God and his Spirit, or of divine things, i. e. *to revile, to treat with irreverence and contumely*; seq. accus. Rom. 2: 24. Tit. 2: 5. 1 Pet. 4: 14. Rev. 13: 6. 16: 9, 11, 21. Pass. 1 Tim. 6: 1. Sept. for  $\Upsilon\text{Ν}\text{;}\text{Π}\text{;}\text{Π}\text{;}$  Is. 52: 5. — Jos. Ant. 6. 9. 3. Diod. Sic. 2. 21. — Seq. εις c. accus. *to blaspheme against*, Mark 3: 29. Luke 12: 10.—Bel and Drag. 10. Jos. B. J. 2. 17. 1. Dem. 1229. 5. — Absol. Matt. 9: 3. 26: 65. John 10: 36.

**Βλασφημία, ας, ἡ, (βλάσφημος,)**  
*blasphemy, i. e.*

a) genr. and spoken of men and things, *evil speaking, slander, reviling*, Matt. 12: 31. 15: 19. Mark 3: 28. 7: 22. Eph. 4: 31. Col. 3: 8. 1 Tim. 6: 4. Rev. 2: 9. So in the gen. instead of an adj. Jude 9 *κρίσιν βλασφημίας*, i. q. *βλάσφημον κρίσιν* 2 Pet. 2: 11. Comp. Butt. § 123. n. 4. So Sept. for  $\text{Π}\text{;}\text{Π}\text{;}\text{Ν}\text{;}$  Ez. 35: 12.—2 Macc. 10: 35. Jos. Ant. 3. 14. 3. ib. 6. 13. 7. Dem. 141. 2.

b) spoken of God and his Spirit or of divine things, *reviling, contumely, impious irreverence*, Matt. 12: 31. 26: 65. Mark 2: 7. 14: 64. Luke 5: 21. John 10: 33. Rev. 13: 5, 6. So in the gen. for an adj. *δνόματι βλασφημίας* for *βλάσφημα*, Rev. 13: 1. 17: 3; see above in a. So Sept. for Chald.  $\text{Π}\text{;}\text{Π}\text{;}\text{Ψ}$  Dan. 3: 29.—2 Macc. 8: 4. 15: 24.

**Βλάσφημος, ου, ὁ, ἡ, (βλάπτω or βλάξ and φημί,)** *blasphemous*, spoken of words uttered against God and divine things, Acts 6: 11, [13]. So of words against men, *slandorous, contumelious*, 2 Pet. 2: 11.—Philo Leg. ad Cai. p. 1012. B. Aelian. V. H. 12. 57. Herodian. 7. 8. 21. — As a subst. *a blasphemous*, sc. in respect to God, 1 Tim. 1: 13. — Wisd. 1: 6. Eccles. 3: 16.—Or in respect to men, *a slanderer, reviler*, 2 Tim. 3: 2.—2 Macc. 10: 36.

**Βλέμμα, ατος, τό, (βλέπω,)** *seeing,*

i. e. the act of seeing, or rather by meton. the object seen; 2 Pet. 2: 8 *βλέμματι καὶ ἀκοῇ, with seeing and hearing*, i. e. with what he saw and heard.—In the sense of *look, mien*, Herodian. 4. 5. 17. Aelian. V. H. 6. 14. ib. 8. 12.

**Βλέπω, f. ψω, pp. to use the eyes, to see, to look,** trans. and intrans.

1. to see, viz. a) *to be able to see*, i. e. to have the faculty of sight, and spoken of the blind, *to recover sight*, intrans. Matt. 12: 22 *ὥστε τὸν τυφλὸν βλέπειν*. Acts 9: 9 *μὴ βλέπων*, i. e. blind. Rev. 3: 18 *ἵνα βλέπῃς*, coll. v. 17. Rev. 9: 20. So Sept. and  $\text{Π}\text{;}\text{Ν}\text{;}\text{Γ}$  1 Sam. 3: 2. Ps. 69: 24.  $\text{Π}\text{;}\text{Π}\text{;}\text{Γ}$  Dan. 5: 25.  $\text{Π}\text{;}\text{Π}\text{;}\text{Ξ}$  Ex. 4: 11. 23: 8. — Ael. V. H. 6. 12. Xen. Mem. 1. 3. 4.—So τὸ βλέπειν as a subst. *sight*, i. e. the faculty of seeing, Luke 7: 21. Butt. § 140. 5.—Trop. John 9: 39 *ἵνα οἱ μὴ βλέποντες βλέπωσι, καὶ οἱ βλέποντες τυφλοὶ γένωνται*. v. 41. So by Hebraism, with a particip. of the same verb by way of emphasis, *βλέποντες βλέπετε, seeing ye shall see*, i. e. ye shall indeed see, Matt. 13: 14. Mark 4: 12. Acts 28: 26. Comp. Is. 6: 9, where Sept. for  $\text{Ι}\text{Ν}\text{;}\text{Γ}$   $\text{Ι}\text{Ν}\text{;}\text{Γ}$ , of which Heb. idiom this is an imitation, Winer § 46. 7. Gesen. p. 778. Stuart § 514.

b) in the sense of *to perceive*, sc. with the eyes, *to discern, to descry*, trans. Matt. 7: 3 *τί δὲ βλέπετε τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου*; 11: 4. 14: 30. 24: 2. Mark 8: 24. Luke 11: 33. John 1: 29. 21: 9. al. saep. So Sept. for  $\text{Π}\text{;}\text{Ν}\text{;}\text{Γ}$  2 K. 9: 17. Amos 8: 1.—Herodian. 2. 9. 6.—Rev. 1: 12 *βλέπειν τὴν φωνὴν to see the voice*, i. e. to see whence it came.—Construed with an accus. and particip. instead of a subjunct. or infin. Matt. 15: 31 *βλέποντας κωφούς λαλοῦντας κ. τ. λ.* Mark 5: 31. John 5: 19. 2 Cor. 12: 6 where supply *ὄντα or πρῶσσοια*. Comp. Butt. § 144. 4. b.—Jos. Ant. 6. 14. 2. ib. 1. 2. 1.—Intrans. or absol. Matt. 6: 4, 6, 18.—By impl. *to have before the eyes*, spoken of what is present, Rom. 8: 24 *ὃ γὰρ βλέπει τις, τί καὶ ἐλπίζει; what one has before his eyes* (i. e. present) how can he yet hope for it? v. 25. Hence part. *βλεπόμενος seen*, i. q. *present*. Rom.

8: 24 ἐλπίς δὲ βλέπομένη οὐκ ἔστιν ἐλπίς, i. e. hope which is present can no longer be hope. So τὰ βλέπομενα, things seen, i. e. present things; and τὰ μὴ βλέπομενα, things not seen, i. e. future things, 2 Cor. 4: 18. Heb. 11: 1, 3, 7.—Jos. Ant. 6. 8. 2 αὐτῷ βλέπομένῳ καὶ παρόντι.—Spoken of a vision, to see in vision, Rev. 1: 11. also 6: 1, 3, 5, 7, in text. rec. where others read ἴδε. So Sept. ὁ βλέπων, *seer*, for הִנֵּה, 1 Sam. 9: 9.

c) metaph. to perceive, sc. with the mind, to be aware of, to observe; Rom. 7: 23 βλέπω ἕτερον νόμον ἐν τοῖς μέλεσί μου. Heb. 10: 25. For the particip. instead of the subjunct. see above in b. So Sept. and הִנֵּה Neh. 2: 17. — Jos. Ant. 6. 10. 2 Δαυίδος διευπραγῶν ἐβλέπετο.—So seq. ὅτι, 2 Cor. 7: 8. Heb. 3: 19. James 2: 22.

2. to look, i. e. to look at or upon, to direct the eyes upon, to behold, trans. and intrans.

a) pp. (α) spoken of persons; seq. accus. Matt. 5: 28 πᾶς ὁ βλέπων γυναιῶνα. Rev. 5: 3, 4, οὐδε βλέπων αὐτό sc. τὸ βιβλίον, i. e. to look into it, examine it. Sept. and הִנֵּה Cant. 1: 5. Hag. 2: 4. —Æsop. Fab. 129. — So Matt. 18: 10, οἱ ἄγγελοι αὐτῶν διαπαντὸς βλέπονσι τὸ πρόσωπον τοῦ πατρὸς μου, their angels behold continually the face of my Father, i. e. in accordance with the customs of oriental monarchs, they have constant access to him, are admitted to his privacy as his friends. So Heb. הַמַּלְאָכִים רְבִיעֵי הַנֵּה, for which Sept. οἱ ἄγγελοι τοῦ βασιλέως Esth. 1: 14. οἱ ὄρωντες τὸ πρόσωπον τοῦ βασιλέως 2 K. 25: 19. οἱ ἐν προσώπῳ τοῦ βασιλέως Jer. 52: 25. — Seq. εἰς c. accus. to look upon, to behold; Acts 3: 4 βλέπων εἰς ἡμᾶς. John 13: 22. Luke 9: 62 εἰς τὰ ὀπίσω, to look back. So Sept. for הִנֵּה Gen. 19: 17. — Ecclus. 40: 29. Herodian. 3. 11. 5. Xen. An. 4. 1. 28.—(β) Spoken of a place, to look, i. e. to be situated, seq. κατά c. accus. Acts 27: 12 λιμένα τῆς Κρήτης βλέποντα κατὰ Αἴβα. So Sept. for הִנֵּה Ez. 40: 23. הִנֵּה 2 Chr. 4: 4. Ez. 46: 1, 13, 20. הִנֵּה Ez. 40: 6, 21, 22, 46. al.—Herodian. 2. 11. 16. Xen. Mem. 3. 3. 9.

b) metaph. to look to, to direct the mind upon, to consider, to take heed; seq. acc. 1 Cor. 1: 26 βλέπετε τὴν κλήσιν

ὑμῶν. 10: 18.—Jos. Ant. 6. 8. 1.—Col. 2: 15 χαίρων καὶ βλέπων ὑμῶν τὴν τάξιν, i. e. joyfully beholding, Gesen. p. 823. Stuart § 533. So Heb. הִנֵּה Gen. 39: 23. Ps. 37: 37. Is. 22: 11. — Jos. B. J. 3. 10. 2. — Phil. 3: 2 βλέπετε τοὺς κίνας κ. τ. λ. i. e. take heed to, keep an eye upon, etc. and so by impl. beware of; see Winer § 32. 1. p. 183.—Seq. εἰς c. accus. Matt. 22: 16 οὐ γὰρ βλέπετε εἰς πρόσωπον ἀνθρώπων, i. e. thou regardest not, hast not respect to, the external of men; see Πρόσωπον. So τὰ κατὰ πρόσωπον βλέπειν, 2 Cor. 10: 7.—Polyb. 39. 2. 10 ὅτε μὲν εἰς τὰς ἀποφάσεις αὐτοῦ τις βλέψει—ὅτε δ' εἰς τὸν χειρισμὸν τῶν πραγμάτων. Comp. Jos. Ant. 1. 3. 1 πρὸς ἀρετὴν βλέποντες. — Seq. τί and πῶς, how, etc. Mark 4: 24. Luke 8: 18. 1 Cor. 3: 10. Eph. 5: 15. Seq. ἴνα, 1 Cor. 16: 10. Col. 4: 17. 2 John 8.—Spoken by way of caution, in the imperative, βλέπετω, βλέπετε, look to it, take heed, be on the watch, beware, absol. Mark 13: 23, 33. seq. ἐαυτούς etc. Mark 13: 9. 2 John 8. So βλέπετε μὴ, take heed lest, seq. aor. subjunct. Matt. 24: 4. Luke 21: 8. Acts 13: 40. Gal. 5: 15. 1 Cor. 10: 12. μήπως 1 Cor. 8: 9.—So ὄρα μὴ Lucian. D. Deor. 8. 22. Xen. Cyr. 3. 1. 27.—Seq. fut. indic. Col. 2: 8. μήποτε Heb. 3: 12. — So βλέπετε ἀπό, look away from, i. e. avoid, beware of, Mark 8: 15. 12: 38. See in Ἀπό 1. 2. e. Tittm. de Syn. N. T. p. 114. Al.

Βλητέος, α, ον, (βῆλω,) a verbal implying necessity, propriety, etc. to be cast, to be put, Mark 2: 22. Luke 5: 38. See Buttm. § 102. § 134. 8.

Βοανεργές, indec. Boanerges, Mark 3: 17, explained by υἱοὶ βροντῆς, sons of thunder; Aram. הַנְּבִיִּים, sons of commotion, the form βοανε- being perhaps the Galilean pronunciation instead of βενε-. Applied by Christ as a surname to James and John, probably on account of their fervid impetuous spirit; comp. Luke 9: 54, where see Olshausen.

Βοάω, ᾧ, f. ἦσω, (βοή,) to cry aloud, to exclaim; genr. and absol. Luke 18: 38. seq. τί Acts 21: 34. seq. ὅτι Acts 17: 6. Sept. for הִנֵּה Is. 5: 30. רָצַע 2 K. 2: 12. אָרַךְ 1 Sam. 24: 8.—



Herodian. 2. 2. 7. Xen. Cyr. 7. 1. 37.—Spoken of exclamations of joy, Gal. 4: 27, quoted from Is. 54: 1, where Sept. for בְּהִיָּא. Sept. for בְּהִיָּא Is. 14: 7. 44: 23.—Xen. Cyr. 7. 5. 26.—So of terror or pain, seq. φωνῆ μεγάλη, Acts 8: 7. Mark 15: 34. Comp. Butt. § 133. 3. 2. Sept. for בְּהִיָּא 1 K. 8: 18. Is. 15: 5. אָרָב Gen. 39: 15, 18. Comp. 2 K. 18: 28. Neh. 9: 4.—Plut. Coriolan. 25. Xen. Cyr. 4. 2. 28.—Spoken of a command or exhortation given with a loud voice, as by a herald, Matt. 3: 3. Mark 1: 3. Luke 3: 4. John 1: 23. comp. Is. 40: 3, 6, where Sept. for אָרָב.—Diod. Sic. 12. 62. Xen. An. 4. 3. 22.—Of a cry for help, e. c. πρὸς τινα, Luke 18: 7. Sept. for בְּהִיָּא Judg. 10: 14. Hos. 7: 14. אָרָב Gen. 4: 10. Num. 12: 13. אָרָב Judg. 15: 18. Joel 1: 19.—Seq. accus. Xen. Cyr. 7. 2. 5.

**Βοή, ἦς, ἦ,** *a cry, outcry, exclamation*, sc. for help, James 5: 4. Sept. for אָרָב 1 Sam. 9: 16. אָרָב Ex. 2: 24.—Aelian. V. H. 13. 46. Xen. Anab. 4. 7. 23.

**Βοηθία, ας, ἦ,** (*βοηθίω* q. v.) *help, aid, succour*, Heb. 4: 16. Sept. for אָרָב Ps. 121: 1. 124: 8. אָרָב Judg. 5: 23. Ps. 38: 23.—Herodian. 2. 5. 5. Thuc. 3. 113.—Meton. Acts 27: 17 *αἱ βοηθίαι, helps, means of help*, e. g. ropes, chains, etc.—Aristot. Rhet. 2. 5.

**Βοηθίω, ᾶ, f. ἦσω,** (*βοή, θίω*), pp. *to run up at a cry for help*, i. e. to advance in aid of any one, Polyh. 5. 76. 5. Xen. Cyr. 3. 2. 1.—In N. T. *genr. to succour, to help, to aid*, seq. dat. Matt. 15: 25. Mark 9: 22, 24. Acts 16: 9. 21: 28. 2 Cor. 6: 2. Heb. 2: 18. Rev. 12: 16. Sept. for אָרָב Josh. 10: 6. אָרָב Gen. 49: 25. 2 Sam. 8: 5. al.—Herodian. 2. 7. 5. Xen. Mem. 2. 6. 25.

**Βοηθός, οῦ, ὅ,** (*βοηθίω*), *a helper*, Heb. 13: 6. Sept. for אָרָב Job 29: 12. אָרָב Ps. 71: 7. אָרָב Ps. 18: 3.—Xen. Mem. 2. 1. 14.

**Βόθυνος, ου, ὅ,** (*βόθος*), *a pit, ditch*, sc. as an emblem of destruction, Matt. 15: 14. Luke 6: 39. So Sept. for אָרָב Is. 24: 18. Jer. 48: 43, 44. comp. Ps. 40: 2.—Xen. Cyr. 19. 3.—In the

sense of *cistern*, Matt. 12: 11, i. q. φρεῖα in Luke 14: 5. See Jahn § 45. Sept. and אָרָב 2 Sam. 18: 17.

**Βολή, ῆς, ἦ,** (*βάλλω*) *a cast, a throw*, spoken of distance, Luke 22: 41 ὅσει λίθου βολήν *about a stone's throw*; comp. Butt. § 131. 8.—Sept. Gen. 21: 16. Thuc. 5. 65 μέγρι μὲν λίθου καὶ ἀκοντίου βολῆς ἐχώρησαν.

**Βολίζω, f. ἴσω,** (*βολίς* q. v.) *to heave the lead, to sound*, intrans. Acts 27: 28 bis.—Eustath. ad Il. ε. p. 427. 49. φ. p. 615. 53.

**Βολίς, ἴδος, ἦ,** (*βάλλω*) pp. *something thrown*, as the lead in sounding, whence βολίζω q. v. In N. T. *a missile*, i. e. a missile weapon, e. g. a javelin or dart, Heb. 12: 20. Sept. for אָרָב Neh. 4: 17. אָרָב Num. 24: 8. Ez. 5: 16.—Plut. Vit. Paral. V. 6. 6. ed. Reiske.

**Βοόζ, ὅ,** indec. *Booz* or *Boaz*, Heb. בּוֹז (sprightliness), pr. name of a man celebrated in the book of Ruth. Matt. 1: 5 bis. Luke 3: 32.

**Βόρβωρος, ου, ὅ,** *dirt, mire, filth*, pp. such as accumulates where animals are kept, 2 Pet. 2: 22, where the expression is proverbial. Sept. for אָרָב Jer. 38: 6.—Dem. 1259. 11. Arrian. Diss. Epict. 4. 11. 29 ἀπελθε καὶ χοίρω διαλέγων, ἢ ἐν βορβώρῳ μὴ κλιπται. Jos. Ant. 10. 7. 5.

**Βορῶας, ᾶ, ὅ,** (contr. for *βορέας*) pp. *the north* or *N. N. E. wind*, Sept. Prov. 27: 16. Xen. Anab. 4. 5. 3. In N. T. by meton. *the north*, the northern quarter of the heavens, Luke 13: 29. Rev. 21: 13. Sept. for אָרָב Job 37: 22. Gen. 13: 14.—Thuc. 3. 4.

**Βόσκω, f. βοσκήσω,** *to pasture, to tend while grazing*, trans. Mid. βόσκειται, *to feed*, i. e. to be feeding or grazing; Matt. 8: 30, 33. Mark 5: 11, 14. Luke 8: 32, 34. 15: 15. Sept. for אָרָב Gen. 29: 7, 9. 37: 11, 15.—Hom. Od. 14. 103. Aesop. Fab. 131.—Metaph. of a christian teacher, *to instruct*, etc. John 21: 15, 17. So Sept. and אָרָב Ez. 34: 2, 3, 8, 10 sq. comp. for אָרָב 1 K. 12: 16.

**Βοσόρ, ὅ,** indec. *Bosor*, Heb. בּוֹסוֹר

(torch), Sept. *Beor*, *Beor*, Num. 22: 5, pr. name of the father of Balaam, 2 Pet. 2: 15.

*Βοιάνη*, ης, ἥ, (βόσκω,) pp. *pasturage*, i. e. *herbage*, *grass*, *plants*, Heb. 6: 7. Sept. for נֶשֶׁת Gen. 1: 11, 12. חֲשֵׁשׁ Ex. 9: 22, 25.—Aelian. V. H. 2. 40.

*Βόιτρος*, υος, ό, a *cluster*, sc. of grapes, etc. Rev. 14: 18. See Buttm. § 50. Sept. for חֲשֵׁשׁ Gen. 40: 10. Num. 13: 25.—Jos. Ant. 2. 5. 2. Xen. Oec. 19. 18.

*Βουλευτής*, ου, ό, (βουλεύω,) a *counsellor*, *senator*; spoken of a member of the Jewish Sanhedrim, Mark 15: 43. Luke 23: 50. —Thuc. 8. 69. Xen. H. G. 2. 3. 23.

*Βουλεύω*, f. *εύσω*, (βουλή,) to *resolve in council*, to *decree*, Sept. for פָּצַח Is. 23: 8. Xen. Rep. Ath. 2. 17 ἀφ' ὧν ό δημος ἐβούλευσεν. to *advise in council*, Xen. Anab. 2. 5. 16. to *be a counsellor or senator*, Xen. Mem. 1. 1. 18.—In N. T. only Mid. βουλεύομαι, f. *ύσομαι*, to *take counsel*, i. e. to *consult*, to *determine*, to *deliberate*, sc. with one's self, or with one another in council; Buttm. § 135. n. 7.

a) to *consult*, to *deliberate*, spoken of a single person, seq. *ει*, Luke 14: 31. Sept. for פָּצַח 1 K. 12: 28. פָּצַח Neh. 5: 7.—Xen. Mem. 3. 6. 8. seq. *ει*, Xen. Cyr. 2. 1. 7. seq. *τι ποιειν* Jos. Ant. 1. 21. 1.

b) to *resolve*, to *determine*, to *purpose*, sc. after deliberation, seq. *accus.* 2 Cor. 1: 17 ter. Sept. for פָּצַח Is. 46: 10. פָּצַח Is. 14: 26, 27. 19: 17.—Xen. An. 1. 1. 7. —Seq. *infin.* aor. Acts 5: 33. 15: 37. 27: 39. Sept. for פָּצַח Esth. 3: 6. —Wisd. 18: 5. Herodian. 1. 16. 8. Xen. Mem. 1. 4. 7. —Seq. *ύνα*, John 12: 10. comp. Xen. An. 4. 3. 14 ὅπως.

*Βουλή*, ης, ἥ, a *council*, *senate*, Esdr. 2: 17. Xen. H. G. 1. 7. 3. In N. T. *counsel*, i. e.

a) *determination*, *decision*, *decree*, spoken of God, Luke 7: 30. Acts 2: 23. 13: 36. 20: 27. Eph. 1: 11. Heb. 6: 17. of men, Luke 23: 51. Acts 27: 12. So Sept. for פָּצַח Prov. 19: 21. Is. 5: 19. Jer. 49: 20, 30.—Hom. Il. 1. 5. Od. 11. 296.

b) by *impl.* *purpose*, *plan*, etc. Acts 4: 28. 5: 38. 27: 42. So Sept. and פָּצַח Ezra 4: 5. Neh. 4: 15. —Aelian. V. H. 2. 4. —Spoken of the *secret thoughts*, *purposes*, *cogitations*, 1 Cor. 4: 5. So Sept. for פָּצַח Job 5: 12. Is. 55: 7, 8. —Eccelus. 30: 21. Esdr. 7: 15, comp. Ezra 6: 22 where Heb. חָזַ, Sept. *καρδια*.

*Βούλημα*, αιος, τό, (βούλομαι,) pp. *that which is willed*, i. e. *will*, *purpose*, Acts 27: 43. Rom. 9: 19.—2 Macc. 15: 5. Jos. Ant. 2. 14. 4. Dem. 1109. 15.

*Βούλομαι*, depon. Pass. 2 pers. *βούλει* Luke 22: 42, see Winer § 13. 2. Buttm. § 103. III. 3; imperf. *ἐβούλομην*; aor. 1 *ἐβουλήθην* James 4: 4, and *ἠβουλήθην* 2 John 12, see Buttm. § 83. n. 5. H. Planck in Bibl. Repos. I. p. 662. —to *will*, to *be willing*, to *wish*, to *desire*. According to Buttmann, the distinction between *βούλομαι* and *θέλω* is, that the latter expresses an active volition and purpose, the former a mere passive desire, propensity, willingness; Lexilog. I. p. 26. Or, *βούλομαι* expresses also the inward predisposition and bent from which the active volition proceeds; see Tittm. de Synon. N. T. p. 124. Hence *βούλομαι* is never used of brutes. In speaking of the gods, Homer uses *βούλομαι* in the sense of *θέλω*; Buttm. l. c. p. 27.—In N. T. followed by an *infin.* expressed or implied, either of the aor. or pres. comp. Buttm. § 137. 5; once also with the subjunct. John 18: 39; comp. Buttm. § 139. n. 7.

a) spoken of men, to *be willing*, to *inclined*, to *be disposed*; Mark 15: 15 βουλόμενος τῷ ὄχλῳ τὸ ἱκανὸν ποιῆσαι. Acts 17: 20. 18: 27. 19: 30. 22: 30. 23: 28. 25: 22. 27: 43. 28: 18. Philem. 13. 3 John 10. Sept. for פָּצַח Lev. 26: 21. Job 39: 9. פָּצַח Deut. 25: 7, 8. Job 9: 3.—1 Macc. 7: 30. Xen. Cyr. 6. 1. 31. H. G. 1. 2. 15.—In the sense of to *have in mind*, to *intend*, to *purpose*, Matt. 1: 19 ἐβουλήθη λάθρα ἀπολύσαι αὐτήν. Acts 5: 28. 12: 4. 2 Cor. 1: 15. Sept. for פָּצַח Ezra 4: 5.—Xen. H. G. 3. 4. 2. —So in a stronger sense, to *desire*, to *aim at*; 1 Tim. 6: 9 οἱ βουλόμενοι πλουτεῖν James 4: 4. —Jos. Ant. 5. 8. 3.



Xen. An. 2. 6. 21. — In the sense of to choose, to please, to prefer, to decide; John 18: 39. Acts 18: 15. 25: 20. James 3: 4. 2 John 12. Sept. for  $\text{רָצַו}$  Ezra 10: 3.  $\text{רָצַו}$  1 K. 21: 6. 1 Sam. 24: 3. — Xen. Cyr. 6. 1. 5, 15. — As implying command or direction, to will, i. e. to direct, seq. accus. et infin. Phil. 1: 12  $\text{βούλομαι}$ , i. e. it is my will. 1 Tim. 2: 8. 5: 14. Tit. 3: 8. Jude 5  $\text{ὑπομνήσαι δὲ ὑμᾶς βούλομαι}$ , I will that ye call to mind, etc.—Xen. An. 1. 1. 1.

b) spoken of God, i. q.  $\text{θέλω}$ , to will, i. e. to please, to appoint, to decree; of God, Luke 22: 42. Heb. 6: 17. James 1: 18. 2 Pet. 3: 9. of Jesus, as the Son of God, Matt. 11: 27. Luke 10: 22. of the Spirit, 1 Cor. 12: 11. — Hom. II. 1. 67. ib. 13. 345.

*Bovós, ov̄, ó, a hill, rising ground,* Luke 3: 5. 23: 30. Sept. for  $\text{רָצַו}$  Ex. 17: 9, 10. Is. 40: 4. 55: 12.—Cebēt. Tab. 15. [12.] Polyb. 3. 83. 1. It is a word of the later Greek, Phryn. ed. Lob. p. 355. Sturz de Dial. Mac. p. 153.

*Bov̄s, βοός, ó, ἴ, an ox or cow,* i. e. an animal of the ox kind, Luke 13: 15. 14: 5, 19. John 2: 14, 15. 1 Cor. 9: 9 bis. 1 Tim. 5: 18. Sept. for  $\text{רָצַו}$  Gen. 13: 5. al.  $\text{רָצַו}$  Gen. 41: 2, 3, 4.—Xen. Mem. 1. 2. 32.

*Bραβεῖον, ov, τό, (βραβείος,) a prize,* sc. bestowed on victors in the public games of the Greeks, such as a wreath, chaplet, garland, etc. 1 Cor. 9: 24.—Hesych. *βραβεῖον ἐπινικιον, ἑπαθλον, νικητήριον.* — Metaph. spoken of the rewards of virtue in a future life, Phil. 3: 14.

*Bραβεύω, f. εἶσω, pp. to be ó βραβείος, i. e. to be a director, arbiter, in the public games; see Potter Gr. Ant. Vol. I. p. 441. to decree, to give the prize, Wisd. 10: 12. Heliodor. IV. 1.—In N. T. to rule, to govern; metaph. to prevail, to abound, intrans. Col. 3: 15 ἡ εἰρήνη τοῦ Χριστοῦ βραβεύτω ἐν ταῖς καρδίαις ὑμῶν.—pp. Diod. Sic. 13. 53. Polyb. 6. 4. 3.*

*Bραδύνω, f. νῶ, (βραδύς,) to be slow, to delay, intrans. 1 Tim. 3: 15. 2 Pet. 3: 9 οὐ βραδύνει ὁ κύριος τῆς*

*ἐπαγγελίας, the Lord will not be tardy, slack, in respect to his promise; Buttin. § 132. 6. 1. Others, the Lord of the promise will not be slack sc. to fulfil it; comp.  $\text{לַעֲבֹד}$  Buxt. Lex. Ch. Rab. 133. — Sept. for  $\text{רָצַו}$  Deut. 7: 10. Is. 46: 13.  $\text{רָצַו}$  Gen. 43: 10.—Ecclus. 32: 18. Ael. V. H. 3. 43.*

*Βραδυπλοέω, ὠ, f. ἴσω, (βραδύς and πλέω,) to sail slowly, Acts 27: 7. — Artemid. 4. 32.*

*Βραδύς, εἶα, ὕ, slow, i. e. not hasty, James 1: 19 bis.—Jos. Ant. 3. 1. 4. Xen. Mem. 4. 2. 5. — Metaph. slow of understanding, heavy, stupid, Luke 24: 25.—Dion. Hal. de rhet. Attic. βραδύς τὸν νοῦν. Polyb. 4. 8. 7.*

*Βραδυτής, τῆτιος, ἦ, (βραδύς,) slowness, tardiness. 2 Pet. 3: 9 ὡς τινες βραδυτία ἡγούνται, as some consider it tardiness, i. e. that the Lord delays in respect to his promise; see βραδύνω.—Jos. Ant. 7. 4. 1. Xen. H. G. 4. 6. 5.*

*Βραχίον, ονος, ὄ, the arm, Lat. brachium, Xen. Eq. 7. 8. In N. T. by meton. like Heb.  $\text{רָצַו}$ , strength, might, power, Luke 1: 51. John 12: 38. Acts 13: 17. So Sept. for  $\text{רָצַו}$  Deut. 5: 15. Is. 44: 12. 51: 5.*

*Βραχύς, εἶα, ὕ, short, small; spoken*

a) of time, Luke 22: 58 μετὰ βραχύ, i. e. a little after. Acts 5: 34. So Sept. παρὰ βραχύ for  $\text{רָצַו}$  Ps. 94: 17. — Wisd. 12: 10 κατὰ β. Xen. Ephes. p. 29 βραχύ et βραχὺν χρόνον. Comp. Bos Ell. Gr. p. 103.

b) of place, Acts 27: 28 βραχύ διαστήσαντες, i. e. having gone a little further. So Sept. and  $\text{רָצַו}$  2 Sam. 16: 1.—Xen. Cyr. 5. 4. 47.—Trop. of rank or dignity, Heb. 2: 7, 9, βραχύ τι παρ' ἀγγέλους, a little lower than the angels, i. e. Jesus during his life; quoted from Ps. 8: 6, where Sept. for  $\text{רָצַו}$  necessarily of rank, as the antith. in Heb. 2: 9 also requires.

c) of quantity or number, small, few; John 6: 7 βραχύ τι, a little. So Sept. and  $\text{רָצַו}$  1 Sam. 14: 29, 44.—Xen. Mem. 1. 4. 8. — Heb. 13: 22 διὰ βραχείων sc. λόγων, i. e. in few words, briefly. So

Sept. *βραχὺς ἀριθμὸς*, for *בְּרַחֲמֵי* Deut. 26: 5. 28: 62. — Jos. B. J. 4. 5. 4. Lucian. Tox. § 56.

*Βρέφος, εος, ους, τό, a child*, spoken

a) of a child yet unborn, *a foetus*, Luke 1: 41, 44.—Eccclus. 19: 11. Hom. II. 23. 266.

b) usually *an infant, babe, suckling*, Luke 2: 12, 16. 18: 15. Acts 7: 19. — 1 Macc. 1: 61. Jos. Ant. 2. 9. 4. Xen. Mem. 2. 2. 5. Etymol. Mag. *βρέφος*: τὸ νεογνὸν παιδίον. — So 2 Tim. 3: 15 ἀπὸ βρέφους, i. e. from infancy, from the cradle.—Metaph. of those who have just embraced the christian religion, 1 Pet. 2: 2. Comp. 1 Cor. 3: 2. Heb. 5: 12, 13.

*Βρέγω, f. ξω. 1. to wet, to moisten*, trans. Luke 7: 38, 44. Rev. 11: 6 ἵνα μὴ ἕτερος βρέξῃ sc. τὴν γῆν. Sept. for *הַמַּטְרָה* Ps. 6: 7. מָטַט Niph. Is. 34: 3. מָטַט Ez. 22: 24.—Diod. Sic. 3. 24. Xen. An. 1. 4. 17.

2. *to rain, to cause to rain*, i. q. *ἕιν*, in the Attic poets and later prose writers; comp. Lob. ad. Phryn. p. 291. H. Planck in Bibl. Repos. I. p. 688. pp. fully written, *βρέχειν ἕτιόν* Sept. Joel 2: 23. Is. 5: 6.—In N. T. absol. Matt. 5: 45 ὁ θεὸς βρέχει. So Sept. for *הַמַּטְרָה* Gen. 2: 5. Amos 4: 7.—Polyb. 16. 12. 3. Arrian. Diss. Ep. 1. 6. 30.—Seq. accus. Luke 17: 29 (ὁ θεὸς) ἔβρεξε πῦρ καὶ θείον ἀπ' οὐρανοῦ. So Sept. ὁ κύριος ἔβρε. π. κ. θ. for *הַמַּטְרָה* Gen. 19: 24. Ez. 38: 22. comp. ἔβρε. γάλαζαν for *הַמַּטְרָה* Ex. 9: 24.—With the subject implied, as in Eng. *it rains*, etc. James 5: 17 bis. See Buttm. § 129. 9.

*Βροντή, ῆς, ἡ, thunder*, Mark 3: 17 υἱὸς βροντῆς, see in *Βοανεργές*. John 12: 29. Rev. 4: 5. 6: 1. 8: 5. 10: 3, 4 bis. 11: 19. 14: 2. 16: 18. 19: 6. Sept. for *רעם* Job 26: 14. Ps. 77: 19.—Hom. II. 21. 199. Xen. Cyr. 7. 1. 3.

*Βροχή, ῆς, ἡ, (βρέχω q.v.) in later usage, rain*, Matt. 7: 25, 27. Sept. for *בְּרָחַ* Ps. 68: 10. 105: 32. See Lob. ad Phryn. p. 291.—Geopon. 2. 39, 191.

*Βρόχος, ου, ὁ, a noose, snare*; 1 Cor. 7: 35 οὐκ ἵνα βρόχον ὑμῖν ἐπιβάλλω, *not that I would cast a noose over you*,

i. e. impose on you any necessity. Sept. for *שָׂרָה* Prov. 22: 25. — Sept. Prov. 6: 5. 7: 21. Xen. Ven. 2. 5.

*Βρογμός, οῦ, ὁ, (βρύχω), a grating or gnashing*, sc. of the teeth, Matt. 8: 12. 13: 42, 50. 22: 13. 24: 51. 25: 30. Luke 13: 28. The image is drawn from a person in a paroxysm of envy, rage, pain, etc. comp. Acts 7: 54. Sept. for *הַרְגֵז* Prov. 19: 12, spoken of the roar or growl of the lion.—Act. Thom. § 13. Suidas, *βρογμός*: τριμὸς ὀδόντων.

*Βρύχω, f. ξω, to grate, to gnash*, sc. the teeth, trans. Acts 7: 54. Sept. for *קָרַח* Job 16: 9. Ps. 35: 6. — Hom. II. 13. 393. ib. 16. 486.

*Βρώω, f. ἴσω, to be full, to abound, to overflow*, intrans. Diog. Laert. 1. 122. Anacr. 58. 2.—In N. T. trans. *to pour forth, to emit largely*, spoken of a fountain, James 3: 11. — Act. Thom. § 37 *πηγὴ βρώουσα*. Spoken of the earth, Xen. Ven. 5. 12.

*Βρώμα, ατος, τό, (βιβρώσκω), whatever is eaten, food*, i. e. solid food of meat or vegetables, and hence opp. to milk, 1 Cor. 3: 2.

a) pp. Matt. 14: 15. Mark 7: 19. Luke 3: 11. 9: 13. 1 Cor. 6: 13 bis. Sept. for *בְּרָחַ* Gen. 41: 35 sq. Deut. 2: 28. *בְּרָחַ* Gen. 6: 21. 2 Chr. 9: 4. — Ael. V. H. 3. 20. Xen. Mem. 3. 11. 13. — Spoken of meats permitted by the Mosaic law, Heb. 9: 10. 13: 9. So of meats of which Jewish Christians scrupled to eat, Rom. 14: 15 bis, 20. 1 Cor. 8: 8, 13. 1 Tim. 4: 3.

b) metaph. *aliment, sustenance, nourishment*. John 4: 34 ἐμὸν βρώμα, i. e. that by which I live, in which I delight. 1 Cor. 10: 3 *βρώμα πνευματικόν, spiritual food*, i. e. the manna, as an emblem of spiritual nourishment or instruction. So 1 Cor. 3: 2, coll. Heb. 5: 12.—Clem. Alex. Strom. 5. 10.

*Βρώσιμος, ου, ὁ, ἡ, adj. (βρώσις), eatable*; Luke 24: 41 ἔχετε τι βρώσιμον, *have ye any food?* Sept. for *בְּרָחַ* Lev. 19: 23. Ez. 47: 12.

*Βρώσις, εως, ἡ, (βιβρώσκω), eating*, i. e. spoken

a) of the act of eating, 1 Cor. 8: 4.



2 Cor. 9: 10 ἄριστος εἰς βρώσιν, *bread to eat*, from Is. 55: 10, where Sept. for בֶּרֶךְ. also Mal. 3: 11. Sept. for בָּרַחֲמַיִם Deut. 32: 24.—Jos. Ant. 1. 20. 2. Xen. Mem. 1. 3. 15.—Trop. *erosion, corrosion*, abstr. for concrete, Matt. 6: 19, 20, σῆς καὶ βρώσις, *moth and corrosion*, i. e. corroding rust; comp. James 5: 2, 3.—Aquila for ψῶ, *moth*, Is. 50: 9. Comp. Ep. of Jer. 12 οὐ διασώζονται ἀπὸ ἰού καὶ βρωμάτων, i. e. prob. *moths*.

b) of that which is eaten, *food*, i. q. βρώμα. (α) pp. John 6: 27 τὴν βρώσιν τὴν ἀπολλυμένην, i. e. *food for the body*. Heb. 12: 16. So Sept. for הֶחֱרַבְתִּים 2 K. 19: 8. הֶחֱרַבְתִּים 2 Sam. 19: 42. הֶחֱרַבְתִּים Gen. 47: 24. הֶחֱרַבְתִּים Jer. 7: 31. 19: 7.—Thuc. 2. 10. —So βρώσις καὶ πόσις, *food and drink*, Rom. 14: 17 οὐ γὰρ ἐστὶν ἡ βρωμασία τοῦ θεοῦ β. κ. π. i. e. admission to the Messiah's kingdom does not depend on an attention to meat and drink. Col. 2: 16.—(β) Metaph. *aliment, nourishment*; John 4: 32 βρώσιν ἔχω φαγεῖν, i. q. βρώμα in v. 34, see in Βρώμα b. In John 6: 27, 55, Jesus uses βρώσις in the sense of *food for the soul*, i. e. that spiritual aliment from above which is proffered through him to Christians.—Act. Thom. § 7. Clem. Alex. Strom. 5. 10 βρώσις καὶ πόσις τοῦ θεοῦ λόγον ἢ γνώσις ἐστι τῆς θείας οὐσίας.

Βρώστω obsol. lends its forms to Βιβρώστω q. v.

Βυθίζω, f. ἴσω, (βύθος,) *to sink in the deep*, i. e. *to cause to sink*, trans. Pass. *to sink*, Luke 5: 7. — 2 Macc. 12: 4. Diod. Sic. 5. 4. — Metaph. 1 Tim. 6: 9 εἰς ὄλεθρον. Comp. Ps. 69: 2, 3. 124: 4, 5.

Βυθός, οὔ, ὄ, *depth, the deep*, 2 Cor. 11: 25 νυχθήμερον ἐν τῷ βυθῷ sc. τῆς θαλάσσης. So Sept. for הַבְּצִרְתִּים Ex. 15: 5. Ps. 107: 24. — Artemid. 4. 53. Diod. Sic. 3. 21. *the deepest part, bottom*, Xen. Oec. 19. 11.

Βυρσεύς, ἕως, ὄ, (βύρσα, hide,)

a tanner, leather-dresser, Acts 9: 43. 10: 6, 32.—Artemid. 4. 56.

Βύσσινος, η, ον, (βύσσιος,) *byssine*, i. e. made of byssus or fine cotton, Sept. σιολὴ βυσσίνη for בָּרַח 1 Chr. 15: 27. for בָּרַח 1 Chr. 15: 27. for שֵׁשׁ Gen. 41: 42.—In N. T. neut. βύσσινον, i. q. ἔνδυμα βύσσινον, *a garment of byssus*, Rev. 18: 12 in later edit. 18: 16. 19: 8 bis, 14.—Diod. Sic. 1. 85.

Βύσσιος, ον, ἦ, *byssus*, a species of fine cotton, highly prized by the ancients, Luke 16: 19. Rev. 18: 12 in text. receipt.—Various kinds are mentioned; as that of Egypt, Heb. שֵׁשׁ, Ez. 27: 7, the white cloth which is still found wrapped around mummies, and which appears to have been about of the texture and quality of the modern cotton sheetings; that of Syria, Heb. בָּרַח, Ez. 27: 16, here apparently distinguished from that of Egypt (coll. v. 6), but in later Hebrew i. q. שֵׁשׁ, 1 Chr. 4: 21. 2 Chr. 3: 14. coll. Ex. 26: 31; that of India, which was said to grow on a tree similar to the poplar, Philostr. Vit. Apollon. 2. 29; and that of Achaia, which grew only in the vicinity of Elis, Pausan. Eliac. 5. 5. or I. p. 294. ed. Xyl. — Garments of byssus varied in colour according to the tint of the material; white are mentioned Rev. 19: 8, 14, and Pausanias (l. c.) says the byssus of the Hebrews was yellow. They were sometimes dyed of a purple or crimson colour; Hesych. βύσσινά· πορφυρεῖα; comp. Luke 16: 19.—Sept. for שֵׁשׁ and בָּרַח as cited above. Jos. Ant. 3. 6. 1. ib. 3. 7. 2. — See Pollux. Onom. 7. 17. 75. Plin. H. N. 19. 1. Kuinoel on Luke 16: 19. Gesen. Thes. Ling. Heb. art. בָּרַח. Rees' Cyclop. art. *Byssus*.

Βωμός, οὔ, ὄ, (βαῖνω, βῶω,) *a step, base, pedestal*, Hom. Il. 8. 441. Od. 7. 100.—In N. T. *an altar*, sc. to which the ascent was by steps, Acts 17: 23. So Sept. for הַבְּצִרְתִּים Ex. 34: 13. Num. 23: 1. — Jos. Ant. 17. 1. Xen. Mem. 1. 1. 2.

## I.

Γαβαθᾶ or Γαββαθᾶ, ἡ, indec. *Gabbatha*, Syro-Chald. ܘܓܒܬܐ, (fem. of ܒܬܐ, dorsum, the back,) i. e. *an elevated place*, prob. *tribunal*, John 19: 13, where it is explained by the Greek λιθόστρωτον, a tessellated pavement; see more in λιθόστρωτος. Comp. ܒܬ Ez. 43: 13, and see Gesen. Thesaur. p. 256. Buxt. Lex. 377.

Γαβριήλ, ὁ, indec. *Gabriel*, Heb. ܘܓܒܪܝܐܠ (man of God), name of an archangel, Luke 1: 19, 26. See in Ἀρχάγγελος.

Γάγγραινα, ἡ, ἡ, (by redupl. fr. γράω, γράϊνω, to devour, corrode,) *gangrene*, *mortification*, which spreads by degrees over the whole body. 2 Tim. 2: 17. — Plut. de Adul. et Amic. 36.

Γὰδ, ὁ, indec. *Gad*, Heb. ܘܓܕ (good fortune), pr. name of the seventh son of Jacob, born of Zilpah, Gen. 30: 10 sq. — Spoken of the tribe of Gad, Rev. 7: 5.

Γαδαρηνός, οὔ, ὁ, a *Gadarene*, i. e. an inhabitant of the city of Gadara, *Γαδαρά*, the fortified capital of Peræa or the region east of the Jordan, Jos. B. J. 4. 7. 3. ib. 2. 20: 4. According to Eusebius (Onomast.) it was situated over against Tiberias and Scythopolis, in or near the range of mountains bordering the eastern shore of the lake and the valley of the Jordan, on the site, as is supposed, of the present village *Om Keis*, which lies S. E. from the southern extremity of the lake, and not far from the river Hieromax. Josephus calls Gadara a Greek city, πόλις Ἑλληνίς, Ant. 17. 11. 4; and says it had many wealthy inhabitants, B. J. 4. 7. 3. When first taken from the Jews, it was annexed by the Romans to Syria, Jos. B. J. 1. 7. 7; Augustus gave it to Herod the Great, ib. 1. 20. 3; but it was restored to Syria after Herod's death, Ant. 17. 11. 4. — In N. T. Mark 5: 1. Luke 8: 26, 37. So in Mss. Matt. 8: 28 for Γεργεσηνῶν or Γερασηνῶν, q. v. See Reland. Palaest. p. 773.

I. Γάζα, ἡ, ἡ, a *treasury*, sc. of a king or state, Acts 8: 27. The word is of Persian origin. Sept. for ܘܓܐ Ezra 5: 17. 6: 1. Esth. 4: 7. — Diod. Sic. 17. 64. So Lat. *gaza* Cic. de Off. 2. 22.

II. Γάζα, ἡ, ἡ, *Gaza*, Heb. ܘܓܐ (the strong), a celebrated city of the Philistines, situated on a hill near the coast of the Mediterranean towards the southern limits of the territory of the Israelites, and constituting the key between Egypt and Syria. It was assigned by Joshua to the tribe of Judah, who subdued it; but the possession of it was retained or soon recovered by the Philistines; Josh. 15: 47. Judg. 1: 18. 16: 1 sq. After having destroyed Tyre, Alexander the Great laid siege to Gaza also, which was then held by a Persian garrison, and took it after two months. He appears to have left the city standing; but about B. C. 95, Alexander Jannæus took it after a siege of a year and destroyed it. Gabinius afterwards rebuilt it, and Augustus bestowed it on Herod the Great, after whose death it was annexed to Syria. See Jos. Ant. 11. 8. 3, 4. ib. 13. 5. 5. ib. 13. 13. 3. ib. 14. 5. 3. ib. 15. 7. 9. ib. 17. 11. 4. Strabo 16. 2. 30. Arrian. Exp. Alex. 2. p. 51. ed. Steph. See Rosenm. Bibl. Geogr. II. ii. 384. — In N. T. Acts 8: 26 ἐπὶ τὴν ὁδὸν τὴν καταβαίνουσαν ἀπὸ Ἱερουσαλὴμ εἰς Γάζαν· αὕτη ἐστὶν ἔρημος, *the way leading from Jerusalem to Gaza, which [way] is desert*, i. e. which leads through the desert, where Philip met the eunuch. Others refer ἔρημος to Gaza itself; and suppose the later city to have been built on a different site. As however Gaza was sacked and destroyed in A. D. 65, during an insurrection of the Jews, Jos. B. J. 2. 18. 1, we may perhaps regard αὕτη ἐστὶν ἔρημος as the words, not of the angel, but of Luke, implying that the city was desolate at the time he wrote. Comp. Krebs Obs. in N. T. e Jos. p. 205 sq.



**Γάζοφυλάκιον, ου, τό, (γάζα, φυλάκη,) a treasury, i. e. a place of deposit for the public treasure; among the Jews, the sacred treasury, in one of the courts of the temple, ἐν ἀλλῇ οἴκου θεοῦ, Neh. 13: 7, coll. 10: 37, 38. 13: 4, 5, 8, where Sept. for תְּבִישׁ, and for תְּבִישׁ Esth. 3: 9. According to the Talmudists the treasury was in the court of the women, where stood 13 chests, called from their form תְּבִישׁ, trumpets, into which the Jews cast their offerings, Ex. 30: 13 sq. See Buxt. Lex. Chald. Talm. 2506. Jahn § 342. — In N. T. Mark 12: 41 bis, 43. Luke 21: 1. Spoken of the court itself John 8: 20.**

**Γάϊος, ου, ὁ, Gaius, Lat. Caius, pr. name of several men in N. T.**

1. a Macedonian, and fellow-traveller of Paul, who was seized by the populace at Ephesus, Acts 19: 29.

2. a man of Derbe who accompanied Paul in his last journey to Jerusalem, Acts 20: 4.

3. an inhabitant of Corinth with whom Paul lodged, and in whose house the Christians were accustomed to assemble, Rom. 16: 23. 1 Cor. 1: 14.

4. a Christian to whom John addressed his third epistle, 3 John 1; perhaps the same with the preceding.

**Γάλα, ακτιος, τό, milk, 1 Cor. 9: 7. Sept. for חֶלֶב Gen. 18: 8. 49: 12.—Xen. Mem. 4. 3. 10. — Metaph. for the first elements of christian instruction, 1 Cor. 3: 2. Heb. 5: 12, 13. — Clem. Alex. Strom. 5. 10 γάλα ἢ κατήχησις, οἷον εἰ πρώτη ψυχῆς τροφή νοηθῆσεται. — In 1 Pet. 2: 2, milk is put as the emblem of pure spiritual nourishment, or of christian instruction in general.**

**Γαλάτης, ου, ὁ, a Galatian, Gal. 3: 1.**

**Γαλατία, ας, ἡ, Galatia or Gallograecia, a province of Asia Minor, lying S. and S. E. of Bithynia and Paphlagonia; W. of Pontus; N. and N. W. of Cappadocia; and N. and N. E. of Lycania and Phrygia. Its name was derived from the Gauls, Γαλάται; of whom two tribes, the Trocmi and Tolistoëii, with a tribe of the Celts, Tecto-**

sages, migrated thither after the sacking of Rome by Brennus; and mingling with the former inhabitants, the whole were called Gallograeci. The Celtic language continued to be spoken by their descendants at least until the time of Jerome, 600 years after the migration. Under Augustus, about A. C. 26, this country became a Roman province. Galatia was distinguished for the fertility of its soil and for its trade. It was the seat of colonies from various nations, among whom were many Jews; and from all these Paul appears to have made many converts to Christianity. See Strabo I. p. 301. ed. Tauchn. Pausan. Phoc. 10. 23. 9. Liv. 38. 16, 18. Tacit. Ann. 15. 6. Comp. Rosenm. Bibl. Geogr. I. ii. p. 210. — In N. T. 1 Cor. 16: 1. Gal. 1: 2. 2 Tim. 4: 10. 1 Pet. 1: 1.

**Γαλατικός, ἡ, ὄν, Galatian, Acts 16: 6 Γαλατικὴν χώραν, i. e. Galatia. 18: 23.**

**Γαλήνη, ης, ἡ, tranquillity, sc. of the sea, a calm, Matt. 8: 26. Mark 4: 39. Luke 8: 24. — Hom. Od. 7. 319. Xen. Anab. 5. 7. 8.**

**Γαλιλαία, ας, ἡ, Galilee, a region of Palestine, which in the time of Christ included all the northern part of Palestine lying between the Jordan and Mediterranean, and between Samaria and Phenicia. Before the exile the name seems to have been applied only to a small tract bordering on the northern limits; Heb. חֲבִישׁ 1 K. 9: 11. חֲבִישׁ 2 K. 15: 29. It was anciently called also 'Galilee of the Gentiles,' חֲבִישׁ חֲבִישׁ Is. 8: 23, Γαλιλαία ἄλλοφύλων 1 Macc. 5: 15, because many foreigners from Egypt, Arabia, Phenicia, etc. were mixed with the population, as is expressly stated by Strabo, 16. 2. 34. comp. 1 Macc. 5: 15, 21—23. Galilee in the time of Christ was divided into Upper and Lower, ἡ ἄνω καὶ ἡ κάτω Γαλιλαία; the former lying north of the territory of Zebulon and abounding in mountains; the latter being more level and fertile and very populous. Lower Galilee is said to have contained 404 towns and villages, of which Caper-**

naum and Nazareth are the most frequently-mentioned in N. T. Comp. Strabo l. c. Jos. B. J. 3. 3. 1—3. Rosenm. Bibl. Geogr. II. ii. 42.—In N. T. Mark 1: 9. Luke 2: 39. 4: 14. 8: 26. John 7: 52. al. freq. — In Matt. 4: 15 *Γαλιλαία τῶν ἐθνῶν* is quoted from Is. 8: 23, [9: 1,] for which see above. So ἡ θάλασσα τῆς Γαλιλαίας, *the sea of Galilee*, or lake of Gennesareth, Matt. 4: 18. 15: 29. AL.

*Γαλιλαῖος, α, ον, Galilean*; also *a native or inhabitant of Galilee*; Matt. 26: 69. Mark 14: 70. Luke 13: 1, 2 bis. 22: 59. John 4: 45. Acts 1: 11. 2: 7. 5: 37. The Galileans were brave and industrious; though the other Jews regarded them as stupid, unpolished, and seditious, and therefore proper objects of contempt; John 1: 47. 7: 52. They had a peculiar dialect, by which they were easily distinguished from the Jews of Jerusalem, Mark 14: 70. See Jos. B. J. 3. 3. 2. Buxtorf. Lex. Rab. Tal. 434 sq.

*Γαλλίων, ωνος, ὁ, Gallio*, a Roman proconsul of Achaia, Acts 18: 12, 14, 17. He was the younger brother of the philosopher Seneca, and was called Marcus Annaeus Novatus; but took the name of Gallio after being adopted into the family of L. Junius Gallio. Like his brother Seneca, he was put to death by order of Nero. Tacit. Ann. 6. 3. ib. 15. 73.

*Γαμαλιήλ, ὁ, indec. Gamaliel*, Heb. גַּמְלִיֵּאל (benefit from God), Num. 1: 10. 2: 20, a distinguished Pharisee and teacher at Jerusalem, under whom Paul was educated, Acts 5: 34. 22: 3. According to the Talmud, he was the son of Simeon and grandson of the celebrated Hillel (Buxt. Lex. Ch. Talm. 617); distinguished for piety and Jewish learning; and for a long time president of the Sanhedrim. See Lightfoot Hor. Heb. in Act. 5: 34.

*Γαμέω, ὦ, (γάμος,)* impf. ἐγάμων Luke 17: 27; aor. 1 ἔγημα Luke 14: 20, and in later Greek ἐγάμησα Mark 6: 17. al. see Lob. ad Phryn. p. 742. Buttm. § 114. H. Planck in Bibl. Repos. I. 667; perf.

γεγάμηκα; aor. 1 pass. ἐγαμήθην; to marry, trans. and neut.

a) trans. spoken of men, *to take as a wife*, seq. accus. Matt. 5: 32. 19: 9 bis. Mark 6: 17. 10: 11. Luke 14: 20. 16: 18 bis.—Jos. Ant. 1. 15. 1. Diod. Sic. 18. 25. Xen. Mem. 1. 1. 8.—Neut. and absol. *to take a wife, to marry*, i. e. to enter into the conjugal state, Matt. 19: 10. 22: 25, 30. 24: 38. Mark 12: 25. Luke 17: 27. 20: 34, 35. 1 Cor. 7: 28, 33.—2 Macc. 14: 25. Ael. V. H. 4. 1. Xen. Hiero 1. 27.—Spoken of females, absol. 1 Cor. 7: 28, 34, 36. 1 Tim. 5: 11, 14. — Eurip. Med. 593. ed. Elmsl.—Spoken genr. of both sexes, 1 Cor. 7: 9 bis, 10. 1 Tim. 4: 3.

b) aor. 1 pass. ἐγαμήθην as Mid. Buttm. § 136. 2; *to marry*, neut. i. e. to enter into the marriage state; absol. 1 Cor. 7: 39. seq. dat. Mark 10: 12. — Jos. Ant. 4. 7. 5. Palaeph. de Incred. 32 αὐται γήμασθαι οὐδενὶ ἠβουλήθησαν. Plut. Romul. 2. Demetr. 2.

*Γαμιζῶ, f. ἰσω, (γάμος,)* *to marry*, i. e. *to give in marriage*, e. g. a daughter, 1 Cor. 7: 38 bis; Griesb. instead of ἐγαμιζῶ.

*Γαμιζοῦ, i. q. γαμιζῶ, to marry*, i. e. *to give in marriage*, Pass. Mark 12: 25.

*Γάμος, ου, ὁ, a wedding, nuptials*, i. e. the nuptial solemnities, etc.

a) pp. ἔνδυμα γάμου, *a wedding garment*, Matt. 22: 11, 12. δεῖπνον τοῦ γάμου, *nuptial banquet*, Rev. 19: 9, see below.—1 Macc. 10: 58. Xen. Lac. 1. 6 γάμους ποιεῖσθαι. — More particularly, *the nuptial banquet*, which continued seven days, (Judg. 14: 12. Jahn § 154.) Matt. 22: 2 ἐποίησε γάμους. v. 3, 4, 8, 9. 25: 10. John 2: 1, 2. So Sept. and πῆψεν Gen. 29: 22. Esth. 2: 18.—Tob. 6: 12. 8: 14. Lucian. D. Deor. 20. 23. Xen. Ven. 1. 8.—The happiness of the Messiah's kingdom is represented under the figure of a nuptial feast, Rev. 19: 7, 9; comp. Matt. 25: 1 sq. — By meton. the *place or hall* where the nuptial feast is held, Matt. 22: 10.

b) in common parlance, *any festive banquet*, Luke 12: 36. 14: 8. Sept. for πῆψεν Esth. 9: 22.



c) by meton. *marriage*, i. e. the marriage state, Heb. 13: 4. — Wisd. 14: 24, 26. Jos. Ant. 6. 11. 2. Herodian. 3. 10. 10.

Γάρ, a causative particle, standing always after one or more words in a clause, and expressing the reason of what has been before affirmed or implied; *for*, in the sense of *because*, etc. Comp. Buttm. § 149. p. 428. Sturz Lex. Xenophont. I. p. 565.

I. Simply, i. e. alone. a) after an antecedent sentence expressed. Matt. 1: 20 μὴ φοβηθῆς παραλαβεῖν Μαριάμ· τὸ γὰρ ἐν αὐτῇ γεννηθέν. v. 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει: Mark 1: 22. 6: 18. Luke 1: 15. al. *passim*. After a clause of prohibition or caution, Matt. 3: 9. 24: 5. Luke 7: 6. al. We find γάρ put after two words, in a clause, Matt. 2: 6. Mark 1: 38. Luke 6: 23. John 12: 8. Acts 4: 20. al. — So γάρ is often found in *two* consecutive clauses, viz. where the same idea is expressed twice, i. e. affirmatively and negatively, or generally and specially, John 8: 42. 1 Cor. 16: 7. 2 Cor. 11: 19. or where the latter clause is dependent on the former, Matt. 10: 20. Mark 6: 52. John 5: 21, 22. Acts 2: 15. or where two different causes are assigned, Matt. 6: 32. 18: 10, 11. Rom. 16: 18, 19. In similar circumstances, γάρ is also found in *three* consecutive clauses, Mark 9: 39, 40, 41. Matt. 16: 25, 27. Luke 9: 24, 25, 26. Acts 26: 26. al. So Matt. 26: 10, 11, where ἔργον γάρ and βυλοῦσα γάρ refer to the act of the woman; and πάντοτε γάρ to the objection of the disciples. — The γάρ is also sometimes repeated, where the writer again takes up a sentence which begun with γάρ and was interrupted, as Rom. 15: 26, 27. 2 Cor. 5: 2, 4.

b) elliptically, where the clause to which it refers is omitted and is to be supplied in thought; comp. Buttm. l. c. In this case it merely assigns the motive for an opinion or judgment, etc. Matt. 2: 2 *where is he who is born king of the Jews?* [he must be born,] εἶδομεν γάρ αὐτοῦ τὸν ἀστέρα, *for we have seen his star*. Matt. 27: 23 τί γὰρ κακὸν ἐποίησε,

no! *for what evil hath he done?* comp. below in c. Mark 8: 38 *what can a man give in exchange for his soul?* [vain hope!] ὃς γὰρ ἂν, *for whoever* etc. Mark 12: 23. Luke 22: 37. John 4: 44 *he departed into Galilee*, [not indeed into Nazareth his πατρίς,] αὐτὸς γὰρ Ἰησοῦς, *for Jesus himself had testified*, etc. comp. Luke 4: 16 sq.—Acts 13: 36. 21: 13. 22: 26. Rom. 2: 25. 8: 18 [yea, I say suffer with him that we may also be glorified with him,] λογίζομαι γάρ, *for I reckon*, etc. Comp. Stuart's Comm. in loc. Rom. 14: 10. 1 Cor. 1: 18. al. *saep.* — Xen. Mem. 4. 2. 6.— In a quotation, where the preceding clause is omitted, Acts 17: 28.—So καὶ γάρ, Matt. 8: 9 and Luke 7: 8, [this I know by comparing my own case,] καὶ γὰρ ἐγώ, *for I too am*, etc. Matt. 15: 27 ναὶ, κύριε, καὶ γὰρ τὰ κύνια, *true, Lord, [yet still help me,] for even the dogs, etc.* So οὐ γάρ Matt. 9: 13. Acts 4: 20. al.

c) elliptically and in common usage γάρ is also simply *intensive*, and merely serves to strengthen a clause, like the Engl. *then, truly*, etc. (α) in questions where a preceding *no!* may perhaps be supplied; comp. in b. (Matt. 27: 23.) John 7: 41 μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ Χριστὸς ἔρχεται, *shall THEN Christ come out of Galilee?* Acts 8: 31 πῶς γὰρ ἂν δυνάμη, *how can I THEN?* 19: 35 τίς γάρ ἐστιν ὁ ἄνθρωπος, *what man THEN is there?* Rom. 3: 3 and Phil. 1: 18, τί γάρ; *what THEN?* 1 Cor. 11: 22. Comp. Buttm. l. c. Herm. ad Vig. p. 829. — Jos. Ant. 9. 4. 6. Philo de conf. Ling. p. 240. D. Aristoph. Nub. 218. See Loesner Obs. e Phil. p. 221.—(β) in a strong affirmation or negation; John 9: 30 ἐν γὰρ τούτῳ θαυμαστόν ἐστι, *TRULY herein, or, herein THEN is a strange thing.* 1 Pet. 4: 15 μὴ γὰρ τις ὑμῶν πασχέτω, *let THEN no one of you suffer* etc. Acts 16: 37 οὐ γάρ· ἄλλα κ. τ. λ. *no THEN! no INDEED!*—(γ) in exclamations, as of wishing, with the optative; 2 Tim. 2: 7 δὴν γὰρ σοι ὁ κύριος, *may God THEN give thee*, etc. — So more comm. εἰ γάρ, *O that!* Sept. Job 6: 2, 8. Xen. Cyr. 6. 1. 38. Comp. Buttm. § 149. p. 423. Herm. ad Vig. p. 757.

d) put by way of explanation or

*demonstratively*; (α) where it merely takes up a preceding annunciation and continues or explains it; like the Engl. namely, to wit, that is to say, though it is often not to be rendered in English; comp. Butt. § 149. p. 428. So after οὕτως, Matt. 1: 18 τοῦ δὲ Ἰ. Χ. ἡ γένεσις οὕτως ἦν· μνηστευθεὶς γάρ κ. τ. λ. *the birth of Jesus Christ was thus, viz. his mother being espoused, etc.* — Jos. B. J. 7. 3. 3 init. Xen. Mem. 1. 1. 6. Ag. 3. 2. — (β) in a less strict sense, where it introduces by way of explanation the ground or motive of what precedes, *for, that is to say, since, etc.* Matt. 6: 7, 16. 10: 35. 15: 4. 24: 7. 1 Cor. 11: 26. al. — Soph. Antig. 178. Xen. An. 7. 1. 29. — In this sense it serves to introduce parenthetic clauses; Mark 5: 42. 6: 14. 14: 40. 16: 4. John 4: 8. Acts 13: 8. 2 Cor. 5: 7. Eph. 6: 1. al. saep.

II. With other particles, where however each retains its own separate force and signification; e. g. εἰς γάρ, *for if*, Matt. 5: 46. 6: 14. εἰ γάρ, *for if*, Rom. 3: 7. 4: 14. ἰδοὺ γάρ, *for lo!* Luke 1: 44, 48. 2: 10. καὶ γάρ, *for also, for even*, Matt. 26: 73. Mark 10: 45. Luke 6: 32. John 4: 45. — Lucian D. Mort. 22. 2 or 5. Xen. An. 2. 5. 5. ib. 3. 3. 4. — So γὰρ καὶ, *for also*, Acts 17: 28. 2 Cor. 2: 9. and καὶ γὰρ οὐκ, *for neither*, 1 Cor. 11: 9. — μὲν γάρ, seq. δέ, *for indeed*, Acts 13: 36. 23: 8. Rom. 2: 25. Also where the clause with δέ is wholly omitted, Rom. 3: 2. 1 Cor. 11: 18. or is readily supplied, Heb. 6: 16, coll. v. 13. So seq. ἀλλά, Acts 4: 16. — μὴ γάρ, *for not*, James 1: 7. οὐ γάρ, *for not*, Matt. 9: 13. Mark 6: 52. Luke 8: 17. Rom. 4: 13. al. — Xen. An. 3. 4. 36. — οὐδὲ γάρ, *for neither*, John 5: 22. 7: 5. 8: 42. οὐτε γάρ, *for neither*, Luke 20: 36. Acts 4: 12. 1 Cor. 8: 8. 1 Thess. 2: 5. AL.

Γαστήρ, ἰέρος, sync. τρός, ἦ, *the belly*, Sept. for ἰερά Num. 5: 22. Job 40: 16. Xen. Mem. 1. 3. 6. In N. T. spoken by synecd. only of the parts, viz.

a) *the stomach*, pp. Sept. ἰερά Job 15: 2. 20: 23. Hom. Od. 20. 25; and trop. for *appetite, excessive eating*, 3 Macc. 7: 11. Act. Thom. § 28. Hom. Od. 18. 2. Xen. Mem. 1. 6. 8. ib. 2. 1. 2. Hence

in N. T. by meton. of abstr. for concr. a *glutton, a gormandizer*; Tit. 1: 12 Κρήτες ἀει—γαστήρες ἀργαί, *the Cretans are always slow bellies, i. e. lazy gormandizers.*—Hesiod. Theog. 26 ποιμένες—γαστήρες οἶον. Suidas, of the Sybarites, γαστήρες ἦσαν καὶ τρυφῆται. Hesych. γαστήρες· οἶον τροφῆς μόνης ἐπιμελούμενοι. So γαστρίς Ael. V. H. 1. 28. γαστρίδουλος Diod. Sic. Vol. IV. p. 33. ed. Bip. II. p. 549. ed. Wess.

b) *the womb*, Luke 1: 31. So Sept. for ἰερά Gen. 25: 23. Ps. 58: 4.—Diod. Sic. 4. 33. Herodian. 1. 5. 14.—Hence ἐν γαστρὶ ἔχειν, *to be with child*, Matt. 1: 18, 23. 24: 19. Mark 13: 17. Luke 21: 23. 1 Thess. 5: 3. Rev. 12: 2. So Sept. for ἰερά Gen. 16: 4. 38: 25. 2 K. 8: 11.—Artemid. 2. 18. ib. 3. 32. Herodot. 3. 32.

Γέ, an enclitic particle, which serves to strengthen or render more emphatic the word to which it is appended, by placing it in opposition to other words, and thus fixing the attention upon it; e. g. a part in reference to a whole, a single object in reference to many, a less in reference to a greater, and vice versa. Hence it often cannot be rendered in English, but must be expressed by a stronger emphasis in pronunciation, etc. Its general meaning is, *at least, indeed, even, etc.* Comp. Butt. § 149. p. 431. Herm. ad Vig. p. 824 sq. Passow sub voce.

I. Used alone. a) as marking a less in reference to a greater, *at least, etc.* Luke 11: 8 *though he will not give him, because he is his friend, (the greater reason,) διὰ γε τὴν ἀναίδειαν αὐτοῦ, yet at least because of his importunity (the lesser reason) he will rise, etc.* 18: 5. So 1 Cor. 4: 8 ὀφείλον γε, *I could wish at least, etc.*—Sept. Job 30: 24. Xen. Cyr. 1. 6. 4 διὰ γε.

b) as marking a greater in reference to a less, etc. *even, indeed, etc.* Rom. 8: 32 ὅς γε, *who even, etc.*—Eurip. Med. 1361. Aristoph. Nub. 399. Comp. Herm. l. c. p. 827.

II. In connexion with other particles. (α) ἀλλὰ γε or ἀλλάγε, *yet at least, yet surely*, 1 Cor. 9: 2. *but indeed, moreover*, Luke 24: 21. Comp. in Ἀλλά.



—(β) ἄραγε and ἄράγε, see in Ἄρα I. c. and II.—(γ) εἶγε, *if at least, if indeed, if so be*, etc. seq. indic. and spoken of what is taken for granted; Eph. 3: 2. 4: 21. Col. 1: 23. Comp. Herm. l. c. p. 833 sq. — Sept. Job 16: 4. Lucian. Jup. Trag. § 36. Xen. Mem. 1. 5. 3 εἶγε κατοργότατόν ἐστι κ. τ. λ.—So εἶγε καί, *if indeed also*, which as applying only to what is taken for granted, may be given by *since, although*; Gal. 3: 4 εἶγε καὶ ἐκῆ, i. e. *since* (in this case) *it is in vain*. 2 Cor. 5: 3 εἶγε καὶ ἐνδυσάμενοι, *although being now clothed*, we shall not etc. comp. v. 4 and 1 Cor. 15: 51 sq. — Ael. V. H. 12: 9 εἶγε καὶ οἱ παῖδες αὐτὸν μισοῦσι. Soph. Philoct. 652.—(δ) εἰ δὲ μήγε, i. q. *εἰ δὲ μή*, but stronger, *but if not indeed, if otherwise indeed*; and serving to annul the preceding proposition, whether affirmative or negative. So after an affirmation, *but if not, otherwise*, Matt. 6: 1. Luke 10: 6. 13: 9. Comp. Herm. ad Vig. p. 833. — Xen. Cyr. 8. 7. 22. so εἰ δὲ μή Xen. An. 7. 7. 3. Cyr. 4. 5. 10. — After a negation, where it consequently affirms; *if otherwise, else*, etc. Matt 9: 17. Luke 5: 36, 37. 14: 32. 2 Cor. 11: 16. Comp. Buttm. § 148. n. 10.—(ε) καίγε, *and at least*, Luke 19: 42.—Lucian. D. Deor. 4. 2. —and even, *yea even*, Acts 2: 18.—Lucian. D. Deor. 20. 14, 24. Comp. above in I. a, b.—(ζ) καίτοιγε, i. q. *καίτοι*, but stronger, *though indeed*, John 4: 2. Acts 14: 17. 17: 27.—Lucian. D. Deor. 20. 15. Xen. Mem. 1. 2. 3. Comp. Herm. ad Vig. p. 840.—(η) μενοῦνγε, i. q. *μενοῦν*, but stronger, *yea indeed, yea truly*, etc. Luke 11: 28. Rom. 9: 20. 10: 18. Phil. 3: 8. Comp. Viger. p. 541. ed. Herm. Sturz de Dial. Alex. p. 203.—(θ) μήτιγε, i. q. *μήτι*, but stronger, *not to say then, much more then*, 1 Cor. 6: 3. Comp. Herm. l. c. p. 803. Buttm. § 150. p. 434.

Γεδεών, ὄνος, ὁ, Gideon, Heb. גִּדְעוֹן (a cutter off), the deliverer of Israel from the power of the Midianites, Heb. 11: 32. See Judg. c. 6—8.

Γεέννα, ης, ἡ, Gehenna, i. e. the place of punishment in hades or the world of the dead, i. q. *Τάραρος* 2 Pet. 2: 4. *λίμνη τοῦ πυρός* Rev. 20: 14, 15. *τὸ πῦρ τὸ αἰώνιον*, Matt. 25: 41. Jude 7.

See in ἄδης, and comp. Judith 16: 17. Eccclus. 7: 17. Fabr. Cod. Pseudep. V. T. I. p. 194, 645. — So simply *γεέννα* Matt. 5: 29, 30. 10: 28. Luke 12: 5. James 3: 6. also *γεέννα τοῦ πυρός*, *Gehenna of fire*, Matt. 5: 22. 18: 9. Mark 9: 47. *γεέννα, τὸ πῦρ τὸ ἄσβεστον*, Mark 9: 43, 45, coll. v. 44, 46, 48. So Matt. 23: 15 *ὄϊον γεέννης*, *son of Gehenna*, i. e. worthy of punishment in Gehenna. Matt. 23: 33 *κόλις τῆς γ. condemnation to Gehenna*, coll. Jude v. 7. It is therefore a place of eternal fire, and of thick darkness; comp. Jude v. 6, 13. — The name *Γεέννα* is the Heb. הַגְּיֹן הַקָּטָן, *valley of Hinnom*, Josh. 15: 8, the narrow valley skirting Jerusalem on the south, running westward from the valley of Jehoshaphat under Mount Zion. Here the ancient Israelites established the idolatrous worship of Moloch, to whom they burned infants in sacrifice; 1 K. 11: 7. 2 K. 16: 3. Jer. 7: 31. 32: 35. This worship was broken up and the place desecrated by Josiah, 2 K. 23: 10, 14; after which it seems to have become the receptacle for all the filth of the city, as also for the carcasses of animals and the dead bodies of malefactors left unburied, to consume which fires would appear to have been from time to time kept up. Sept. *ἐν τῷ πολυανδρῶν* Jer. 2: 23, i. e. *place of dead bodies, cemetery*. It was also called הַתּוֹפֵת, *Tophet*, Jer. 7: 31, i. e. *abomination, vomit*, from הִתְפַּח *expuere*; or, more probably, since it had this name also among idolaters, from הַתּוֹפֵת, i. e. *place of burning* sc. *dead bodies* etc.—By an easy metaphor the Jews transferred the name to the place of punishment in the other world, the abode of demons and the souls of wicked men. See Buxt. Lex. Ch. Rab. Tal. 395, 2623. Wetstein N. T. I. p. 299. Gesen. Thesaur. Ling. Heb. 280. Tholuck Ausleg. d. Bergpredigt p. 182.

Γεθσμανῆ, in Mss. also *Γεθσμανεῖ*, indec. *Gethsemane*, pr. name of a small field or place just out of Jerusalem, over the brook Cedron and at the foot of the mount of Olives. The name would seem to be derived from תַּבַּע (press) and שֶׁמֶן (oil). Matt. 26: 36.

Mark 14: 32. See Miss. Herald 1824. p. 66.

*Γείτων, ονος, ὁ, ἡ, a neighbour,* Luke 14: 12. 15: 6, 9. John 9: 8. Sept. for גֵּיטָוֹ Jer. 6: 21. גֵּיטָוֹ Job 26: 5. — Jos. Ant. 1. 18. 3. Xen. Mem. 2. 2. 12.

*Γελάω, ᾶ, f. ἄσω, Luke 6: 21, in earlier writers f. ἄσομαι, Butt. § 113. 4. n. 7; to laugh, sc. in joy and triumph, intrans. Luke 6: 21, 25. Sept. for גֵּלָוֹ Gen. 17: 17. 18: 12, 13, 15. גֵּלָוֹ Lam. 1: 7. גֵּלָוֹ Job 22: 19.—Ael. V. H. 14. 36. Xen. Mem. 4. 2. 5.*

*Γέλως, ωτος, ὅ, (γελάω,) laughter, sc. of joy or triumph, James 4: 9. Sept. for גֵּלָוֹ Gen. 21: 6. גֵּלָוֹ Job 8: 21. —Jos. Ant. 4. 8. 31. Xen. Cyr. 2. 2. 15.*

*Γεμίζω, f. ἴσω, (γέμω,) to make full, to fill, trans. and seq. gen. of thing, Mark 15: 36. John 2: 7 bis. 6: 13. Comp. Butt. 132. 5, 2.—Xen. H. G. 6. 2. 25. —So with ἀπό, Luke 15: 16, see in Ἀπό III. 4. or with ἐκ, Rev. 8: 5. 15: 8. So γῆν ἔκλυε Ps. 127: 5. Jer. 51: 34. Lev. 9: 17.—Absol. Mark 4: 37. Luke 14: 23.*

*Γέμω, f. μῶ, to be full of, to be stuffed with, intrans. and seq. gen. Matt. 23: 27. Luke 11: 39. Rev. 4: 6, 8. 5: 8. 15: 7. 17: 3, 4. 21: 9. Rom. 3: 18, quoted from Ps. 10: 7, where Sept. for ἔκλυε seq. accus. Comp. Butt. § 132. 5, 2. —Diod. Sic. 13. 3, 84. Polyb. 4. 65. 2. —So with ἐκ, Matt. 23: 25, like Heb. גֵּמָה Is. 2: 6. Ez. 32: 6.*

*Γενεά, ᾶς, ἡ, (γίνομαι, γένω,) birth, Xen. Cyr. 1. 2. 8. In N. T. generation, in the following senses, viz.*

a) *offspring, progeny;* genr. and trop. Acts 8: 33 τὴν δὲ γενεάν αὐτοῦ τίς διηγῆσεται; *who shall declare his posterity?* i. e. the number of his followers, spoken of the Messiah; quoted from Is. 53: 8, where Sept. for גֵּיטָוֹ; see Hengstenb. Christof. Vol. I. on Is. 1. c. and in Bibl. Repos. II. 358. (Others refer this to d, below.) So Sept. for גֵּיטָוֹ Num. 13: 22. עֲרֵךְ Esth. 9: 28. גֵּיטָוֹ Lev. 23: 48. Gen. 17: 12.—Jos. Ant. 1. 10. 3 πολλὴν γενεάν. 5. 1. 2. Polyb. 20. 6. 6.

b) *a descent, a degree, sc. in a genealogical line of ancestors or descendants,*

Matt. 1: 17 ter. So Sept. for גֵּיטָוֹ Gen. 15: 16. Deut. 23: 3. גֵּיטָוֹ Gen. 25: 13.—Jos. Ant. 1. 7. 2. ib. 7. 5. 2. Philo Vit. Mos. 1. p. 603.

c) *spoken of the period of time from one descent to another, i. e. the average duration of human life, reckoned apparently by the ancient Hebrews at 100 years, comp. Gen. 15: 16 with Ex. 12: 40, 41; by the Greeks at three generations for every 100 years, i. e. 33½ years each; Herodot. 2. 142 γενεαὶ τρεῖς ἀνδρῶν ἑκατὸν ἔτεά ἐστι. Hence, in N. T. of a less definite period, an age, time, period, day, etc. as ancient generations, i. e. times of old, etc. Acts 14: 16. 15: 21. Eph. 3: 5. Col. 1: 26. of future ages, Eph. 3: 21. Luke 1: 50 εἰς γενεάς γενεῶν, to generations of generations, i. e. to the remotest ages, comp. Rev. 1: 6. So Sept. for גֵּיטָוֹ Ps. 72: 5. 102: 25. Is. 34: 17. The expression is strongly intensive; Gesen. Lebrg. p. 692. c. Stuart § 455. c. Matth. § 430. So genr. Sept. and γῆν Gen. 9: 2. Prov. 27: 24. Joel 3: 20.—Diod. Sic. 1. 24. Xen. Cyr. 5. 2. 4. —Luke 16: 8 εἰς τὴν γενεάν τὴν ἑαυτῶν, i. e. are wiser in their day, so far as it concerns this life.*

d) *meton. spoken of the men of any generation or age, those living in any one period, a race, class; e. g. ἡ γενεὰ αὐτῆ etc. the present generation, Matt. 11: 16. 12: 39, 41, 42, 45. 16: 4. 17: 17. 23: 36. 24: 34. Mark 8: 12 bis, 38. 9: 19. 13: 30. Luke 7: 31. 9: 41. 11: 29, 30, 31, 32, 50, 51. 17: 25. 21: 32. Acts 2: 40. Phil. 2: 15. Spoken of a former generation, Acts 13: 36. Heb. 3: 10. of the future Luke 1: 48. So Sept. and גֵּיטָוֹ Deut. 32: 5, 20. Ps. 12: 8. 14: 5. 24: 6. 78: 6, 8.—Lucian. de Astrol. § 20. Demosth. 1390. 25.*

*Γενεαλογία, ᾶ, f. ἴσω, (τὴν γενεάν λέγω,) to trace one's genealogy, Sept. Ezra 2: 62. Xen. Conv. 4. 51. In N. T. only Pass. γενεαλογίωμα, οὔμαι, to be traced or inscribed in a genealogy, i. e. by impl. to be reckoned by descent, to derive one's origin, Heb. 7: 6. Sept. for גֵּיטָוֹ 1 Chr. 5: 1. 9: 1.*

*Γενεαλογία, ας, ἡ, (γενεαλογέω,) genealogy, genealogical table, sc. of ancestors etc. 1 Tim. 1: 4. Tit. 3: 9. Sept.*



for inf. שָׁרַחַח 1 Chr. 7: 5, 7. 9: 22.—Polyb. 9. 2. 1.

*Γενέσιαι, των, τά,* (adj. *γενέσιος*, natal, Jos. Ant. 12. 4. 7. Philo de Opif. Mundi p. 10,) in earlier Greek writers, *solemn rites for the dead, feriae denicales*, Herodot. 4. 26; comp. Cic. Leg. 2. 22. Adam's Rom. Ant. p. 485. In later writers and in N. T. *birth-day celebration, birth-day festival*, Matt. 14: 6. Mark 6: 21. — Aleiph. Ep. 3. 18, 55. Dio Cass. 47. 18. 503. ib. 56. 46. 843. In this sense earlier writers used *τά γενέθλια*, see Lob. ad Phryn. p. 103sq.

*Γένεσις, εως, ἡ,* (*γίνομαι, γένω*), procreation, Xen. Lac. 2. 1. In N. T. *birth, nativity*, i. e.

a) pp. Matt. 1: 18 and Luke 1: 14 in later edit. where text. rec. *γέννησις*. James 1: 23 *τὸ πρόσωπον τῆς γενέσεως*, i. e. native or natural face. Sept. for טָרַחַח Gen. 31: 13. 32: 9.—Jos. 4. 8. 23. Diod. Sic. 1. 6. 8. Herodian. 7. 1. 5.—Trop. James 3: 6 *τρόχος τῆς γενέσεως*, lit. *the wheel of birth*, i. e. which is set in motion at birth and rolls on through life, i. q. *course of life*. Comp. Judith 12: 18. Wisd. 7: 5. Others, *nativity*, in the astrological sense.

b) in the sense of *descent, lineage*, and βίβλος *γενέσεως*, *book of descent*, i. e. genealogy, genealogical table, Matt. 1: 1. So Sept. and טָרַחַח Gen. 5: 1. for טָרַחַח Gen. 2: 4. 10: 1, 32.

*Γενετή, ἡς, ἡ,* (*γενεά*), *birth*; John 9: 1 *ἐκ γενετῆς*, *from his birth*. — Sept. Lev. 25: 47. Hom. Od. 18. 6. Polyb. 3. 20. 4.

*Γένημα, ατος, τό,* (*γίνομαι*, perf. pass. *γεγένημαι*), *produce, fruit*, sc. of the fields etc. Luke 12: 18. Trop. spoken of the *rewards of christian virtue*, 2 Cor. 9: 10.—Text. recept. has in both places *γέννημα*, q. v.

*Γεννάω, ᾧ, f. ἡσω,* (*γέννα* poet. for *γένος*), trans. *to beget*, spoken of men; *to bear*, spoken of women; Pass. *to be begotten, to be born*.

I. Act. a) spoken of men, *to beget*, Matt. 1: 2—16, where it occurs thrice in each verse, except v. 6 bis, 11, 12 bis, 16. Acts 7: 8, 29. Sept. for טָרַחַח and

טָרַחַח Gen. 5: 3 sq. saep.—So *οἱ γεννήσαντες*, *parents*, Lucian. D. Deor. 22. 2. Polyb. 3. 98. 9. Xen. Mem. 2. 1. 27.—Trop. *to generate, to occasion*, e. g. μάχας, 2 Tim. 2: 23. — Jos. Ant. 6. 7. 4. Polyb. 1. 67. 2.—Metaph. (α) spoken in the Jewish manner of the relation between a teacher and his disciples, *to beget* sc. in a spiritual sense, *to be the spiritual father of any one*, i. e. the instrument of his conversion, to a new spiritual life, 1 Cor. 4: 15. Philem. 10. —Philo Leg. ad Cai. p. 1000. B, *μᾶλλον αὐτὸν ἢ οὐχ ἦτιον τῶν γονέων γεγέννηκα*. Sanhedrin fol. 19. 2, dix. R. Jonath. “si quis filium putat proximi sui legem docet, hoc idem putat scriptura, ac si ipsum genuisset.”—(β) spoken of God, *to beget* sc. in a spiritual sense, i. e. *to impart a new spiritual life*, which consists in sanctifying, quickening anew, and ennobling the powers of the natural man, by imparting to him a new life and a new spirit in Christ, 1 John 5: 1. Hence Christians are said *to be born of God*, (see below in II. b,) and to be the *sons of God*, comp. Rom. 8: 14. Gal. 3: 26. 4: 6. —Spoken of the relation between God and the Messiah, who as the vicergerent of God is figuratively called his Son, and whom therefore God is figuratively said *to beget*, i. e. *to appoint, to declare*, sc. as a king etc. Acts 13: 33. Heb. 1: 5. 5: 5. So Sept. and טָרַחַח Ps. 2: 7, coll. v. 6, 8. Comp. in *Ἰσός*. Gesen. Lex. Man. טָרַחַח no. 2.

b) spoken of women, *to bear, to bring forth*, Luke 1: 13, 57. 23: 29. John 16: 21. Trop. Gal. 4: 24. Sept. and טָרַחַח Gen. 46: 15. Ex. 6: 20. טָרַחַח Ezra 10: 44.—Palaeph. Fab. 2. Xen. Lac. 1. 3.

II. Pass. *γεννάομαι, ᾧμαι*. a) *to be begotten*; Matt. 1: 20 *τὸ ἐν αὐτῇ γεννηθῆν*, *that begotten or conceived in her*, i. e. in her womb, the foetus. Heb. 11: 12.

b) *to be born*, genr. Matt. 2: 1, 4. 19: 12. 26: 24. Mark 14: 21. John 3: 4 bis. τυφλός, 9: 2, 19, 20, 32. εἰς τὸν κόσμον, 16: 21. — Acts 7: 20. 22: 28 *γεγέννημαι* sc. *Ρωμαῖος*. Rom. 9: 11. Heb. 11: 23. Gal. 4: 23, 29, *κατὰ σάρκα*, *according to the flesh*, in the course of nature. Sept. for טָרַחַח Job 3: 2. טָרַחַח Ps. 87: 4, 5, 6. — Jos. Ant. 4. 4. 4. Plut. Agesil. 3. Lucian. D. Mar. 29. 3.—Seq. εἰς final,

denoting destination, John 18: 37. 2 Pet. 2: 12. — Seq. *ex c. gen.* of the mother, Matt. 1: 16. Luke 1: 35. *c. gen.* of source etc. John 3: 6 *ἐκ τῆς σαρκός*. 8: 41.—Seq. *en c. dat.* of place, Acts 22: 3. *c. dat.* of state or condition, John 9: 34. Acts 2: 8 *ἐν ᾗ* sc. *διαλέκτου*, i. e. our native dialect. — Metaph. *ἐκ Θεοῦ* v. *ἐκ πνεύματος ἐγεννήθη* v. *γενένημα*, only in the writings of John, to be born of God, or of the Spirit, sc. in a spiritual sense, to have received from God a new spiritual life, see above in I. a. John 1: 13. 3: 5, 6, 8. 1 John 2: 29. 3: 9 bis. 4: 7. 5: 1 bis, 4, 18 bis. So also *γεννηθῆναι ἄνωθεν*, to be born again, i. q. *ἐκ Θεοῦ γεν.* John 3: 3, 7. See in *Ἄνωθεν* 2. b.

*Γέννημα, αἰος, τό*, (*γεννάω*), lit. what is born or produced, i. e.

a) spoken of men, *offspring, progeny*, Matt. 3: 7 *γεννήματα ἐχιδνῶν, progeny of vipers!* so 12: 34. 23: 33. Luke 3: 7. Sept. for *בְּנֵי יוֹשֵׁב* Josh. 15: 14.—Ecclus. 10: 18. 1 Macc. 1: 38. Act. Thom. § 32.

b) spoken of trees, etc. *fruit, produce*, Matt. 26: 29. Mark 14: 25. Luke 22: 18. So Luke 12: 18 in text. receipt. where later edit. *γέννημα*. — Used in this sense only by later writers, as Diod. Sic. 5. 81. Polyb. 1. 71. 1. ib. 3. 87. 1. See Lob. ad Phryn. p. 286.—Metaph. spoken of the rewards of christian virtue, 2 Cor. 9: 10 in text. receipt. Comp. in *Γέννημα*.

*Γεννησαρέτ, ἡ*, indec. *Gennesareth*, Heb. *בְּנַיִת הַחַרְצִית* (harp) Deut. 3: 17, or *בְּנַיִת הַחַרְצִית* 1 K. 15: 20, later Heb. *בְּנַיִת הַחַרְצִית*, Josephus *Γεννησαρά*, B. J. 3. 10. 8, the name of a small region of Galilee on the western shore of the lake, described by Josephus (l. c.) as about four miles in length and three in breadth, and as distinguished for its fertility and beauty. It was so called from an ancient city, Josh. 19: 35, which also gave name to the adjacent lake, *בְּנַיִת הַחַרְצִית* Num. 34: 11. — This lake is also called the *Sea of Galilee*, Matt. 4: 18; the *Sea of Tiberias*, John 21: 1. It is about twelve miles long and five broad, and is still celebrated for the purity and salubrity of its waters, and the abundance of its fish. Embosomed in lofty mountains, the scenery

around it is the most romantic and picturesque in Palestine. It is subject to sudden, though not long continued tempests. See Jos. B. J. 3. 10. 7. Rosenm. Bibl. Geogr. II. i. p. 176 sq. Calmet art. *Tiberias*.—In N. T. *ἡ γῆ Γεν.* Matt. 14: 34. Mark 6: 53. *ἡ λίμνη Γεν.* Luke 5: 1.

*Γέννησις, εως, ἡ*, (*γεννάω*), birth, nativity, Matt. 1: 18 and Luke 1: 14 in text. rec. Others *γένεσις* q. v. Sept. for *בְּרֵאשִׁית* Ecc. 7: 1. — Jos. Ant. 2. 9. 3.

*Γεννητός, ἡ, ὄν*, (*γεννάω*), born, brought forth; Matt 11: 11 and Luke 7: 28 *ἐν γεννητοῖς γυναικῶν, among those born of women*. So Sept. and Heb. *בְּרֵאשִׁית* Job 14: 1. 15: 4. 25: 4. — Diod. Sic. 1. 6 *γεννητόν εἶναι κόσμον νομίζοντες*. Comp. *ἡ τεκοῦσά τιος* Eurip. Alcest. 169, et ibi Hermann.

*Γένος, εος, ους, τό*, (*γίνομαι*), genus, race, i. e.

a) *offspring, posterity*, Acts 17: 28, 29. Rev. 22: 16. Sept. for *בְּרֵאשִׁית* Jer. 36: 31. — Herodot. 3. 159. Xen. H. G. 6. 3. 4.

b) *family, lineage, stock*, Acts 7: 13. 13: 26. Phil. 3: 5. So Acts 4: 6, where others, *sect, order*. Sept. and *בְּרֵאשִׁית* Jer. 41: 1.—1 Macc. 5: 2. Xen. Cyr. 1. 2. 1. c) *nation, people*, Mark 7: 26. Acts 4: 36. 7: 19. 18: 2, 24. 2 Cor. 11: 26. Gal. 1: 14. 1 Pet. 2: 9. So Sept. for *עַם* Gen. 11: 6. Esth. 2: 10.—Diod. Sic. 1. 4, 19 ult. Xen. Cyr. 4. 6. 2.

d) *kind, sort, species*, Matt. 13: 47. 17: 21. Mark 9: 29. 1 Cor. 12: 10, 28. 14: 10. Sept. for *בְּרֵאשִׁית* Gen. 6: 20. 7: 14. *בְּרֵאשִׁית* 2 Chr. 4: 13.—Wisd. 19: 6. Aeschin. Dial. 2. 26. Xen. Oec. 7. 19.

*Γερασινός οὔ, ὁ*, a *Gerasene*, i. e. a native or inhabitant of the city or district of Gerasa. This city was situated in the eastern part of Perea or Gilead near the confines of the Arabian desert, on the parallel of Samaria, and was one of the cities of the Decapolis. It was large, opulent and splendid; as is apparent from the magnificent ruins still remaining, which have been described by Burckhardt and others. It is mentioned by Josephus, B. J. 1. 4. 8. ib. 3. 3. 3. ib. 4. 9. 1. The place is now called *Jerrash*. See Rosenm. Bibl. Geogr.



II. ii. p. 28. Reland. Palaest. p. 806. Legh, in Bibl. Repos. III. p. 651. — Many Mss. and also Knapp read Γερασσηνών, Matt. 8: 28, where the text. rec. has Γεργεσηνών, and other Mss. Γαδασηνών, which is read also Mark 5: 1. Luke 8: 26, 37. The city of Gerasa lay too remote from the lake to admit the possibility of the miracle's having been wrought in its vicinity; if therefore the reading Γερασσηνών be correct, it must be because the city gave its name to a large extent of territory, including Gadara and its environs; and then Matthew only uses a broader appellation where the other evangelists employ a more specific one. This is not improbable; since Jerome says (ad Obad. 1) that ancient Gilead was in his day called *Gerasa*; and Saadias in his Arabic version puts *Jerrash* for the Heb. Gilead. Origen also testifies that Γερασσηνών was the ancient reading. See in Γεργεσηνός.

Γεργεσηνός, οῦ, ὁ, a Gergesene, Heb. גֵּרְגֵּסִי and Sept. Γεργεσαῖος Gen. 15: 21. Deut. 7: 1. Josh. 24: 11; pr. name of one of the ancient tribes of Canaan destroyed by Joshua, and of which Josephus says nothing remained but the name, Ant. 1. 6. 2. Origen however says, that a city Γεργεσα anciently stood on the eastern shore of the lake of Tiberias, and that the precipice was still pointed out, down which the swine rushed; Opp. IV. p. 140. But in the silence of all other testimony this tradition can have little weight; and the reading Γεργεσηνών in Matt. 8: 28, which rests on Origen's conjecture, is therefore less probable than Γερασσηνών, which he testifies to have been the ancient one. Comp. in Γερασσηνός.

Γερονσία, ας, ἡ (γερονσίος fr. γέρον), a council of elders, a senate, Paus. 3. 11. Xen. Mem. 4. 4. 6. So the *eldership*, i. e. collect. the elders among the Jews, either of the whole people, Sept. for גֵּרְזֵי Ex. 3: 16, 18. Deut. 27: 1; or of particular cities, Deut. 19: 12. 21: 2 sq. al. and later the Sanhedrim, Judith 4: 8. 15: 8. 1 Macc. 12: 6. al.— In N. T. Acts 5: 21 τὸ συνέδριον καὶ πᾶσαν τὴν γερονσίαν τῶν υἱῶν Ἰσραὴλ,

i. e. either, the Sanhedrim *even the whole senate of Israel*; or else it here stands for the elders of Israel in general, i. e. persons of age and influence who were invited to sit with the Sanhedrim, i. q. οἱ πρεσβύτεροι τοῦ Ἰσραὴλ Acts 4: 8. 25: 15.

Γέρον, οντος, ὁ, an old man, *senex*, John 3: 4. Sept. for גֵּרְזֵי Prov. 17: 6.—Herodian. 3. 15. 4. Xen. Conv. 4. 17.

Γεύω, f. εὔσω, to cause to taste, to let taste, Sept. for טַעַם Gen. 25: 30. Herodot. 7. 46. In N. T. (and in Hom.) only Mid. γεύομαι, f. εὔσομαι, to taste, depon. or trans. see Buttm. § 135. 4. and n. 2.

a) pp. and absol. Matt. 27: 34. Col. 2: 21 see in Ἄπτω. seq. acc. John 2: 9. So Sept. c. accus. for טַעַם 1 K. 4: 29. Job 12: 11. 34: 3.—Eccelus. 36: 19. Jos. Ant. 3. 1. 6. seq. gen. Xen. Mem. 3. 14. 5.—In the sense of to eat, to partake of, absol. Acts 10: 10. 20: 11. seq. gen. Luke 14: 24. Acts 23: 14, comp. Buttm. § 132. 5. 3. So Sept. and טַעַם 1 Sam. 14: 24 ἄρτου. 2 Sam. 3: 35.—2 Macc. 6: 20. Jos. Ant. 3. 5. 8. Xen. An. 1. 9. 26.

b) metaph. to experience, to prove, to partake of; seq. accus. Heb. 6: 5 ὄψμα θείου. Seq. gen. γεύσθαι θανάτου, to taste of death, i. e. to die, Matt. 16: 28. Mark 9: 1. Luke 9: 27. John 8: 52. Heb. 2: 9. Comp. Rabb. טַעַם מְרַחֵם, Buxt. Lex. Ch. Rab. 895. So Heb. 6: 4 γευ. τῆς δωρεᾶς. — Jos. Ant. 2. 10. 1 τῶν ἀγαθῶν. ib. 4. 8. 48. Philo de Nob. p. 903 τῆς σοφίας. Polyb. 15. 33. 5.—Seq. ὅτι, 1 Pet. 2: 3 γευ. ὅτι χρηστός ὁ κύριος. So Sept. for טַעַם Ps. 34: 9. Prov. 31: 18.

Γεωργέω, ᾶ, f. ἡσω, (γεωργός,) to till sc. the earth, Pass. Heb. 6: 7. Sept. for הָרַח הָעָרָה 1 Chron. 27: 26.—Esd. 4: 6. Jos. Ant. 5. 6. 1. Xen. Oec. 14. 2.

Γεώργιον, ου, τό, (γεωργέω,) a tilled field, farm, pp. Sept. for הָרַח Prov. 24: 30. 31: 16. Strabo XIV. p. 687. S. In N. T. metaph. of Christians, 1 Cor. 3: 9.

Γεωργός, ου, ὁ, (γῆ, γέα, and ἔργω,) a tiller of the ground, husbandman, viz.

a) pp. 2 Tim. 2: 6. James 5: 7. So Sept. for ארץ Jer. 14. 4. 31: 24. 51: 23. —Xen. Oec. 5. 16.

b) in N. T. also i. q. ἀμπελοργός, a vine-dresser, keeper of a vineyard, Matt. 21: 33, 34, 35, 38, 40, 41. Mark 12: 1, 2 bis, 7, 9. Luke 20: 9, 10 bis, 14, 16. Metaph. of God, John 15: 1, comp. Is. 5: 1 sq. — So γεωργεῖν, to till the vine, Plato Eutyph. § 4.

Γῆ, γῆς, ἡ, (contr. fr. γαῖα i. q. γαῖα,) earth, land, i. e. one of the four elements; spoken

a) in reference to its vegetative power, earth, soil; Matt. 13: 5, 8, 23. Mark 4: 5, 8, 20. Luke 14: 35. John 12: 24. al. Sept. for ארץ Gen. 4: 2, 3. ארץ Gen. 1: 11, 12. ארץ Gen. 3: 14, 19. —Xen. Oec. 4. 8.

b) as that on which we tread, the ground, etc. Matt. 10: 29. 15: 35. Luke 6: 49. 22: 44. 24: 5. John 8: 6, 8. Acts 9: 4, 8. al. So Sept. for ארץ Ex. 3: 5. 2 Sam. 17: 12. ארץ Ex. 9: 33. 1 Sam. 26: 7, 8. —Herodian. 1. 13. 2. Xen. Cyr. 3. 3. 3.

c) in distinction from the sea, a lake, etc. the land, terra firma, Mark 4: 1. 6: 47. John 6: 21. Acts 27: 39, 43, 44, al. So Sept. and ארץ Gen. 8: 7, 9. ארץ Jon. 1: 13. —Herodian. 2. 10. 8. Xen. An. 1. 1. 7.

d) of a country, region, territory, etc. as γῆ Ἰσραὴλ, Matt. 2: 20, 21. Χαναάν Acts 13: 19. Αἴγυπτου Acts 7: 11, 36, 40. 13: 17. Ἰουδαία Matt. 2: 6. Ζαβουλοῦν 4: 15. Γεννησαρίθ 14: 34. Mark 6: 53. So of the country adjacent to any place or city, Matt. 9: 26, 31. With a gen. of person, one's native land, Acts 7: 3. — Spoken particularly and absol. of the land of the Jews, Palestine, Matt. 23: 35. 27: 45. Mark 15: 33. Luke 4: 25. 21: 23. James 5: 17. Rom. 9: 28, coll. Is. 10: 23. So in the expression κληρονομεῖν τὴν γῆν, to inherit the land, Matt. 5: 5, quoted from Ps. 37: 11, coll. v. 9, 22, 29. Ps. 25: 13. Is. 60: 21; where Sept. for ארץ ארץ; comp. Lev. 20: 24. Deut. 16: 20. Here the tranquil possession of the earthly Canaan, which was already used in the O. T. to denote the coming of the Messiah's kingdom, is employed by Christ to describe the

privileges and retributions of his spiritual kingdom in another life. See Tholuck in Bibl. Repos. III. p. 705. —Sept. also for ארץ Gen. 47: 26. Num. 11: 12. Is. 1: 7. al. —Xen. An. 1. 3. 4. —By meton. put for the inhabitants of a country, Matt. 10: 15. 11: 24.

e) the earth, i. e. the terrestrial globe, etc. (α) in distinction from ὁ οὐρανός, Matt. 5: 18, 35. 6: 10, 19. Luke 2: 14. Acts 2: 19. 7: 49. al. saep. Sept. for ארץ Gen. 4: 11. 7: 4. ארץ Gen. 1: 1, 2. 2: 4. ארץ 1 Chr. 16: 30. —Herodian. 2. 11. 8. Hom. II. 19. 259. —Hence τὰ ἐπὶ τῆς γῆς and τὰ ἐν τοῖς οὐρανοῖς, things on earth and things in heaven, i. e. the universe, Col. 1: 16, 20. γῆ καινή, a new earth, 2 Pet. 3: 13. Rev. 21: 1. —(β) Spoken of the habitable earth, ἡ οἰκουμένη, Luke 11: 31. 21: 35. Acts 10: 12. 11: 6. 17: 26. Heb. 11: 13. Rev. 3: 10. al. saep. Sept. for ארץ Gen. 6: 1, 7. Is. 24: 1. ארץ Gen. 6: 5, 11, 12. —Herodian. 1. 2. 9. Xen. Ag. 1. 36. —Hence τὰ ἐπὶ τῆς γῆς, earthly things, sc. pertaining to this life, Col. 3: 2. τὰ μὴ τὰ ἐπὶ τῆς γῆς, 3: 5. —By synec. put for the inhabitants of the earth, men, Rom. 9: 17. 10: 18. Rev. 6: 8. 11: 6. 13: 3. 19: 2. So Sept. and ארץ Gen. 9: 19. 11: 1. 19: 31. So where things are said to be done, or take place on earth, which have reference chiefly to men, Matt. 5: 13. 6: 10. 10: 34. Luke 12: 49. John 17: 4. al. John 3: 31 ὁ ὢν ἐκ τῆς γῆς κ. τ. λ. i. e. 'he who is of human birth, is human, and speaks only of worldly things, etc.' AL.

Γήρας, αος, ως, τό, dat. γήραι, γήρα; Ion. gen. γήρεος, ονς, dat. γήρει, γήρει; old age, Luke 1: 36 ἐν γήρα in text. receipt. and ἐν γήρει in later edit. Comp. Buttm. § 54. n. 4. Winer § 9. 1. Sept. ἐν γήρει for ארץ, Ps. 92: 15, and so Eccles. 8: 6. ἐν γήρα Gen. 15: 15. 1 Chr. 29: 28. —Dat. γήρα Diod. Sic. 1. 84. Xen. Apol. Soc. 8. Cyr. 1. 5. 10.

Γηράσχω or γηράω, f. άσω, (γήρας,) to be old, to become old, intrans. John 21: 18. Heb. 8: 13. Sept. for ארץ Gen. 18: 13. 27: 1. Hiph. Job 14: 8. —Xen. Vect. 4. 22. Ag. 11. 14.



*Γίνομαι*, earlier and Attic form *γίγνομαι*, f. *γενήσομαι*, aor. 2 *ἐγενόμην*, perf. part. *γεγενημένος*, perf. 2 *γένονα*, pluperf. 2 *ἐγεγόνειν*, Acts 4: 22; also in later writers and in N. T. aor. 1 pass. *ἐγενήθη* for *ἐγενόμην*, Acts 4: 4. Heb. 6: 4. al. Diod. Sic. 1. 1. ib. 3. 40. Polyb. 2. 67. 8; comp. Lob. ad Phryn. p. 108 sq. Buttm. § 114. p. 272. This verb is a Mid. depon. intrans. with the primary signif. *to begin to be, fieri*, i. e. to come into existence or into any state; and then also in the aor. and perf. 2, 'to have come into existence,' or simply *to be, esse*; so that *ἐγενόμην, ἐγενήθη*, and *γένονα*, serve likewise as preterites of *εἶναι*. Comp. Buttm. l. c. and § 113. 6.

I. *To begin to be, to come into existence*, etc. as implying *origin*, either from natural causes or through special agency, *result*, and *change* of state, place, etc.

a) as implying *origin* in the ordinary course of nature, etc. (α) Spoken of persons, *to be born*, John 8: 58. James 3: 9. seq. *ἐκ τινος, to be born of, to be descended from*, etc. Rom. 1: 3. Gal. 4: 4. 1 Pet. 3: 6. So Sept. for  $\text{עָלָם}$  Gen. 2: 13, 3, 5, 9.—Wisd. 7: 3. Xen. An. 3. 2. 13 *ἐν αἷς ἡμεῖς ἐγένεσθε καὶ ἐτρέφητε*. Mem. 2. 2. 4 *ἐκ τινος*.—(β) Of plants, fruits, etc. *to be produced, to grow*, Matt. 21: 19. 1 Cor. 15: 37.—Ael. V. H. 6. 1. Xen. Mem. 2. 9. 4.—(γ) Of the phenomena of nature, etc. *to arise, to come on, to occur*; e. g. *σεισμός* Matt. 8: 24. *λαίλαψ* Mark 4: 37. *γαλήνη* Matt. 8: 26. Mark 4: 39. *σκότος* Matt. 27: 45. Mark 15: 33. *νεφέλη* Luke 9: 34. Mark 9: 7. *βροντή* John 12: 29.—Xen. An. 3. 1, 11 *βροντή*.—So also of a voice or cry, tumult, silence, etc. *φωνή* John 12: 30. al. *κραυγή* Matt. 25: 6. *θόρυβος* Matt. 26: 5, 27: 24. *σιάσις* Luke 23: 19. *σχίσμα* John 7: 43. *ζήτησις* John 3: 25. *σιγή* Acts 21: 40. Rev. 8: 1.—Xen. An. 3. 4. 35 *θόρυβος*.—So of emotions, etc. Luke 15: 10. 22: 24. 1 Tim. 6: 4. *θλίψις* Matt. 13: 21.—(δ) Spoken of time, as day, night, evening, etc. *to come, to come on, to approach*, Matt. 8: 16. 14: 15, 23. 27: 1. Mark 6: 2. 11: 19. 15: 33. Luke 22: 14. John 6: 16. 21: 4. Acts 27: 27.—Jos. Ant. 4. 8. 41. Xen. H. G. 2. 4. 6 *πρὸς ἡμέραν ἐγγίνεσθαι*. Comp. in b. η.

b) as implying *origin* through an

agency specially exerted, *to be made, to be created*, etc. i. q. *ποιεῖσθαι*.—(α) Spoken of the works of creation, John 1: 3, 10. 1 Cor. 15: 45. Heb. 4: 3. 11: 3. So Sept. for  $\text{עָשָׂה}$  Gen. 2: 4. Is. 48: 7.—(β) Of works of art, etc. Acts 19: 26 *διὰ χειρῶν*.—Diod. Sic. 1. 43.—(γ) Of miracles and the like, *to be wrought, to be performed*, Matt. 11: 20. Acts 4: 22. 8: 13. seq. *διὰ*, Acts 2: 43. 4: 16. Mark 6: 2. seq. *ὑπὸ* Luke 9: 7. 13: 17.—(δ) Of a promise, plot, etc. *to be made*, Acts 26: 6. 20: 3. So of waste, *ἀπώλεια*, Mark 14: 4.—Xen. Hiero 9. 11 *δαπάνη*.—(ε) Of the will or desire of any one, *to be done, to be fulfilled*; *θέλημα*, Matt. 6: 10. 26: 42. Luke 11: 2. Acts 21: 14. *αἴτημα* Luke 23: 24.—(ζ) Of a repast, *to be prepared, made ready*, John 13: 2. of a judicial investigation, *to be made, to be set on foot* Acts 25: 26. So of a change of law etc. *to be made*, Heb. 7: 12, 18.—(η) Of particular days, festivals, etc. *to be held, to be celebrated*, Matt. 26: 2. John 2: 1. 10: 22. So Sept. for  $\text{עָשָׂה}$  2 K. 23: 22.—Xen. H. G. 4. 5. 1.—(θ) Of persons advanced to any station or office, *to be made, constituted, appointed*, Col. 1: 23, 25. Heb. 5: 5. 6: 20. 1 Cor. 1: 30. So *γίνεσθαι ἐπάνω*, Luke 19: 19.—Herodian. 2. 6. 12. Plut. Ages. c. 21.—(ι) Of customs, institutes, etc. *to be appointed, instituted*, Mark 2: 27. *τὸ σάββατον*. Gal. 3: 17 *ὁ γέγονος νόμος*.—Xen. An. 1. 1. 8.—(κ) Of what is done *to or in* any one; Luke 23: 31 *ἐν τῷ ξηρῷ τί γένηται*; *what shall be done in the dry?* Gal. 3: 13 *Χριστὸς γενόμενος ὑπὲρ ἡμῶν κατάρτα, being himself made a curse for us*, i. e. suffering the penalty to which we were subject.

c) as implying a *result*, event, etc. *to take place, to come to pass, to occur, to be done*, etc.—(α) genr. Matt. 1: 22 *τοῦτο δὲ ὅλον γεγονός*. Mark 5: 14. Luke 1: 20 *ἄχρη ἧς γένηται ταῦτα*. 2: 15. John 3: 9. Acts 4: 21. 5: 24. 1 Cor. 15: 54. 1 Thess. 3: 4. Rev. 1: 19. Heb. 9: 15 *θανάτου γενομένου, death having taken place*, i. e. through his death. Matt. 18: 31. Luke 8: 34. James 3: 10. 2 Pet. 1: 20. al. passim.—Herodian. 8. 3. 12. Xen. Cyr. 1. 4. 25.—So in the phrase *μη γένοιτο, let it not happen! God for-*

*bid!* an exclamation of aversion, Luke 20: 16. Rom. 3: 4, 6, 31. 6: 2, 15. 7: 7. al. Comp. Sept. and Heb.  $\text{הָיָה}$  Gen. 44: 7, 17. Josh. 22: 29. 1 K. 21: 3. al. — Luc. D. Deor. 1. 2. Arrian. Diss. Epict. 1. 1. 13. ib. 2. 8. 2, 26. See Sturz de Dial. Alex. p. 204. — (β) Seq. dat. of pers. to *happen* to any one etc. Mark 9: 21. Luke 14: 12. John 5: 14. 1 Pet. 4: 12.—Aesop. F. 94. Xen. Hiero 1. 1. ib. 3. 5.—Seq. infin. as subject, Acts 20: 16. Gal. 6: 14. So Sept. and  $\text{הָיָה}$  Gen. 44: 7, 17. — Jos. Ant. 6. 11. 8. Xen. Cyr. 6. 3. 11. — With an adv. of manner, Mark 5: 16. Eph. 6: 3.—Ael. V. H. 9. 36.—(γ) With prepositions, in the same sense, as *εἰς τινα*, Acts 28: 6. *ἐπὶ τινι* Mark 5: 33.—(δ) With an infin. and accus. expressed or implied, to *come to pass that*, Mark 2: 23. Acts 27: 44 *οὕτως ἐγένετο πάντας διασωθῆναι*. 28: 8. Matt. 18: 13 *ἐὰν γένηται εὐρεῖν αὐτό*. — Theogn. 639. comp. Viger. p. 231. V. — (ε) So *καὶ ἐγένετο* or *ἐγένετο δέ*, corresponding to the Heb.  $\text{וַיְהִי}$ , and it came to pass that, always with a notation of time, introduced by *ὅτε*, *ὡς*, *ἐν*, a gen. absol. etc. and followed by a finite verb with or without *καὶ*, e. g. with *καὶ* repeated, Matt. 9: 10 *καὶ ἐγένετο αὐτοῦ ἀνακειμένου καὶ ἰδόν.* Mark 2: 15 *καὶ ἐγένετο ἐν — καὶ πολλοὶ κ. τ. λ.* Luke 2: 15 *καὶ ἐγένετο ὡς — καὶ ο. κ. τ. λ.* 5: 1, 12, 17. 8: 1, 22. 9: 28. 14: 1. 17: 11. 19: 15. 24: 4, 15. al. saep. So  $\text{וַיְהִי}$  and Sept. Gen. 39: 7, 13, 19. 43: 1. — So without *καὶ* repeated, Matt. 7: 28 *καὶ ἐγένετο ὅτε — ἐξεπλήσσοντο οἱ ὄχλοι*. 13: 53. 19: 1. 26: 1. Mark 1: 9. 4: 4. Luke 1: 8. 2: 1. 6: 12. al. saep. So Sept. for  $\text{וַיְהִי}$  Gen. 22: 1.

d) as implying a *change* of state, condition, etc. or the passing from one state etc. to another, to *become*, to *enter upon any state, condition, etc.*

(α) spoken of persons or things which receive any new character or form. (1) Where the predicate is a noun; Matt. 5: 45 *ὅπως γένησθε υἱοὶ τοῦ πατρὸς*. Mark 1: 17 *ὑμᾶς γενέσθαι ἀληεῖς ἀνθρώπων*. Matt. 4: 3 *ἵνα οἱ λίθοι οὗτοι ἄρτοι γένωται*. 13: 32 *γίνεται δένδρον*. Luke 4: 3. 6: 16. 23: 12. John 1: 12, 14. 2: 9. Acts 26: 28. Rom. 4: 18. Heb. 2: 17. Rev. 8: 8. al. — Herodian. 1. 8. 16. Di-

od. Sic. 2. 20. Ael. V. H. 2. 23.—Acts 12: 18 *τί ἄρα ὁ Πέτρος ἐγένετο, what Peter was become, for 'what had become of Peter.'*—So *τί γίνομαι* Thuc. 2. 52. comp. Matt. § 488. 5. Herm. ad Vig. p. 730. — (2) Construed with *εἰς τι* as the predicate, by Hebraism; Matt. 21: 42 *ἐγενήθη εἰς κεφαλὴν γωνίας*. Mark 12: 10. Luke 13: 19. John 16: 20. Acts 5: 36. al. — So Sept. for  $\text{הָיָה}$  etc. Gen. 2: 7. 1 Sam. 30: 25. 2 Sam. 5: 3. al. Comp. Gesen. Lehrs. p. 816. Stuart § 507. b.—(3) When the predicate is an adjective; Matt. 6: 16 *μὴ γίνεσθε σκυθρωποὶ, do not become of a sad countenance, i. e. do not put on or affect sadness etc.* 10: 16 *γίνεσθε οὖν φρόνιμοι* 12: 45 *γίνεται τὰ ἔσχατα χεῖρονα*. 13: 22 *γίνεται ἄκαρπος*. 23: 26. 24: 32, 44 *γίνεσθε ἔτοιμοι, i. e. prepare yourselves*. John 9: 39. Acts 7: 32. 10: 4. Rom. 3: 19. al. saep. — Herodian. 1. 11. 6. Thuc. 3. 23. — (4) With a particle of manner etc. Matt. 10: 25 *ἵνα γένηται ὡς διδάσκαλος αὐτοῦ*. 18: 3. 28: 4 *ἐγένοντο ὡσεὶ νεκροὶ*. seq. dat. of pers. for or in respect to whom, 1 Cor. 9: 20, 22.—(5) Seq. gen. of possession or relation; Luke 20: 14 *ἵνα ἡμῶν γένηται ἡ κληρονομία*. 20: 33. Rev. 11: 15.—Xen. Cyr. 1. 2. 16. Oec. 3. 8. Comp. Jos. Ant. 6. 14. 3 *μόλις ἑαυτοῦ γενομένου*.—(6) Seq. dat. of pers. as possessor etc. Rom. 7: 3, 4, *γενέσθαι ἀνδρὶ ἐτίμω, to become (married) to another man*. So Sept. and  $\text{הָיָה}$  Lev. 22: 12. Jer. 3: 1.—Plut. Ages. 11. Achill. Tat. V. p. 323.

(β) construed with prepositions or adverbs implying motion, it denotes change or transition to another place, etc. to *come*, viz. (1) Seq. *εἰς*, to *come* to or *into*, to *arrive at*, Acts 20: 16. 21: 17. 25: 15.—Herodot. 5. 38.—Trop. *ἡ φωνή* Luke 1: 44. *εὐλογία* Gal. 3: 14. *εὐαγγέλιον* 1 Thess. 1: 5. *ἔλκος* Rev. 16: 2.—Xen. H. G. 7. 2. 7 *κραινὴ εἰς τὴν πόλιν*. — (2) Seq. *ἐκ*, to *come from* a place, etc. e. g. *ἡ φωνή* Mark 1: 11. Luke 3: 22. 9: 35. But *ἐκ μέσου γενέσθαι, to be put out of the way*, 2 Thess. 2: 7.—(3) Seq. *ἐν*, e. g. trop. Acts 12: 11 *γενομένος ἐν ἑαυτῷ, being come to himself*; comp. Luke 15: 17.—Polyb. 1. 49. 8 *ταχὺ δὲ ἐν ἑαυτῷ γενομένος*. Xen. An. 1. 5. 17. See Herm. ad Vig. 749, coll. 858. —



(4) Seq. ἐπί, viz. c. gen. *to come upon, to arrive at*, Luke 22: 40. John 6: 21. Acts 21: 35. c. accus. Luke 24: 22. Acts 8: 1. Luke 1: 65 φάβος. 4: 36. So of an oracle, Luke 3: 2; comp. below in (6). —(5) Seq. *κατά*, c. gen. *to come through-out etc.* Acts 10: 37. c. accus. *to come to*, Luke 10: 32. Acts 27: 7.—Jos. Ant. 1. 9 γενομένοι δε κατά Σοδόμα. Xen. Cyr. 7. 1. 15. —(6) Seq. *πρός* c. accus. *to come to*, 2 John 12 in later edit. So of oracles, Acts 7: 31. 10: 13. Sept. and Heb. בָּרַח אֶת־יָדָיִךְ Gen. 15: 1, 4. Jer. 1: 2, 4. —(7) With an adverb, e. g. ἐγγύς, *to come or draw near*, John 6: 19. trop. Eph. 2: 13.—Xen. Cyr. 7. 1. 7.—So ὦδε, *hither*, John 6: 25. ἐκεῖ, *thither*, Acts 19: 21.—Herodian. 4. 11. 13 ἐκεῖ.

II. In the aor. and perf. *to have begun to be, to have come into existence*, etc. i. e. simply, *to be, to exist*; see above, init.

a) genr. *to be, to exist*; John 1: 6 ἐγένετο ἄνθρωπος. Rom. 11: 5. 1 John 2: 18. seq. ἐν 2 Pet. 2: 1. seq. ἔμπροσθεν τινος John 1: 15, 30. seq. ἐπὶ τῆς γῆς Rev. 16: 18. — Herodian. 1. 17. 26 πρό τινος.

b) as *copula*, connecting a subject and predicate; Buttm. § 129. init. — (α) So of *quality*, etc. seq. nominat. Luke 1: 2 οἱ ἀπ' ἀρχῆς αὐτοπταὶ γενομένοι τοῦ λόγου. 2: 2 αὕτη ἡ ἀπογραφὴ πρώτη ἐγένετο. John 14: 22. Acts 4: 4. 1 Cor. 4: 16. 2 Cor. 1: 18, 19. 1 Thess. 2: 8. Tit. 3: 7. al. — Lucian. D. Mort. 13. 1. Xen. Hiero 6. 1.—So with a dat. of advantage, *to be any thing to, for, or in behalf of*; e. g. ὀδηγός Acts 1: 16. σημεῖον Luke 11: 30. παρηγορία Col. 4: 11. τύποι 1 Thess. 1: 7.—Herodian. 7. 3. 1. Xen. Cyr. 1. 4. 6.—With an adv. 1 Thess. 2: 10. See Viger. p. 376. n. Matth. § 309. c.—With a gen. of age, Luke 2: 42 ὅτε ἐγένετο ἐτῶν δώδεκα. 1 Tim. 5: 9. see Buttm. § 132. 4. 4.—Plut. de Sanit. tuend. 24. So εἶναι Xen. An. 2. 6. 20. Mem. 1. 2. 40. — (β) Implying property etc. Matt. 11: 26 and Luke 10: 21 οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου, for the dat. σοί, i. e. such was thy good pleasure, i. q. οὕτως ἠδδόκησας σύ—(γ) Joined with the participle of another verb it forms like εἶναι a periphrasis for a finite tense of that verb; Mark 1: 4 ἐγένετο Ἰωάννης βαπτίζων, for ἐβαπτίζε. 9: 3, 7.

Heb. 5: 12. Rev. 16: 10. So אָהָר and Sept. εἶναι Neh. 1: 4. 2: 13, 15. Comp. Εἶμι II. f. Gesen. Lehrs. p. 792. Stuart § 530.—Soph. Ajax. 589. Plato Phaedo. 20. See Viger. p. 232, 749. Matth. § 559.

c) joined with prepositions it implies locality or state, disposition of mind, etc. (α) Seq. ἐν, spoken of place, *to be in a place*; Matt. 26: 6 γενομένου ἐν Βηθανίᾳ. Mark 9: 33 ἐν τῇ οἰκίᾳ. Acts 13: 5. 2 Tim. 1: 17. Rev. 1: 9.—Ael. V. H. 4. 15. — Spoken of condition or state, *to be in any state*, etc. Luke 22: 44 γενόμενος ἐν ἀγωνίᾳ. Acts 22: 17 ἐν ἐκστάσει. Rev. 1: 10 and 4: 2 ἐν πνεύματι. Rom. 16: 7 ἐν Χριστῷ, i. e. *to be in the number of Christ's followers, Christians*. Phil. 2: 7 ἐν ὁμοιωματι γενόμενος, i. q. ὁμοιωθεῖς. 1 Tim. 2: 14 γεν. ἐν παραβίασει, i. q. παραβαίνω.—(β) Seq. μετὰ c. gen. of pers. *to be with any one*, Acts 9: 19. 20: 18. So οἱ γενομένοι μετ' αὐτοῦ, *his friends, companions*, Mark 16: 10. — Xen. H. G. 4. 1. 35.—(γ) Seq. *πρός* c. accus. *to be towards*, i. e. *disposed towards any one*, 1 Cor. 2: 3. 16: 10. — (δ) Seq. σύν, *to be with*, Luke 2: 13. Αἱ.

Γινώσκω, earlier and Attic form γιγνώσκω, f. γνώσομαι, aor. 2 ἔγνων, perf. ἔγνωκα (for 3 plur. ἔγνοικαν John 17: 7 instead of ἔγνώκασι, see Winer § 13. 2. c. Buttm. § 103. V. 3.) perf. pass. ἔγνωσμαι, aor. 1 pass. ἔγνωσθη, f. 1 pass. γνωσθήσομαι, see Buttm. § 114; *to know*, both in an inchoative and completed sense; comp. Heb. יָדָע and Gesen. Lex. sub. h. v.

1. *to know*, in an inchoative sense, i. e. *to come to know, to gain or receive a knowledge of*; where again the perf. implies a completed action, and is often to be taken as a present, *to know*, Buttm. § 113. 6. Herm. ad Vig. p. 748. Pass. *to become known*.

a) genr. (α) seq. accus. of thing; Matt. 12: 7. John 8: 32 γνώσεσθε τὴν ἀλήθειαν. Luke 12: 47. 16: 4. Acts 1: 7. 1 Cor. 4: 19 καὶ γνώσομαι οὐ τὸν λόγον, ἀλλὰ τὴν δύναμιν. 2 Cor. 2: 38. With an accus. implied, Mark 6: 39. 1 Cor. 13: 9. So Sept. and יָדָע 1 Sam. 20: 3. 21: 2. 2 Sam. 24: 2. — Diod. Sic. 1. 8. Xen. An. 1. 6. 7. — Seq. ἐκ τινος, *to know from or by any thing*, Matt. 12: 33.

Luke 6: 44. 1 John 3: 24. 4: 6.—Xen. Cyr. 1. 6. 44.—Seq. *ἔν τινι*, to know by any thing, John 13: 35. 1 John 3: 16, 19, 24. 4: 13. 5: 2. So Sept. for *עָרַךְ* Gen. 24: 14. 42: 33. So seq. *ὄθεν* 1 John 2: 18. and *κατά τι* Luke 1: 18. So Sept. for *עָרַךְ* Gen. 15: 8.—(β) Seq. accus. of person; John 14: 7 bis. Luke 24: 35. 19: 15. Rom. 1: 21. 2 Cor. 5: 16. Gal. 4: 9 *γινόντες θεόν*. 1 John 2: 3. 3: 1. al. So Sept. and *עָרַךְ* 1 Sam. 3: 7. —Diod. Sic. 1. 92. Xen. Mem. 4. 2. 24. —So with an accus. and *ὅτι*, by attraction, comp. Buttm. § 151. I. 6. Matt. 25: 24 *ἔγνων σε, ὅτι σκληρός εἶ*. John 5: 42. So Sept. for *עָרַךְ* 1 Sam. 20: 32.—Xen. Mem. 1. 4. 18.—(γ) Seq. *ὅτι* instead of an accus. and infin. John 6: 69 *ἐγνώκαμεν, ὅτι σὺ εἶ ὁ Χριστός*. 7: 26. 8: 52. 19: 4. James 2: 20. al. saep. So Sept. for *עָרַךְ* Gen. 8: 11. 42: 34. al. —Xen. Cyr. 4. 2. 22. Eq. 9. 2. —(δ) Pass. to be known, i. e. distinguished, 1 Cor. 14: 7.

b) in a judicial sense, to know by trial, to inquire into, to examine, *τὴν αἰτίαν* Acts 23: 28. So John 7: 51. —Xen. Cyr. 1. 2. 6, 7.

c) in the sense of to know sc. from others, to learn, to find out; Pass. to be made known, to be disclosed, Matt. 10: 26. Acts 9: 24. Seq. accus. of thing expr. or impl. Mark 5: 43. Acts 21: 34. Col. 4: 8. Matt. 9: 30. Luke 9: 11. So Sept. and *עָרַךְ* 1 Sam. 21: 2.—Palaeph. 2. 10. Xen. Cyr. 8. 8. 3. —Seq. *ὅτι*, John 4: 1. Acts 24: 11. Sept. and *עָרַךְ* 1 Sam. 4: 6. —Ael. V. H. 10. 15. —So with *ἀπό τινος*, Mark 15: 45.

d) in the sense of to perceive, to observe, to be aware of, seq. accus. expr. or impl. Matt. 22: 18 *τὴν ποτηρίαν*. 16: 8. 26: 10. So Sept. and *עָרַךְ* Ruth 3: 4.—Xen. H. G. 3. 4. 8. —Seq. *ὅτι*, John 4: 53. 6: 15. Acts 23: 6. So Mark 5: 29 *ἔγνων τῷ σώματι ὅτι*. Sept. and *עָרַךְ* 1 Sam. 20: 33.—Xen. Cyr. 1. 3. 5.—Seq. accus. and particip. Luke 8: 46 *ἐγὼ ἔγνων δύναμιν ἐξελθούσαν ἀπ' ἐμοῦ*.—Xen. Mem. 4. 2. 40.

e) in the sense of to understand, to comprehend, seq. accus. expr. or impl. Matt. 13: 11 *τὰ μυστήρια*. Mark 4: 13 *παρὰβολάς*. Luke 18: 34. John 3: 10. 7: 49 *τὸν νόμον*. 1 Cor. 2: 8. John 10:

6. 12: 16. 13: 12. Acts 8: 30. Rom. 11: 34. 1 Cor. 2: 14. So Sept. and *עָרַךְ* 1 Sam. 20: 38. Prov. 1: 2.—Xen. Cyr. 4. 2. 28.

f) by euphemism, to lie with, sc. a person of another sex; spoken of a man, Matt. 1: 25; of a woman, Luke 1: 34. Sept. and *עָרַךְ* of men, Gen. 4: 1, 16. 24: 16. of women Gen. 19: 8. Num. 31: 17, 35. —Plut. Cat. Min. 7. Romul. 5. Isaeus 20. 5. Helioid. I. p. 14. So Lat. *novi, cognosco*, Justin. 5. 2. ib. 27. 3. Ovid. Met. 4. 594.

2. to know, in a completed sense, i. e. to have a knowledge of, etc.

a) genr. (α) seq. accus. of thing expr. or impl. Matt. 6: 3 *μὴ γνώτω ἡ ἀριστερά σου τί ποιεῖ ἢ δεξιά σου*. 24: 50. Luke 7: 39. 16: 4, 15. John 2: 25. Rom. 2: 18. 2 Cor. 5: 21. 1 John 3: 20. Luke 2: 43. Rom. 10: 19. So imper. *γινώσκετε*, know, be assured of, c. acc. Matt. 24: 43. Luke 10: 11. 12: 39. also *ἴστε γινώσκοντες τοῦτο*, Eph. 5: 5. Sept. and *עָרַךְ* Job 20: 4. Ecc. 8: 7. Jer. 3: 13.—Lucian. D. Deor. 22. 2. Xen. Mem. 3. 9. 6. —Seq. accus. and *ὅτι* by attraction, 1 Cor. 3: 20. See Buttm. § 151. I. 6. —Xen. Mem. 1. 4. 8.—Seq. accus. and particip. Acts 19: 35 *ὅς οὐ γινώσκει τὴν πόλιν οὖσαν*.—Xen. Cyr. 3. 1. 20.—Seq. adv. as Acts 21: 37 *ἄλλημισὶ γινώσκεις; dost thou know Greek?* Comp. Sept. Neh. 13: 24 *οὐκ ἐπιγινώσκοντες λαλεῖν Ἰουδαιστί*, for Heb. *תִּהְיֶה יְהוָה יִשְׂרָאֵל לְעַמּוּתָם*. Xen. Cyr. 7. 5. 31 *ἐπίστασθαι Συριστί*. Cic. de Fin. 2. 5 *Græce scire*.—(β) seq. accus. of person, to know sc. by sight or person, John 1: 49. 2 Cor. 5: 16. or to know one's character etc. John 1: 10. 2: 24. 14: 7, 9. 16: 3. Acts 19: 15. al. So Sept. and *עָרַךְ* Deut. 34: 10. Ps. 87: 4. 139: 1.—Dem. 539. 25. Xen. Cyr. 3. 1. 21.—So e. accus. and particip.: Heb. 13: 23.—(γ) seq. *ὅτι* instead of an acc. and infin. John 21: 17. James 1: 3.—(δ) seq. infin. alone, Matt. 16: 3.

b) in the sense of to know sc. as being what one is or professes to be, to acknowledge, seq. accus. Matt. 7: 23. Pass. 1 Cor. 8: 3. Gal. 4: 9. So Sept. and *עָרַךְ* Is. 33: 13. 61: 9. 63: 16.

c) from the Heb. with the idea of volition or good will, to know and approve or love, to care for, etc. seq. accus. of



pers. 2 Tim. 2: 19 ἔγνω κύριος τοὺς ὄντας αὐτοῦ. John 10: 14, 15, 27. So Sept. and 𐤒𐤓 of God, Ps. 144: 3. Am. 3: 2. Nah. 1: 7. of men Ps. 36: 11. Hos. 8: 2. — Seq. accus. of thing, Rom. 7: 15 ὁ γὰρ καταργάσομαι, οὐ γίνωσκω, i. e. I approve not, allow not. Sept. and 𐤒𐤓 Ps. 1: 6. Or perhaps here by impl. *to will, to purpose, to resolve*. So Jos. Ant. 1. 11. 1 ὁ θεὸς ἔγνω τιμωρήσασθαι αὐτούς. ib. 2. 4. 5. Psalt. Salom. 17: 47 ἦν ἔγνω ὁ θεὸς ἀναστήσαι. Polyb. 5. 82. l. Al.

Γλεῦκος, εος, ους, τό, (γλυκός) *must, new wine*, Hesych. τὸ ἀπόσταγμα τῆς σταφυλῆς πρὶν πατηθῆναι. Luc. Philopseud. 39. In N. T. *sweet wine*, Acts 2: 13. So Sept. for 𐤒𐤓 Job 32: 19. — Athen. IV. p. 176. D.

Γλυκός, εἶα, ῥ, *sweet*, Rev. 10: 9, 10. James 3: 11, 12 ὕδωρ γλυκόν, *sweet water*, i. e. potable. Sept. for 𐤒𐤓 77 Judg. 14: 14. Is. 5: 20. — Xen. Mem. 1. 4. 5.

Γλώσσα, ης, ῆ, (Attic form γλωττα), *the tongue*, i. e.

a) pp. as a part of the body, Rev. 16: 10. as the organ of taste, Luke 16: 24. as the organ of speech, Mark 7: 33, 35. Luke 1: 64. 1 Cor. 14: 9. James 3: 5, 6 bis. So also personified, Rom. 14: 11 and Phil. 2: 11 πᾶσα γλώσσα, i. e. every person; comp. Is. 45: 23 where Sept. for 𐤒𐤓. Acts 2: 26, coll. Ps. 16: 9. So *to bridle the tongue*, etc. James 1: 26. 3: 8. 1 Pet. 3: 10. comp. Eccles. 28: 18 sq. Sept. for 𐤒𐤓 Judg. 7: 5. Job 29: 10. 33: 2. — Xen. Mem. 1. 4. 5.

b) by meton. *speech, language*, (a) genr. 1 John 3: 18 μὴ ἀγαπῶμεν λόγῳ μὴδὲ τῇ γλώσσῃ, *let us not love in word nor in speech only*. (Comp. γλώσση φίλος Theogn. 63, 13.) So Sept. and 𐤒𐤓 Prov. 25: 15. 31: 26. — Wisd. 1: 6. Aelian. V. H. 14. 22. Xen. Oec. 13. 8. — (β) of a particular language or *dialect*, as spoken by a particular people, Acts 2: 11. 1 Cor. 13: 1. So Sept. and 𐤒𐤓 Gen. 10: 5, 20. Dan. 1: 4. — Xen. Mem. 3. 14. 7. — Put for the people who use a language, e. g. φυλαὶ λαοὶ καὶ γλώσσαι, Rev. 5: 9. 7: 9. 10: 11. 11: 9. 13: 7. 14: 6. 17: 15. So Sept. and 𐤒𐤓

Is. 66: 18. Chald. 𐤒𐤓 Dan. 3: 4, 7, 30, 32. al. — (γ) In the phrases γλώσσαις ἐτέραις v. καιναῖς λαλεῖν, *to speak in or with other or new tongues*, Acts 2: 4. Mark 16: 17; γλώσσαις λαλεῖν, *to speak in or with tongues*, Acts 10: 46. 19: 6. 1 Cor. 12: 30. 14: 2, 4, 5 bis, 6, 13, 18, 23, 27, 39; προσευχέσθαι γλώσση, *to pray in a tongue*, 1 Cor. 14: 14; λόγοι ἐν γλώσσῃ, *discourse in a tongue*, 1 Cor. 14: 19; or simply γλώσσαι, *tongues*, 1 Cor. 12: 10 bis, 28. 13: 8. 14: 22, 26. Here, according to the two passages in Mark and Acts, the sense would seem to be, *to speak in other living languages*; but if the passages in 1 Cor. be taken as the basis, these phrases would seem to mean, *to speak another kind of language*, i. e. referring perhaps to a person in a state of high spiritual excitement or ecstasy from inspiration, unconscious of external things and wholly absorbed in adoring communion with God, breaking forth into abrupt expressions of praise and devotion, which are not coherent and therefore not always intelligible to the multitude; comp. 1 Cor. 14: 2, 4, 6, 7 sq. Most interpreters have adopted the first meaning; some prefer the latter. Others suppose there is a reference to two distinct gifts. See Olshausen Comm. on Acts 2: 4. Neander Hist. of the Apost. Age, and in Bibl. Repos. IV. p. 249 sq.

c) trop. put for any thing resembling *a tongue* in shape; e. g. Acts 2: 3 γλώσσαι ὡσεὶ πυρός, *tongues as of fire*, i. e. lambent flames. So 𐤓𐤁 𐤒𐤓 Is. 5: 24.

Γλωσσόκομον, ου, τό, (γλώσση, *tongue*, reed, sc. of a musical instrument, and κομῶν) pp. *a box for keeping reeds*, etc. ἐν ᾧ αὐλητὰ ἀπειθέσαν τὰς γλωσσίδας, Hesych. — In N. T. genr. *any box, case, bag*, etc. e. g. for money, John 12: 6. 13: 29. Sept. for 𐤒𐤓 the ark, 2 Chr. 24: 8, 10, 11. — Jos. Ant. 6. 1. 2 spoken of a box attached to the ark. Longin. 43. 9. [44.] Plut. Galb. 16. — This sense of the word is found only in later writers; see Sturz de Dial. Mac. p. 155. Phryn. ed. Lob. p. 98, 99.

Γναφεύς, εος, ὁ, (γνάφος *a card or teazel*), *a fuller*, i. e. one who fulled

and dressed new cloths, or washed and scoured soiled garments, Mark 9: 3. — Sept. for טַבַּעַת, a treader, i. e. washer, fuller, 2 K. 18: 17. Is. 7: 3. 36: 2. — Theophr. Char. 19 or 10. 4. Xen. Mem. 3. 7. 6. — The earlier pronunciation seems to have been *ναφατεύς*.

*Γνήσιος, ου, ὁ, ἡ*, adj. (*γένος, γενέσιος*), *genuine, legitimate*; pp. spoken of children etc. Jos. Ant. 1. 16. 3. Xen. Cyr. 8. 5. 19. In N. T.

a) trop. *own, genuine*, sc. son; spoken of the relation of a disciple to his teacher, *ἐν πίστει, κατὰ πίστιν*, 1 Tim. 1: 2. Tit. 1: 4.

b) by impl. *sincere, faithful, true*, Phil. 4: 3. — Ecclus. 7: 18. Herodian. 3. 10. 9. — So τὸ γνήσιον, *sincerity*, 2 Cor. 8: 8. — Comp. 3 Macc. 3: 19.

*Γνησίως*, adv. (*γνήσιος*), *sincerely*, Phil. 2: 20. — 2 Macc. 14: 8. Jos. Ant. 2. 4. 1. Dem. 1353. 28.

*Γνόφος, ου, ὁ*, (fr. *νέφος*, Eustath. ad Il. μ. p. 489. 16,) *dense black clouds, thick gloom*; Heb. 12: 18 *γνόφῳ καὶ σκότῳ καὶ θυνέλλῃ*. So Sept. for לָחַץ Ex. 20: 21. 2 Sam. 22: 10. יָצַד Deut. 4: 11. 5: 22. — Ecclus. 45: 5.

*Γνώμη, ης, ἡ*, (*γνώσκα*) pp. *the mind*, i. e. the sentient principle, i. q. *ψυχή*, Xen. Cyr. 8. 8. 10. Mem. 1. 1. 7, 9. In N. T. *mind*, in its various manifestations, e. g.

a) as implying *will*, in the sense of *accord, consent*, Philem. 14. — 2 Macc. 4: 39. Jos. Ant. 1. 12. 3. Xen. Cyr. 8. 5. 20. — In the sense of *bent, inclination, desire*; 1 Cor. 1: 10 *ἐν τῇ αὐτῇ γνώμῃ, in the same mind or will*. Rev. 17: 13. — Clem. Alex. Strom. 5. 1. Xen. Mag. Eq. 6. 1. — In the sense of *purpose, counsel, determination*, Acts 20: 3. Rev. 17: 17 bis. — Jos. Ant. 4. 3. 2. Xen. Cyr. 1. 1. 5. ib. 8. 8. 1.

b) as implying *opinion, judgment*, in reference to one's self, 1 Cor. 7: 40 *κατὰ τὴν ἐμὴν γνώμην*. — Wisd. 7: 15. Xen. Cyr. 6. 1. 3. — In reference to others, *advice*, 1 Cor. 7: 25. 2 Cor. 8: 10. — Ecclus. 6: 23. Herodian. 1. 6. 7.

*Γνωρίζω*, f. *ἴσω* John 17: 26; fut. Att. *γνωριῶ* Col. 4: 9, see Buttm. § 95.

7 sq. *to make known*, trans. and seq. dat. or *πρὸς τινα* Phil. 4: 6; viz.

a) to others; (a) genr. *to make known, to declare, to reveal*, Rom. 9: 22, 23. c. dat. Luke 2: 15. Acts 2: 28 quoted from Ps. 16: 11 where Sept. for עֲרִיבֵהוּ. Eph. 3: 3, 5, 10. Col. 1: 27. Gal. 1: 11 where for the attract. see Buttm. § 151. 1. 6. seq. *πρὸς* Phil. 4: 6. Sept. for עֲרִיבֵהוּ 1 Sam. 16: 3. 1 Chr. 16: 8. Ps. 25: 4. — Aesch. Prom. vinct. 496. [487.] Hesych. *γνωρίζω φανεροποιῆσαι*. — (β) in the sense of *to narrate, to tell, to inform*, Eph. 6: 21. Col. 4: 7, 9. 2 Cor. 8: 1, comp. Buttm. l. c. — 1 Macc. 14: 28. — (γ) spoken of a teacher who unfolds divine things, etc. *to announce, to declare, to proclaim*; John 15: 15. 17: 26 bis. Eph. 1: 9. 6: 19. 2 Pet. 1: 16. Rom. [14] 16: 26. Sept. for עֲרִיבֵהוּ Ez. 20: 11. — (δ) in the sense of *to put in mind of, to impress, to confirm*, 1 Cor. 12: 3. 15: 1.

b) to one's self, i. e. *to ascertain, to find out*, and by impl. *to know*, Phil. 1: 22. So Sept. for עֲרִיבֵהוּ Job 34: 25. — Herodian. 2. 1. 23. Aeschin. 11. 8.

*Γνώσις, εως, ἡ*, (*γνώσκα*) *knowledge, i. e.*

a) the power of knowing, *intelligence, comprehension*, Eph. 3: 19 *τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χρ.* *that love of Christ surpassing comprehension*. — Hesych. *γνώσις σύνσις, ἐδθησις, ρόησις*. — Others, *that love of Christ which is better than all knowledge*; comp. 1 Cor. 12: 31. 13: 2. Rom. 8: 35.

b) subjectively, spoken of what one knows, *knowledge, etc.* Luke 1: 77. Phil. 3: 8. Rom. 11: 33 *γνώσις τοῦ θεοῦ*, comp. Ps. 139: 6 where Sept. for עֲרִיבֵהוּ. Sept. and עֲרִיבֵהוּ Ps. 73: 11. Hos. 4: 6. — Diol. Sic. 5. 67. — So of a knowledge of the christian religion, genr. Rom. 15: 14. 1 Cor. 1: 5. 8: 1 bis. 2 Pet. 3: 18. or of a deeper and better religious knowledge, both theoretical and experimental, 1 Cor. 8: 7, 10, 11. 2 Cor. 11: 6. — Spoken of a practical knowledge, etc. *discretion, prudence*, 2 Cor. 6: 6. 1 Pet. 3: 7. 2 Pet. 1: 5, 6. So Sept. and עֲרִיבֵהוּ Prov. 13: 16.

b) objectively, spoken of what is known, object of knowledge, i. e. genr. *knowledge, doctrine, science, etc.* 2 Cor.



2: 14. 4: 6. Col. 2: 3. Sept. and חֲכָמָה Dan. 1: 4. Mal. 2: 7. — So of religious knowledge, i. e. *doctrine, science*, spoken of Jewish teachers, Luke 11: 52. Rom. 2: 20. 1 Tim. 6: 20. or of a deeper christian knowledge, *christian doctrine*, etc. 1 Cor. 12: 8 λόγος γνώσεως, i. e. the faculty of unfolding and expounding theoretically the deeper knowledge or fundamental principles of the christian religion, i. q. what in Luke (11: 52) is called κλεις τῆς γνώσεως, 1 Cor. 13: 2, 8. 14: 6. 2 Cor. 8: 7. Hence, 2 Cor. 10: 5 κατὰ τῆς γνώσεως τοῦ θεοῦ, *against the true doctrine of God*, i. e. against the christian religion.

Γνώστης, ου, ὁ, (γινώσκω,) *a knower*, i. e. one who knows, Acts 26: 3, where for the anacoluthon, see Winer § 32. 7. comp. Buttm. § 151. II. 2, 5.—Hist. of Sus. 42. Sept. for חֲכָמָה diviner, 1 Sam. 28: 3, 9.

Γνωστός, ἡ, ὄν, (γινώσκω,) *known*.

a) genr. and seq. dat. John 18: 15, 16. Acts 1: 19. 15: 18. 19: 17. 28: 22. seq. κατὰ c. gen. of place, Acts 9: 42. Sept. for חֲכָמָה Is. 19: 21. 66: 14.—Xen. Cyr. 6. 3. 4.—So γνωστοὶ ὄν ἔστω, *be it known*, seq. dat. Acts 2: 14. 4: 10. 13: 38. 28: 28. Sept. for חֲכָמָה Ez. 36: 32. for Chald. חֲכָמָה יִרְעֶה Ezra 4: 12, 13.—In the sense of *knowable*, τὸ γνωστόν τοῦ θεοῦ, *what may be known of God*, or *knowledge of God*, i. q. γνώσις, Rom. 1: 19. So Sept. for חֲכָמָה Gen. 2: 9.—In an emphatic sense, *known of all*, i. e. *notable, incontrovertible*, Acts 4: 16 γνωστὸν σημειῶν. So Sept. γνωστός ὁ θεός, i. e. *known, magnified*, Heb. חֲכָמָה, Ps. 76: 1.

b) as a subst. ὁ γνωστός, *an acquaintance*, Luke 2: 44. 23: 49. So Sept. and חֲכָמָה 2 K. 10: 11. Ps. 88: 9, 19.

Γογγύζω, f. ὤσω, *to murmur*. The Attic form was τονθορούζω or τονθορίζω, Phryn. ed. Lob. p. 358.

a) genr. i. e. *to utter in a low voice privately*, seq. accus. and περί c. gen. John 7: 32. — Phavorin. γογγύζων ἐπὶ τῆς περισσεῖας λέγεται.

b) with the idea of complaint, *to mutter, to manifest sullen discontent*; absol. 1 Cor. 10: 10 bis. So Sept. for חֲכָמָה Num. 11: 1.—Seq. κατὰ c. gen. Matt.

20: 11. Sept. for חֲכָמָה Ex. 16: 7.—Seq. περί c. gen. John 6: 41, 61. Sept. for חֲכָמָה Num. 14: 27.—Seq. πρὸς c. accus. Luke 5: 30. Seq. μετ' ἀλλήλων John 6: 43. — Marc. Anton. 2. 3. Arrian. Diss. Ep. 1. 29. 55. ib. 4. 1. 79.

Γογγυσμός, ου, ὁ, (γογγύζω q. v.) *murmur*, i. e.

a) genr. low and suppressed discourse, John 7: 12, coll. v. 13.

b) *murmuring*, i. e. the expression of sullen discontent, *complaint*, Acts 6: 1. So χαρῶς γογγυσμῶν, *without murmuring*, i. e. cheerfully, Phil. 2: 14. 1 Pet. 4: 9. Sept. for חֲכָמָה Ex. 16: 7, 8, 12. חֲכָמָה Is. 58: 9.—Wisd. 1: 10, 11. Marc. Anton. 9. 37. Comp. Phryn. ed. Lob. p. 358.

Γογγυστής, ου, ὁ, (γογγύζω,) *a murmurer*, Jude 16.—Theodot. for חֲכָמָה Prov. 26: 21 where Sept. λοιδορός.

Γόης, ητος, ὁ, *a juggler, diviner*, Aeschyl. Choeph. 818. [822.] Herodot. 2. 33. In N. T. by impl. *a deceiver, impostor*, 2 Tim. 3: 13. — Jos. c. Apion. 2. 14, 16. Suidas: γόης κόλαξ, πλάνοσ, ἀπατεῖων.

Γολγοθᾶ, indec. Golgotha, Chald. גּוֹלְגוֹתָא, Heb. חֲכָמָה 2 K. 9: 35, i. e. *a skull, τὸ κρανίον, calvaria*. Hence the name signifies *κρανίον τόπος, place of skulls, Calvary*; and is applied to an eminence on the N. W. part of Jerusalem, where malefactors were commonly executed. Here also Jesus suffered. Matt. 27: 33. Mark 15: 22. John 19: 17.

Γόμορρα, ας, ἡ, and plur. Γόμορρα, ων, τά, *Gomorra*, pr. name of one of the cities which formerly stood on the plain now covered by the Dead Sea, Matt. 10: 15. Mark 6: 11. Rom. 9: 29. 2 Pet. 2: 6. Jude 7. See Gen. c. 19. Heb. חֲכָמָה.

Γόμος, ου, ὁ, (γέμω q. v.) *a load*, sc. of an animal, Sept. for נֶשֶׁמָה Ex. 23: 5. In N. T. *lading*, i. e.

a) of a ship, Acts 21: 3.—Dem. 1283. 21.

b) by impl. *merchandise, wares*, Rev. 18: 11, 12.

Γονεύς, εως, ὁ, (γίνομαι, γέγονα,) *a father*; in N. T. only plur. οἱ γονεῖς, *parents*, Matt. 10: 21. Mark 13: 12. Luke 2: 27, 41. 8: 56. 18: 29. 21: 16.

John 9: 2, 3, 18, 20, 22, 23. Rom. 1: 30. 2 Cor. 12: 14 bis. Eph. 6: 1. Col. 3: 20. 2 Tim. 3: 2.—Tob. 10: 10. Judith 5: 8. Xen. Mem. 2. 2. 3, 6.—For the accus. γονεῖς Matt. 10: 21. al. see Buttm. § 52. n. 1.

**Γόνυ, γόνατος, τό,** (poet. gen. γονός, Buttm. § 58,) *the knee*; plur. τὰ γόνατα, *the knees*, Heb. 12: 12. Sept. for בְּרַכְיָם Gen. 30: 3. 40: 12.—Xen. Cyr. 7. 3: 5.—Hence in phrases: (α) *θεῖς, θέντες, τιθέντες τὰ γόνατα*, lit. *placing the knees*, i. e. *kneeling down*, e. g. in prayer or supplication, Luke 22: 41. Acts 7: 60. 9: 40. 20: 36. 21: 5. So of the mock homage offered by the soldiers to Jesus, Mark 15: 19.—(β) Luke 5: 8 *προσέπεσε τοῖς γόνασι Ἰησοῦ*, lit. *fell at his knees*, i. e. embraced them by way of supplication.—(γ) *κάμπτειν γόνυ ν. γόνατα τινι*, *to bend the knee or knees to any one*, i. e. *to kneel*, sc. in homage, adoration, etc. Rom. 14: 11 *ἐμοὶ κάμψει πᾶν γόνυ*, quoted from Is. 45: 23, where Sept. for בָּרַע בְּרַךְ. Rom. 11: 4. Phil. 2: 10. in supplication, Eph. 3: 14.—Sept. for קָרַךְ 1 Chr. 29: 20.

**Γουυλιέω, ᾧ,** f. ἴσω, (γόνυ and πίπτω, πεισῖν,) lit. *to fall upon one's knees*, i. e. *to kneel*, seq. accus. or dat. of person; so by way of supplication, Matt. 17: 14. Mark 1: 40. in reverence, Mark 10: 17. in mock homage, seq. *ἔμπροσθέν τινος* Matt. 27: 29.—Eurip. Phoen. 300. [293.] Polyb. 15. 29. 9.

**Γράμμα, ατος, τό,** (γράφω,) *a picture*, Ael. V. H. 2. 3, 44. In N. T. lit. *the written*, i. e. something written or cut in with the stylus, in the ancient manner of writing, viz.

a) *a letter*, sc. of the alphabet. Luke 23: 38 *γραμμάσι ἑλληνικοῖς*. Gal. 6: 11 *πικύλοισι γραμμάσι*, *with how many letters*, i. e. at how great length; others refer this to b. a. Sept. for בְּהַרְבֵּה Lev. 19: 28.—Diod. Sic. 1. 81.

b) *a writing*, i. e. any thing written, Esdr. 3: 9, 13. In N. T. (α) *an epistle, letter*, Acts 28: 21. Gal. 6: 11, see in a.—1 Macc. 5: 10. Xen. H. G. 1. 1. 15.—(β) *a bill, bond, note*, Luke 16: 6, 7.—Jos. Ant. 18. 6. 3. So of accounts of expenses etc. Dem. 1202. 2. Lys. 906. 12.

—(γ) *writings, a book*, etc. e. g. of Moses, John 5: 47. of the O. T. i. e. *the scriptures*, 2 Tim. 3: 15. So John 7: 15, since the Jews had no other literature. Sept. for סֵפֶר Esth. 6: 1.—Jos. Ant. 5. 1. 17. ib. 10. 10. 4 ult.—(δ) trop. *the writing, the letter*, i. e. the literal or verbal meaning, in antith. to the spirit, τὸ πνεῦμα; spoken of the Mosaic law, Rom. 2: 27, 29. 7: 6. 2 Cor. 3: 6 bis, 7.

c) *letters, learning*, as contained in books, etc. Acts 26: 24. Sept. סֵפֶר Dan. 1: 4.—Ceb. Tab. 34. Eurip. Hippol. 954. [966.]

**Γραμματεὺς, ἑως, ὁ,** (γράφω,) *a writer, scribe*.

a) in the Greek sense, a public officer in the cities of Asia Minor, whose duty it seems to have been to preside in the senate, to enrol and have charge of the laws and decrees, and to read what was to be made known to the people; *a public clerk, secretary*, etc. Acts 19: 35.—Dem. 485. 18. Xen. H. G. 7. 1. 37. The office of γραμματεὺς varied much in different places. See Potter's Gr. Ant. I. p. 78, 88. Boeckh Staatshaush. der Ath. I. p. 198 sq. Adam's Rom. Ant. p. 176.

b) in the Jewish sense; in Sept. like Heb. סֵפֶר, *the king's scribe, secretary of state*, 2 Sam. 8: 17. 20: 25. *military clerk*, 2 K. 25: 19. 2 Chr. 26: 11.—1 Macc. 5: 42.—Later, in Sept. and in N. T. *a scribe*, i. e. one skilled in the Jewish law, an interpreter of the scriptures, *a lawyer*. The scribes had the charge of transcribing the sacred books, of interpreting difficult passages, and of deciding in cases which grew out of the ceremonial law. Their influence was of course great; and since many of them were members of the Sanhedrim, we often find them mentioned with οἱ πρεσβύτεροι and οἱ ἀρχιερεῖς. Matt. 2: 4. 5: 20. 7: 29. 12: 38. 20: 18. 21: 15. al. They are also called νομικοὶ, νομοδιδάσκαλοι, comp. Mark 12: 28 with Matt. 22: 35. So Sept. for Heb. מוֹסֵרִים 1 Chr. 27: 32. Ezra 7: 6. Neh. 8: 1.—Ecclus. 10: 5. 2 Macc. 6: 18.—Hence by impl. *one instructed, a scholar, a learned teacher* sc. of religion, Matt. 13: 52. 23: 34. 1 Cor. 1: 20. AL.



*Γραπιός, ἡ, ὄν,* (γράφω,) *written, inscribed,* trop. Rom. 2: 15. Comp. Jer. 31: 33.

*Γραφή, ἡς, ἡ,* (γράφω,) *a picture,* Ael. V. H. 2, 2, 44. *a writing,* 1 Macc. 12: 21. Herodian. 1. 17. 9. Thuc. 1. 134.—In N. T. *ἡ γραφή* and *αἱ γραφαί,* *scripture, the scriptures,* i. e. of the Jews, the Old Test. Matt. 21: 42. John 5: 39. Acts 8: 32. Rom. 9: 17. al. *γραφαὶ ἅγια* Rom. 1: 2. Sept. for *כתב* Ezra 6: 18.—In 2 Pet. 3: 16 some think the writings of Paul and other apostles are meant. — By synecd. put for the contents of scripture, i. e. *scripture declaration, promise,* etc. Matt. 22: 29. Mark 12: 24. John 10: 35. Acts 1: 16. James 2: 23. al. *scripture prophecy,* Matt. 26: 54, 56. Luke 4: 21. Rom. 16: 26. AL.

*Γράφω,* f. ψω, *to grave or cut in, to insculp,* Sept. for *כָּרַח* 1 K. 6: 28. Hom. II. 6. 169. *to sketch, to picture,* Ael. V. H. 2. 3. Xen. Cyr. 1. 2. 13. In N. T. *to write,* viz.

a) pp. to form letters with a stylus, in the ancient manner, so that the letters were cut in or graven upon the material; absol. John 8: 6, 8. 2 Thess. 3: 17 *οὕτω γράφω,* i. e. this is my hand. — Xen. Mem. 4. 2. 20.—In the sense of *to write upon,* i. e. to fill with writing, i. q. *ἐπιγράφω,* Rev. 5: 1.

b) *to write,* i. e. to commit to writing, to express by writing; e. accus. expr. or impl. John 19: 21, 22 *ὁ γέγραφα, γέγραφα.* 20: 30, 31. 21: 24, 25. Luke 1: 63. 16: 6, 7. Rom. 16: 22. Rev. 1: 11. 10: 4. 14: 1. al. Sept. for *כתב* Ex. 24: 4. 1 Sam. 10: 25. — Herodian. 1. 17. 1. Xen. H. G. 3. 3. 10.—Spoken of what is *written* or contained in the scriptures, Mark 1: 2. John 8: 17. Luke 3: 4. al. So *γέγραπται, τὸ γεγραμμένον,* etc. *it is written,* as a formula of citation, Matt. 4: 4, 6, 7, 10. 26: 31. Luke 4: 4, 8, 10. Rom. 1: 17. 2: 24. al.—Constr. with prepositions, viz. *διὰ τινος,* *by any one,* Matt. 2: 5. Luke 18: 31. *ἐπὶ τινα* Mark 9: 12, 13, and *ἐπὶ τινι* John 12: 16, *of or concerning any one.* *περὶ τινος,* *of or concerning any one,* Matt. 11: 10. 26: 24. John 5: 46. Seq. dat. of pers. *of or concerning whom,* Luke 18: 31. In a similar sense, *to*

*write about, to describe,* seq. accus. John 1: 46. Rom. 10: 5. So Sept. for *כתב* Ezra 3: 2. Neh. 10: 34, 36. — Comp. Xen. Mem. 1. 4. 1.

c) *to write,* i. e. to compose or prepare in writing; e. g. *βιβλίον ἀποστολίου* Mark 10: 4. *ἐπιγραφὴν* Luke 23: 38. *ἐπιστολήν* Acts 23: 25. 2 Pet. 3: 1. Sept. for *כתב* Ezra 4: 6, 8. — Plut. Caes. 54. Xen. Ag. 1. 1.

d) *to write* to any one, i. e. to make known by writing, seq. accus. and dat. 2 Cor. 1: 13 *οὐ γὰρ ἄλλα γράφομεν ὑμῖν.* Phil. 3: 1. seq. dat. Rom. 15: 15. 2 Cor. 2: 4. 2 John 12. Rev. 2: 1. seq. dat. and *οἱ,* 1 John 2: 12, 13, 14. absol. 2 Cor. 2: 9. Sept. for *כתב* Esth. 3: 12. — Plut. Cic. 37. id. Pomp. 29. — So of written directions, instructions, information, etc. Acts 15: 23. 18: 27. 25: 26 bis. 1 Cor. 5: 9. 7: 1. 14: 37. 2 Cor. 9: 1. So 1 Thess. 4: 9 *οὐ χρεῖαν ἔχετε γράφειν ὑμῖν,* and 5: 1 *οὐ γὰρ ἔχ. ὑμῖν γράφασθαι,* see on these infin. Buttm. § 140. 3.—Hence *γράφειν ἐπιτολήν τινι,* *to write a precept or command to any one,* i. e. *to prescribe,* Mark 10: 5. 1 John 2: 7. absol. Mark 12: 19. Luke 20: 28. So *γέγραπται, it is prescribed,* Luke 2: 23. al. So Sept. and *כתב* 2 K. 17: 37. Ezra 3: 4.—Tob. 1: 6. Esdr. 6: 17, coll. Ezra 5: 13. Ael. V. H. 6. 10 *νόμον.* Xen. Mem. 1. 2. 43, 44.

e) *to inscribe,* e. g. one's name in a book, register, etc. Luke 10: 20. Rev. 13: 8. 17: 8. al. See in *Βιβλος.* So Sept. and *כתב* Ps. 69: 28. 139: 16. AL.

*Γραώδης, εος, ους, ὁ, ἡ,* adj. (*γραιός,*) *old wife's, old-womanish, silly,* 1 Tim. 4: 7. — Strabo Geog. I. p. 32. A.

*Γρηγορέω, ᾶς, f. ἴσω,* (*ἐγείρω,* perf. 2 *ἐγρηγόρα,*) a new present form, belonging only to the later age of Greek; Buttm. § 114 in *ἐγείρω.* Phryn. ed. Lob. p. 118, 119. Sturz de Dial. Alex. p. 157.—*to wake, to keep awake, to watch, intrans.*

a) pp. Matt. 24: 43. 26: 38, 40, 41. Mark 13: 34. 14: 34, 37, 38. Luke 12: 37, 39. Sept. for *קָמַעַ* Neh. 7: 3. *קָמַעַ* Jer. 5: 6. — 1 Macc. 12: 27. Jos. Ant. 11. 3. 4. Plut. Mor. II. p. 20. ed. Tauchn. Achill. Tat. Erot. 4. 17.

b) trop. to watch, i. e. to be vigilant, attentive, etc. Matt. 24: 42. 25: 13. Mark 13: 35, 37. Acts 20: 31. 1 Cor. 16: 13. 1 Thess. 5: 6. 1 Pet. 5: 8. Rev. 3: 2, 3. 16: 15. Sept. for קָרַב Jer. 1: 12. Dan. 9: 14. קָרַב (r. קָרַב) Lam. 1: 14. — So γρηγορεῖν ἐν τῇ προσυχῇ κ. τ. λ. to be assiduous in, Col. 4: 2.

c) trop. to wake, i. e. to live, 1 Thess. 5: 10, where καθ'εἶδεν, to sleep, is in like manner referred to death.

Γυμνάζω, f. ἄσω, (γυμνός,) pp. to practise gymnastic exercises, as one of the athleteae, Arr. Diss. Ep. 4. 4. 11. to exercise daily sc. in the palaestra, ib. 4. 4. 8. Xen. Cyr. 1. 2. 10. — In N. T. to exercise one in any thing, to train, to accustom, metaph. 1 Tim. 4: 7 γύμναζε σταντὸν πρὸς εὐσέβειαν. Heb. 5: 14. 12: 11. — Arr. Diss. Epict. 1. 26. 3 γυμνάζουσι ἡμᾶς οἱ φιλόσοφοι ἐπὶ τῆς θεωρίας. Jos. Ant. 3. 1. 4. Clem. Alex. Strom. 1. 5. pp. Athen. I. p. 25. D, πρὸς ὀρεοθηρευτικὴν. — 2 Pet. 2: 14 καρδίαν γεγυμνασμένην πλεονεξίας, trained, practised, in covetousness; for the gen. see Matth. § 346. n. 1. comp. Buttm. § 132. 5. 1.

Γυμνασία, ας, ἡ, (γυμνάζω,) gymnastic exercise, sc. in the palaestra, Ael. V. H. 2. 5. and so earlier γυμνάσιον, Xen. Oec. 10. 11. comp. Lob. ad Phryn. p. 517. In N. T. exercise, training, 1 Tim. 4: 8 σωματικὴ γυμνασία, bodily exercise, in antith. with v. 7, i. e. ascetic training, mortification of bodily appetites etc. as described in v. 3, coll. Col. 2: 23. — Hesych. γυμνασία ἄσκησις, μελέτη. Comp. Arr. Diss. Epict. 1. 7. 12. Polyb. 4. 7. 6.

Γυμνητεύω, f. εὔσω, (γυμνήτης, fr. γυμνός,) to be naked, or as in Eng. to be half-naked, to be poorly clad, 1 Cor. 4: 11. — Nicet. Annal. 10. 6 γυμν. ὄπλου, to be unarmed. So γυμνήτης, a light-armed soldier, Xen. An. 4. 1. 6.

Γυμνός, ἡ, ὄν, naked, i. e.

a) pp. in respect to the body, viz. (α) wholly nude, without any clothing; perhaps Mark 14: 51, 52. trop. Rev. 16: 15. 17: 16. Sept. for ἄνυ Gen. 2: 25. Job 1: 21. ἄνυ Gen. 3: 7, 10, 11. — Xen. Ag. 1. 28. — (β) Spoken of one

who has on no outer garment, and is clad only in the tunic, χιτῶν, חִטּוֹן, which fitted close to the body. John 21: 7. Acts 19: 16. prob. Mark 14: 51, 52. See Jahn § 120. So Sept. and ἄνυ 1 Sam. 19: 24. Is. 20: 2. — Test. XII Patr. I. p. 709, of Joseph, comp. Gen. 39: 12. Ael. V. H. 6. 11. Xen. An. 1. 10. 3. — (γ) As in Eng. half-naked, i. e. poorly clad, destitute as to clothing, implying penury and want, Matt. 25: 36, 38, 43, 44. James 2: 15. So Sept. for ἄνυ Job 31: 19. ἄνυ Job 24: 7. Is. 58: 7. — Trop. destitute sc. of spiritual goods, etc. Rev. 3: 17.

b) trop. spoken of the soul as disencumbered of the body in which it had been clothed, 2 Cor. 5: 3, although being now clothed, οὐ γυμνοὶ εὐρηθησόμεθα, i. e. our souls will not strictly be found naked, but our bodies will be glorified, etc. comp. v. 4 and 1 Cor. 15: 51 sq. — Orig. c. Cels. 2. 43, (Χριστός) γυμνῇ σώματος γενόμενος ψυχῇ ταῖς γυμναῖς σωματίων ὁμίλει ψυχαῖς. Clem. Alex. Strom. 5. 11. Plato Crat. 20. ψυχὴν γυμνὴν τοῦ σώματος.

c) spoken of any thing as taken alone, abstractly, separate from every thing else, naked, mere, bare, e. g. γυμνὸν κόκκον, 1 Cor. 15: 37. — Clem. Rom. Ep. 1 ad Cor. § 24 σπέγματα ἄτινα πέπτωκεν εἰς τὴν γῆν ξηρὰ καὶ γυμνά.

d) metaph. uncovered, open, manifest, seq. τοῖς ὀφθαλμοῖς, Heb. 4: 13. So Sept. for ἄνυ Job 26: 6. — Clem. Alex. Strom. 1. 5 γυμνὸν λόγον. Jos. Ant. 6. 15. 4.

Γυμνότης, τητος, ἡ, (γυμνός,) nakedness, i. e. in N. T.

a) spoken of the state of one who is poorly clad; see in γυμνός a. γ. Rom. 8: 35. 2 Cor. 11: 27. So Sept. and ἄνυ Deut. 28: 48.

b) by euphemism, for the parts of shame, trop. Rev. 3: 18. So Sept. γύμνωσις for Heb. ἄνυ Gen. 9: 22, 23.

Γυναικάριον, ου, τό, (dim. of γυνή,) a little woman, muliercula, i. e. in contempt, a weak, silly woman, 2 Tim. 3: 6. — Marc. Anton. 5. 11.

Γυναικεῖος, εἶα, εἶον, (γυνή,) womanly, womanish, female. 1 Pet. 3: 7 συνοικούντες ὡς ἁσθενεστέρῳ σέβει τῷ γυναικεῖῳ, ἀποτέμνεται τιμῇ, where τῷ



γυναικίῳ is dat. of the abstr. neut. τὸ γυναικίον, a woman, wife, i. q. γυνή; or else it qualifies σκεύει in a similar sense; see Σκεῦος. Sept. for gen. ἡ γυνή Lev. 18: 22. Deut. 22: 5.—Xen. Mem. 2. 7. 5.

Γυνή, αἰκός, ἡ, voc. ὦ γύναι, a woman, one of the female sex, viz.

a) gen. Matt. 14: 21. 15: 38. Acts 22: 4. 1 Cor. 11: 12. al. saep. Sept. for ἡ γυνή Gen. 2: 22, 23.—Xen. Mem. 2. 1. 30.—Spoken of a young woman, maiden, damsel, Luke 22: 57, coll. v. 56. (Gal. 4: 4.) So Sept. for ἡ ἄρση Esth. 2: 4.—Of an adult woman, Matt. 5: 28. 9: 20, 22. 11: 11. Rev. 12: 1, 4. al. saep.

b) with a gen. or ἔχειν, or the adj. ὑπανδρος Rom. 7: 2, it implies relation to some man, viz. (α) one betrothed, a bride, but not yet married, Matt. 1: 20, 24. (comp. v. 18.) Luke 2: 5. So Sept. and ἡ γυνή Lev. 19: 20. Deut. 22: 24, coll. v. 23.—Xen. H. G. 4. 1. 7. — Trop. of the church as the bride of Christ, Rev. 19: 7. 21: 9. Comp. Ez. 16: 8 sq.—(β) a married woman, wife, Matt. 5: 31, 32. 14: 3. 18: 25. Mark 6: 18. Luke 1: 18, 24. 8: 3. Rom. 7: 2. 1 Cor. 7: 2. al. saep. So Sept. and ἡ γυνή Gen. 24: 3 sq. al. saep. — Xen. An. 1. 2. 12. — (γ) 1 Cor. 5: 1 ὥστε γυναῖκα τινὰ τοῦ πατρὸς ἔχειν, a stepmother. So Sept. and בַּת אֲבִיָּה Lev. 18: 8.—(δ) a widow, with χήρα, Luke 4: 26. absol. Matt. 22: 24. Mark 12: 19. Luke 20: 29.

c) in the voc. ὦ γύναι, in a direct address, expressive of kindness or respect; Matt. 15: 28 ὦ γύναι, comp. 9: 22 where it is θύγατερ. Luke 13: 12. John 2: 4. 4: 21. 20: 13, 15. 1 Cor. 7: 16.— Jos. Ant. 1. 16. 3. Hom. Il. 3. 204. Xen. Cyr. 5. 1. 6. AL.

Γῶγ, indec. Gog, Heb. גִּיג. This name is applied in the O. T. Ez. c. 38, 39, to the king of a people called Magog, inhabiting regions far remote from Palestine. By Magog, the ancients would seem to have intended the northern nations generally, which they also called Σκυθοί. In N. T. the name Gog is also apparently spoken of a similar remote people, who are to war against the Messiah. Rev. 20: 8.

Γωνία, ας, ἡ, an angle, a corner, i. e.

a) an exterior projecting corner, Matt. 6: 5 ἐν ταῖς γωνίαις τῶν πλατειῶν, at the corners of the streets, i. e. where several streets meet, in the most public places. — For ἡ κεφαλὴ γωνίας, see under Ἀκρογωνιαίος, Matt. 21: 42. Mark 12: 10. Luke 20: 17. Acts 4: 11. 1 Pet. 2: 7. — Rev. 7: 1 and 20: 8 αἱ τέσσαρες γωνίαι τῆς γῆς, the four corners (quarters) of the earth. — Sept. for ἡ γωνία Ex. 27: 2. Ez. 43: 20. — Xen. Laced. 12. 1.

b) an interior angle, and by impl. a dark corner. Acts 26: 26 ἐν γωνίᾳ, in a corner, i. e. secretly. — Hist. Sus. 38. Arr. Diss. Epict. 2. 12. 17.

## Δ.

Δαβίδ, ὁ, indec. written also Δαυὶδ or Δαυὶδ as in Sept. and Josephus, David, Heb. דָּוִד (beloved), later דָּוִד, (Gesen. Lehrs. p. 51,) the celebrated king of the Israelites and founder of the Jewish dynasty, reigned A.C. 1055--1015. For his life see 1 Sam. c. 16 — 2 Sam. fin. 1 Chr. c. 12—30. — In N. T. pp. Matt. 1: 6, 17. 12: 3. 22: 43, 45. al. Heb. 4: 7 ἐν Δαβίδ, i. e. in the book of David, the Psalms; comp. Ps. 95: 7.—Ὁ υἱὸς,

Δαβίδ, the son of David, i. e. descended from him; spoken of Joseph the husband of Mary, Matt. 1: 20; often applied to Jesus as a title of the expected Messiah, Matt. 9: 27. 12: 23. 15: 22. 20: 30, 31. Mark 10: 47, 48. al. saep. but not in John's writings. So ἡ ὄψις Δαβίδ, in the same sense, Rev. 5: 5. 22: 16. coll. Is. 11: 1, 10. — Hence the kingdom or reign of the Messiah is designated by the appellations: ἡ

βασιλεία τοῦ Διαβίδ, Mark 11: 10. ὁ θρόνος Δ. Luke 1: 32. ἡ σκηνή Δ. Acts 15: 16, coll. Amos 9: 11. ἡ κλεῖς τοῦ Διαβίδ, Rev. 3: 7, coll. Is. 12: 22 and Matt. 16: 19. AL.

*Δαιμονίζομαι*, f. *ἴσομαι*, (*δαίμων*), i. q. *δαμόνιον ἔχω*, to have a demon, i. e. to be afflicted, vexed, possessed, with an evil spirit, to be a demoniac; Matt. 4: 24. 8: 16, 28, 33. 9: 32. 12: 22. 15: 22. Mark 1: 32. 5: 15, 16, 18. Luke 8: 36. John 10: 21, coll. v. 20. — It is much disputed, whether the writers of the N. T. used this word to denote the actual presence of evil spirits in the persons affected, or whether they employed it only in compliance with popular usage and belief; just as we now use the word *lunatic* without assenting to the old opinion of the influence of the moon. A serious difficulty in the way of this latter supposition is, that the demoniacs every where at once address Jesus as the Messiah; e. g. Matt. 8: 29. Mark 1: 24. 5: 7. Luke 4: 34. 8: 28. See Jos. Ant. 6. 8. 2, and 8. 2. 5. Jahn § 192 sq. Storr Opusc. Acad. I. p. 53 sq. Kuinoel on Matt. 4: 28. Olshausen on Matt. 8: 28. Appleton's Lect. 25—27. — The form *δαμονίζομαι* belongs to the later Greek, instead of the earlier *δαμονιάω*, Blomfield ad Aeschyl. Choeph. 558. Sept. c. Theb. 1003.—Stob. Ecl. p. 196.

*Δαιμόνιον*, ου, τό, (neut. of adj. *δαμόνιος*), demon, i. e.

a) genr. a god, deity, spoken of the heathen gods, Acts 17: 18. — Jos. B. J. 1. 2. 8. Diod. Sic. 20. 20. Xen. Mem. L. 1. 1.

b) spoken of a genius or tutelary demon, e. g. that of Socrates, Xen. Mem. 4. 8. 1, 5. Apol. Soc. 4. Comp. Dem. 415 ult. ib. 124. 46. — In N. T. in the Jewish sense, a demon, i. e. an evil spirit, devil, subject to Satan, Matt. 9: 34. al. a fallen angel, see in Ἄγγελος; and i. q. πνεῦμα ἀκάθαρτον, Luke 8: 29, coll. v. 30. al. These spirits were supposed to wander in desert and desolate places, see the Sept. transl. of Is. 13: 21. 34: 14. Baruch 4: 35. comp. Matt. 12: 43; and also to dwell in the atmosphere, Origen Exhort. ad Mart. § 45 sq. id. c.

Cels. 8. 29 sq. Athenag. Apol. p. 29. comp. Eph. 2: 2. They were thought to have the power of working miracles, but not for good, Rev. 16: 14, coll. John 10: 21; to be hostile to mankind, John 8: 44; to utter the heathen oracles, Acts 16: 17; and to lurk in the idols of the heathen, which are hence called *δαμόνια*, devils, 1 Cor. 10: 20 bis, 21 bis. Rev. 9: 20. comp. Sept. Deut. 32: 17. Ps. 91: 6. 106: 37. Baruch 4: 7. They are spoken of as the authors of evil to mankind, both moral, 1 Tim. 4: 1. James 2: 19. comp. Eph. 6: 12; and also physical, viz. by entering into a person, thus rendering him a demoniac and afflicting him with various diseases, etc. see in *Δαιμονίζομαι*. comp. Jos. Ant. 6. 8. 2. ib. 6. 11. 3. Fabr. Cod. Pseudep. V. T. I. p. 538. So in the phrases: (α) εἰσῆλθεν τὰ δαιμόνια εἰς τινα, demons had entered into him, Luke 8: 30, coll. v. 33.—Jos. Ant. 6. 11. 2 τῶν δαιμονίων ἐγκαθεζομένων. Fabr. Cod. Pseud. V. T. I. p. 673 ὁ διάβολος οἰκιοῦται αὐτὸν ὡς ἴδιον σπῆνος. — (β) δαιμόνιον ἔχειν, to have a devil, i. e. to be a demoniac, i. q. *δαμονίζοσθαι*, Luke 4: 33. 8: 27. Spoken by the Jews of Jesus, John 7: 20. 8: 48, 49, 52. 10: 20. of John the Baptist, Matt. 11: 18. Luke 7: 33.—(γ) ἐξέρχεται ἐκ or ἀπό τινος, to come out of, Matt. 17: 18. Mark 7: 29, 30. Luke 4: 35, 41. 8: 2, 33, 35, 38. 11: 14.—(δ) ἐκβάλλειν τὰ δαιμόνια, to cast out devils, Matt. 7: 22. 9: 34. 10: 8. 12: 24, 27, 28. Mark 1: 34, 39. 3: 15, 22. 6: 13. 7: 26. 9: 38. 16: 9, 17. Luke 9: 49. 11: 14, 15, 18, 19, 20. 13: 32. Pass. Matt. 9: 33. This was done by Christ in his own divine authority, and by the apostles in his name, (Luke 11: 15. 9: 1. 10: 17, comp. Acts 19: 13 sq.) but the Jews charged him with doing it by authority of Satan, who is called ἄρχων τῶν δαιμονίων, Matt. 9: 34. 12: 24. Mark 3: 22. Luke 11: 15. See the Jewish form of exorcism in the name of Solomon, Jos. Ant. 8. 2. 5.—(ε) Where the acts etc. of demons thus dwelling in persons are spoken of, Mark 1: 34. Luke 9: 1, 42. 10: 17. John 10: 21.

*Δαιμονιώδης*, εος, ους, ὅ, ἡ, adj. (*δαμόνιον*), pp. godlike, divine; in N.



T. *demon-like, devilish*, James 3: 15. — Symm. for דָּמוֹן Ps. 91: 6, where Sept. δαιμόνιον.

Δαίμων, ονος, ὁ, ἡ, *demon*, i. q. δαιμόνιον, i. e. *a god*, Hom. II. 1. 222; in N. T. *a demon, an evil spirit, devil*, Matt. 8: 31. Mark 5: 12. Luke 8: 29. Rev. 18: 2. also 16: 14 in text. rec. See Δαιμόνιον.—Act. Thom. § 12, 20, 40.

Δάκνω, f. δήξομαι, *to bite, to sting*, trans. Aelian. V. H. 14. 4. Xen. Anab. 3. 2. 18. In N. T. metaph. *to thwart, vex, irritate*. Gal 5: 15 εἰ δὲ ἀλλήλους δάκνετε.—Arrian. Diss. Epict. 2. 22 δάκνεν ἀλλήλους καὶ λοιδορεῖσθαι. Xen. Cyr. 1. 4. 13.

Δάκρυ, νος, τό, and δάκρυον, ὕου, τό, *a tear*, Rev. 7: 17. 21: 4. τοῖς δάκρυσιν Luke 7: 38, 44. τὰ δάκρυα, *tears, weeping*, 2 Tim. 1: 4. διὰ πολ. δακρύνω 2 Cor. 2: 4. μετὰ δακρύνω, Mark 9: 24. Acts 20: 19, 31. Heb. 5: 7. 12: 17. Sept. ἐν δάκρυσιν for דַּמְדָּמֵי Ps. 6: 7. Lam. 2: 11. τὰ δάκρυα 2 K. 20: 5. Lam. 1: 3. — Ael. V. H. 14. 22. Xen. Oec. 10. 8.

Δακρύνω, f. ὕσω, (δάκρυ,) *to shed tears, to weep*, intrans. John 11: 35 ἰδάκρυσεν ὁ Ἰησοῦς. — Jos. Ant. 2. 4. 4. Xen. Cyr. 3. 1. 7.

Δακτύλιος, ου, ὁ, (δάκτυλος,) *a finger-ring*, Luke 15: 22; given as a mark of honour etc. comp. Gen. 41: 43 and Esth. 8: 2, where Sept. for דַּבְרֵי. — 1 Macc. 6: 15. Xen. An. 4. 7. 27.

Δάκτυλος, ου, ὁ, *a finger*, Matt. 23: 4. Mark 7: 33. Luke 11: 46. 16: 24. John 8: 6. 20: 25, 27. Sept. for דַּבְרֵי Lev. 4: 6. Cant. 5: 6. — Xen. Eq. 6. 8. — By meton. ὁ δάκτυλος τοῦ Θεοῦ, for *the power of God*, Luke 11: 20, coll. Matt. 12: 28 where it is πνεῦμα τοῦ Θεοῦ. So Sept. and דַּבְרֵי דַּבְרֵי Ex. 8: 15. Ps. 8: 4.

Δαλμανουθά, ἡ, pr. name of a city or village near Magdala, Mark 8: 10, coll. Matt. 15: 39; probably on the western shore of the lake of Gennesareth, a little north of Tiberias.

Δαλματία, ας, ἡ, *Dalmatia*, a province of Europe on the east of the Adriatic sea, forming part of Illyricum, and contiguous to Macedonia. Hither Titus was sent by Paul to spread the knowledge of Christianity. 2 Tim. 4: 10.

Δαμάζω, i. q. δαμάω, f. ἄσω, *to subdue, to tame*, trans. James 3: 7 bis. Mark 5: 4. trop. τὴν γλώσσαν, James 3: 8, coll. Eccles. 28: 18 sq. Sept. for Chald. ܠܫܘܬ and ܥܘܪ Dan. 2: 40. — Xen. Mem. 4. 1. 3. trop. Jos. Ant. 3. 5. 3 φρόνημα. Hom. II. 9. 492 θύμων.

Δάμαλις, εως, ἡ, (δαμάζω,) *a heifer*, Heb. 9: 13, coll. Num. 19: 2 sq. where Sept. for דַּמָּי as also Hos. 4: 16. for דַּמָּי Is. 7: 21. 15: 5.—Lucian. Dial. Deor. 3. 1. Comp. Jos. Ant. 4. 4. 6.

Δάμαρις, ιδος, ἡ, *Damaris*, a woman of Athens who was led by Paul's preaching to embrace Christianity, Acts 17: 34.

Δαμασκηνός, ἡ, ὄν, *belonging to Damascus, a Damascene*, 2 Cor. 11: 33.

Δαμασκός, οῦ, ἡ, *Damascus*, Heb. דַּמָּשֶׁק, a celebrated city of Syria, first mentioned Gen. 14: 15, and now probably the oldest city on the globe. It stands on the river Chrysorrhoeas, or Barradi, in a beautiful plain on the E. and S. E. of Anti-Libanus, open to the S. and E. and bounded on the other sides by the mountains. The region around it, including probably the valley between the ridges of Libanus and Anti-Libanus, is called in the Scriptures *Syria of Damascus*, דַּמָּשֶׁק 2 Sam. 8: 5; and by Strabo, *Coelesyria*, 16. p. 1095. In the days of Paul, the city was so much thronged by Jews, that according to Josephus 10,000 of them were put to death at once; and most of the females of the city were converts to Judaism; Jos. B. J. 2. 20. 2. At this period the city was properly under the Roman dominion; but was held for a time by Aretas; see in *Aretas*. It is still called by the Arabs *Demesk*, or also *El Shâm*. See Calmet. Rosenm. Bibl. Geog. I. ii. p. 284. — Acts 9: 2, 3, 8, 10, 19, 22, 27. 22: 5, 6, 10,

11, 26: 12, 20. 2 Cor. 11: 32. Gal. 1. 17.

Δάν, ὁ, indec. *Dan*, Heb. דָּן (a judge), pr. name of the fifth son of Jacob, born of Bilhah, and head of one of the tribes. In the list of the tribes, Rev. 7: 5, 6, that of Dan is found only in a few Mss.

Δανείζω, f. εἶσω, (δάνειον,) to lend money, to loan, in N. T. without interest, intrans.

a) genr. Luke 6: 34 bis, 35; see in Δεικνύω. Sept. for דָּן Deut. 28: 44. Prov. 19: 17. — Eccclus. 29: 1, 2. Xen. Cyr. 3. 1. 34. So ἐπὶ τόκῳ, Dem. 13. 19. Jos. Ant. 4. 8. 25.

b) Mid. δανείζομαι, to cause to lend money to one's self, i. e. to borrow money, Matt. 5: 42. So Sept. and דָּן Neh. 5: 4. — Theophr. Char. 16 or 9. 3. Xen. Mem. 2. 7. 2. See Lob. ad Phryn. p. 468.

Δάνειον, ου, τό, (neut. of δάνειος fr. δάνος,) a debt, i. e. for money lent, Matt. 18: 27. Sept. for דָּן Deut. 24: 11.—Diod. Sic. 1. 79.

Δανειστής, οῦ, ὁ, (δανείζω,) a creditor, Luke 7: 41. Sept. for דָּן 2 K. 4: 1. Ps. 109: 11.—Herodian. 7. 7. 7. Comp. Lob. ad Phryn. p. 468.

Δανιήλ, ὁ, indec. *Daniel*, Heb. דָּנִיֵּאל v. דָּנִיֵּאל (a judge from God), pr. name of the celebrated Jewish prophet who lived and wrote at Babylon in the time of the captivity. Matt. 24: 15. Mark 13: 14.

Δαπανάω, ᾧ, f. ἴσω, (δαπάνη,) to spend, to be at expense, trans. Mark 5: 26. absol. 2 Cor. 12: 15. — Bel and Drag. 3. Xen. An. 1. 1. 8. ib. 1. 3. 3. — Acts 21: 24 δαπάνησον ἐπ' αὐτοῖς, i. e. be at the expense of their sacrifices, sc. on the completion of a vow; see Jos. B. J. 2. 15. 1. comp. Ant. 19. 6. 1. — In a bad sense, to waste, to consume, trans. Luke 15: 14. absol. James 4: 3.—1 Macc. 14: 32. Thuc. 7. 47.

Δαπάνη, ης, ἡ, (δαπνῶ to devour,) expense, cost, Luke 14: 28. Sept. for דָּן Ezra 6: 4, 8. — 1 Macc. 3: 30. Xen. Mem. 3. 6. 6.

Δέ, a particle standing after one or two words in a clause, strictly adversative, but more frequently denoting transition or conversion, and serving to introduce *something else*, whether opposite to what precedes, or simply continuative or explanatory; see Buttm. §149. p. 425. Winer § 57. 4, and 6. n. Viger. p. 542 sq. and Herm. ib. p. 845. Hence, in general, *but, and, also, namely*, etc.

1. Adversative, *but, on the contrary, on the other hand*, etc.

a) simply, Matt. 6: 6 σὺ δέ, ὅταν προσεύχη, εἰσελεύσῃ κ. τ. λ. v. 15 coll. v. 14. v. 17 coll. v. 16. Luke 12: 9, 10. John 1: 12. 15: 24. Acts 12: 9. Rom. 6: 22. 2 Cor. 6: 10. 2 Tim. 2: 16. Heb. 4: 15. al. saep. — So before answers implying contradiction, etc. Luke 12: 14. 13: 8. Acts 12: 15. 19: 2, 3, 4.

b) in the formula μὲν—δέ, *indeed—but*, though often not to be rendered at all in English; see Buttm. l. c. p. 426. Acts 9: 7. 23: 8. Rom. 2: 7, 8. 1 Cor. 1: 12. 15: 39. 2 Cor. 10: 1. al. Comp. in Μέν.

II. Continuative, *but, now, and, also*, and the like.

a) genr. and after introducing a new paragraph or sentence; Matt. 1: 18 τοῦ δέ ἱ. Χρ. ἡ γένεσις οὕτως ἦν. 2: 9. 3: 1. Mark 16: 9. Luke 12: 11, 16. 13: 6, 10. 15: 11, 17. Acts 6: 1, 2, 8, 9. 9: 7, 8. 1 Cor. 14: 1. 16: 1. 15: 17. al. saep. — In this way it is sometimes *emphatic*, espec. in interrogative clauses, as 2 Cor. 6: 14, 15, 16. Gal. 4: 20 ἢ θελον δέ, *I could wish indeed*.

b) where it takes up and carries on a thought which had been interrupted, *then, therefore*, etc. Matt. 6: 7 προσευχόμενοι δέ. John 15: 26. Rom. 5: 8. 2 Cor. 10: 2. James 2: 15.—So in an apodosis after εἰ for ἐπει, Acts 11: 17 ἐγὼ δέ τίς ἤμην. Comp. Matth. § 616. 3. Herm. ad Vig. p. 785.

c) as marking something added by way of explanation, example, etc. *but, and, namely, for example, to wit*, etc. Mark 4: 37 τὰ δέ κύματα ἐπέβαλεν, *and the waves*, i. e. so that the waves. 16: 8 εἶχε δέ αὐτὰς τρόμος, *trembling also seized them*, etc. where some translate *for*, i. q. γὰρ, but without necessity.



John 6: 10 ἦν δὲ χόρτος πολὺς ἐν τῷ τόπῳ, now there was, or there being, much grass, etc. Acts 23: 13. Rom. 3: 22. 1 Cor. 10: 11. 15: 56. Comp. Winer l. c.

d) καὶ δέ, where καὶ always has the sense of also, i. e. and also, Mark 4: 36 καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ. John 15: 27. Acts 5: 32. See Buttm. l. c. p. 425. AL.

Λήσεις, εὖς, ἦ, (δέομαι), want, need, Aeschin. Dial. Soc. 2. 39, 40; in N. T. prayer, viz.

a) pp. as the expression of need, desire, etc. supplication, petition, sc. for one's self, Luke 1: 13. Phil. 4: 6. Heb. 5: 7. 1 Pet. 3: 12. So Sept. for קָרַעַ Job 27: 19. קָרַעַ Ps. 39: 13. 40: 2. In behalf of others, Phil. 1: 19. James 5: 16. seq. ὑπέρ Rom. 10: 1. 2 Cor. 1: 11. 9: 14. Phil. 1: 4. 1 Tim. 2: 1. seq. περὶ Eph. 6: 18.

b) genr. spoken of any prayer, Luke 2: 37. 5: 33. [Acts 1: 14.] Eph. 6: 18. Phil. 1: 4. 1 Tim. 5: 5. 2 Tim. 1: 3. Sept. for קָרַעַ 1 K. 8: 45. 2 Chr. 6: 40.—1 Macc. 7: 37. Herodian. 8. 4. 25. Dem. 53. 2.

Λεῖ, imperf. ἔδει, infin. δεῖν, impersonal, pp. it needs, there is need of, sc. something that is absent or wanting, seq. gen. Xen. Cyr. 4. 3. 10. ib. 7. 5. 9. In N. T. only with an infin. pres. or aor. expr. or impl. and with or without an accus. it needs, it is necessary, viz.

a) pp. from the nature of the case, from a sense of duty, etc. one must. Matt. 16: 21 ὅτι δεῖ αὐτὸν ἀπεθῆναι εἰς Ἱεροσόλυμα. 26: 35. Mark 14: 31. Luke 2: 49. 4: 43. John 3: 7, 30. 1 Cor. 11: 19. Heb. 9: 26.—Polyb. 1. 54. 4. Thuc. 2. 47.—So spoken of what is made necessary by divine appointment; John 3: 14. 20: 9 ὅτι δεῖ αὐτὸν ἐκ νεκρῶν ἀναστῆναι. Acts 4: 12 ἐν ᾧ δεῖ σοφίαν ἡμῶν. 14: 22. AL.—Jos./Ant. 3. 5. 5. Ep. Barnab. 5, ἔδει ἵνα ἐπὶ ξύλον πάθη. So of things unavoidable, must needs, Matt. 24: 6. Mark 13: 7. Acts 1: 16. 9: 16. Rom. 1: 27. 2 Cor. 11: 30.

b) spoken of what is right and proper in itself, or prescribed by law, duty, custom, etc. it is right or proper,

one must, it ought, it should, etc. Luke 13: 14. 16. Mark 13: 14. John 4: 20. Acts 5: 29. 2 Tim. 2: 6. Matt. 18: 33. 25: 27.—Sept. Job 15: 3. Jos. Ant. 6. 11. 1. Herodian. 1. 17. 27. Polyb. 7. 5. 2. Xen. Cyr. 1. 2. 9.—So of what prudence would dictate, Acts 27: 21.—See also in Λέον. AL.

Δεῖγμα, ατος, τό, (δείκνυμι), pp. what is shown, a sample, specimen, Jos. Ant. 6. 7. 4. Polyb. 3. 69. 3. In N. T. an example, warning, Jude 7. comp. 2 Pet. 2: 6.—Theoph. ad Autol. lib. 2. p. 95, i. q. τύπος. Lucian. Scyth. § 7.

Δειγματιζῶ, f. ἴσω, (δείγμα), to make an example of, to expose sc. to shame, i. q. παραδειγματιζῶ, absol. Col. 2: 15.—Others supply ἑαυτὸν and translate, to show forth one's self, i. e. set an example.—Not found in classic authors.

Δείκνυμι and δεικνύω, f. δείξω; the former is the purer Attic form, Buttm. § 106. n. 5; the latter occurs Matt. 16: 21. John 2: 18. Rev. 22: 8. also Hesiod. Ἔργ. 421, 472. Ceb. Tab. 4.—to show, trans. viz.

a) to point out, to cause to see, to present to the sight; Matt. 4: 8 and Luke 4: 5 πάσας τὰς βασιλείας τοῦ κόσμου. John 5: 20 bis. 14: 8, 9. So δεῖξον σεαυτὸν τῷ ἱερεῖ, show thyself to the priest, i. e. present thyself for inspection, Matt. 8: 4. Mark 1: 44. Luke 5: 14. So Sept. for קָרַעַ Deut. 34: 1, 4. Judg. 4: 22. קָרַעַ Ex. 15: 25.—Ceb. Tab. 4. Xen. Mem. 1. 2. 33.—So of what is shown in vision, Rev. 1: 1. 4: 1. 17: 1. 21: 9, 10. 22: 1, 6, 8.

b) to offer to view, to exhibit, to display; John 20: 20 ἔδειξεν αὐτοῖς τὰς χεῖρας. Heb. 8: 5. Sept. for קָרַעַ Ex. 25: 9, 40.—So of deeds, etc. John 2: 18. 10: 32. 1 Tim. 6: 15. Sept. for קָרַעַ Mic. 7: 15.—Spoken of inward things, to manifest, to prove, etc. James 2: 18 bis. 3: 13. comp. Sept. for קָרַעַ Ps. 60: 5. 71: 20.—Wisd. 10: 14. Xen. Mem. 1. 2. 17.

c) to show, to assign, sc. for use, e. g. ἀνάγειον μέγα, Mark 14: 15. Luke 22: 12. Sept. for קָרַעַ Ex. 13: 21.

d) metaph. to show sc. by words, to teach, to direct; Matt. 16: 21. Acts 7: 3.

10: 23. 1 Cor. 12: 31. So Sept. for דַּרְגָּה 1 Sam. 12: 23. דַּרְגָּה Deut. 4: 5. Is. 48: 17.—Xen. Mem. 1. 2. 17, 18.

*Δειλία, ας, ἡ, (δειλός), timidity,* 2 Tim. 1: 7 πνεῦμα δειλίας, *a spirit of timidity, i. q. πν. δειλόν.* Sept. for דַּרְגָּה Ps. 55: 4. דַּרְגָּה Ps. 89: 41.—1 Macc. 4: 32. Herodian. 2. 1. 22.

*Δειλιάω, ὠ, f. ἄσω, (δειλός), to be timid, to be afraid, absol.* John 14: 27. Sept. for דַּרְגָּה Is. 13: 7. דַּרְגָּה fr. דַּרְגָּה Deut. 1: 21. Josh. 10: 25. — 2 Macc. 15: 8. Classic writers prefer ἀποδειλιάω, see Passow.

*Δειλός, ἡ, ὄν, (δειδω), timid, fearful,* Matt. 8: 26. Mark 4: 40. Rev. 21: 8. Sept. for דַּרְגָּה Judg. 7: 3. דַּרְגָּה Deut. 20: 8.—Ecclus. 37: 11. Jos. Ant. 6. 11. 4. Dem. 405. 18.

*Δεῖνα, ὅ, ἡ, τό, gen. δεῖνος, dat. δεῖνι, acc. δεῖνα, some one, such an one;* spoken of a person or thing, whom one does not know, or does not wish to name, Matt. 26: 18. Buttm. § 73. Herm. ad Vig. p. 21, 704.

*Δεινῶς, adv. (δεινός), greatly, vehemently,* Matt. 8: 6. Luke 11: 53.—Wisd. 17: 3. Jos. Ant. 3. 1. 1. Xen. H. G. 6. 2. 25.

*Δειπνέω, ὠ, f. ἦσω, (δειπνον), to sup, intrans.* Luke 17: 8. Sept. for דַּרְגָּה Prov. 23: 1.—Tob. 8: 1. Xen. Mem. 2. 7. 12.—Spoken of the paschal supper, Luke 22: 20. 1 Cor. 11: 25.—Jos. Ant. 2. 14. 6.—In the sense of *to eat, to banquet*, as figurative of the Messiah's kingdom, Rev. 3: 20. See in Γάμος a.—Act. Thom. 5.

*Δειπνον, ου, τό, in Homer breakfast, Il. 8. 53. Od. 9. 311;* in Attic writers and in N. T. *dinner or supper*, viz.

a) pp. the chief meal of the Jews, and also of the Greeks and Romans, taken at or towards evening and often prolonged into the night; hence gener. *an evening banquet, or a feast* in general; Matt. 23: 6. Mark 6: 21. 12: 39. Luke 14: 12, 16, 17, 24. 20: 46. John 12: 2. So Sept. for Chald. דַּרְגָּה Dan. 5: 1.—Jos. Ant. 1. 18. 6. Hom. Od. 17. 176. Xen. Mem. 1. 3. 6. ib. 3. 14. 1.—See

Potter's Gr. Ant. II. p. 352 sq. 381. Comp. in Ἀριστον.—As figurative of the Messiah's kingdom, Rev. 19: 9, 17. See in Γάμος a.

b) spoken of the paschal supper, John 13: 2, 4. 21: 20. of the Lord's supper, 1 Cor. 11: 20; comp. in Ἀγάπη 2.

c) meton. *food* sc. taken at supper, 1 Cor. 11: 21. So Sept. for דַּרְגָּה Dan. 1: 16.

*Δεισιδαιμών, ονος, ὅ, ἡ, adj. (δειδω, δαίμων), fearing the gods, i. e. in a good sense, religiously disposed,* Xen. Cyr. 3. 3. 58. Ag. 11. 8. in a bad sense, *superstitious*, Diod. Sic. 1. 62. Theophr. Char. 22 or 16.—In N. T. in the first sense, *religiously disposed*, spoken of the Athenians, Acts 17: 22 δεισιδαιμονεστέρους sc. ἢ ἄλλους, *more than others*; see Winer § 36. 3, and n. 3. Matth. § 457. Comp. Pausan. Attic. c. 24 Ἀθηναίοις περισσώτερον τι ἢ τοῖς ἄλλοις ἐς τὰ θεία ἐστι σπουδῆς.—Hesych. δεισιδαιμών· ὃ εὐσεβῆς καὶ δειλὸς παρὰ θεοῖς.

*Δεισιδαιμονία, ας, ἡ, (δεισιδαιμών), pp. fear of the gods, i. e. religiousness,* Diod. Sic. 1. 70. Polyb. 6. 56. 7. *superstition*, Theophr. Char. 22 or 16.—In N. T. in the first sense, *religiousness, i. e. religion*, Acts 25: 19.—Jos. Ant. 10. 3. 2.

*Δέκα, οί, αἱ, τά, ten,* Matt. 20: 24. Mark 10: 41. al. Often put for any specific number, Matt. 25: 1, 28. Luke 15: 8. 19: 13, 17, al. So Sept. and דַּרְגָּה Am. 5: 3.—Rev. 2: 10 θλίμις ἡμερῶν δέκα, *of ten days*, i. e. for a short time. So Sept. and דַּרְגָּה Dan. 1: 12. 1 Sam. 25: 38. Al.

*Δεκάδυο, twelve,* Acts 19: 7. 24: 11. So Sept. for דַּרְגָּה שְׁתַּיִם Ex. 28: 21. דַּרְגָּה שְׁנַיִם 1 Chr. 15: 10.—The more usual form is δώδεκα, Buttm. § 70.

*Δεκαπέντε, fifteen,* John 11: 18. Acts 27: 28. Gal. 1: 18. Sept. for דַּרְגָּה חֲמֵשׁ Gen. 7: 20.—The more usual form is πεντεκαίδεκα, Buttm. § 70.

*Δεκάπολις, εως, ἡ, (δέκα, πόλις), Decapolis, i. e. the ten cities,* a region so called embracing ten cities, all excepting Scythopolis lying in the country



east of the Jordan. Pliny and Ptolemy agree as to eight, viz. Scythopolis, Hippos, Gadara, Dion, Pella, Gerasa, Philadelphia, Canatha; to these Pliny adds Damascus and Raphana; but Ptolemy with more probability Capitolias; and Josephus also excludes Damascus when he calls Scythopolis the largest city of the Decapolis. Plin. H. N. 5. 19. Ptol. Geogr. 5. 17. Jos. B. J. 3. 9. 7.—In N. T. Matt. 4: 25. Mark 5: 20. 7: 31. See Rosenm. Bibl. Geog. II. ii. p. 11. Reland. Palaest. p. 203.

Δεκατέσσαρες, *ων, οί, αί*, fourteen, Matt. 1: 17 ter. 2 Cor. 12: 2. Gal. 2: 1. Comp. Buttm. § 70.

Δεκάτη, *ης, ή*, (δέκατος), sc. μοῖρα, a tenth part, tithe, sc. of spoils, Heb. 7: 2, 4; comp. Gen. 14: 20, where Sept. for מַעֲשֵׂר. — Diod. Sic. 4. 21. Xen. Anab. 5. 3. 4, 13.—Spoken of the tithes which by the Jewish law were to be paid both from the produce of the earth and from the increase of the flocks, etc. Heb. 7: 8, 9. See Lev. 27: 30, 31, 32, where Sept. for מַעֲשֵׂר. Jahn § 390.—Ecclus. 32: 9. Jos. Ant. 1. 19. 3.

Δέκατος, *η, ον*, ordin. the tenth, John 1: 40. Rev. 11: 13. Hence τὸ δέκατον, the tenth part, tithe, Rev. 21: 20. So Sept. for מַעֲשֵׂר Lev. 27: 32. מַעֲשֵׂרֶיךָ Lev. 5: 11. Ez. 45: 11.

Δεκατιόω, *ω̄, f. ωσω*, (δεκάτη), to tithe, trans. i. e. to receive tithes from, Heb. 7: 6, i. q. δεκάτας λαμβάνειν, in v. 9. Pass. to be tithed, i. e. to pay tithes, Heb. 7: 9. Sept. for מַעֲשֵׂר Neh. 10: 38.—Unknown to the classic writers, who used δεκατεῖω, as Xen. An. 5. 3. 9. See H. Planck in Bibl. Repos. I. p. 677.

Δεκτιός, *ή, όν*, (δέχομαι), accepted, i. e. metaph. acceptable, approved; Luke 4: 24 οὐδεις προφήτης δεκτός εστι. Acts 10: 35. Phil. 4: 18. Sept. for יָצַו Prov. 11: 1. 14: 37. Is. 56: 7.—Ecclus. 2: 5. 32: 7. Hesych. δεκτός ἀρστικός.—By impl. favourable, propitious, spoken of a time, i. e. a time of favour, Luke 4: 19. 2 Cor. 6: 2. Comp. Is. 49: 8, where Sept. for יָצַו.

Δελεάζω, *f. άσω*, (δέλω bait), to

bait, to entrap, pp. Xen. Mem. 2. 1. 4. In N. T. metaph. to entice, beguile, trans. James 1: 14. 2 Pet. 2: 14, 18.—Philo de Agric. p. 202, ὁ μὴ πρὸς ἡδονῆς δειλασθῆν εἰλικνσται. Jos. Ant. 8. 8. 4. Herodian. 1. 12. 11.

Δένδρον, *ου, τό*, a tree, Matt. 3: 10 bis. 7: 17 bis, 18 bis, 19. 12: 33 ter. 21: 8. Mark 11: 8. Luke 3: 9 bis. 6: 43 bis, 44. 21: 29. Jude 12. Rev. 7: 6: 43 bis, 44. 21: 29. Jude 12. Rev. 7: 1, 3. 8: 7. 9: 4.—Matt. 13: 32 and Luke 13: 19 γίνεται δένδρον v. εἰς δένδρον, i. e. ὡς δένδρον, sc. in size, comp. Mark 4: 32.—Mark 8: 24 βλέπω τοὺς ἄνθρ. ὡς δένδρα, I see men as trees, i. e. not distinctly, larger than natural. Sept. for γῶ Gen. 18: 4, 8.—Xen. Mem. 2. 4. 7.

Δεξιολάβος, *ου, ό*, (δεξιός, λαμβάνω), lit. one who takes the right hand; hence, prob. a guard, a body-guard; Suidas παραφύλαξ. The word was unknown to classic writers, and was prob. the name of some kind of light-armed soldiers; Vulg. lancearii; Engl. spearmen. Acts 23: 23.—Theophyl. Simoc. 4. 1. Constant. Porph. Them. 1. 1. Comp. Wetstein N. T. in loc.

Δεξιός, *ά, όν*, right, as opp. to left, viz.

a) with a subst. expressed, e. g. χεῖρ, Matt. 5: 30. Luke 6: 6. Acts 3: 7. Rev. 1: 16, 17. 13: 16. ποὺς Rev. 10: 2. ὀφθαλμός Matt. 5: 29. οὖς Luke 22: 50. John 18: 10. σιγών Matt. 5: 39. τὰ δεξιὰ μέρη John 21: 6. ὅπλα τὰ δεξιὰ καὶ ἀριστερά, arms for the right and left, i. e. of every kind, offensive and defensive, 2 Cor. 6: 7. So Sept. for יְמִינֶיךָ Gen. 48: 14. Ex. 29: 22. 1 Sam. 11: 2. יְמִינֶיךָ Ex. 29: 20. Lev. 14: 14, 16, 17.—Xen. Anab. 1. 7. 1. Ag. 2. 9.

b) without a subst. expressed, viz.  
(α) ἡ δεξιὰ, sc. χεῖρ, the right hand, Matt. 6: 3. 27: 29. Rev. 1: 20. 2: 1. 5: 1, 7. Sept. for יְמִינֶיךָ Gen. 48: 18. Ex. 15: 12. al.—Xen. Eq. 7. 3. ib. 12. 6.—Gal. 2: 9 δεξιὰς ἔδωκαν ἐμοὶ καὶ B. κοινωνίας, they gave us the right hand of fellowship, in confirmation of a promise, agreement, etc.—1 Macc. 6: 58. 11: 62. comp. Ezra 10: 19. Ez. 17: 18. Jos. Ant. 18. 9. 3. Xen. An. 1. 6. 6 καὶ δεξιὰν ἔλαβον καὶ ἔδωκα.—Put for the right

hand or side in general, the right, Heb. 1: 3. 8: 1. 12: 2. So τῇ δεξιᾷ or ἐν δεξιᾷ τοῦ Θεοῦ, etc. Acts 2: 33. 5: 31. Rom. 8: 34. Eph. 1: 20. Col. 3: 1. Heb. 10: 12. 1 Pet. 3: 22. For the signification of the expressions, see below in β. Sept. and יְמִינֵי Ps. 16: 11.—Xen. An. 5. 2. 24.

(β) τὰ δεξιὰ, sc. μέρη, the right parts, i. e. the right, in general, e. g. ἐκ δεξιῶν, on the right, Matt. 27: 38. Mark 15: 27. Luke 23: 33. Matt. 25: 33, 34. Luke 1: 11. ἐν τοῖς δεξιοῖς Mark 16: 5. Sept. for יְמִינֵי Gen. 48: 13. Ex. 14: 22, 29.—Diod. Sic. 1. 47. Xen. An. 1. 8. 4.—So καθ᾽ ἑσθαι v. ἐστημένοι ἐκ δεξιῶν τοῦ Χριστοῦ, Matt. 20: 21, 23. Mark 10: 37, 40. or τοῦ Θεοῦ, Matt. 22: 44. 26: 64. Mark 12: 36. 14: 62. 16: 19. Luke 20: 42. 22: 69. Acts 2: 34. 7: 55, 56. Heb. 1: 13; to sit or stand on the right of the Messiah or of God, i. e. to be next in rank and power, to have the highest seat of honour and distinction; comp. Ps. 2: 7. 102: 1. 1 K. 22: 19. Jos. Ant. 8. 1. 2. ib. 6. 11. 9.—So ἐκ δεξιῶν τινας εἶναι, to be at one's right hand, i. e. to be one's helper, protector, Acts 2: 25, coll. Ps. 16: 8, where Sept. for יְמִינֵי; also Ps. 109: 31.

Ἄεσμα, f. δεήσασμαι, aor. 1 ἐδέηθην with Mid. signif. Buttm. § 136. 2; imperf. 3 pers. Ion. ἐδέετο, Luke 8: 38. so Job 19: 16. Xen. H. G. 6. 1. 6; comp. Buttm. § 114 sub δέω. Lob. ad Phryn. p. 220.—to need, to want, Jos. Ant. 5. 8. 3. Xen. Cyr. 1. 4. 1. In N. T. to make known one's need, i. e. to ask, to beseech, to pray, etc.

a) genr. absol. Rom. 1: 10 δέόμενος, making request. 2 Cor. 5: 20.—Herodot. 5. 30.—Seq. gen. of pers. pp. δέομαι τινα κατά τι, see Buttm. § 132. 5. 2. Matt. 9: 38 et Luke 10: 2. Luke 5: 12. 8: 28, 38. 9: 38, 40. Acts 8: 34 δέομαι σου, I pray thee, 21: 39. 26: 3. Gal. 4: 12. Sept. for יְהַיְהוּהוּ Deut. 3: 23. 2 K. 1: 13. Prov. 26: 25.—Jos. Ant. 2. 13. 5. Xen. Cyr. 1. 5. 4.—Seq. accus. of thing, or infin. for accus. 2 Cor. 8: 4. 10: 2.—Act. Thom. 50 τοῦτο δέομεθά σου.

b) spoken of prayer to God in general, δέωμ. τοῦ Θεοῦ, Acts 8: 22. 10: 2. πρὸς τὸν κύριον, Acts 8: 24. absol. Luke

21: 36. 22: 32. Acts 4: 31. 1 Thess. 3: 10. Sept. δέωμ. τοῦ Θεοῦ for יְהַיְהוּהוּ Dan. 6: 11. πρὸς τὸν κ. for יְהַיְהוּהוּ Is. 37: 4. for יְהַיְהוּהוּ Job 8: 5. Ps. 30: 9.—Xen. Cyr. 1. 6. 4 ἐρχομαι πρὸς Θεοῦς δεησόμενος.

Ἄεον, οντος, τό, particip. impers. of δέϊ, which see; necessary, proper; δέον ἐστὶ i. q. δεῖ, must needs, e. g. from the circumstances or nature of the case, 1 Pet. 1: 6.—Herodian. 1. 5. 22.—Or in accordance with what is right and proper, ought, Acts 19: 36. τὰ δέοντα 1 Tim. 5: 13.—Hesych. δέοντα· πρέπειν. Xen. Mem. 1. 2. 22.

Ἄεος, δέους, τό, fear, Heb. 12: 28. in some Mss. for αἰδοῦς.—2 Macc. 3: 17. Xen. Lac. 2. 3. 15.

Ἄερβαῖος, ου, ὅ, belonging to Derbe, Acts 20: 4.

Ἄερβη, ἡς, ἡ, a city of Lycaonia in Asia Minor, situated within the confines of Isauria. Acts 14: 6, 20. 16: 1.

Ἄεσμα, ατος, τό, (δέρω,) a skin, sc. of an animal, Heb. 11: 37. Sept. for עֵי Lev. 13: 48.—Polyb. 7. 1. 3. Xen. Anab. 1. 2. 8.

Ἄεσμαῖνος, η, ον, made of skin, leathern, Matt. 3: 4. Mark 1: 6. Sept. for עֵי 2 K. 1: 8 where see, and also Zech. 13: 4.—Jos. Ant. 9. 2. 1. Strabo 16. p. 1124. C.

Ἄερω, f. δερῶ, aor. 1 ἔδωρα, aor. 2 pass. ἐδάρην, f. 2 pass. δαρήσασμαι, to skin, to flay, Sept. for עֵי 2 Chr. 29: 34. Hom. Il. 1. 459.—In N. T. to beat, to scourge, pp. so as to take off the skin; seq. accus. Matt. 21: 35. Mark 12: 3, 5. Luke 20: 10, 11. Acts 16: 37. 22: 19. John 18: 23 τί με δέρεις; i. q. ἔδωκε ῥάπισμα in v. 22. 2 Cor. 11: 20 εἰς προσώπον δέρει, i. e. treats with contumely. With accus. impl. Luke 22: 63. Acts 5: 40.—Aquila for עֵי Prov. 10: 8. Aristoph. Ran. 619. [632.] Diog. Laert. 7. 23.—Pass. δαρήσεσθε, Mark 13: 9. e. c. accus. of manner, πολλάς v. ὀλίγας sc. πληγὰς, Luke 12: 47, 48; comp. Buttm. § 131. 4. § 134. 7, and n. 2; so Xen. Anab. 5. 8. 12 τοῦτο μὲν ἀνέμαγον πάντες ὡς ὀλίγας παῖσειεν.



Dem. 403. 4. Arrian. Exp. Alex. 6. 11. 13.—For ἀέρα δέρειν, 1 Cor. 9: 26, see in Ἀήρ.

Δεσμεύω, f. εὔσω, (δεσμός,) to bind, trans.

a) as a prisoner, with cords, chains, etc. Acts 22: 4. Sept. for רַבָּן Judg. 16: 11.—Xen. Hiero 6. 14.

b) to bind together, as a bale or bundle; e. g. φόρτια, Matt. 23: 4, metaph. for the burdensome precepts of the Pharisees. — So of sheaves, Sept. for חֲבִילֵי Gen. 37: 7. Judith 8: 3.

Δεσμέω, ὠ, f. ἴσω, (δεσμός,) to bind, sc. with chains, etc. i. q. δεσμεύω, Luke 8: 29. — Anthol. Gr. II. p. 207. Comp. H. Planck in Bibl. Repos. I. p. 676.

Δεσμή, ῆς, ἥ, (δέω,) a bundle, sheaf, Matt. 13: 30. Sept. for דְּבַלֵּי Ex. 12: 22.—Dion. Hal. Ant. 3. 61.

Δέσμιος, ἰού, ὅ, (δεσμέω,) one bound, a prisoner, captive, Matt. 27: 15, 16. Mark 15: 6. Acts 16: 25, 27. 23: 18. 25: 14, 27. 28: 16, 17. Heb. 13: 3. So δέσμιος τοῦ Χριστοῦ, κυρίου, ἐν κυρίῳ, spoken of Paul, a prisoner, in confinement for the sake of Jesus, i. e. because of his profession of the religion of Jesus. Eph. 3: 1. 4: 1. 2 Tim. 1: 8. Philem. 1, 9. [Heb. 10: 34.] Sept. for חֲסִיר Zech. 9: 11, 12. חֲסִיר Ecc. 4: 14.—Wisd. 17: 2. 2 Macc. 14: 27, 33. Anth. Gr. I. p. 20. ed. Jac.

Δεσμός, οῦ, ὅ, (δέω,) band, bond, ligament, viz.

a) Sing. spoken of a ligament by which some member of the body is impeded; e. g. the tongue, Mark 7: 35. the limbs, Luke 13: 16, coll. v. 11. Sept. pp. for חֲסִיר Judg. 15: 13. Chald. חֲסִיר Dan. 4: 12. — pp. Herodian. 8. 4. 11. Xen. Cyr. 3. 1. 24.

b) Plur. οἱ δεσμοί, and Attic τὰ δεσμά, (Buttm. § 56. 6,) bonds, imprisonment, viz. (α) οἱ δεσμοί, Phil. 1: 13, and prob. elsewhere in the writings of Paul, etc. Phil. 1: 7, 14, 16. Col. 4: 18. 2 Tim. 2: 9. Philem. 10, 13 ἐν τ. δεσμοῖς τοῦ εὐαγγελίου, in bonds for the gospel's sake. Heb. 11: 36. [10: 34.] Jude 6. Sept. δεσμοί for חֲסִיר Judg. 15: 14.

רַבָּן Job 39: 5. Ps. 2: 3. Jer. 27: 1.— Plato Crit. § 6.—(β) τὰ δεσμά in Luke's writings, Luke 8: 29. Acts 16: 26. 20: 23. 22: 30. 23: 29. 26: 29, 31.—3 Macc. 6: 27. Lucian. D. Deor. 15. 3. Plato Euthyphr. 10. — Moeris p. 127, δεσμά, οὐδαιέρας, Ἀττικῶς· δεσμοί, ἀρσενικῶς, Ἑλληνικῶς. Thom. Mag. p. 204.

Δεσμοφύλαξ, ακος, ὅ, (δεσμός, φύλαξ fr. φυλάσσω,) a prison-keeper, Acts 16: 23, 27, 36.—Jos. Ant. 2. 5. 1.—Sept. ἀρχιδεσμοφύλαξ for רִבְרִיבִית רַבָּן Gen. 39: 21, 22, 23.

Δεσμοτήριον, ἰού, τό, (δεσμός,) a prison, Matt. 11: 2. Acts 5: 21, 23. 16: 26. Sept. for רִבְרִיבִית Gen. 40: 3. —Plut. de Ed. pueror. 14. Herodot. 3. 23.

Δεσμώτης, ου, ὅ, (δεσμός,) a prisoner, Acts 27: 1, 42. i. q. δέσμιος in 28: 16. Sept. for חֲסִיר Gen. 39: 20.— Jos. Ant. 2. 5. 1. Herodot. 3. 143. Dem. 764. 20.

Δεσπότης, ου, ὅ, a master, viz.

a) as opposed to a servant, the head of a family, paterfamilias, 1 Tim. 6: 1, 2. 2 Tim. 2: 21. Tit. 2: 9. 1 Pet. 2: 18.— Wisd. 18: 11. Jos. Ant. 1. 10. 4. Xen. Cyr. 1. 1. 1.

b) by impl. as denoting supreme authority, Lord; spoken of God, Luke 2: 29. Acts 4: 24. Rev. 6: 10. of Christ, 2 Pet. 2: 1. Jude 4. Sept. for אֲדֹנָי Is. 1: 24. אֲדֹנָי Gen. 15: 2, 8. אֲדֹנָי Job 5: 8. אֲדֹנָי Prov. 29: 26. — Jos. Ant. 1. 3. 1. of kings and emperors, Herodian. 1. 6. 4. Xen. Cyr. 1. 3. 18.

Δεῦρο, adv. here, hither, i. e. to this place or time, viz.

a) of place, here, hither, pp. Jos. Ant. 2. 6. 3 ἡμεῖς δεῦρο ἤλθομεν. Xen. An. 7. 6. 9. In N. T. as an exclamation or sort of imperative, here! i. e. come! come hither! and having a plur. δεῦτε, which see in its place; Buttm. § 115. n. 8. So John 11: 43 δεῦρο ἔξω, come forth! Acts 7: 3 δεῦρο εἰς γῆν. Sept. for דָּן 1 K. 1: 53. 2 K. 9: 1.—Aristoph. Pac. 1329.—With an imper. δεῦρο, ἀκολούθει μοι, Matt. 19: 21. Mark 10: 21. Luke 18: 22. So Sept. and אֲרִיבִית 2 Sam. 13: 11. אֲרִיבִית Judg. 9: 10, 12. 2 K. 5: 5. — With a fut. indic. Acts 7: 34 καὶ νῦν δεῦρο,

ἀποστῆθαι σε εἰς Αἴγ. Rev. 17: 1. 21: 9. So Sept. and חָזַר 1 Sam. 16: 1. Judg. 19: 11, 13. — Hom. Il. 23. 485. Luc. Vitar. Auct. § 15.

b) of time, ἄχρι τοῦ δεῦρο sc. χρόνον, unto this time, Rom. 1: 13. — So μέχρι δεῦρο Jos. Ant. 7. 9. 5. Plut. Vit. Pomp. 24.

Δεῦτε, adv. pp. δεῦρ' ἴτε, Buttm. § 115. n. 8, used as plur. of δεῦρο q. v. here! i. e. come! come hither! spoken to several; e. g. δεῦτε εἰς, come to, Matt. 22: 4. Mark 6: 31. δεῦτε πρὸς, come to, Matt. 11: 28. δεῦτε ὀπίσω μου, come after, follow me, Matt. 4: 19. Mark 1: 17. So Sept. for חָזַר חָזַר 2 K. 6: 19. — With an imper. e. g. δεῦτε, ἀποκρίνομεν αὐτόν, Matt. 21: 38. Mark 12: 7. Luke 20: 14. So Sept. and חָזַר Gen. 37: 19. So δεῦτε ἴδετε Matt. 28: 6. John 4: 29. Sept. and חָזַר 2 K. 7: 14. Ps. 66: 5. Also Matt. 25: 34. John 21: 12. Rev. 19: 17. — Wisd. 2: 6.

Δευτεραῖος, αἶα, αἶον, (δεύτερος,) an adj. marking succession of days and used only in an adverbial sense, on the second day; Acts 28: 13 δευτεραῖοι ἤλθομεν. See Buttm. § 123. n. 3. — Jos. Ant. 1. 10. 1. Xen. Cyr. 5. 2. 2.

Δευτερόπρωτος, ου, ὁ, ἡ, adj. pp. the second-first, found only in Luke 6: 1, σάββατον τὸ δευτερόπρωτον, i. e. prob. the second-first sabbath, as a sort of proper name for the first sabbath after the festival of unleavened bread connected with the passover. The paschal lamb was to be killed and eaten on the eve of (preceding) the 14th day of Nisan, Lev. 23: 5; on the 15th was the first day of the festival of unleavened bread, a day of rest or sabbath, Lev. 23: 6, 7, and, when coinciding with the weekly sabbath, called μεγάλη ἡμέρα τοῦ σαββάτου, a great sabbath or high festival, John 19: 31; on the morrow of this sabbath, or the 16th of Nisan, the sheaf of the first-fruits was to be presented, Lev. 23: 10, 11; and from this day, the 16th, were to be counted seven full weeks to the day of Pentecost, Lev. 23: 15, 16. The sabbath of the first of these weeks was probably the σάββατον δευτερόπρωτον, being

the first of the seven, but the second in respect to the first day or sabbath of unleavened bread. So Scaliger and most interpreters. — Others translate, the first of two sabbaths, and refer it to a time when two sabbatical days would immediately succeed each other; e. g. when the first or last day of unleavened bread (Lev. 23: 7, 8) fell on the day before the weekly sabbath, the former would then be a σάββατον δευτερόπρωτον. So Olshausen in loc.

Δεύτερος, α, ον, ord. adj. second, e. g. in number, Matt. 22: 26. John 4: 54. Tit. 3: 10, in order, Matt. 22: 39. Acts 13: 33. 1 Cor. 15: 47, comp. in Ἀδάμ. Rev. 4: 7. in place Acts 12: 10. Heb. 9: 3. in time, Acts 7: 13 ἐν τῷ δευτέρῳ sc. χρόνῳ. — Neut. adverbially, τὸ δεύτερον, the second time, again, 2 Cor. 13: 2. Jude 5. Sept. for חָזַר Gen. 41: 5. Lev. 13: 5. — Aesop. Fab. 5. — So without the art. δεύτερον, either the second time, again, John 3: 4. Rev. 19: 3. and with πάλιν, John 21: 16. or secondly, 1 Cor. 12: 28. Sept. for חָזַר Gen. 22: 15. Jer. 33: 1. — Xen. An. 1. 8. 16. Cyr. 4. 6. 11. — So ἐκ δευτέρου, the second time, again, Mark 14: 72. John 9: 24. Acts 11: 9. Heb. 9: 28. with πάλιν Matt. 26: 42. Acts 10: 15. Sept. for חָזַר Josh. 5: 2. Jer. 1: 13. AL.

Λέγομαι, f. ξομαι, depon. Mid. Buttm. § 113. 3; perf. δέδεγμαι Acts 8: 14 with Mid. signif. Buttm. § 136. 3; to take, sc. to one's self what is presented or brought by another, to receive, trans.

a) pp. of things, etc. (a) to take, to receive, sc. into one's hands etc. Luke 2: 28 ἐδέξατο αὐτὸ εἰς τὰς ἀγκύλας αὐτοῦ, i. e. from his parents. 16: 6, 7, δέξαι σου τὸ γράμμα, take thy note, sc. back from me. 22: 17 δεξαμενος ποτήριον, sc. from an attendant. Eph. 6: 17. Sept. for חָזַר 2 Chr. 29: 16, 22. — Hom. Il. 5. 227 μῆστιγα καὶ ἦνια. — (β) genr. to receive, to accept, e. g. ἐπιστολὰς Acts 22: 5. 28: 21. τὴν χάριν, i. e. the collection, 2 Cor. 8: 4. τὰ παρ' ὑμῶν Phil. 4: 18. Sept. for חָזַר Gen. 33: 10. Ex. 29: 25. 32: 4. — 1 Macc. 15: 20, 27. Plut. Them. 28. Xen. Cyr. 1. 4. 10.



ib. 1. 5. 5. — (γ) Metaph. τὴν βασιλείαν τοῦ Θεοῦ, Mark 10: 15. Luke 18: 17. λόγια ζῶντα Acts 7: 38. χάριν 2 Cor. 6: 1. Sept. for קָרַב Jer. 9: 20. 17: 23. So of what is received by the ear, to hear of, to learn, as τὸ εὐαγγέλιον 2 Cor. 11: 4.—Herodian. 1. 4. 20 ἀγγελίαν.

b) of persons, etc. to receive, to admit, viz. (α) of persons, to receive kindly, to welcome, as a teacher, friend, guest, etc. e. g. εἰς τὸν οἶκον Luke 16: 4, 9.—Arrian. Diss. Ep. 3. 26 εἰς οἰκίαν. Xen. An. 5. 5. 20.—So genr. Matt. 10: 14, 40 quater, 41 bis. 18: 5 bis. Mark 6: 11. 9: 37 quater. Luke 9: 5, 48 quater, 53. 10: 8, 10. John 4: 45. Acts 21: 17 ἄσμενους ἐδέξαντο ἡμᾶς. 2 Cor. 7: 15. Gal. 4: 14. Col. 4: 10. Heb. 11: 31.—Herodian. 7. 5. 4. Xen. Cyr. 4. 8. 23. ib. 5. 6. 2.—So of being received into heaven, Acts 7: 59. So Acts 3: 21 ὃν δεῖ οὐρανὸν δεξασθαι. In the sense of to admit, sc. to one's presence, to the house where one is, etc. τοὺς ὄχλους, Luke 9: 11. Hence by impl. to bear with, 2 Cor. 11: 16 ἄς ἄφρονα δεξασθὲ με —(β) Metaph. of things, to receive, to admit, sc. with the mind and heart, i. e. by impl. to approve, to embrace, to follow, absol. Matt. 11: 14. τὸν λόγον, Luke 8: 13. Acts 8: 14. 11: 1. 17: 11. 1 Thess. 1: 6. 2: 13. James 1: 21. τὰ τοῦ πνεύματος, 1 Cor. 2: 14. παρακάλεσιν 2 Cor. 8: 17. τὴν ἀγάπην τῆς ἀληθείας, 2 Thess. 2: 10. So Sept. for קָרַב Prov. 10: 9. Zeph. 3: 7. — Jos. Ant. 1. 13. 4. Plut. Them. 12. Thuc. 4. 16.

I. Λέω, to want, see Δεῖ and Λέομαι.

II. Λέω, f. δῆσω, aor. 1 ἔδησα, perf. δέδεκα, perf. pass. δέδεμαι, comp. Butt. § 95. n. 4; to bind, trans.

a) of things etc. to bind together or to any thing, to bind around, to fasten. Matt. 13: 30 δῆσατε αὐτὰ εἰς δέσμας. Acts 10: 11. Matt. 21: 2 ὄνον δεδεμένην. Mark 11: 2, 4. Luke 19: 30. Sept. for קָרַב Josh. 2: 21. קָרַב Judg. 15: 4. — Xen. An. 3. 5. 10. ib. 5. 8. 24.—Spoken of dead bodies which are bound or wound around with grave-clothes; John 11: 44 δεδεμένος τοὺς πόδας κειρίαις. 19: 40 ἔδησαν αὐτὸ ἐν ὀθονίοις. — Here belong also Matt. 16: 19 bis, and 18: 18 bis, ὃ ἐάν δήσης ἐπὶ

τῆς γῆς, ἔσται δεδεμένον ἐν τοῖς οὐρανοῖς, κ. τ. λ. where the kingdom or church of Christ is compared to an edifice of which the apostles have the keys; Matt. 16: 19, coll. Is. 22: 22. Rev. 3: 7; and according as they shut or open the door to any one on earth, so shall it be also in heaven, i. e. whomsoever they exclude or admit on earth, he shall as a general rule be excluded or admitted in heaven. The allusion here is to the ancient manner of binding together the doors of houses with a chain etc. to which a padlock was sometimes suspended; comp. Adam's Rom. Ant. p. 521. Others here translate, to interdict, to prohibit, i. e. to exclude, like Chald. ܕܝܢܢ Dan. 6: 8, 9, 14, 16.

b) of persons, to bind, sc. the hands, feet, etc. to put in bonds, i. e. to deprive of liberty; e. g. ἀλύσει, Mark 5: 3, 4. Acts 12: 6. 21: 33. — Wisd. 17: 18. comp. Sept. 2 Chr. 36: 6. c. c. ἐν τινι Sept. Judg. 16: 7, 8. Xen. An. 4. 3. 8. —So genr. δέω τινα, Matt. 12: 29. 14: 3. 22: 13 δῆσαντες αὐτοῦ πόδας. 27: 2. Mark 3: 27. 6: 17 ἔδησεν αὐτὸν ἐν φυλακῇ, i. e. had cast him bound into prison. 15: 1. John 18: 12. Acts 9: 14. 21: 11 bis. 22: 29. Rev. 20: 2. Pass. δέομαι, to be bound, to be in bonds, in prison, etc. Mark 15: 7. John 18: 24. Acts 9: 2, 21. 21: 13. 22: 5. 24: 27. Col. 4: 3. Rev. 9: 14. Sept. for ܕܝܢܢ Gen. 42: 25. 2 Sam. 3: 34. 2 K. 17: 4. Pass. for ܕܝܢܢ Is. 42: 7. — Xen. Cyr. 1. 4. 13. Mem. 1. 2. 49. — Trop. Luke 13: 16 ἦν ἔδησαν ὁ σατανᾶς, whom Satan hath bound, i. e. deprived of the use of her limbs etc. see v. 11; Satan being here represented as the author of physical evil, see in Δαιμόνιον. 2 Tim. 2: 9, ἀλλ' ὁ λόγος τοῦ Θεοῦ οὐ δέδεται, i. e. the preaching of the word is not hindered, restrained, because I am in bonds.

c) perf. pass. δέδεμαι, to be bound, metaph. (α) spoken of the conjugal bond, seq. dat. to be bound to any one, Rom. 7: 2. 1 Cor. 7: 27, 39.—Jamblich. Vit. Pythag. 11. 56 καλέσαι τὴν μὲν ἄγαμον, κόρην. τὴν δὲ πρὸς ἄνδρα δεδεμένην, νύμφην.—(β) Acts 20: 22 δεδεμένος τῷ πνεύματι, bound in spirit, i. e. impelled in mind, compelled; comp.

18: 5.—Comp. Xen. 5. 1. 12 δεδεδμένους ἰσχυροτέρῃ τινὶ ἀνάγκῃ. Pind. Pyth. 3. 96.

*Αἰ*, a particle which gives to a sentence an expression of certainty or reality, in opposition to mere opinion or conjecture, and thus serves to increase the vivacity of discourse; *indeed, then, now, etc.* See Buttm. § 149. 2. p. 431. Viger. p. 495, 501, et ibi Herm. p. 829.

a) *indeed, i. e. truly, really, quippe*, Matt. 13: 23 ὁ δὲ καρποφορεῖ. — Sept. Job 15: 17 ἂ δὲ εἰώκα, ἀναγγελῶ σοι. Xen. Mem. 2. 1. 21 ὅπερ δὲ καὶ πλείστοις ἐπιδιδίκνυται.—In the sense of *doubtless*, 2 Cor. 12: 1 *καυχᾶσθαι δὲ οὐ συμφέρει μοι.* — Lucian. D. Deor. 4. 5. Xen. Oec. 1. 14.

b) in an incentive or hortative sense, *now, then, come now, etc.* Luke 2: 15 διέλθωμεν δὴ εἰς Βηθλεὲμ, *let us go now to Bethlehem.* Acts 13: 2. 15: 36. 1 Cor. 6: 20 *δοξάσατε δὴ τὸν Θεόν, glorify then God.* — Sept. Gen. 18: 4 *ληφθῆτω δὲ ἕδωρ* for Heb. נָזַק. Judith 13: 11. Herodian. 1. 4. 8. Xen. Cyr. 3. 1. 10. — For *δήποτε* and *δήπου*, see in their order.

*Ἀήλος, η, ον, plain, evident, manifest*, Matt. 26: 73. So *δῆλον* sc. *ἔστι, it is evident*, 1 Cor. 15: 27. Gal. 3: 11. 1 Tim. 6: 7. — Xen. Cyr. 5. 3. 30. ib. 8. 1. 37.

*Ἀήλω, ὦ, f. ὦσω, (δῆλος), to make manifest, to make known, trans. and spoken*

a) of things past, *to tell, to relate*, 1 Cor. 1: 11. Col. 1: 8. Sept. for עֲרִיבָה Esth. 2: 22. — 2 Macc. 2: 24. Xen. Anab. 2. 1. 1.

b) of things future or hidden, *to reveal, to show, to bring to light*, 1 Cor. 3: 13. Heb. 9: 8. 1 Pet. 1: 11. 2 Pet. 1: 14. Sept. for הִגִּידָה 1 Sam. 3: 21. עֲרִיבָה Ex. 6: 3. Dan. 4: 15.—Jos. Ant. 5. 1. 12. Xen. Cyr. 1. 4. 26.

c) of words, *to imply, to signify*, Heb. 12: 27 *το δὲ, ἔτι ἄναξ, δηλοῖ.*—Jos. Ant. 3. 7. 1 *τὸν Μανυασιρὸν λεγόμενον· βούλεται δὲ συνακτῆρα μὲν δηλοῦν.*

*Ἀήμας, ἃ, ὁ, Demas*, a man who was for a time associated with Paul, but

afterwards deserted him at Rome. Col. 4: 14. Philem. 24. 2 Tim. 4: 10.

*Ἀήμηγορέω, ὦ, f. ἦσω, (δῆμος, ἄγορέω), to address a public assembly, to harangue*, seq. *πρός* cum accus. Acts 12: 21. Sept. for עָרַבְתִּי Neh. 8: 4.—Jos. Ant. 8. 8. 4. Xen. Mem. 3. 6. 1.

*Ἀήμητριος, ον, ὁ, Demetrius.*

1. a silversmith at Ephesus, Acts 19: 24, 38.

2. a Christian mentioned with commendation, 3 John 12.

*Ἀήμιουργός, οῦ, ὁ, (poet. δημιουργός, fr. δῆμος and ἔργον), one who works or acts for the public*, Hom. Od. 17. 383. Hence *genr.* and in N. T. *an artist or artificer, maker, author*, Heb. 11: 10.—2 Macc. 4: 1. Jos. Ant. 7. 14. 11. Xen. Mem. 1. 4. 7, 9.

*Ἀήμος, ον, ὁ, the people, populus*, Acts 12: 22. 19: 33. So *εἰς τὸν δῆμον, to the people* sc. assembled in the forum, Acts 17: 5. 19: 30. — Jos. Ant. 3. 9. 1. Xen. H. G. 1. 7. 2.

*Ἀήμοσία, adv. (pp. dat. fem. of δημόσιος), publicly, in public, i. e. ἐν δημοσία χώρῃ*, Acts 16: 37. 18: 28. 20: 20. — Jos. Ant. 3. 2. 4. Xen. Mem. 3. 12. 5.

*Ἀήμωσιος, ἰα, ον, (δῆμος), public, i. e. belonging to the public, for public use*, Acts 5: 18. — Jos. Ant. 3. 9. 4. Xen. Mem. 3. 11. 16.

*Ἀήνάριον, ἰου, τό, a word adopted into the Greek from the Lat. denarius, a Roman coin equal at first (as its name imports) to ten asses, and afterwards, to twelve and even sixteen. It was reckoned of the same value as the Greek δραχμή, and equivalent to about 14 cents, according to the usual estimate; see in Ἀργύριον c, and Adam's Rom. Ant. p. 493, 495.—Matt. 18: 28. 20: 2, 9, 10, 13. 22: 19. Mark 6: 37. 12: 15. 14: 5. Luke 7: 41. 10: 35. 20: 24. John 6: 7. 12: 5. Rev. 6: 6 bis.*

*Ἀήποτε, adv. (δὴ and πότε), in fine, in short*, subjoined to relative words to strengthen the idea of generality and comprehensiveness. John 5: 4 ὁ δὲ δήποτε—*νοσήματι.* See Buttm. § 80. n. 1.



§ 116. 9. Viger. p. 500.—Xen. Cyr. 3. 2. 26.

Ἀήπου, adv. (δή and πού,) *indeed, truly, verily*, Heb. 2: 16. Buttm. §149. p. 432. Viger. p. 499.—Xen. Cyr. 1. 5. 12.

Διά, prep. with the primary signif. *through, throughout*, governing the gen. and accus. See Passow's Lex. Winer Gr. § 51. i. § 53. c. Tittmann in Bibl. Repos. I. p. 170 sq.

1. With the genitive, *through*, etc. spoken

1. Of place, implying motion *through* a place, and put after verbs of motion, e. g. of going, coming, etc. as ἀναχωρεῖν, Matt. 2: 12 δι' ἄλλης ὁδοῦ ἀνεχώρησαν. So with διαβαίνειν, Heb. 11: 29. διαπορεύεσθαι, Luke 6: 1. διέρχεσθαι, Matt. 12: 43. 19: 24. εἰσερχ. 7: 13 bis. John 10: 1, 9. ἐκπορεύεσθαι Matt. 4: 4. ἔρχεσθαι Mark 10: 1. παραπορεύεσθαι Mark 2: 23. 9: 30. παρέρχ. Matt. 8: 28. ὑποστρέφειν Acts 20: 3.—Diod. Sic. 20. 111. Xen. Hiero 2. 8.—So δι' ὑμῶν ἀπέρχεσθαι or διελθεῖν, i. e. *through your city*, Rom. 15: 28. 2 Cor. 1: 16. — Xen. An. 4. 8. 1. — With many other verbs implying motion, 2 Cor. 8: 18 οὗ ὁ ἔπαινος διὰ πιασῶν τῶν ἐκκλησιῶν sc. διαγγέλεται. So after βλέπειν 1 Cor. 13: 12. διαφέρειν Mark 11: 16. Acts 13: 49. καθιέναι Luke 5: 19. χαλάζειν 2 Cor. 11: 33. ὡς διὰ πυρός sc. σωθῆναι, *saved as if through fire*, i. e. as if passing through the ordeal of fire, 1 Cor. 3: 15. — Palaeph. Fab. 13. καθιμῶν Jos. Ant. 5. 1. 2. ἄγειν Xen. An. 4. 5. 36. ελαύνειν ib. 7. 3. 43. προάγειν Polyb. 3. 77. 1.

2. Of time, viz. a) continued time, time how long, *through, throughout, during*; Acts 1: 3 δι' ἡμερῶν τεσσαράκοντα, *during forty days*. Heb. 2: 15 διὰ παντός τοῦ ζῆν, *during their whole life*. So διὰ παντός or διαπαντός adverbially, see in Διαπαντός.—Xen. Mem. 1. 2. 61 διὰ παντός τοῦ βίου. Cyr. 2. 1. 19. — Luke 5: 5 δι' ὅλης τῆς νυκτός, *during the whole night*, i. e. all night. Acts 23: 31. — Charit. 1. 5. Xen. An. 4. 6. 22. Polyb. 37. 3. 3 διὰ ἡμέρας.—Spoken of time *when*, i. e. of an indefinite time, *during* a longer interval, viz. διὰ τῆς νυκτός, *during the night*, i. e. at some

time of the night, *by night*; Acts 5: 19 διὰ τῆς ν. ἤνοιξε τὰς θύρας τῆς φυλακῆς. 16: 9. 17: 10.—Palaeph. 1 καταβαίνοντες διὰ νυκτός εἰς τὰ πέδια.

b) of time elapsed, *after*, e. g. Acts 24: 17 δι' ἐτῶν πλειόνων, *after many years*, i. e. many years being *through*, elapsed. Gal. 2: 1 διὰ δεκατεσσάρων ἐτῶν. Mark 2: 1 δι' ἡμερῶν sc. τινῶν. See Winer § 51. i. p. 326. So Sept. for גרתי Deut. 9: 11. 15: 1. — Diod. Sic. 5. 28. Herodot. 1. 62. Xen. Cyr. 1. 4. 28 διὰ χρόνου.

3. Of the instrument or intermediate cause; that which intervenes between the act of the will and the effect, and *through* which the effect proceeds; *through, by, by means of*, etc. see Winer § 51. i. Spoken

a) of things, *through, by, by means of*, etc. Mark 16: 20 τὸν λόγον βεβαιούντος διὰ σημείων. John 11: 4. 17: 20. Acts 3: 18, 21, ἃ προκατήγγειλε διὰ στόματος τῶν προφητῶν. 5: 12 διὰ τῶν χειρῶν τῶν ἀποστόλων ἐγένετο σημεῖα. 8: 18. 10: 43 διὰ τοῦ ὀνόματος αὐτοῦ, i. e. *through* a profession of faith in his name etc. 11: 30. 15: 32. 19: 26. 20: 28 διὰ τοῦ αἵματος, *through* the intervention of his blood. Rom. 3: 20 διὰ νόμου. 3: 27. 5: 10. 8: 3. 1 Cor. 3: 5. 4: 15. 2 Cor. 1: 4. 10: 9. Gal. 2: 16. 3 John 13. al. saepiss. — Diod. Sic. 1. 31. Xen. Hiero 1. 14. ib. Mag. Eq. 4. 9. — In the sense *by virtue of, in consequence of*, Rom. 12: 3 λέγω διὰ τῆς χάριτος τῆς δοθείσης μοι. Gal. 1: 15. Philem. 22.—Xen. An. 3. 2. 8.—In obtestations and exhortations, *through*, Rom. 12: 1 παρακαλῶ ὑμᾶς διὰ τῶν οἰκτιρῶν τοῦ θεοῦ. 15: 30. 1 Cor. 1: 10. 2 Cor. 10: 1.

b) of persons *through* whose hands any thing as it were passes, *through* or *by* whose agency, ministry etc. an effect takes place or is produced, the efficient cause; Matt. 1: 22 τὸ φηθῆν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου. 2: 5, 15, 23. Luk. 18: 31. John 1: 17. Acts 2: 22 σημεῖα ἃ ἐποίησε ὁ θεὸς δι' αὐτοῦ. 2: 43. 4: 16. 12: 9. Rom. 2: 16. 5: 5. 1 Cor. 2: 10. 8: 6. Heb. 1: 2, 3. So Rom. 1: 5. 5: 1. 1 Cor. 11: 12 ὁ ἀνήρ διὰ τῆς γυναικός. Gal. 1: 1. 2 Tim. 2: 2. Heb. 2: 2. 7: 9. So *through the fault of*, etc. Matt. 18: 7. 26: 24. Rom. 5: 12, 16, 19. 1 Cor. 15:

21. al. Sept. for  $\gamma\text{-}\kappa\alpha$  2 Chr. 29: 5. Esth. 1: 15. Is. 37: 24.—Aeschyl. Sept. c. Theb. 219. [233.] Xen. H. G. 7. 3. 2. Oec. 21.11. Eq. 2.3.—In this construction *διά* may also refer to the author or first cause, when the author does any thing *through himself* instead of another; e. g. so of God, Rom. 11: 36 *ὅτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ εἰς αὐτὸν τὰ πάντα*. Heb. 2: 10. 1 Cor. 1: 9 *ὁ θεός, δι' οὗ ἐκλήθητε*. also of Christ, Col. 1: 16 *ὅτι ἐν αὐτῷ ἐκίσθη τὰ πάντα, — τὰ πάντα δι' αὐτοῦ καὶ εἰς αὐτὸν ἔκτισται*. John 1: 3.—Xen. Mem. 1. 2. 14 τῶ ἀνδρῶ βουλομένῳ τε πάντα δι' ἐαυτῶν πράττεισθαι. Cyr. 1. 1. 4. Hiero 9. 3. — In obtestations and exhortations, Rom. 15: 30 *παρακαλῶ ὑμᾶς διὰ τοῦ κυρίου κ. τ. λ.* 1 Thess. 4: 2. 2 Thess. 3: 12.

4. Of the mode, manner, state, circumstances, *through* which any thing as it were passes, i. e. takes place, is produced, etc.

a) of manner, where *διά* with its gen. forms a periphrase for the corresponding adverb. Luke 8: 4 *εἶπε διὰ παραβολῆς*, lit. *through a parable*, i. e. by means of, with a parable, *παραβολικῶς*. Acts 15: 27 *διὰ λόγου*, *by word*, i. e. orally. Rom. 8: 25 et Heb. 12: 1 *δι' ὑπομόνης*, *through or with patience*, i. e. patiently. Rom. 14: 20 *διὰ προσκόμματος*, i. e. so as to give offence. 2 Cor. 10: 11. Gal. 5: 13. Eph. 6: 18. So John 19: 23 *δι' ὅλου*, *throughout*. Acts 15: 32 *διὰ λόγου πολλοῦ*, i. e. with many words.—Aelian. V. H. 1. 8. Diod. Sic. 11. 44. Xen. Cyr. 3. 1. 18. Mem. 2. 1. 20. — So *διὰ βραχείων* and *δι' ὀλίγων*, *briefly*, Heb. 13: 22. 1 Pet. 5: 12. *διὰ πολλῶν* 2 Cor. 1: 11. — Lucian. Toxar. 56 *διὰ βραχείων*. Thuc. 4. 95.

b) of the state, circumstances, emotions, etc. *through, in, with* which or on occasion of which any thing exists, is produced or done etc. the verbs *εἶναι, γίνεσθαι, ἔρχεσθαι*, and the like being usually expressed or implied. Rom. 15: 32 *ἵνα ἔλθω πρὸς ὑμᾶς διὰ θελήματος θεοῦ*. 1 Cor. 1: 1. 2 Cor. 8: 5. Gal. 1: 15 *καὶ κατέσθαι διὰ τῆς χάριτος αὐτοῦ*. 2 Cor. 8: 8 *διὰ τῆς ἐτέρων σπουδῆς*, i. e. on occasion of, because of. Rom. 14: 14 *οὐδὲν κοινὸν [ἔστιν] δι' αὐτοῦ*, *through itself*, i. e. in and of its own nature.

2 Cor. 5: 7 *διὰ πίστεως περιπατοῦμεν, οὐ διὰ ἰδῶν*, *we walk by faith, not by sight*, i. e. we are Christians through and in a state of faith in Christ, not of sight or of personal intercourse with him. 1 John 5: 6 *οὕτως ἐστὶν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος*, *he came by, through, water and blood*, i. e. who received baptism and suffered death, whose baptism and death were testimonials of his mission. Heb 9: 12 *διὰ τοῦ ἰδίου αἵματος εἰσῆλθεν*, *through his own blood*, i. e. offering himself as sacrifice. — Eurip. Phoen. 20, 1554. Androm. 174.—Rom. 2: 29 *σε, τὸν διὰ γραμμάτων καὶ περιτομῆς παραβατῆρ [γενόμενον]*. 4: 11 *τῶν πιστευόντων δι' ἀκροβυστίας [ὄντων]*, i. e. believers who are not circumcised. 1 Cor. 14: 19 *λόγους διὰ νοός μου [ὄντας] λαλήσαι*. 2 Cor. 2: 4 *διὰ πολλῶν διακρύων ἔγραψα*, i. e. weeping. 3: 11 *διὰ τῆς δόξης [ἐστί]*, i. q. *δεδοξασμένον*. 5: 10. 6: 7 bis. Phil. 1: 20 *εἴτε διὰ ζωῆς εἴτε διὰ θανάτου*, i. e. whether I live or die. 2 Thess. 2: 2 *ἐπιστολῇ ὡς δι' ἡμῶν [οὔσα]*, i. e. ὡς ὑμετέρα. 2 Pet. 1: 3 *τοῦ κατέσαντος ἡμᾶς διὰ δόξης καὶ ἀρετῆς*, *through glory and virtue*, i. e. the highest δόξη and ἀρετή of God being thus conspicuously exhibited.—Symm. Ps. 55: 12 *ὁ διὰ μίσους μοι*, where Sept. *ὁ μισῶν*. Jos. Ant. 4. 6. 2 *δι' ἐνόμιμα εἶναι τῷ θεῷ*, ib. 6. 7. 4. Aeschyl. Prom. 120 *δι' ἀπεχθείας ἐλθεῖν*, *invisum esse*. Eurip. Phoen. 395 *διὰ πόθου ἐλθεῖν*, *desiderare*. Ael. V. H. 13. 2 extr. *διὰ τιμῆς ἐλθεῖν*, *honorari*. Lucian. Maerob. 22 *συγγραφῆς διὰ πολλῶν μαθημάτων γενόμενος*. Xen. Anab. 2. 5. 9 *διὰ σκότους εἶναι*, i. q. *σκοτεινόν*.

II. With the accusative, *through, by, by means of*; more generally *on account of*, etc. See Passow, Tittmann l. c. Winer Gr. § 53. c. Butt. § 147. n. 2. Spoken

1. Of the instrument, the intermediate or efficient cause, as in I. 3, above; *through, by, by means of*, etc.

a) spoken of things, John 15: 3 *ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον κ. τ. λ.* Heb. 5: 14 *διὰ τὴν ἔξιν*, *through use*. Rev. 12: 11. 13: 14 *πλανᾶ—διὰ τὰ σημεῖα*, *deceives through, by means of, those miracles*. —Diod. Sic. 1. 4. ib. 3. 8. Xen. Mem. 2. 7. 1. — So also Heb. 5: 12 *διὰ τὸν*



χρόνον, *through the time spent*, i. e. the time spent should have made you already teachers. 2 Pet. 3: 12 τοῦ θεοῦ ἡμέρα δι' ἣν κ. τ. λ. *the day of God, through, in consequence of which, the heavens, etc.* — Ael. V. H. 3. 37 ὑποληρούσης ἥδη τι αὐτοῖς καὶ τῆς γνώμης διὰ τὸν χρόνον, i. e. *through age*.

b) of persons, comp. I. 3. b, above. John 6: 57 bis, καγὼ ζῶ διὰ τὸν πατέρα· κακίους ζήσεται δι' ἐμέ. Rom. 8: 11 διὰ τὸ ἐνοικοῦν πνεῦμα. 8: 20. Heb. 6: 7 δι' οὓς. So Sept. δι' ἐμέ for וְעָלַי Is. 50: 11. Plut. Mor. II. p. 25. ed. Tauchn. Xen. Mem. 3. 2. 3. ib. 3. 3. 15 διὰ σέ.

c) of emotions etc. *through which, from which, one is led to do any thing, etc.* Matt. 27: 18 et Mark 15: 10 διὰ φθόνον. Luke 1: 78. Eph. 2: 4 διὰ τ. π. ἀγάπην. Phil. 1: 15. — Diod. Sic. 1. 8 διὰ φόβον. Xen. Lac. 4. 6 διὰ τὴν ἔριν.

2. Of the ground or motive, the moving or impelling cause of any thing, *on account of, because of, propter, etc.*

a) genr. Matt. 10: 22 μισούμενοι διὰ τὸ ὄνομά μου. 13: 21 θλίψις ἢ διωγμὸς διὰ τὸν λόγον. 13: 58. Mark 2: 4 διὰ τὸν ὄχλον. Luke 8: 47. John 4: 39, 41. 12: 11. Acts 22: 24. 28: 2. al. saepiss. — Sept. Deut. 15: 10. Gen. 43: 18. Diod. Sic. 1. 7. Xen. An. 1. 9. 22 διὰ πολλά, i. e. *on many accounts*.—So before an infin. with the article τό, Luke 11: 8. 23: 8 διὰ τὸ ἀκούειν πολλά. Acts 18: 3 διὰ τὸ ὁμοτεχνον εἶναι. Mark 5: 4 διὰ τὸ αὐτὸν πολλάκις δεδῆσθαι. Acts 4: 2. al. saep. — Sept. Deut. 1: 36. Diod. Sic. 2. 16. Xen. Cyr. 5. 5. 34. Hiero 1. 37.—Also in phrases, e. g. διὰ τί; *on what account? wherefore? why?* Matt. 9: 11. Luke 5: 30, 33. John 13: 37. written also διατί, Matt. 13: 10. 15: 2. Mark 2: 18. 7: 5. Luke 19: 23. John 7: 45. Acts 5: 3. al. Sept. for וְעָלַי Ex. 2: 18. וְעָלַי Num. 11: 11. וְעָלַי Deut. 29: 23.—Xen. Mem. 3. 11. 17.—So διὰ τοῦτο, *on this account, for this cause or reason, therefore;* Matt. 6: 25. Mark 6: 14. Acts 2: 26. Rom. 1: 26. 2 Cor. 4: 1. Rev. 18: 8. al. saep. Sept. for וְעָלַי Is. 49: 4. וְעָלַי Mic. 3: 12.—Palaeoph. 33. Xen. An. 1. 7. 3.—So διὰ τοῦτο seq. ὅτι, *on this account—because,* John 5: 16. 8: 47. inverted John 15: 19.

b) in the sense of *for the sake of, in behalf of, etc.* as marking the purpose or object of an action, etc. Matt. 14: 3 et Mark 6: 17 διὰ Ἡρωδιάδα τὴν γυναῖκα Φιλίππου. 24: 22 διὰ τοὺς ἐκλεκτούς, *for the elects' sake.* Mark 2: 27. John 11: 15. Acts 16: 3. Rom. 11: 28. al. saep.—Xen. Ag. 2. 21.—So διὰ τοῦτο, *for the sake of this, for this purpose.* John 12: 27 διὰ τοῦτο ἦλθον, *for this purpose I came, sc. to suffer death.* 1 Cor. 4: 17. With ἵνα, *in order that,* John 1: 31. 1 Tim. 1: 16. ὅπως Heb. 9: 15.

c) as marking the *occasion* of any thing, the occasional cause, that *on occasion of, on account of, because of* which any thing takes place. Matt. 27: 19 πολλά ἔπαθον καὶ ὄναρ δι' αὐτόν. John 7: 43. 10: 19. Rom. 2: 4 τὸ ὄνομα τοῦ θεοῦ δι' ἡμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι. 15: 15 διὰ τὴν χάριν τὴν δοθεῖσάν μοι, i. e. *because of, by virtue of.* 2 Pet. 2: 2.—Xen. Cyr. 7. 3. 10 δι' ἐμέ.

3. Of the manner or state *through, or during* which any thing takes place; comp. I. 4, above. Gal. 4: 13 οἴδατε δέ, ὅτι δι' ἀσθένειαν τῆς σαρκὸς εὐηγγελισάμην ἡμῖν, *through infirmity, i. e. during* bodily weakness.—This sense of διὰ is rare with the accus. and comes from the general idea of duration; so Aristot. Mirab. Auscult. 68 διὰ τὸν χειμῶνα. See Winer Comm. in Gal. 1. c.

NOTE. In composition διὰ mostly retains its signification and refers: 1. to space and time, *through, throughout*, implying transition, continuance, etc. as διαβαίω, διαπλέω, διαγίνομαι, διάγω; also trop. *through, to the end*, marking completeness, and thus becoming intensive, as διαβλέπω, διαγίνωσκω. 2. to distribution, diffusion, etc. *throughout, among, every where*, as διαγγέλλω. 3. to mutual or alternate effects or endeavours, *through, between, among* sc. one another, *to and fro*, as διακρίνομαι, διαμάχομαι. 4. to separation, i. q. Lat. *dis, in two, in pieces, apart*, etc. Butt. § 147. n. 9; as διαιρέω, διαλύω, διασφύγγωμι. Comp. Titm. in Bibl. Repos. III. p. 50. AL.

Διαβαίω, f. βήσομαι, *to pass through or over*, seq. acc. of thing. e. g.

τὴν θάλασσαν Heb. 11: 29. So Sept. and רבב Gen. 31: 21. 1 Sam. 13: 7.— Jos. Ant. 7. 9. 7 τὸν Ἰορδάνην. Xen. An. 1. 2. 6.—Seq. eis, Acts 16: 9.—Xen. An. 7. 2. 9.—Seq. πρὸς c. acc. Luc. 16. 26.

**Διαβάλλω**, f. βαλῶ, to thrust through, Diog. Laert. 1. 118 διαβολόντα τῆς θύρας τὸν δάκτυλον. to transport, carry over, Thuc. 6. 30. Hence metaph. and in N. T. to carry or deliver over to any one in words, i. e. to report or inform against, to traduce, to accuse; Pass. seq. dat. Luke 16: 1 διεβλήθη αὐτῷ. Sept. for Chald. נשׂרן לְכַסּוּ Dan. 3: 8. 6: 25.—Seq. dat. Herodot. 5: 35. πρὸς τινα Jos. Ant. 7. 11. 3. Xen. An. 1. 1. 3.

**Διαβεβαίω**, ᾧ, f. ὠσω, to strengthen throughout, to make very firm; in N. T. Mid. διαβεβαίόμαι, οὔμαι, metaph. to affirm strongly, to asseverate, to urge, seq. περί c. gen. 1 Tim. 1: 7. Tit. 3: 8.—Philo de Decal. p. 263. 24. Polyb. 12. 12. 6.

**Διαβλέπω**, f. ψω, to look through, i. e. to view attentively, Plato Phaedo. 37. In N. T. to see clearly, i. e. fully, Matt. 7: 5. Luke 6: 42.

**Διάβολος**, ου, ὁ, ἡ, subst. (διαβάλλω q. v.) a calumniator, slanderer, accuser, viz.

a) genr. 1 Tim. 3: 11. 2 Tim. 3: 3. Tit. 2: 3. So Sept. of Haman, for Heb. רצ Esth. 7: 4. רר צר ib. 8: 1.—1 Macc. 1: 36. Xen. Ag. 11. 5.

b) with the art. ὁ διάβολος, the devil, i. e. the accuser by way of eminence, i. q. יְהוָה, ὁ σατανᾶς, Satan, the prince of the fallen angels, ὁ ἄρχων τῶν δαιμονίων Matt. 9: 34. According to the later Hebrews, he acts as the accuser and calumniator of men before God, Job 1: 7, 12. Zech. 3: 1, 2, coll. Rev. 12: 9, 10; seduces them to sin, 1 Chr. 21: 1; and is the author of evil, both physical and moral, by which the human race is afflicted; see in Δαιμόνιον b. In N. T. ὁ διάβολος appears as the constant enemy of God, of Christ, of the divine kingdom, of the followers of Christ, and of all truth; full of falsehood and malice, and exciting and seducing to evil in every possible way. Matt. 4: 1,

5, 8, 11. 13: 39. 25: 41. Luke 4: 2, 3, 5, 6, 13. 8: 12. John 13: 2. Acts 10: 38. Eph. 4: 27. 6: 11. 1 Tim. 3: 6, 7. 2 Tim. 2: 26. Heb. 2: 14. James 4: 7. 1 Pet. 5: 8. Jude 9. Rev. 2: 10. 12: 9, 12. 20: 2, 10. Sept. for יְהוָה 1 Chr. 21: 1. Job 1: 6 sq. 2: 1 sq. Zech. 3: 1, 2. — Wisd. 2: 23. Test. XII Patr. p. 672, 691. Act. Thom. § 32.—Hence ἐκ τοῦ διαβόλου v. υἱὸς τοῦ διαβόλου εἶναι, to be the child of Satan, i. e. to be like Satan, John 8: 44. Acts 13: 10. 1 John 3: 8 ter, 10.—In the same sense, John 6: 70 διάβολος, a devil, i. q. υἱὸς τοῦ διαβόλου, coll. Acts 13: 10, i. e. an enemy of God and man; comp. σατανᾶς Matt. 16: 23. Mark 8: 33.

**Διαγγέλλω**, f. γελῶ, (διά, ἀγγέλω,) to announce throughout, i. e.

a) every where, generally, to publish sc. far and near, to proclaim, trans. Luke 9: 60. Pass. Rom. 9: 17. Sept. for רַבב Ex. 9: 16. Ps. 2: 7.

b) implying completeness, to announce fully, i. e. to give exact and certain information of, trans. Acts 21: 26. Sept. for רַבב Josh. 6: 10. — Jos. Ant. 7. 9. 2. Xen. An. 1. 6. 2.

**Διάγει**, Luke 11: 8, see in Γέ I. a.

**Διαγίνομαι**, aor. 2 διεγινόμην, to be throughout, i. e. to be always, 2 Macc. 11: 26. Xen. Mem. 2. 8. 5. In N. T. of time, to be through, i. e. to be past, to have elapsed, Mark 16: 1. Acts 25: 13. 27: 9.—Herodian. 1. 10. 1. Ael. V. H. 3. 19 τριῶν μηνῶν διαγινόμενον.

**Διαγινώσκω**, f. γνῶσομαι, to know throughout, i. e. accurately, to distinguish, Sept. Deut. 2: 7. Xen. Mem. 3. 1. 9. In N. T. to inquire fully into, to examine, to investigate, in a judicial sense, trans. Acts 23: 15. 24: 22.—Philo de Agric. p. 204. C, καὶ δικαστὰς τοὺς περὶ ἐκάστου διαγινωσκόμενος ἀπεκλήρωσαν. Dion. Hal. Ant. 2. 14.

**Διαγνωρίζω**, f. ἴσω, to make known throughout, i. e. every where, to tell abroad, to publish, seq. περί τίνος, Luke 2: 17.

**Διάγνοις**, εως, ἡ, (διαγινώσκω,) pp. exact knowledge; in N. T. in a judicial sense, examination, trial, hearing,



Acts 25: 21. — Wisd. 3: 18. Jos. Ant. 15. 3. 8. Diod. Sic. 1. 60.

**Διαγογγύζω**, f. ὄσω, (διά, γογγύζω which see,) to murmur throughout, i. e. to keep murmuring, sc. with the idea of complaint, to express sullen discontent, absol. Luke 15: 2, 19: 7. Sept. לַעֲרֹךְ Ex. 15: 24. 16: 2, 8. — Eccelus. 34: 24. Heliodor. 7. 27.

**Διαγοηγορέω**, ὤ, f. ἦσω, (διά, γοηγορέω which see,) to wake through sc. the night etc. to keep awake, Herodian. 3. 4. 8. In N. T. to be fully awake, Luke 9: 32.

**Διάγω**, f. ξω, (διά, ἄγω,) to lead or bring through or over, sc. any place etc. e. g. a river, Xen. An. 2. 4. 28. fire, etc. Sept. for עָבַר 2 Sam. 12: 31. water, Wisd. 10: 18. In N. T. spoken of time, to bring through, i. e. to pass, e. g. ἡσυχίον βίον, to lead a quiet life, to live, etc. 1 Tim. 2: 2. — 2 Macc. 12: 38 **σάββατον**. Jos. Ant. 3. 14. 3 **τὴν νύκτα**. Xen. Hiero 7. 10. Aelian. H. An. 16. 23 **τὸν βίον**. — So absol. with **τὸν βίον** implied, Tit. 3: 3. — Plut. Timol. 3. Xen. Mem. 1. 3. 5.

**Διαδέχομαι**, f. δέξομαι, to receive through sc. others, i. e. as transmitted from one to another through a series, to receive in succession, to succeed to, trans. Acts 7: 45 **ἣν εἰσήγαγον διαδεξάμενοι [αὐτήν] οἱ πατέρες**. — Jos. Ant. 7. 14. 2 **τὴν βασιλείαν**. Herodian. 4. 2. 20. Suidas, **διαδέχομαι**· τὸ διὰ πολλῶν ἐρχόμενον ὑφ' ἑτέρου εἰς ἕτερον ἐπ' ἐμέ διαδέχομαι.

**Διάδημα**, ατος, τό, (διαδέω to bind quite around,) a diadem, the symbol of royal dignity, Rev. 12: 3. 13: 1. 19: 12. Sept. for כִּתְרָה Esth. 1: 11. 2: 17. חֲרָצִי Is. 62: 3. — 1 Macc. 1: 9. Jos. B. J. 1. 3. 1. Xen. Cyr. 8. 3. 13.

**Διαδίδωμι**, f. δώσω. 1. to deliver through sc. various hands, from one to another in succession, to deliver over in succession, trans. Rev. 17: 13 in text. **rec. τὴν ξηροσίαν αὐτῶν τῷ θηρίῳ διαδώσουσιν**. Others **διδώσουσιν**. — Thuc. 1. 76 **εἰ ἀρχὴν τε διαδιδόμενην ἐδεξάμεθα**. Comp. in **Διαδέχομαι**.

2. to deal out, to divide out, to distrib-

ute, trans. or absol. Luke 11: 22. 18: 22. John 6: 11. Acts 4: 35. — Xen. Cyr. 1. 3. 6 bis. 1. 4. 10 bis, 11.

**Διάδοχος**, ου, ὁ, ἡ, (διαδέχομαι q. v.) a successor, sc. in office, Acts 24: 27. — Eccelus. 46: 1. Jos. Ant. 1. 13. 3. Xen. An. 7. 2. 5.

**Διαζώννυμι**, or **διαζώννῳ**, fut. ζώσω, to gird quite around, i. e. firmly, trans. John 13: 4. Mid. to gird any thing around one's self, John 21: 7. Aor. 1. Pass. with Mid. signif. John 13: 5. Sept. for עָרַךְ Ez. 23: 15. — Lucian. Quomod. Hist. Conscrib. 3. — Used in reference to the flowing robes of orientals; see in **Ἀναζώννυμι**.

**Διαθήκη**, ης, ἡ, (διατίθημι,) a disposition, arrangement, viz.

a) spoken of a testamentary disposition, a testament, a will, Heb. 9: 16, 17. — Jos. Ant. 17. 9. 7. Demosth. 1136. 12.

b) a covenant, i. e. a mutual agreement or mutual promises on mutual conditions; Gal. 3: 15. So Sept. and עָרַךְ 1 Sam. 18: 3, 23: 18. al. saep. — Aristoph. Av. [434] 439. Suidas, **διαθήκη**· **συνθήκη**. — In N. T. spoken of God's covenants with men, i. e. the divine promises conditioned on obedience, viz.

(α) of the Abrahamic covenant, confirmed also to the other patriarchs, of which circumcision was the sign; see Gen. 15: 1—18. 17: 1—19. So Luke 1: 72, coll. v. 73. Acts 3: 25. Gal. 3: 17. Called also **ἡ διαθ. περιτομῆς**, Acts 7: 8. Sept. and עָרַךְ Gen. 15: 18. 17: 2, 4. al. — 2 Macc. 8: 15.

(β) of the Mosaic covenant, entered into at Mount Sinai, with sacrifice and the blood of victims; see Ex. 24: 3—12. Deut. 5: 2 sq. where Sept. for עָרַךְ. — Heb. 8: 9 bis. 9: 20. Called also **ἡ πρώτη διαθήκη**, the first covenant, i. e. the Old or Jewish dispensation, in reference to the gospel, Heb. 9: 15. So Heb. 9: 4 bis, **τὴν κιβωτὸν τῆς διαθήκης** — **καὶ αἱ πλάκες τῆς δ.** i. e. the ark which was the symbol of God's presence under the Mosaic covenant, and the tables of the law which the people had covenanted to obey. Rev. 11: 19, comp. Heb. 8: 5. So Sept. and עָרַךְ Num.

10: 33. Deut. 9: 9, 11. — The Mosaic covenant was strictly the renewal or confirmation of the Abrahamic; hence Paul uses the plural *διαθήκαι*, Rom. 9: 4. Eph. 2: 12. — By meton. since the ancient covenant is contained in the Mosaic books, *διαθήκη* is put for *the book of the covenant, the Mosaic writings*, i. e. the law, Heb. הַתּוֹרָה; 2 Cor. 3: 14 *ἀνάγνωσις τῆς παλαιᾶς δ.* So Sept. and תּוֹרָה Deut. 4: 13.—Eccclus. 24: 23 *βιβλος διαθήκης*.—For Gal. 4: 24 see in *γ*.

(*γ*) of the new covenant promised of old and sanctioned by the blood of Christ, *the gospel dispensation*; comp. Jer. 31: 31 sq. al. where Sept. for תּוֹרָה. — Heb. 8: 10 et 10: 16 et Rom. 11: 27, quoted from Jer. 31: 33, 34, coll. Is. 27: 9. Heb. 10: 29. Called also *νέα δ.* Heb. 12: 24. *καινή δ.* Matt. 26: 28. Mark 14: 24. Luke 22: 20. 1 Cor. 11: 25. 2 Cor. 3: 6. Heb. 8: 9. 15. *κρείττων δ.* Heb. 7: 22. 8: 6. *δ. αἰώνιος* 13: 20. *δ. δευτέρα* (implied) 8: 7. — Hence, Gal. 4: 24 *δύο διαθήκαι, the two covenants*, i. e. the old and the new.

*Διαίρεσις, εως, (διαίρεω), division, act of dividing*, Xen. Cyr. 4. 5. 55. In N. T. *distinction, difference*, etc. 1 Cor. 12: 4, 5, 6, *διαίρεσις*, i. e. diversities, differences, classes of gifts, etc. Sept. of the classes or sections of the priests, etc. for תּוֹרָה לְכָהֵנִי 2 Chr. 8: 14. Ezra 6: 18. — Diod. Sic. 2. 31 *διαίρεσις τῶν χρόνων*.

*Διαίρεω, ὦ, aor. 2 διεῖλον, (διά of sep. αἰρέω), to take apart, i. e. to separate, to divide*, sc. into parts, Sept. for חָצַק Gen. 15: 10. al. Lucian, D. Mort. 16. 3. In N. T. *to divide out, to distribute*, trans. Luke 15: 12. 1 Cor. 12: 11. Sept. for חָצַק Josh 18: 5. 1 Chr. 23: 6. — Jos. Ant. 5. 1. 23. Xen. Cyr. 4. 5. 51.

*Διακαθαρίζω, f. ὦ, Buttm. § 95. 9. n. 14; to cleanse throughout, i. e. thoroughly*, trans. Matt. 3: 12 et Luke 3: 17 *τὴν ἄλωνα*, sc. by ventilation with a fan, *τὸ πνῖον*; hence i. q. *λεμῖν τὴν ἄλωνα*, Ruth 3: 2. Comp. Calmet, art. *Thrashing*. Jahn § 65.—So *διακαθαίρειν τὴν ἄλω*, Alciphron. 3. 26.

*Διακατελέγχομαι, f. ἐγξομαι,*

(*διά, κατελέγχομαι*), *to confute in disputation*, i. q. *διαλεγόμενος κατελέγχομαι*, seq. dat. Acts 18: 28.—So *διαπίνω, διατοξέομαι*, to vie in drinking, in archery, etc.

*Διακονέω, ὦ, aor. 1 διηκόνησα, comp. Buttm. § 86. n. 6, (διάκονος), to serve, to attend upon, to minister unto*, intrans. spoken

a) of persons, seq. dat. expr. or impl. (α) genr. as a master or guest, Matt. 8: 15 *καὶ διηκόνει αὐτοῖς*. 27: 55. Mark 1: 31. 15: 41. Luke 4: 39. 22: 26. Philem. 13. So Matt. 20: 28 bis. Mark 10: 45 bis. John 12: 26 bis.—Jos. Ant. 19. 1. 6. Lucian, D. Deor. 4. 4. Demosth. 362 ult. Xen. Cyr. 8. 3. 8.—Especially spoken of those who serve at table, *to wait upon*, Luke 10: 40. 12: 37. 17: 8. 22: 27 bis. John 12: 2.—Athen. 4. 10. Diod. Sic. 5. 40. Xen. An. 4. 5. 33.—(β) By impl. *to minister to the wants of any one*, i. e. *to supply one's wants*, e. g. food, clothing, etc. Matt. 4: 11. 25: 44. Mark 1: 13. Luke 8: 3 *διηκόνουν αὐτῷ ἀπὸ τῶν ὑπαρχόντων αὐταῖς*. So of the alms collected by the churches, the distribution of alms, etc. Rom. 15: 25. Heb. 6: 10 bis. 1 Pet. 4: 11. — (*γ*) In the sense of *to be the attendant or assistant of any one*; as Timothy and Erastosthenes are said to be *διακονοῦντες τῷ Παύλῳ*, Acts 19: 22. So Heb. תּוֹרָה לְכָהֵנִי Josh. 1: 1. Ex. 24: 13; where Sept. *ὑπουργός* and *παριστηκός*. — (δ) In the primitive church, *to fill the office of a deacon, i. e. to have charge of the poor and the sick*, etc. 1 Tim. 3: 10, 13.

b) of things, seq. accus. of manner, and dat. expr. or impl. (Buttm. § 131. 6, 7,) also in the passive construction; *to minister*, sc. any thing to any one, *to administer, to provide*, etc. 2 Tim. 1: 18 *ὅσα ἐν Ἐφέσῳ διηκόνησε*. So 2 Cor. 3: 3 *ἐπιστολή Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, ministered by us*, i. e. written by our aid or ministry, by us. — Anacr. 9. 14, *Ἀνακρίοντι διακονῶ τῶσαυτα*. Theophr. Char. 2. 4.—By impl. *to minister any thing to one's wants*, etc. 1 Pet. 4: 10 *εἰς ἑαυτοὺς [i. q. εἰς ἀλλήλους] αὐτὸ διακονοῦντες*, coll. v. 11. So of alms, *χάρις*, collected by the churches, etc. *to administer, to distribute*, Pass. 2 Cor.



8: 19, 20.—Comp. Lucian. Asin. 53. — Spoken of prophets etc. who *minister*, i. e. *announce*, *deliver* sc. the divine will, etc. 1 Pet. 1: 12.—Origen. Comm. in Ps. 48: 4, οἱ διακονοῦντες τὸν λόγον. Jos. Ant. 6. 13. 6. — Seq. dat. alone, Acts 6: 2 διακονεῖν τραπεζαῖς, to serve *money-tables*, i. e. to have charge of the alms and other pecuniary matters.—Heliodor. 5. p. 218. So *ministrare velis* Virg. Aen. 10. 218, comp. Heyne's note.

*Διακονία*, ας, ἡ, (διακόνος,) *service*, *attendance*, *ministry*, viz.

a) genr. Heb. 1: 14.—Jos. Ant. 4. 6. 3. — Towards a master or guest, at table or in hospitality, Luke 10: 40. 1 Cor. 16: 15.—Xen. Oec. 7. 41.

b) *ministry*, *ministration*, i. e. the office of ministering in divine things, spoken chiefly of apostles and teachers; Acts 1: 17, 25. 6: 4 διακ. τοῦ λόγου. 20: 24. 21: 19. Rom. 11: 13. 1 Cor. 12: 5. 2 Cor. 3: 7, 8, 9 bis. 4: 1. 5: 18. 6: 3. Eph. 4: 12. Col. 4: 17. 1 Tim. 1: 12. 2 Tim. 4: 5, 11. Once of the office of a *διάκονος*, Rom. 12: 7, where others take it in the wider sense as above.

c) in the sense of *aid*, *relief*, spoken of *alms*, contributions, etc. Acts 11: 29 εἰς διακονίαν πέμψαι. Rom. 15: 31, coll. v. 26. 2 Cor. 8: 4. 9: 1, 13. 11: 8. Rev. 2: 19.—Act. Thom. 56, ἐκόμισαν χρήματα πολλὰ εἰς διακονίαν τῶν χηρῶν.—Spoken of the *distribution*, *ministration*, of alms thus collected, etc. Acts 6: 1. 12: 25 coll. 11: 30. 2 Cor. 9: 12.

*Διάκονος*, ου, ὁ, ἡ, (either fr. *διά* and *κόνις*, pp. a dusty i. e. hasty messenger; or better from obsol. *διάκω*, *διήκω*, to run, to hasten, Butt. Lexil. I. p. 21 sq.) a *servant*, *attendant*, *minister*, viz.

a) genr. and with a gen. of the master or person served, Matt. 20: 26. 23: 11. Mark 9: 35. 10: 43.—Xen. Cyr. 8. 3. 8. — Spoken of those who wait at table etc. John 2: 5, 9.—Jos. Ant. 6. 4. 1. Xen. Mem. 1. 5. 2. Among the Greeks, the *διάκονοι* were a higher class of servants than the *δοῦλοι*, Athen. X. p. 192. B. comp. Xen. l. c. Butt. Lexil. I. p. 220. — Spoken of the *servants* or *attendants* of a king, Matt. 22: 13. So

Rom. 13: 4 bis, θεοῦ διάκονος, i. e. the servant, minister, vicegerent, of God. Sept. for מַשְׁרֵתָא Esth. 1: 10. 2: 2. 6: 3. —Spoken of an *attendant*, a *disciple*, etc. John 12: 26.

b) spoken of *ministers*, *teachers*, sc. of divine things, who act for God, Christ, etc. with a gen. as before, e. g. τοῦ θεοῦ 1 Cor. 3: 5. 2 Cor. 3: 6. 6: 4. 1 Thess. 3: 2. seq. τοῦ Χριστοῦ etc. 2 Cor. 11: 23. Eph. 6: 21. Col. 1: 7. 4: 7. seq. τῆς ἐκκλησίας Col. 1: 25. So seq. τοῦ σατανᾶ 2 Cor. 11: 15, coll. v. 14.

c) with a gen. of the thing to be done or promoted by one's service and ministry, e. g. Rom. 15: 8 διάκονος περιτομῆς, a *minister of circumcision*, i. e. of Judaism, or to the Jews. 2 Cor. 11: 15 διακ. δικαιοσύνης. Gal. 2: 17. Eph. 3: 7. Col. 1: 23.

d) as an officer in the primitive church, *one who has charge of the alms and money of the church*, an *overseer of the poor and the sick*, an *almoner*, Phil. 1: 1. 1 Tim. 3: 8, 12. 4: 6. See Acts 6: 1—6. Of a female ἡ διάκονος, who had charge of the female poor and sick, Rom. 16: 1.—Hence the English word *deacon*, but in a different sense.

*Διακόσιοι*, αι, α, (δύς, εκατόν,) *two hundred*, Mark 6: 37. John 6: 7. 21: 8. Acts 23: 23 bis. 27: 37. Rev. 11: 3. 12: 6.

*Διακούω*, f. ούσομαι, (διά, ακούω,) *to hear through* or *out*, Xen. Hiero 7. 11. In N. T. *to hear fully*, in a judicial sense, seq. gen. Acts 23: 35. So Sept. and מַשְׁפָּע Deut. 1: 16.

*Διακρίνω*, f. ρῶ, *to separate throughout*, i. e. wholly, completely, trans. Mid. *to separate one's self*, etc.

a) pp. Jude 22 οὓς μὲν ἐλεεῖτε διακρίνομενοι, *on some* (i. e. those not Christians) *have compassion*, *separating yourselves from them*.—Hesych. διακρισθῶ· ἀφοριζέσθω. διακριθέντες· χωρισθέντες. Herodian. 3. 1. 9 ὁ Ταῦρος διακρίνει τὰ ἔθνη.

b) by impl. *to distinguish*, *to make a distinction*, *to cause to differ*; Acts 15: 9 οὐδὲν διακρίνει μεταξύ ἡμῶν. 1 Cor. 11: 29 μὴ διακρίνων τὸ σῶμα τοῦ κυρίου, sc. from common food. Mid. James 2: 4

καὶ οὐ διακρίθητε ἐν ἑαυτοῖς; interrog. and as apodosis, *do ye not then make a distinction in yourselves?* i. e. are ye not partial? Others under d below.—Mid. Herodian. 4. 6. 12. — With the idea of preference, prerogative, 1 Cor. 4: 7 τίς γάρ σε διακρίνει.—Trop. *to distinguish, to discern clearly, to note accurately*, Matt. 16: 3 τὸ πρόσωπον τοῦ οὐρανοῦ. 1 Cor. 11: 31 εἰ γὰρ ἑαυτοὺς διεκρίνομεν, i. e. if we took a proper view, formed a just estimate of ourselves. 1 Cor. 14: 29, i. q. δοκιμάζω in 1 John 4: 1. So Sept. for יִבְרַח Job 12: 11.—Xen Mem. 1. 9. 9.—Hence,

c) in the sense of *to consider accurately, to judge, to decide*, e. g. διακρίναι ἀνά μίσην τινός, 1 Cor. 6: 5. So Sept. for עָשָׂה Ex. 18: 16. 1 K. 3: 9. יִבְרַח Ps. 50: 4. Prov. 31: 9.

d) Mid. διακρίνομαι, aor. 1 pass. διεκρίθην with mid. signif. Buttm. §136. 2; *to separate oneself from*, i. e. *to contend with*, pp. in battle Polyb. 2. 22. 11. Xen. Ag. 1. 33. In N. T. metaph. (a) *to contend or strive with, to dispute with*, seq. dat. Jude 9. seq. πρὸς c. acc. Acts 11: 2. Sept. seq. dat. for יִבְרַח Jer. 15: 10. seq. πρὸς for עָשָׂה Ez. 20: 35.—Luc. Pseudosoph. 5. Polyb. 22. 27. 1.—(β) *to be in strife with one's self*, i. e. *to doubt, to hesitate, to waver*, Matt. 21: 21. Mark 11: 23. Rom. 4: 20. 14: 23. James 1: 6. 2: 4 καὶ οὐ διακρίθητε ἐν ἑαυτοῖς, without interrog. *and if ye do this without hesitation*; comp. in b above. So μηδὲν διακρινόμενος, *without hesitation*, confidently, Acts 10: 20. 11: 12. James 1: 6. — Hesych. διεκρίθη· διέσταζεν.

Διάκρισις, εὖς, ἦ, (διακρίνω,) a distinguishing, a discerning clearly, i. e. spoken of the act or power, Heb. 5: 14 καλοῦ καὶ κακοῦ. 1 Cor. 12: 10 τῶν πνευμάτων, comp. in Διακρίνω b. — Apoll. Rhod. 4. 1169.—By impl. Rom. 14: 1 μὴ εἰς διακρίσεις διαλογισμῶν, lit. *not for scrutinizings of thoughts*, i. e. not with searching out and pronouncing judgment on their opinions; comp. v. 5, 13. Others, doubts, scruples.

Διακωλύω, f. ἴσω, *to hinder throughout*, i. e. *to impede or forbid utterly*, trans. Matt. 3: 14 ὁ δὲ Ἰωάννης δι-

εκόλυνεν αὐτόν, i. e. spoken in the imperf. of a continued action, or de conatu; see Winer Gr. § 41. 3. c. Matth. § 504. 3. —Judith 12: 7. Xen. H. G. 1. 6. 28.

Διαλαλέω, ᾧ, f. ἴσω, *to speak to and fro*, i. e.

a) *to talk with any one, to converse with*; Luke 6: 11 διελάλουν πρὸς ἀλλήλους, i. e. they commended, consulted. —Polyb. 23. 9. 6. Eurip. Cycl. 175.

b) *to speak of every where*, i. e. *to tell abroad, to divulge*, trans. So in pass. constr. Luke 1: 65. —Symm. for יִבְרַח Ps. 51: 16.

Διαλέγω, f. ἴσω, *to gather out apart*, i. e. *to select*, Xen. Oec. 8. 9. Mem. 4. 5. 11. In N. T. only as depon. Mid. διαλέγομαι, aor. 1 pass. διαλέχθην with mid. signif. Buttm. §136. 2; *to speak to and fro*, i. e. alternately, *to converse with*, viz.

a) spoken of a dispute, etc. *to dispute, to discuss*, intrans. seq. dat. Jude v. 9 τῷ διαβόλῳ διακρινόμενος διελέγετο. So seq. πρὸς ἀλλήλους, Mark 9: 34, coll. v. 33. Sept. for יִבְרַח Is. 1: 18. seq. πρὸς for יִבְרַח Judg. 8: 1.—Seq. dat. Xen. Mem. 1. 6. 11. seq. πρὸς ib. 1. 6. 1.

b) of public teaching etc. *to discuss, to discourse, to reason, to argue*, intrans. and absol. Acts 18: 4. 19: 8, 9. 20: 9. 24: 25. seq. dat. Acts 17: 2, 17. 18: 19. 20: 7. seq. πρὸς c. acc. Acts 24: 12. Sept. for יִבְרַח Is. 63: 1. seq. πρὸς Ex. 6: 27.—Eccles. 14: 20. Xen. H. G. 2. 2. 11. Mem. 3. 3. 7. seq. dat. ib. Anab. 2. 5. 41. —Trop. of an exhortation etc. *to address, to speak to*, seq. dat. Heb. 12: 5. —Herodian. 1. 5. 2. Xen. Mem. 4. 4. 4.

Διαλείπω, f. ψω, pp. *to leave between*, i. e. *to leave an interval*, sc. of space or time; hence in N. T. *to intermit, to desist, to cease*; seq. particip. Luke 7: 45 οὐ διέλιπε καταφιλοῦσα, *she has not ceased kissing my feet*, etc. see Buttm. § 144. n. 3. Sept. for יִבְרַח Jer. 44: 18. יִבְרַח Jer. 17: 8.—Jos. Ant. 8. 12. 3. Xen. Apol. Soc. 16.

Διάλεκτος, ου, ἦ, (διαλέγομαι q.v.) *speech, language*, as articulated through or by the tongue, Aristot. H. An. 4. 9. In N. T. *language* sc. as spoken by a



people or province, a *dialect*, peculiar *idiom*, Acts 1: 19. 2: 6, 8. 21: 40. 22: 2. 26: 14. — Jos. Ant. 3. 1. 6. Polyb. 1. 67. 9.

*Διαλλάσσω* or *ἀίτω*, f. ξω, (διά, ἀλλάσσω,) to change between, i. e. to *permutate*, to change for another, to *exchange*, 2 Macc. 6: 27. Xen. H. G. 1. 6. 4. Trop. to change in feeling towards any one, to *reconcile*, trans. Xen. H. G. 1. 6. 7. Vect. 5. 8.—In N. T. only Mid. *διαλλάσσομαι*, aor. 1. pass. *διηλλάχθην* with mid. signif. Butt. § 136. 2, to change one's own feelings towards, i. e. to *reconcile one's self*, to become reconciled, c. dat. Matt. 5: 24 *διαλλάγηθι τῷ ἀδελφῷ σου*. So Sept. for *פָּרַחְתָּ* 1 Sam. 29: 4.—Esd. 4: 31. Jos. Ant. 16. 4. 4. Thuc. 8. 70.

*Διαλογίζομαι*, f. ἴσομαι, to reckon through, i. e. to *complete* or *settle an account*, Dem. 1236. 17. In N. T. trop. to *consider*, to *reflect*, to *reason*, to *ponder*, viz.

a) genr. e. g. *ἐν ταῖς καρδίαις*, Mark 2: 6, 8, where for *ταῦτα* see Butt. § 131. 7. Luke 3: 15. 5: 22. *ἐν ἑαυτῷ* Luke 12: 17. *ἐν ἑαυτοῖς* Mark 2: 8. *παρ' ἑαυτοῖς* Matt. 21: 25. seq. *ὅτι* John 11: 50. seq. *ποταπός* Luke 1: 29. absol. Luke 5: 21. Sept. c. accus. for *עָבַדְתָּ* Ps. 77: 6. 119: 59.—Xen. H. G. 6. 4. 20.

b) in a mutual or reciprocal sense, to *consider together*, to *deliberate*, to *debate*; seq. *ἐν ἑαυτοῖς*, Matt. 16: 7, 8. *πρὸς ἀλλήλους* Mark 8: 16. *πρὸς ἑαυτοῖς* Luke 20: 14. absol. Mark 8: 17. In the sense of to *dispute* etc. Mark 9: 33.—Aelian. V. H. 14. 43. Xen. Mem. 3. 5. 1.

*Διαλογισμός*, οὖ, ὄ, (*διαλογίζομαι*.) *computation*, *adjustment of accounts*, Dem. 951. 20. In N. T. *reflection*, *cogitation*, *thought*, viz.

a) genr. Luke 2: 35. 5: 22. 6: 8. 9: 47. James 2: 4 *καὶ τὰς διηλογοισμῶν πονηρῶν*, i. e. judges having evil thoughts, unjust, partial; for the gen. of quality, see Butt. § 132. 4. 4. Sept. for *מַהְשִׁבָּה* Ps. 92: 6. Is. 59: 7. *רַעֲיוֹן* Dan. 2: 29, 30.—Arrian. Diss. Ep. 1. 9. 10. Polyb. 3. 17. 8.—So in different shades of sense, e. g. for *reasoning*, *opinion*, Rom. 1: 21. 1 Cor. 3: 20. Rom. 14: 1 see in

*Διάκρισις*. Sept. for *דַּבְּרֵי* Ps. 94: 11. So for *mind*, *purpose*, *intention*, Luke 6: 8; and especially *evil thoughts*, *purposes*, etc. Matt. 15: 19. Mark 7: 21. Sept. for *דַּבְּרֵי* Prov. 21: 18. *evil*, Ps. 56: 6. Is. 59: 7.—In the sense of *doubt*, Luke 24: 38 *διαλογισμοὶ ἀναβαίνουνσι*, i. e. doubtful thoughts, suspense.

b) in the sense of *dispute*, *debate*, *contention*, Luke 9: 46, coll. Mark 9: 33, 34.—Phil. 2: 14 *χωρὶς γογγυσμῶν καὶ διαλογισμῶν*. 1 Tim. 2: 8.—Eccelus. 9: 15. 27: 4. Plut. Mor. II. p. 23. ed. Tauchn.

*Διαλύω*, f. ἴσω, to *dissolve*; in N. T. spoken of a collection of people, to *disperse*, to *break up*, Pass. Acts 5: 36.—Jos. Ant. 4. 3. 1 *τὸν συλλογόν*. Xen. Cyr. 5. 5. 43 *τὴν στρατίαν*.

*Διαμαρτύρομαι*, f. οὔμαι, depon. Mid. to *call throughout* to *witness*, viz. gods and men, all beings, i. e. to *affirm with solemn obtestations*, Sept. Deut. 4: 26. Xen. H. G. 3. 2. 13.—In N. T. to *testify through and through*, i. e. to *bear full and complete witness*, viz.

a) to *admonish solemnly*, to *charge earnestly*, to *urge upon*, seq. dat. Luke 16: 28. absol. Acts 2: 40. 1 Thess. 4: 6. Strengthened by the adjunct *ἐνώπιον τοῦ θεοῦ* & τ. λ. 1 Tim. 5: 21. 2 Tim. 2: 14. 4: 1. Sept. for *עָדַדְתָּ* Ex. 19: 21. Ps. 81: 9.—Fabr. Cod. Pseudep. V. T. I. p. 632 *πολλὰ διαμαρτυράμην αὐτοῖς τοῦ μὴ ποιῆσαι*. Polyb. 1. 37. 4. Xen. Cyr. 7. 1. 17.

b) to *testify fully*, i. e. to *declare fully*, to *teach earnestly*, to *enforce*, trans. Acts 8: 25. 18: 5. 20: 21, 24. 23: 11. 28: 23. Seq. dat. et *ὅτι*, Acts 10: 42. 20: 23. absol. spoken of a sacred writer, Heb. 2: 6. Sept. for *עָדַדְתָּ* Deut. 32: 45. *עָדַדְתָּ* Ex. 18: 20. *עָדַדְתָּ* Ez. 16: 2. 20: 4.—Jos. Ant. 9. 8. 3.

*Διαμάχομαι*, f. ἴσομαι, depon. Mid. to *fight together*, Xen. Anab. 7. 4. 10; see in *Διά* note. In N. T. metaph. to *contend* sc. in words, to *dispute warmly*, Acts 23: 9.—Eccelus. 8: 1. Thuc. 3. 42.

*Διαμένω*, f. ῶ, to *remain through*, i. e. permanently, to *continue*, sc. in the same place, Xen. An. 7. 1. 6. In N. T. spoken of state, condition, circumstances, etc. to *remain the same*, to *con-*

*tinus, to endure, i. e. not to change;* Heb. 1: 11 *διαμένεις*, quoted from Ps. 102: 27, where Sept. for  $\text{דָּמַעַ$ , coll. v. 28. So 2 Pet. 3: 4 *πάντα οὕτω διαμένει*, comp. Ps. 119: 90 where Sept. for  $\text{דָּמַעַ$ . —Polyb. 1. 18. 6. Xen. Mem. 4. 7. 7. —With adjuncts, e. g. *σοφός*, Luke 1: 22. *πρός τινα*, to remain to, i. e. to be preserved to any one, Gal. 2: 5. So *μετά τινος*, spoken of persons, to remain with, i. e. to remain constant towards any one, Luke 22: 28. —Seq. dat. Diod. Sic. 14. 48. Xen. H. G. 7. 1. 44.

*Διαμερίζω*, f. *ισω*, to dispart, to separate into parts, to divide up, trans.

a) pp. Mark 15: 24 *διαμερίζον τὰ ἱμάτια*. Pass. Acts 2: 3 *διαμεριζόμεναι γλώσσαι*, disparted flames, i. e. divided out to each person from one common source. —Mid. in a recipr. sense, to divide up for one's self, or among one another, Matt. 27: 35 bis. Luke 23: 34. John 19: 24. —Sept. for  $\text{פָּרַק}$  Ps. 22: 19.  $\text{פָּרַק}$  Gen. 10: 25. 1 Chr. 1: 19. comp. Deut. 32: 8. —In the sense of to divide out, to distribute, Luke 22: 17. Acts 2: 45. Sept. for  $\text{פָּרַק}$  Judg. 5: 30. 2 Sam. 6: 19. —Xen. An. 7. 1. 4, where others *διαμετριεῖν*.

b) trop. spoken of discord, dissension; Pass. to be divided sc. into parties, absol. Luke 12: 52. seq. *ἐπὶ c. acc.* to be divided against, to be at discord with, etc. Luke 11: 17, 18. 12: 53.

*Διαμερισμός*, *σῶ, ὁ*, (*διαμερίζω*), division, apportionment, portion, Diod. Sic. 11. 47. Sept. for  $\text{חֶבֶל חֶבֶל}$  Ez. 48: 29. In N. T. metaph. *dissension*, Luke 12: 51. —The grammarians condemn this word, Pollux VIII. 136. Lob. ad Phryn. p. 511.

*Διανέμω*, f. *μῶ*, to distribute throughout, Jos. Ant. 9. 13. 9. Xen. Mem. 3. 4. 1. In N. T. trop. to divulge, to spread abroad, sc. *εἰς τὸν λαόν*, Pass. Acts 4: 17.

*Διανεύω*, f. *εύσω*, to nod or wink repeatedly, i. e. to make signs with the head, eyes, etc. Luke 1: 22. Sept. for  $\text{נָּוַן נָּוַן}$  Ps. 35: 19. —Ecclus. 27: 22 *διανεύων ὀφθαλμῶν*. So *τῇ χειρὶ* An-thol. Gr. III. p. 47. ed. Jac.

*Διανόημα, ατος, τό*, (*διανόομαι*), cogitation, thought, Luke 11: 17. Sept. for  $\text{חֶבֶל חֶבֶל}$  Is. 55: 9. —Ecclus. 22: 16. Xen. H. G. 7. 5. 19.

*Διανοία, ας, ἡ*, (*διανοομαι*), pp. a thinking through, mature thought; in N. T. and genr. *thought, mind*, i. e. the power of thought, viz.

a) meton. *the mind, thoughts, intellect*, i. e. the thinking and sentient faculty, Matt. 22: 37. Mark 12: 30. Luke 10: 27. Eph. [1: 18.] 4: 18. Heb. 8: 10. 1 Pet. 1: 13. 2 Pet. 3: 1. So Heb. 10: 16 quoted from Jer. 31: 33 for  $\text{בְּלֵב}$ , where Sept. for  $\text{בְּרֵךְ}$ . So Sept. for  $\text{בְּלֵב}$  Gen. 17: 17. 24: 45. —2 Macc. 2: 2. Herodian. 2. 9. 15. Xen. Mem. 3. 12. 6.

b) in the sense of *intelligence, insight*, 1 John 5: 20. So Sept. for  $\text{בְּלֵב}$  Ex. 35: 25. 36: 1.

c) *mind*, i. e. mode of thinking and feeling, *the feelings, affections, disposition of mind*, Col. 1: 21 *ἐχθροὶ τῇ διανοίᾳ*. Eph. 2: 3. —2 Macc. 5: 17. Xen. Oec. 10. 1. —So Luke 1: 51 *ὑπερήφανοὶ διανοίᾳ καρδίας*. Comp. Sept. 1 Chr. 29: 18. Bar. 1: 22.

*Διανοίγω*, f. *οίξω*, (*διά, ἀνοίγω* which see,) to open through, sc. what before was closed, to open fully, trans. e. g. *τὴν μήτραν*, to open the womb, spoken of the first-born, Luke 2: 23. Sept. and  $\text{חֶבֶל חֶבֶל}$  Ex. 13: 2. 34: 19. —So *διαν. τὰς ἀκοάς*, to open the ears, i. e. to cause to hear, to restore hearing, Mark 7: 34, 35. So Heb.  $\text{פָּתַח אָזְנוֹתַי}$  Is. 35: 5, Sept. *ἀνοίγω*. —Metaph. *διαν. τοὺς ὀφθαλμούς*, to open the eyes of any one, i. e. to cause to see what was not seen before, Luke 24: 31. Sept. and  $\text{פָּתַח לֵב}$  2 K. 6: 17. So *διαν. τὸν νοῦν, τὴν καρδίαν*, to open the mind, the heart, etc. i. e. to make able and willing to understand, receive, etc. Luke 24: 45. Acts 16: 14. —2 Macc. 1: 4, comp. Sept. Hos. 2: 15. Themist. II. p. 29. —Hence, *διαν. τὰς γραφάς*, to open the scriptures, i. e. to lay open the sense, to explain, to expound, Luke 24: 32. Acts 17: 3. So  $\text{פָּתַח}$  Ps. 119: 130, Sept. *ἡ δὴλωσις λόγον*.

*Διανχιερεύω*, f. *εύσω*, (*διά, νυχιερεύω*, fr. *νύξ*), to bring the night through,



to pass the whole night, intrans. Luke 6: 12. — Sept. addit. Job 2: 9. Jos. B. J. 2. 14. 17. Diod. Sic. 13. 62.

Διανύω, f. ύσω, (διά, άνύω,) to bring through to an end, i. e. to complete, to finish, Acts 21: 7 τὸν πλοῦν.—2 Macc. 12: 7. Jos. Ant. 4. 6. 8 τὸν βίον. Xen. Cyr. 1. 4. 28 ὁδόν.

Διαπανιός, adv. (i. ἢ. διὰ παντός χρόνον,) through the whole time, i. e. continually, always; comp. in Διά I. 2. a. Mark 5: 5. Acts 2: 25. 24: 16. Rom. 11: 10. 2 Thess. 3: 16. Heb. 13: 15. Spoken of what is done at all stated or proper times, Luke 24: 53. Acts 10: 2. Heb. 9: 6. Sept. for תָּמִיד Deut. 11: 12. Ps. 34: 2. 119: 44.—Xen. Cyr. 2. 4. 3, 4.

Διαπαρατριβή, ἦς, ἡ, (διά, πατριβή rubbing, contention,) vehement dispute, wrangling, 1 Tim. 6: 5, in Mss. and later edit. less well for παραδιατριβή q. v. See Tittm. in Bibl. Repos. III. p. 61.

Διαπεράω, ὦ, f. άσω, to pass through or over, absol. e. g. a lake, Matt. 9: 1. 14: 34. Mark 5: 21. 6: 53. a gulf, seq. πρὸς, c. acc. Luke 16: 26. the sea, seq. εἰς Acts 21: 12. Sept. διαπ. τὸν Ἰορδάνην for יַרְדֵּן 2 Sam. 19: 15. τὴν θάλασσαν Is. 23: 2. — Polyb. 11. 18. 4. Xen. Ven. 9. 18.

Διαπλέω, ὦ, f. εύσω, to sail through or over, e. g. τὸ πέλαγος Acts 27: 5.—Herodian. 8. 6. 11. absol. Xen. An. 7. 8. 1.

Διαπονέω, ὦ, f. ήσω, to labour through, to produce or effect with labour, trans. 2 Macc. 2: 28. Aristot. Poet. 25. 5. τό exercise with labour; Diod. Sic. 1. 53. τὰ σώματα Xen. Ven. 4. 10. Pass. to be pained, burdened, Sept. for כָּבֵד Ecc. 10: 9. — In N. T. Mid. διαπονέομαι, οὔμαι, aor. 1 pass. διεπονήθη, with mid. signif. Butt. §136. 2; metaph. to pain or grieve one's self; to be indignant, Acts 4: 2. 16: 18.—Hesych. διαπονηθεῖς· λυπηθεῖς.

Διαπορεύομαι, f. εύσομαι, depon. to go or pass through sc. a place; seq. accūs. Acts 16: 4. seq. διά c. gen. Luke 6: 1. seq. κατά c. acc. Luke 13: 22.

absol. Luke 18: 36. Rom. 15: 24. Sept. for בָּרַךְ Gen. 24: 62. בָּרַךְ Zeph. 2: 15. בָּרַךְ Job 2: 2. — Seq. acc. Xen. An. 2. 5. 18. absol. ib. 2. 2. 11.

Διαπορέω, ὦ, f. ήσω, (διά, ἀπορέω q. v.) to be throughout in perplexity, to be in much doubt, to hesitate greatly, intrans. Luke 9: 7. Acts 2: 12. 10: 17. seq. περί c. gen. Luke 24: 4. Acts 5: 24.—Jos. Ant. proem. § 4. Diod. Sic. 2. 18. ὑπέρ τινος Aelian. V. H. 4. 17.

Διαπραγματεύομαι, f. εύσομαι, depon. to work through or out, to go through with, to examine closely, Plato Phaedon. 24. In N. T. to do or effect in business, to accomplish by traffic, to gain by trade, intrans. Luke 19: 15. — So πραγματευτής, a business-man, merchant, Plut. de cupidit. Div. 4. de non foener. 2. Hence Rabb. פּרַגְמָטוּסִים, merchant, Buxtorf. Lex. Ch. Rab. Tal. 1799.

Διαπρίω, f. ίσω, to saw through or asunder, Sept. for שָׁרַר I Chr. 20: 3. Apollodor. Bibl. 3. 15. 9. διαπ. τοὺς ὀδόντας, to saw or grate the teeth sc. in rage, Lucian. Calumn. 24. — In N. T. only Mid. διαπρίομαι, metaph. to be enraged, to be moved with anger, sc. ταῖς καρδίαις Acts 7: 54. absol. 5: 33. — Hesych. διεπρίοντο· ἐθυμοῦντο, ἔτριζον τοὺς ὀδόντας.

Διαρπάζω, f. άσω or άξω, (διά, ἀρπάζω,) to snatch asunder, i. e. to pilage, to plunder, to spoil, trans. Matt. 12: 29 bis. Mark 3: 27 bis. Sept. for יָרַב Gen. 34: 27, 29. Nah. 2: 9. יָרַב Deut. 28: 29. יָרַב 1 Sam. 23: 1. Is. 42: 22. —Diod. Sic. 4. 66. Xen. An. 1. 2. 26.

Διαρρήγνυμι or διαρρήσσω, f. ξω, (διά, ρήγνυμι,) to tear through, to rend asunder, trans. e. g. ἱμάτια, Matt. 26: 65. Acts 14: 14. χιτῶνα Mark 14: 63. δίκτυον Luke 5: 6. δεσμά Luke 8: 29. Sept. for קָרַע Gen. 37: 29, 34. al. בָּקַע 2 Sam. 23: 16. קָרַע Ps. 2: 3. —Ael. V. H. 9. 35. Xen. Cyr. 8. 2. 21. —The Jews were accustomed to rend their garments from the bosom to the girdle in token of grief, indignation, etc. see Gen. 37: 29, 34. 44: 13. Num. 14: 6. Josh. 7: 6. 2 Sam. 3: 31. 1 Macc.

11: 71. Jos. B. J. 2. 15. 4. Philo de Joseph. p. 528, 557. Comp. Jahn § 211.

**Διασαφέω**, ὠ, f. ἴσω, (διά, σαφής clear, manifest,) to make fully manifest, i. e. to make known, to inform of, to tell, trans. Matt. 18: 31. Sept. for רָצַח Deut. 1: 5. — 2 Macc. 1: 18, 20. Jos. Ant. 2. 2. 2. Polyb. 1. 46. 4.

**Διασειώ**, f. εἶσω, to shake throughout, trans. i. e. to cause to shake vehemently, Diod. Sic. 20. 87. trop. to inspire terror, as *μεγάλως μού τὰ ὄσῳ* διέσεισε for דִּיהַהֲרִי Job 4: 14.—In N. T. metaph. to harass, to oppress, to extort from, trans. Luke 3: 14.—3 Macc. 7: 21. Alciph. 3. 20.

**Διασκορπίζω**, f. ἴσω, to scatter throughout i. e. abroad, to disperse, trans. Luke 1: 51. Pass. Matt. 26: 31. Mark 14: 27. John 11: 52. Acts 5: 37. Sept. for דִּיהַרִי Deut. 30: 1. Ez. 4: 13. פָּרִיטִי Deut. 30: 3. Neh. 1: 8. — Jos. Ant. 8. 15. 4. Ael. V. H. 13. 45.—Spoken of grain, to scatter, sc. to the wind in the threshing-floor, to winnow, Matt. 25: 24, 26. So Heb. דָּרַח Ruth 3: 2 et Is. 30: 24, where Sept. *λιμνάω*. — Metaph. to dissipate, to squander, Luke 15: 13. 16: 1. — This word belongs only to the later Greek, Lob. ad Phryn. p. 218.

**Διασπένω**, ὠ, f. ἄσω, to pull asunder, to tear in pieces, trans. in N. T. only Pass. Mark 5: 4. Acts 23: 10. Sept. for פָּקַע Hos. 13: 8. פָּרַח Job 19: 10. פָּקַח Judg. 16: 9, 12. — Jos. Ant. 6. 9. 4. Xen. Eq. 5. 4.

**Διασπείρω**, f. εἶρω, to sow hither and thither, to scatter as seed, i. e. to scatter abroad, to disperse, spoken of persons; Pass. Acts 8: 1, 4. 11: 19. So Sept. and דָּרַח Lev. 26: 33. Ez. 12: 15. פָּרִיטִי Gen. 11: 9. Ex. 5: 12. — Jos. Ant. 7. 10. 3. Ael. V. H. 3. 1. Xen. An. 1. 8. 25.

**Διασπορά**, ᾶς, ἡ, (διασπείρω,) dispersion, spoken of the state of dispersion in which many of the Jews lived after the captivity, in Chaldaea, Persia, and chiefly in Egypt, Syria, and Asia Minor; Sept. Jer. 34: 17. Judith 5: 19. Comp. Jos. B. J. 7. 3, τὸ γὰρ Ἰουδαίων γένος πολὺ μὲν κατὰ πᾶσαν

τὴν οἰκουμένην παρίσπαται τοῖς ἐπιχωρίοις· πλείστον δὲ τῇ Συρίᾳ ἀναμιγμένον.—In N. T. meton. the dispersion, for the dispersed Jews, i. e. the Jews living in dispersion, James 1: 1. 1 Pet. 1: 1. In John 7: 35 *δισπ. τῶν Ἑλλήνων*, i. e. the Jews dwelling either among the Gentiles generally, or among nations that use the Greek language, e. g. in Egypt and Asia Minor, the Hellenists. — So Sept. Ps. 147: 2 for Heb. particip. דִּיהַרִי. 2 Macc. 1: 27.

**Διαστέλλω**, f. εἴλω, to put asunder, e. g. τὴν σκηνήν Plut. Mor. II. p. 29. ed. Tauchn. to set apart, e. g. φυλήν, ἱερεῖς πόλις, Sept. for דִּיהַרִי Deut. 10: 8. 19: 2, 7. to distinguish, e. g. τὰς διαφορὰς Philo Vit. Mos. lib. 3. Hence Mid. to state distinctly, to explain clearly, Polyb. 3. 23. 5.—In N. T. only Mid. by impl. to command expressly, to charge, to enjoin upon, seq. dat. Acts 15: 24. absol. Heb. 12: 20. Followed by a negative clause, it may be rendered to forbid, to prohibit, etc. Matt. 16: 20. Mark 5: 43. 7: 36 bis. 8: 15. 9: 9. Sept. for דִּיהַרִי Ez. 3: 18—21. עָרַב Mal. 3: 11.—Judith 11: 12. Philo de Somn. p. 1127. D. Polyb. 16. 28. 5.

**Διάστημα**, αἶος, τό, (διάστημα,) distance, interval, sc. of time, Acts 5: 7. — Polyb. 9. 1. 1. of place, 2 Macc. 14: 44. Xen. Ven. 2. 5.

**Διαστολή**, ῆς, ἡ, (διαστέλλω q. v.) distinction, difference, Rom. 3: 22. 10: 12. 1 Cor. 14: 7.—Pol. 16. 28. 4. Hesych. *διαστολή· διάκρισις, διαίρεσις.*

**Διαστρέφω**, f. ψω, perf. pass. *διεστραμμαι*, Butt. § 98. n. 3; to turn or twist throughout, i. e. to distort, to turn awry, Xen. Conv. 7. 3. Ven. 7. 4. In N. T. metaph. to pervert, trans. spoken a) of persons, to turn away, to seduce, to mislead, Luke 23: 2. Acts 13: 8. Sept. for דִּיהַרִי Ex. 5: 4. עָרַב 1 K. 18: 17, 18.—Fabr. Cod. Pseud. V. T. I. p. 604. Polyb. 5. 41. 1.

b) of things, etc. to pervert, to wrest, to corrupt, Acts 13: 10 τὰς ὁδοὺς κυρίου, i. e. to wrest divine truth, to turn it aside. So Sept. for עָרַב Prov. 10: 9. Mic. 3: 9. — Polyb. 8. 24. 3. Diod. Sic. 12. 12. — Pass. perf. part. *διεστραμμέ-*



νος, *perverted*, i. e. *perverse, corrupt, vicious*, Matt. 17: 17. Luke 9: 41. Acts 20: 30. Phil. 2: 15. Comp. Buttm. § 113. 6. So Sept. for  $\text{הִתְחַבֵּר}$  Deut. 32: 5.

**Διασώζω**, f. ὠσω, to *save through*, i. e. to *bring safely through* sc. danger, sickness, etc. to *preserve*, trans. comp. Tittm. in Bibl. Repos. III. p. 50. So 1 Pet. 3: 20  $\text{δισώθησαν δι' ὕδατος}$ , were brought safely through the waters. Acts 27: 43. 28: 1, 4. Sept. for  $\text{בְּבָרָה}$  Job 29: 12. Dan. 11: 41.  $\text{בְּבָרָה}$  Num. 10: 9. Deut. 20: 4. — Jos. Ant. 1. 3. 2. ib. 6. 12. 13. Xen. Mem. 2. 10. 2. H. G. 7. 2. 20. — With the idea of motion, to *bring safely through* to any place or person; Pass. to *come to or reach safely*; seq. *πρός, ἐπί*, etc. Acts 23: 24  $\text{Παῦλον διασώσῃσι πρὸς Φήλικα}$ . Pass. Acts 27: 44  $\text{ἐπὶ τὴν γῆν}$ . Sept. c. *εἰς* for  $\text{בְּבָרָה}$  Gen. 19: 19. Is. 37: 38. — c. *εἰς* Jos. Ant. 14. 14. 3. Xen. An. 5. 4. 5. c. *πρός* Jos. Ant. 5. 1. 2. Diod. Sic. 11. 44. — So of the sick, to *bring safely through*, i. e. to *heal*, Matt. 14: 36. Luke 7: 3. Sept. for  $\text{בְּבָרָה}$  Jer. 8: 20, coll. v. 22.

**Διαταγή, ἡς, ἡ**, (διατάσσω q. v.) a *disposing in order, a disposition, arrangement*, i. e.

a) pp. Acts 7: 53  $\text{ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων}$ , i. e. *into or conformably to the dispositions or arrangements of angels*; comp. Gal. 3: 19  $\text{ὁ νόμος διαταγὰς δι' ἀγγέλων}$ , also Heb. 2: 2. The plural form may refer to the fact of the giving of the law in portions and at various times. For this use of *εἰς*, comp. Matt. 12: 41. Luke 11: 32. See *Eis* 3. e. — The O. T. makes no mention of angels at the giving of the law, Ex. 20: 1, 19, 22; but the above passages of the N. T. assume their instrumentality, in accordance also with Jewish tradition; so Sept. Deut. 33: 2  $\text{ἐκ δεξιῶν αὐτοῦ ἄγγελοι μετ' αὐτοῦ}$  for  $\text{יְמִינֵי תְּהַ שָׁרָא יְמִינֵי בְּרָכָה}$ . Jos. Ant. 15. 5. 3  $\text{δόγματα τὰ ἐν τοῖς νόμοις δι' ἀγγέλων παρὰ τοῦ θεοῦ μαθήντα}$ . Comp. Winer Gr. § 53. a, ult. Olshausen's Comm. in Acts 1. c. Also Winer § 32. 4. b, ult.

b) in the sense of *ordinance, institute*, Rom. 13: 2. — Sept. Ezra 4: 11.

**Διάταγμα, ατος, τό**, (διατάσσω,)

*ordinance, mandate*, Heb. 11: 23. — Sept. Ezra 7: 11. Wisd. 11: 7. Plut. Marcell. 24 fin.

**Διαταράσσω** or **ἀίτω**, f. ξω, to *stir up throughout*, spoken of the mind etc. to *disturb, to agitate*; Pass. Luke 1: 29. — Pol. 8. 16. 8. Xen. Mem. 4. 2. 40.

**Διατάσσω** or **ἀίτω**, f. ξω, to *arrange throughout, to dispose in order*, as trees, Xen. Oec. 4. 21, 22; or troops, 2 Macc. 12: 20. Xen. An. 1. 7. 1. In N. T. trop. to *set fully in order, to arrange, to appoint, to ordain*, trans. viz.

a) genr. Gal. 3: 19  $\text{ὁ νόμος διαταγὰς δι' ἀγγέλων}$ , comp. in *Διαταγή* a. — Polyb. 2. 13. 3  $\text{φόροι διαταχθέντες}$ . Hesiod. *Ἔργ.* 252.

b) in the sense of *to direct, to prescribe, to order*, Matt. 11: 1. Luke 8: 55. Acts 18: 2. 1 Cor. 9: 14. 16: 1. — So  $\text{τὸ διατεταγμένον}$ , what is *appointed or prescribed*, Luke 3: 13. Acts 23: 31. also  $\text{τὰ διαχθέντα}$ , Luke 17: 9, 10. Sept. for  $\text{בְּבָרָה}$  Ez. 21: 19, 20.  $\text{בְּבָרָה}$  Dan. 1: 5. — Herodian. 1. 9. 6. Xen. Cyr. 8. 4. 5. — Hence Mid.  $\text{διατάσσομαι}$  in the same sense, Acts 7: 44. 24: 23. 1 Cor. 7: 17. 11: 34. Tit. 1: 5. Acts 20: 13  $\text{οὕτω γὰρ ἦν διατεταγμένος Παῦλος}$ , so Paul had *appointed*, where the perf. pass. has the mid. signif. Comp. Buttm. § 136. 3. Matth. § 493. Winer § 40. 3.

**Διατελέω**, ᾧ, f. ἔσω, to *bring through to a full end, to finish fully, to complete*, Xen. H. G. 7. 3. 4. spoken of time, with  $\text{τὸν χρόνον}$  or the like, to *bring through the whole time, to pass the time*, etc. Xen. Mem. 1. 2. 6. — Hence in N. T. absol. to *continue throughout, to remain*; Acts 27: 33  $\text{ἄντιοι διατελεῖτε}$ . Comp. in *Διάγω* and *Διατρίβω*. — Ael. V. H. 10. 6  $\text{διετέλεσε μέντοι ἄνοσος}$ . Xen. Mem. 1. 6. 2.

**Διατηρέω**, ᾧ, f. ἦσω, (διά, τηρέω,) to *have one's eye upon throughout, to watch carefully, to keep with care*, trans. Polyb. 1. 7. 7. ib. 7. 8. 4. Aristot. H. An. 9. 7. In N. T. trop.

a) to *guard with care, to lay up, to retain*, sc.  $\text{ἐν τῇ καρδίᾳ}$ , Luke 2: 51. So Sept. and  $\text{בְּבָרָה}$  Gen. 37: 11. — Ecclus. 28: 5.

b) with  $\text{ἐαυτόν}$  etc. to *guard or keep*

one's self wholly sc. from any thing, to abstain wholly, seq. *ex*, Acts 15: 29. Comp. Sept. seq. *μή* c. infin. for *לֹא* *לְעַד* Is. 56: 2.

*Διατί* or *διὰ τι*, wherefore? see in *Διά* II. 2. a.

*Διατίθηναι*, f. *διαθήσω*, to place apart, i. e. to set out in order, to arrange, to dispose in a certain order, etc. Sept. for *דִּישָׁה* 1 Sam. 11: 11. Xen. Mem. 2. 1. 27.—In N. T. only Mid. *διατίθεμαι*, f. *διαθήσομαι*, to arrange in one's own behalf, to make a disposition of, trans.

a) genr. to appoint, to make over, to commit to, etc. e. g. *τὴν βασιλείαν*, seq. dat. Luke 22: 29 bis. — Xen. Cyr. 5. 2. 7 *τὴν θυγατέρα*.—So of a testamentary disposition, to devise, to bequeath, sc. by will; hence *ὁ διαθέμενος*, a testator, Heb. 9: 16, 17.—Jos. Ant. 13. 6. 1. Pol. 20. 6. 5. Dem. 1029. 27.

b) spoken of a covenant, to make an arrangement with another party; and *διατίθεμαι διαθήκην*, to institute or make a covenant with, seq. dat. Heb. 8: 10, coll. v. 9. seq. *πρός* c. accus. Acts 3: 25. Heb. 10: 16. So Sept. for *בְּרִית בְּרִית*, seq. dat. Deut. 5: 3. Josh. 9: 6, 7. seq. *πρός* Ex. 24: 8. Deut. 5: 2. 2 Sam. 3: 13.—Aristoph. Av. 439 *ἢν μὴ διάθωνται γ' οἶδε διαθήκην ἐμοί*.

*Διατρίβω*, f. *ψω*, to rub in pieces, Hom. Il. 11. 846 or 847. to rub continually e. g. the eyes, Tob. 11: 8, 12. to wear away or consume, sc. by rubbing, etc. Theogn. 921. Herodot. 7. 120.—In N. T. spoken only of time, to spend, to pass, trans. e. g. *χρόνον*, Acts 14: 3, 28. *ἡμέρας*, Acts 16: 12. 20: 6. 25: 6, 14. So Sept. *διατ. ἡμέρας* for *בְּשָׁבַע* Lev. 14: 8.—*χρόνον* Polyb. 4. 57. 3. Xen. Mem. 2. 1. 15.—So absol. or with *χρόνον* etc. implied, to remain sc. in a place, to sojourn, to abide, with an adv. or other adjunct of place, John 3: 22. 11: 54. Acts 12: 19. 15: 35. Sept. for *רָגַג* Jer. 35: 7.—Jos. Ant. 5. 4. 2. Herodian. 8. 8. 3, 14. Xen. Cyr. 1. 2. 12.

*Διατροφή*, *ἡς*, *ῆς*, (*διατρέφω*) aliment, food, 1 Tim. 6: 8.—1 Macc. 6: 49. Jos. Ant. 2. 5. 6. Xen. Vect. 4. 49.

*Διαυγάζω*, f. *άσω*, (*διά, αυγάζω*)

to shine through, i. e. spoken of daylight, to break forth, to dawn, intrans. 2 Pet. 1: 19.—Polyb. 3. 104. 5 *ἄμα τῷ διαυγάζειν*.

*Διαυγής*, *έος*, *ούς*, *ὄ*, *ῆς*, adj. (*διά, and αυγή*) lit. shining through, i. e. pellucid, translucent, transparent, Rev. 21: 21 in later edit. for *διαφανής* in text. rec.—Aquila for Heb. *קָרַן* Prov. 16: 5. Jos. Ant. 3. 1. 7 *διαυγέστατον ὕδωρ*. Arist. aenet. 1. 1.

*Διαφανής*, *έος*, *ούς*, *ὄ*, *ῆς*, adj. (*διαφαίνω*), diaphanous, pellucid, transparent, Rev. 21: 21 in text. rec. Others *διαυγής*. Sept. for *קָרַן* Ex. 30: 34.—Diod. Sic. X. p. 175. ed. Bip.

*Διαφέρω*, f. *διοίσω*, aor. 2 *διήνεγκον*, see Buttm. § 114. p. 305.

1. to bear or carry through sc. a place etc. Mark 11: 16 *ἵνα τις διενίγκῃ σκεῦος διὰ τοῦ ἱεροῦ*.—Comp. Esdr. 5: 55 [76] *διαφέρειν σχεδίας εἰς τὸν Ἰόππης λιμένα*.

2. to bear asunder, to carry different ways, Lat. *differo*, viz.

a) trans. but in N. T. only in the pass. construction. Spoken metaph. of doctrine, Pass. to be divulged, to be published abroad, Acts 13: 49 *διεφέρετο ὁ λόγος τοῦ κυρίου δι' ὅλης τῆς χώρας*.—Wisd. 18: 10. Plut. ed. R. VI. p. 622. pp. Xen. Oec. 9. 8.—Spoken of a ship, Pass. to be borne hither and thither, to be driven about, Acts 27: 27.—Lucian. Hermot. 28 *ἀλλ' ἀνάγκη ἐν τῷ πέλαιμυ διαφέρεσθαι*. Plut. de Orac. def. VII. p. 650. ed. R. *τὴν ναῦν διαφερομένην*.

b) intrans. or pp. reflex. with *ἐαυτόν* impl. to bear one's self apart, to separate one's self, sc. from others, comp. in *ἄγω* 3; hence genr. to differ, as also Lat. *differo*; genr. Sept. Dan. 7: 3, 7. Xen. Hiero 1. 2. In N. T. (α) *τὰ διαφέροντα*, things different, discrepant. Rom. 2: 18 et Phil. 1: 10 *δοκιμάζειν τὰ διαφέροντα*, to distinguish things that are different; so Theodoret in loc. *τὰ ἐναντία ἀλλήλοις, δικαιοσύνην καὶ ἀδικίαν*, and Theophyl. *τί δι' ἐπ' αὐτῶν καὶ τί μὴ δι' ἐπ' αὐτῶν*.—Andocid. Or. 4. p. 300. Xen. Hiero 1. 3. Mem. 4. 3. 11.—Others, better things, as in γ below.—(β) Impers. *διαφέρει*, it differs, it makes a difference, c. c. dat. Gal. 2: 6 *οὐδὲν μοι*



διαφέρει. On this later use of the dat. see Lob. ad Phryn. p. 394.—Ael V. H. 1. 25 ἐμοὶ γὰρ οὐδὲν διαφέρει. Arrian. Diss. Ep. 2. 19. 14. — (γ) Seq. gen. to differ from, to be other than, Buttm. § 132. 4. 1; rarely in a less degree, to be inferior, Jos. Ant. 2. 7. 3 ὀλίγω διαφέρειν τοῦ βασιλέως. Pol. 18. 11. 1. In N.T. and usually, in a greater degree, to be superior, to be better than, to surpass; Matt. 6: 26. 10: 31. Luke 12: 7. seq. dat. πόσω Matt. 12: 12. Luke 12: 24. seq. ἐν τινι 1 Cor. 15: 41. seq. οὐδὲν Gal. 4: 1. — Seq. dat. 2 Macc. 15: 13. Jos. Ant. 4. 5. 3. Xen. H. G. 3. 1. 10. seq. ἐν Diod. Sic. 5. 57. Xen. Hiero 1. 8. seq. οὐδὲν Xen. Vect. 4. 25. πολὺ Diod. Sic. 2. 34. Xen. Mem. 3. 1. 7.

Διαφεύγω, f. ξω, to flee through, i. e. to escape by flight, absol. Acts 27: 42. Sept. for חָצַף Josh. 8: 22. חָצַף Prov. 19: 5.—Seq. accus. 2 Macc. 7: 31. Xen. Mem. 3. 12. 4.

Διαφημίζω, f. ἴσω, to rumor abroad, to divulge, to spread abroad, trans. τὸν λόγον, Matt. 28: 15. Mark 1: 45.—Dion. Hal. 11. 46. Diod. Sic. T. X. p. 151. ed. Bip. — Spoken of a person, τινά, to spread one's fame abroad, Matt. 9: 31.

Διαφθείρω, f. εἰῶ, aor. 1 pass. διαφθαίρη, perf. part. pass. διαφθαμένως; to corrupt throughout, to destroy, trans. Pass. to decay wholly, to perish.

a) genr. Luke 12: 33. 2 Cor. 4: 16. Rev. 8: 9. 11: 18 διαφθεῖραι τοὺς δ. Sept. for. חָצַף Ecc. 5: 5. Dan. 4: 20. חָצַף Judg. 6: 4. 20: 21, 25. 2 Sam. 11: 1. — Jos. Ant. 2. 3. 1. ib. 7. 4. 1. Xen. Conv. 4. 54.

b) metaph. and in a moral sense, to corrupt wholly, to pervert; 1 Tim. 6: 5 διαφθαμένοι τὸν νοῦν, corrupted in mind, i. e. men of perverse minds; for the accus. see Buttm. § 131. 6. § 134. n. 2.—Dion. Hal. 5. 21. Comp. Kypke in loc.—Rev. 11: 18 τοὺς διαφθειρόντας τὴν γῆν, those corrupting the earth, i. e. seducing the nations to idolatry. So Sept. and חָצַף Judg. 2: 19.—Hdian. 5. 7. 11. Xen. Mem. 1. 1. 1. ib. 1. 2. 8.

Διαφθορά, ἄς, ῆ, (διαφθείρω,) corruption, destruction, Xen. Ven. 6. 3.

in a moral sense, Xen. Mem. 1. 2. 8. In N. T. ns arising from putrescence; hence ἰδεῖν διαφθοράν, to see corruption, i. e. to die, Acts 2: 27, 31. 13: 35, 36, 37. So Sept. and חָצַף Ps. 16: 10. — Acts 13: 34 μηκέτι ὑποστρέψουσιν εἰς διαφθοράν, i. e. to die no more; comp. Job 33: 28. Sept. for חָצַף Ps. 30: 10. Is. 51: 14. — Soph. Aj. 1276. Suid. διαφθορά· θάνατος, διάλυσις τοῦ σῶματος.

Διάφορος, ου, ὅ, ῆ, adj. (διαφέρω,) different, i. e.

a) diverse, various, Rom. 12: 6. Heb. 9: 10. Sept. for חָצַף Deut. 22: 9.—Jos. Ant. 1. 8. 2. Xen. Mem. 1. 3. 2.

b) in the sense of superior, better, etc. Heb. 1: 4. 8: 6. See in Διαφέρειω 2. b. γ. —Sept. Ezra 8: 26. Xen. Mem. 4. 4. 15.

Διαφυλάσσω or ἀτίτω, f. ξω, to guard through i. e. ever, to protect; Luke 4: 10 τοῦ διαφυλάξαι σε, where for τοῦ see Buttm. § 140. n. 1. Sept. for חָצַף Gen. 28: 15. Ps. 91: 11. — 3 Macc. 3: 3. Xen. Mem. 1. 5. 2.

Διαχειρίζω, f. ἴσω, to have pass through one's hands, to administer, Xen. H. G. 7. 4. 34. Anab. 1. 9. 17.—In N. T. Mid. διαχειρίζομαι, to lay hands upon, i. e. to kill, to slay, trans. Acts 5: 30. 26: 21. — Diod. Sic. 18. 46. Pol. 8. 23. 8. Herodian. 3. 12. 2.

Διαχλεύάζω, f. ἄσω, (διά intens.) to deride greatly, to scoff, absol. Acts 2: 13 in later edit. for χλευάζω in text. rec. —Pol. 17. 4. 4. Dem. 1221. 16.

Διαχωρίζω, f. ἴσω, to separate throughout, i. e. wholly, Sept. for חָצַף Gen. 1: 4, 6, 7. Xen. Oec. 8. 11. ib. 9. 7. — In N. T. Mid. διαχωρίζομαι, to separate one's self wholly from, i. e. to depart, to go away, seq. ἀπό τινος Luke 9: 33. Sept. for חָצַף Gen. 13: 9, 11. —Susann. 13, 51. Diod. Sic. 4. 53.

Λιδακτικός, ῆ, ὄν, (διδάσκω,) didactic, i. e. teaching, apt to teach, 1 Tim. 3: 2. 2 Tim. 2: 24.

Λιδακτιός, ῆ, ὄν, (διδάσκω,) taught, seq. gen. of the agent; see Winter Gr. § 30. 4. Matth. § 345.

a) of persons, taught, instructed, John

6: 45 πάντες διδασκοὶ θεοῦ. Sept. and הַיְהוָה הַיְהוָה Is. 54: 13.

b) of things etc. *taught, imparted, suggested*, 1 Cor. 2: 13 bis. — Soph. Electr. 336. [344.] Comp. Xen. Oec. 12. 10. Mem. 3. 9. 1.

*Λιδασκαλία, ας, ἡ, (διδάσκω,) teaching, instruction, spoken*

a) of the art or manner of teaching, Rom. 12: 7. 1 Tim. 4: 13, 16. 5: 17. Tit. 2: 7. — Plut de Ed. Puer. 4. Xen. Cyr. 8. 7. 24.—In the sense of *monition, warning*, 2 Tim. 3: 16. Rom. 15: 4, coll. 1 Cor. 10: 11.—Jos. Ant. 4. 8. 24.

b) of the thing taught, *instruction, precept, doctrine*; as coming from men, perverse, etc. Matt. 15: 9. Mark 7: 7. Eph. 4: 14. Col. 2: 22. 1 Tim. 4: 1. So Sept. and הַיְהוָה Is. 29: 13. or as coming from God, *divine*, etc. 1 Tim. 1: 10. 4: 6. 6: 1, 3. 2 Tim. 3: 10. 4: 3. Tit. 1: 9. 2: 1, 10. Sept. genr. for הַיְהוָה Prov. 2: 17.—Xen. Oec. 14. 3. Eq. 11. 5.

*Λιδάσκαλος, ου, ὁ, (διδάσκω,) a teacher, instructor, master*; genr. Rom. 2: 20. Heb. 5: 12. So of Jewish doctors or lawyers, Matt. 9: 11. 10: 24, 25. Luke 2: 46. 6: 40. John 3: 10; hence i. q. *ἄσβη*, John 1: 39. 20: 16. of John the Baptist, Luke 3: 12. of Jesus, Matt. 8: 19. 12: 38. 17: 24. Mark 5: 35. 14: 14. John 11: 28. 13: 13, 14. al. of the apostle Paul, 1 Tim. 2: 7. of other christian teachers, 1 Cor. 12: 28, 29, al. —2 Macc. 1: 10. Diod. Sic. 1. 8. Xen. Mem. 4. 2. 2. AL.

*Λιδάσσω, f. ξω, (obsol. δάω,) to teach, to instruct, viz.*

a) genr. and absol. Matt. 4: 23. 9: 35. Mark 1: 21. Luke 4: 15. 1 Cor. 4: 17. 11: 14. Eph. 4: 21. al. saep. Construed with an accus. of person or of thing, or both; see Buttm. § 131. 4, 5. Thus seq. acc. of person, Matt. 5: 2. Mark 9: 31. Luke 4: 31. John 7: 35. al. saep. So Sept. for הַיְהוָה Job 13: 23. 37: 19. הַיְהוָה Prov. 4: 4. — Diod. Sic. 1. 8. Xen. Hiero 8. 1.—Seq. accus. of thing, Matt. 15: 9. 1 Tim. 4: 11. Tit. 1: 11. So Sept. for הַיְהוָה Is. 9: 15. הַיְהוָה Ecc. 12: 9.—Esd. 9: 48. Xen. Cyr. 1. 6. 20. — Seq. acc. of both pers. and thing, John 14: 26. Heb. 5: 12. In pass. con-

struction, 2 Thess. 2: 15 *ἄς ἐδιδάχθητε*, comp. Buttm. § 134. 6. So Sept. for הַיְהוָה Prov. 22: 21. הַיְהוָה Prov. 4: 11. הַיְהוָה Deut. 11: 9. Judg. 3: 2. pass. 1 Chr. 5: 18. Cant. 3: 8.—Plut. de Puer. Ed. 9. Xen. Cyr. 1. 2. 8. Mem. 3. 1. 5 bis.—Instead of the accus. of thing is sometimes found the infin. as Matt. 28: 20. Luke 11: 1. Rev. 2: 14 in text. rec. So Sept. for הַיְהוָה Job 10: 2. הַיְהוָה Deut. 4: 1. 20: 18. — Xen. Cyr. 1. 2. 8 bis.—Or also seq. *ἔτι*, Mark 8: 31.—Ael. V. H. 3. 16. Xen. Hi. 1. 10. — Or *περὶ* c. gen. of thing, 1 John 2: 27. — Comp. Jos. Ant. 2. 11. 1.—Once in Griesbach with a *dat.* of person, (accus. in text. rec.) Rev. 2: 14 *ἐδίδασκε τῷ Βαλάκ*, like the Heb. הַיְהוָה Job 21: 22. הַיְהוָה Deut. 33: 10. Hos. 10: 12.

b) in the sense of *to tutor, to direct, to advise, to put in mind*, Matt. 28: 15. John 9: 34. Acts 21: 21. Heb. 8: 11. Rev. 2: 20.—Eccelus. 9: 1. Jos. Ant. 2. 11. 1. Xen. Apol. Soc. 24. AL.

*Λιδασχῆ, ἡς, ἡ, (διδάσκω,) teaching, instruction, i. q. διδασκαλία.* So Suid. *διδασχῆ ἀντὶ τοῦ διδασκαλία.* Spoken

a) of the art of teaching, Mark 4: 2. 12: 38. 1 Cor. 14: 6, 26. Tit. 1: 9.

b) of the manner or character of one's teaching, Matt. 7: 28. 22: 23. Mark 1: 22, 27. Luke 4: 32.

c) of the things taught, *precept, doctrine*, etc. Matt. 16: 12. John 7: 16, 17. Acts 17: 19. Rom. 6: 17. Heb. 6: 2. 13: 9. al. — Anthol. Gr. IV. p. 282. ed. Jac. AL.

*Λιδραχμων, ου, τό, (διδ, δραχμή,) didrachm, a double drachma, a silver coin equal to two Attic drachmae and also to the Jewish half shekel*; see Jos. Ant. 3. 8. 2. This makes it equivalent to about 28 cents. Matt. 17: 24 bis, spoken of the yearly tribute to the temple paid by every Jew, Ex. 30: 13 sq. So Aquil. for הַיְהוָה and הַיְהוָה Ex. 38: 26. —Sept. every where for Heb. הַיְהוָה, Gen. 23: 15, 16. Neh. 10: 32. al. whence probably the drachma of Alexandria was equal to two Attic drachmae. See particularly in *Ἀργύριον* c. Comp. Gesen. Lex. art. הַיְהוָה.

*Λιδυμος, ου, ὁ, ἡ, adj. twain, twin,*



*double*, Sept. for ἄνω Cant. 4: 5. Hom. Od. 19. 227. *a twin*, plur. *twins*, Sept. for ἄνω Gen. 25: 24. Lucian. D. Mort. 16. 4.—In N. T. as a surname of the apostle Thomas, *Didymus*, i. e. *the Twin*, John 11: 16. 20: 24. 21: 2.—Act. Thom. § 1. Comp. Thilo ib. p. 92.

*Δίδωμι*, f. δώσω, aor. 1 ἔδωκα, aor. 2 ἔδων, perf. δέδωκα, pluperf. ἐδεδώκειν; see Buttm. §107. Less usual forms are: pres. 3 plur. Attic δίδουσι Rev. 17: 13 in later edit. Buttm. §107. n. I, 1. Winer §14. 1. b.—Aor. 1 Subj. 3 pers. δώσῃ John 17: 2. Rev. 8: 3, from an obsol. aor. 1 ἔδωσα, only in late writers; see Lob. ad Phryn. p. 721. Winer § 14. 1. note.—Aor. 2 Opt. 3 pers. δώῃ later for δόῃ, Rom. 15: 5. Eph. 1: 17. al. see Lob. ad Phryn. p. 346. Winer §14. 1. g. Buttm. §107. n. I, 3.—Pluperf. δεδώκειν without augm. Mark 14: 44. John 11: 57; see Buttm. § 83. n. 6. Winer §12. 12.—The primary signif. is every where *to give*, sc. of one's own accord and with good will; trans. with accus. and dat. expressed or implied.

a) *to give, to bestow upon.* (α) genr. Matt. 4: 9 ταῦτα πάντα σοι δώσω. 13: 12. 25: 8. Mark 2: 26. 10: 21. Luke 6: 4. 12: 33. John 4: 5, comp. Gen. 48: 22. al. saep. Sept. every where for יָדָן, Gen. 24: 53. 25: 5, 6. 1 Sam. 30: 11, 12. al. saep.—Palaeph. 7. Xen. Hi. 7. 8.

(β) spoken of sacrifice, homage, etc. *to offer, to present*; Luke 2: 24 δοῦναι θυσίαν. Rev. 4: 9.—Hom. II. 12. 6.

(γ) spoken of a person who does any thing to or for another, from whom one receives any thing, the source, author, or cause of a favour, benefit, etc. to any one; *to give, to grant, to permit, to present, to cause*, etc.—(1) genr. Matt. 21: 23 τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην. Acts 8: 19. John 4: 12 ὃς ἔδωκεν ἡμῖν τὸ φεῦγ. 1 Cor. 7: 25. 2 Cor. 8: 10. al.—Judith 9: 9. Jos. Ant. 4. 4. 2. Dem. 704. 5. Thuc. 3. 43. Xen. Ag. 2. 3.—Hence δίδοναι τόπον, *to give place*, i. e. to make way, to give way, to yield, etc. Luke 14: 9. Rom. 12: 19. Eph. 4: 27. 2 Thess. 3: 9.—Arrian. Diss. Ep. 3. 26 ἔξιθι, δὸς ἄλλοις τόπον. Plut. C. Gracch. 13 δότε τόπον ἀγαθοῖς, κακοὶ πολῖται. So Lat. *dare locum*, Cic. de Nat.

Deor. 2. 33. Ep. Fam. 11. 1.—So with an accus. where the idea may often also be expressed by the verb cognate with the noun; e. g. δίδοναι αἶνον τῷ θεῷ, i. q. *to praise*, Luke 18: 43. (Palaeph. 43.) δίδ. ἀπόκρισιν, *to give an answer, to answer*, John 1: 22. δίδ. ἀφορμήν, *to give occasion*, 2 Cor. 5: 12. 1 Tim. 5: 14. δίδ. δόξαν τῷ θεῷ, i. q. *to glorify, to praise, to honour*, Luke 17: 18. John 9: 24. Acts 12: 23. So Sept. for יָדָן יָדָן Josh. 7: 19. Jer. 13: 16. δίδ. ἐγκοπὴν, i. q. *to hinder*, 1 Cor. 9: 12. δίδ. ἐντολήν, i. q. *to command*, John 11: 57. 12: 49. (Dem. 250. 13.) δίδ. προσκοπήν, i. q. *to offend*, 2 Cor. 6: 3. δίδ. ὀπίσθημα, i. q. *to strike*, John 18: 22. i. q. ὀπίσθημα Dem. 787. 23. δίδ. χάραγμα, i. q. χαράσσειν, Rev. 13: 16. So δίδ. εὐσημιον λόγον, i. q. εὐσήμως λέγειν, *to speak distinctly*, 1 Cor. 14: 9.—(2) Spoken of God or of Christ as the author or source of what one has, receives, etc. *to give, to grant, to bestow, to impart*; Matt. 6: 11 τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον. 9: 8 θεὸν τὸν δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. 12: 39. Mark 13: 11. Luke 12: 32. John 3: 27. 17: 22, 24. Acts 7: 5. 11: 17. 2 Cor. 9: 9. Gal. 3: 22. Eph. 4: 8. 2 Tim. 2: 7. Rev. 2: 28. al. So δοῦναι χάριν or ἡ χάρις ἢ δοθεῖσα, *to give or confer grace or favour, the grace given, benefit conferred*, James 4: 6. Rom. 12: 3, 6. 1 Cor. 3: 10. Eph. 3: 8. al.—Aeschyl. Prom. 827. comp. Lob. ad Phryn. p. 18. Passow Lex. in χάρις 3. a.—Rev. 2: 21 ἔδωκε αὐτῇ χρόνον, *I gave her, granted her, time*, etc.—Pol. 6. 17. 5. Dem. 399. 19.—So of rulers, Acts 13: 20, 21.—Xen. Cyr. 2. 3. 4.—In various constructions, viz. seq. gen. of part, δώσω αὐτῷ τοῦ μάννα Rev. 2: 17, (Buttm. § 132. 4. 2. c.) and seq. ἐκ τινος in the same sense, 1 John 4: 13. Seq. εἰς, as διδοῖς (αὐτοῖς) νόμους μου εἰς τὴν διάνοιαν or ἐπὶ τὰς καρδίαις Heb. 8: 10. 10: 16. Rev. 17: 17. comp. Passow Lex. in τίθημι A. 1.—Construed often with the dat. and an infin. as a neut. subst. instead of an accus. comp. Buttm. § 140. 5. Matt. 13: 11 ἡμῖν δέδοται γνῶναι τὰ μυστήρια, *to you it is given, granted, to know* etc. Luke 1: 73 τοῦ δοῦναι ἡμῖν ἀφόβως λατρεύειν αὐτῷ. John 5: 26 ἔδωκε τῷ

αὐτῷ ζῶην ἔχειν ἐν ἑαυτῷ. Acts 2: 4. Rom. 15: 5. 2 Tim. 1: 18. Rev. 6: 4. — Jos. Ant. 3. 12. 2. Ael. V. H. 13. 36. Plut. C. Gracch. 6. Xen. Cyr. 1. 3. 11. ib. 5. 1. 29. — This infin. is sometimes implied; as Matt. 19: 11 οἷς δίδονται sc. χορραίν. John 19: 11. Rev. 11: 3. With ἴνα instead of the infin. Mark 10: 37. — So with an accus. and infin. *to permit, to suffer, to grant*, Acts 2: 27 et 13: 35 οὐδὲ δώσεις τὸν ὄσιον σοῦ ἰδεῖν διαφθοράν. 10: 40. 14: 3. — Hom. Il. 3. 322. Lucian. D. Mort. 9. 2. — So Rev. 3: 8 δέδοικα ἐνώπιόν σου θύραν ἀνεωγμένην sc. εἶναι, *I have granted, caused, an open door to be before thee*; others under d below. — Spoken of evil or punishment divinely inflicted, *to give, to inflict*, etc. 2 Thess. 1: 8 ἐκδίκησιν. Rev. 18: 7 βασανισμὸν καὶ πένθος. 2 Cor. 12: 7 ἐδόθη μοι σκόλοψ τῇ σαρκί, where comp. Butt. § 133. 3. 2. Matth. § 389. h. — Hom. Il. 19. 270. Xen. Mem. 2. 2. 7.

(δ) metaph. of things which are the cause, *to give, to impart, to cause*, etc. Acts 3: 16 καὶ ἡ πίστις ἔδωκεν αὐτῷ τὴν ἄλοκληρίαν. — Eurip. Suppl. 420. [422.] Iph. Taur. 722. [728.] — So with an accus. where the idea may also be expressed by the cognate verb; James 5: 18 ἕτερον δίδ. i. q. ἔειπ. Matt. 24: 29 τὸ φέγγος δίδ. i. q. φέγγειν. 1 Cor. 14: 7, 8, φωνὴν δίδ. i. q. φωνεῖν. Comp. in γ.

b) *to give*, sc. *to give up, to deliver over, to present, to commit to*, i. e. to put into the hands, power, possession, of any one, etc.

(α) genr. e. g. a person, Luke 7: 15. things, Matt. 5: 31 δότω αὐτῇ ἀποστάσιον. 19: 7. 14: 8 δός μοι ὡς τὴν κρηφαλήν Ἰωάννου. v. 9. 24: 45. Mark 6: 41. Luke 11: 7, 8. John 6: 51. 18: 11. Rev. 15: 7. Acts 9: 41 δούς δὲ αὐτῇ χεῖρα. al. saep. — Xen. Cyr. 1. 4. 10, 11. ib. 4. 6. 10 τὴν δεξιάν. — Acts 1: 26 ἔδωκαν κλήρους αὐτῶν, *they gave in their lots*; others under d below, like Heb. לָקַח לְיָהוָה Lev. 16: 8, where Sept. τίθημι. Luke 15: 22 δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ, *give or bring a ring for his hand*; others under d below, like Heb. לָקַח Gen. 41: 42, where Sept. περιτίθημι. — Xen. An. 1. 2. 27. — Seq. dat. of pers. and infin. e. g. δίδ. αὐτοῖς φα-

γεῖν et πίνειν, Matt. 14: 16. Luke 8: 55. 15: 16. John 4: 7. 6: 31. Rev. 16: 6. — Comp. Lucian. D. Deor. 7. 4. Ael. V. H. 9. 15. — So δίδ. τοῖς κυσί, Matt. 7: 6. comp. Hom. Il. 23. 21. Xen. Ven. 7. 4, 12.

(β) in the sense of *to commit, to entrust*, sc. *to the charge or care of any one*; spoken of things, Matt. 16: 19 δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρ. 25: 15. Mark 12: 9. Luke 12: 48. 16: 12. 20: 16. John 3: 35. 5: 22. 13: 3. al. Sept. and ἦν; Cant. 8: 11. — Xen. An. 1. 1. 8. Cyr. 8. 7. 11. — So of works etc. to be done, John 5: 36. 17: 4, 8, 11, 14. Acts 7: 38. — Xen. Oec. 7. 6. — Spoken of persons delivered over, committed to one's charge, teaching, etc. John 10: 29. 17: 6, 9, 22, 24. Heb. 2: 13. — pp. Xen. Cyr. 5. 1. 28. — Hence

(γ) δίδοναι ἑαυτόν, *to give one's self, to deliver one's self*, viz. (1) *to consecrate or devote one's self*, 2 Cor. 8: 5. — Herodot. 3. 19. Dem. 301. 20. — (2) Seq. ὑπὲρ v. περὶ τινος, i. e. *to give or devote one's self* sc. to death for any one, Gal. 1: 4. Tit. 2: 14. seq. ἀντίλυτρον, 1 Tim. 2: 6. So τὸ σῶμα αὐτοῦ Luke 22: 19. τὴν σάρκα αὐτοῦ, John 6: 51. So also δίδ. τὴν ψυχὴν αὐτοῦ λύτρον ἀντί, Matt. 20: 28. Mark 10: 45. — 1 Macc. 2: 50. 6: 44. Jos. B. J. 2. 10. 5. Eurip. Herac. 551. Phoen. 1012. ed. Porson. — (3) Constr. with εἰς c. accus. of place, *to betake one's self to any place, to go*, etc. Acts 19: 31 μὴ δοῦναι ἑαυτὸν εἰς τὸ θεάτρον. — Jos. Ant. 15. 7. 7 et Diod. Sic. 5. 59 διδοὺς αὐτὸν εἰς τὰς ἰσηρίας.

c) *to give*, i. e. *to give forth, to render up, to yield*, etc. especially in return for any thing bestowed, as a gift, labour, attention, etc. hence often found where ἀποδίδωμι might have stood. (α) genr. e. g. of persons, Rev. 20: 13 ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς ἐν αὐτῇ κ. τ. λ. bis. — Soph. Phil. 664. — Of things, Luke 6: 38 δοθήσεται ὑμῖν μέτρον — δώσουσιν εἰς τὸν κόλπον ὑμῶν. Metaph. λόγον δώσει τῷ θεῷ, *shall render an account to God*, Rom. 14: 12. — Plut. de Puer. educ. 15. Xen. Cyr. 1. 4. 3. — (β) Spoken of what is given as a reward, recompense, for labour, etc. *to give, to reward, to pay*, etc. Matt. 20: 4, 14. Mark 14: 11. Rev. 11: 18. Or of the price of any thing, tribute, tithes, etc. Matt. 16: 26 et Mark



8: 37. Matt. 22: 17. 27: 10. Luke 20: 22. 23: 2. Heb. 7: 4. Sept. for דָּבַר Zech. 11: 12.—Xen. Conv. 1. 5 ἀργύριον. Palaeoph. 38 διδ. φόρος. — (γ) Spoken of the earth, to give forth, to yield, sc. καρπὸν, Matt. 13: 8. Mark 4: 7, 8. So Sept. and דָּבַר Zech. 8: 12. — So ἀποδίδωμι Xen. Cyr. 8. 3. 38.

d) from the Heb. used in the sense of τίθημι, like דָּבַר for דָּבַר, comp. Gesen. Lex. art. דָּבַר 2, 3; to put, to place, etc.—(α) pp. and seq. ἐπὶ c. acc. to place or put upon any thing; e. g. τὸ ἀργύριον ἐπὶ τὴν τράπεζαν, to place money upon the table sc. of the broker, Luke 19: 23, comp. Matt. 25: 27, i. e. to place at interest; comp. Sept. and דָּבַר Lev. 25: 37. So διδ. τὰ θυσιαστικά ἐπὶ τὸ θυσιαστήριον, Rev. 8: 3, i. e. to offer in sacrifice [ἄμια] ταῖς προσευχαῖς etc. comp. Ecclus. [32] 35: 16, 17. Sept. and דָּבַר Ez. 7: 3, 4. al. comp. דָּבַר Gen. 1: 7. 9: 13, where Sept. τίθημι ἐν. So seq. εἰς Luke 15: 22. — Metaph. to apply, in the Latinism δοῦναι ἐργασίαν, dare operam, to give labour, i. e. to apply effort, to endeavour, seq. infin. Luke 12: 58.—Hermog. de Invent. 3. 5, 7, ἐργασίαν τῷ ἐπιχειρήματι διδοῦς. See dare operam in Ernesti Clav. Cic. art. Opera. Comp. σπουδὴν τιθέναι Pind. Pyth. 4. 492. ponere operam, Cic. pro Mur. 22. pro Cluent. 57.—(β) Spoken of miracles, to do, to perform, to exhibit, Matt. 24: 24. Acts 2: 19 quoted from Joel 3: 3, [2: 30,] where Sept. for דָּבַר, as also Ex. 7: 9. Deut. 13: 1. Comp. Sept. τίθημι for דָּבַר Deut. 6: 22. — (γ) With a doub. acc. of person, to appoint, to constitute, sc. as any thing, where the last acc. is by apposition; Eph. 1: 22 αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα. 4: 11. So Sept. and דָּבַר Ex. 7: 1. and דָּבַר Gen. 17: 5, Sept. τίθημι. So Sept. δίδουαι εἰς for דָּבַר Ez. 37: 22. Comp. Gesen. Lehrgeb. p. 813. Matth. § 420. — (δ) Spoken of a law, ordinance, etc. to give, i. e. to ordain, to institute, to prescribe; e. g. νόμον, John 7: 19. Gal. 3: 21. διαθήκην περιτομῆς Acts 7: 8: περιτομήν John 7: 22. So Sept. for דָּבַר Lev. 26: 46. for דָּבַר Josh. 24: 25. דָּבַר Ezra 9: 11. διδ. διαθήκην, Sept. and דָּבַר Num. 25: 12. and Heb. דָּבַר Gen. 17: 2. Lev. 26: 1, where Sept.

τίθημι.—The classic form is θεῖναι νόμον, whence νομοθέτης a lawgiver, etc. comp. Passow Lex. art. τίθημι A. 3. c. A1.

Διεγείρω, f. ἐγῶ, (διά, ἐγείρω,) to wake up fully, to rouse, trans. pp. persons from sleep, Matt. 1: 24. Mark 4. 38, 39. Luke 8: 24.—Jos. Ant. 2. 5. 5. Herodian. 2. 1. 13. — Trop. of things, e. g. of a sea, to agitate, pass. John 6: 18. Comp. Heb. רָעַד and Sept. ἐξεγείρω Jon. 1: 13.—Of the mind, to excite, incite, stir up, 2 Pet. 1: 13. 3: 1.—2 Macc. 7: 21. 15: 10. Fabr. Cod. Pseud. V. T. I. p. 650. Clem. Alex. Protr. 9.

Διενθυμέομαι, οὔμαι, (διά, ἐνθυμέομαι,) to revolve in mind throughout, i. e. to consider carefully, seq. περί c. gen. Acts 10: 19 in later edit. for ἐνθυμέομαι in text rec.

Διέξοδος, ου, ἡ, (διά, ἔξοδος,) passage out through, a pass, Herodian. 8. 1. 11. comp. Sept. for דָּבַר 2 K. 2: 21. In N. T. a thoroughfare, i. e. prob. a place in a city where several streets meet, and where many people usually collect or pass; Matt. 22: 9. Others, high-ways, sc. leading out of a city.

Διερμηνεύτης, ου, ὁ, (διερμηνεύω,) an interpreter, 1 Cor. 14: 28.

Διερμηνεύω, f. εἶσω, (διά, intens. ἐρμηνεύω,) to interpret fully, to explain, to expound, trans. Luke 24: 27. absol. Acts 9: 36. 1 Cor. 12: 30. 14: 5, 13, 27.—2 Macc. 1: 36. Polyb. 3. 22. 3.

Διέρχουμαι, f. ελεύσομαι, (διά, ἐρχομαι,) comp. Lob. ad Phryn. p. 37, 38. Butt. § 108. V. 5. § 114. p. 282; to come or go through, to pass through, viz.

a) pp. seq. διά c. gen. of place, Matt. 12: 43 et Luke 11: 24 διέρχεται δι' ἀνύδρων. Luke 4: 30. 17: 11. John 4: 4. [8: 59.] Acts 9: 32. 1 Cor. 10: 1. δι' ἐκείνης sc. ὁδοῦ, Luke 19: 4. δι' ἑμῶν, 2 Cor. 1: 16. διὰ τρυπήματος ἑαφίδος Matt. 19: 24. Mark 10: 25. Comp. Butt. § 147. n. 12. So Sept. for דָּבַר 2 Chr. 23: 15. Ez. 44: 2. עָבַר 1 Sam. 9: 3, 4. Ez. 29: 11. — Seq. accus. of place, Luke 19: 1 διέρχεται τὴν Ἱεριχὼ. Acts 12: 10. 13: 6. 14: 24. 15: 3, 41. 16: 6. 18: 23. 19: 1, 21. 20: 2. 1 Cor.

16: 5 bis. Heb. 4: 14 διελθὼν θόρα τῶν οὐρανοῦς, *who has passed through the heavens*, i. e. all the heavens, quite up to the throne of God, comp. 2 Cor. 12: 2, 4. Eph. 4: 10. Heb. 7: 26. So Sept. for יָרַד Josh. 18: 4. 1 Sam. 30: 31. יָרַד Gen. 41: 47. Ez. 9: 4.—Herodian. 8. 1. 7. Xen. Cyr. 1. 1. 5. An. 3. 5. 17. —Absol. but with an accus. implied, as τὴν γῆν, τὴν πόλιν, τὴν χώραν, etc. i. e. through the intervening country, the region round about, etc. Acts 8: 4, 40 διερχόμενος εὐαγγελίζετο τὰς πόλεις πάσας. 10: 38. 17: 23. 20: 25. seq. κατὰ κόμας Luke 9: 6. So seq. ἕως c. gen. of place, *to go or travel through* sc. the country *as far as*, Acts 11: 19, 22; and hence simply, *to go or pass to* a place, seq. ἕως, Luke 2: 15. Acts 9: 38. Trop. εἰς πάντας ἀνθρώπους ὁ θάνατος διήλθεν, Rom. 5: 12. Sept. pp. seq. εἰς for אֶפְרַיִם 2 Sam. 17: 24. c. ἐπὶ for יָרַד Jon. 2: 4.—Xen. An. 6. 3. 16. [6. 1. 16.]. —Spoken of things, e. g. a sword, *to pierce through*, seq. accus. Luke 2: 35. —of a weapon, seq. gen. Hom. 11. 20. 100. —Trop. of a rumor, λόγος, *to go out through* sc. the country, *to be spread abroad*, absol. Luke 5: 15.—Plut. Galba 7. Xen. An. 1. 4. 7 διήλθε λόγος.

b) spoken of those who *pass over* a river, lake, sea, etc. Mark 4: 35 et Luke 8: 22 διελθόμεν εἰς τὸ πέραν. Acts 13: 14 διελθόντες ἀπὸ τῆς Πέργης, i. e. passing over by water from Perga to Antioch, comp. v. 13. 18: 27. So Sept. for אֶפְרַיִם Deut. 4: 21. יָרַד Jer. 2: 10. 48: 32. —Xen. An. 4. 1. 3. Hesyech. διελθόμεν· διαπεράσωμεν.

Λιερωτιάω, ὦ, f. ἦσω, (διά, ἔρω-τάω,) *to inquire through* sc. to the end, till the inquiry is successful, i. e. *to inquire out*, e. g. τὴν οἰκίαν, Acts 10: 17.—Polyb. 5. 50. 12. Xen. Cyr. 1. 3. 15 ἡ μήτηρ διηρώτα τὸν Κύρον πότιρα κ. τ. λ.

Διειής, ἔος, οὖς, ὅ, ἡ, adj. (δις, ἔτος,) *of two years, two years old*; Matt. 2: 16 ἀπὸ διειτούς [παιδός] καὶ κατωτέρω, i. e. from the child of two years old and under. So Sept. ἀπὸ τριειτούς καὶ ἐπάνω for אֶפְרַיִם יָרַד מִבֶּן שָׁלוֹשׁ שָׁנִים, from the child of three years old and upward, 2 Chr. 31: 16. ἀπὸ εἰκοσαειτούς 1 Chr. 27: 23. Ezra 3: 8.—Pollux. On. 2. 2. 8.

—Others supply χρόνου, comp. 2 Macc. 10: 3. Jos. Ant. 2. 5. 4. Herodot. 2. 2.

Διεία, ας, ἡ, (διειής,) *space of two years, biennium*, Acts 24: 27. 28: 30.

Διηγέομαι, οὔμαι, f. ἡσομαι, depon. Mid. (διά, ἡγέομαι,) pp. *to lead or conduct through*, sc. to the end; hence trop. *to go through with*, *to recount, to tell, to declare*, sc. the whole of any thing; trans. or seq. πῶς, ὅσον, περί, etc. Mark 5: 16. 9: 9. Luke 8: 39. 9: 10. Acts 9: 27. 12: 17. Heb. 11: 32. Acts 8: 33 τὴν δὲ γενεάν αὐτοῦ τίς διηγέσεται, quoted from Is. 53: 8, where Sept. for יְהוֹשֻׁעַ; see in Αἰῶν 4. a. Bibl. Repos. Π. p. 358 sq. Sept. for יָרַד Gen. 24: 66. Josh. 2: 23. al.—1 Macc. 8: 2. Xen. Cyr. 1. 2. 6. Oec. 7. 9.

Διήγησις, εως, ἡ, (διηγέομαι,) *narration, history*, Luke 1: 1. Sept. for יָרַד Judg. 7: 15. —2 Macc. 2: 32. Pol. 3. 36. 4.

Διηνεκής, ἔος, οὖς, ὅ, ἡ, adj. (διά, ἡνεκής, or fr. διήνεγκα aor. 1 of διαφέρω,) pp. *carried through*, i. e. *extended, protracted*, Hom. 11. 12. 134. Luc. Ver. Hist. 1. 19 ἡνεκά διηνεκῆ πᾶσα κατείχετο. In N. T. spoken only of time, *continuous, perpetual*, viz. εἰς τὸ διηνεκῆς, adverbially, *continually, perpetually*, Heb. 10: 1. forever, Heb. 7: 3. 10: 12, 14. —Symm. for יָרַד מִבֶּן שָׁלוֹשׁ Ps. 48: 15. Heliodor. I. p. 25.

Διδάλασσος, ον, ὅ, ἡ, adj. (δις, θάλασσα,) *between two seas, bimaris*; so of Corinth, Hor. Od. 1. 7. 2. In N. T. spoken prob. of a shoal or sand-bank at the confluence of two opposite currents, Acts 27: 41.—Dio Chrysost. V. p. 83. D. τραχέα καὶ διθάλαττα. Comp. Wetstein N. T. in loc.

Διύκνέομαι, οὔμαι, f. διύξομαι, (διά, ἰκνέομαι,) *to go or pass through*, i. e. *to pierce through*, seq. ἄχρι c. gen. Heb. 4: 12. Sept. pp. for יָרַד Ex. 26: 28. 36: 33.—Hesyech. διύκνούμενος· διερχόμενος.

Αύστημι, (διά, ἴστημι,) aor. 1 διέ-στησα, trans. *to place asunder, to separate*; aor. 2 διέστην, intrans. *to separate* sc. one's self, *to go away*; see in Ἰστημι,



and Buttm. §107. II. In N. T. spoken of place, intrans. *to depart*, seq. ἀπό, Luke 24: 51. Acts 27: 28 βραχὺ δὲ διασιήσαντες sc. ἐαυτοῖς, *departing a little*, i. e. going a little further.—Eccelus. 28: 14. Pol. 10. 3. 6. — Spoken of time, *to pass away, to elapse*, Luke 22: 59.

Διύχνοιζομαι, f. ἴσομαι, depon. Mid. (διὰ, ἰσχυρίζομαι *to affirm*), *to affirm through and through*, i. e. *to affirm strongly*, absol. Luke 22: 59. Acts 12: 15.—Jos. Ant. 2. 6. 4. Luc. Hermetim. 31. Dem. 447. 25.

Δικαιοκρισία, ας, ἡ, (δικαίος and κρίσις,) *just judgment*, Rom. 2: 5, comp. 2 Thess. 1: 5. — Gr. Anon. for ΨΞΨΝ Hos. 6: 5. Test. XII Patr. in Fabric. I. p. 547, 581. Just. Mart. de Resurrect. p. 213.

Δίκαιος, αία, ον, (prob. fr. δίχα,) *right, just*, i. e. physically, *like, even, equal*, e.g. numbers, Herodot. 2. 149. ἄρμα Xen. Cyr. 2. 2. 26. *just as it should be*, i. e. *fit, proper, good*, e. g. γῆ Pollux On. I. 227. γῆδιον Xen. Cyr. 8. 3. 38. *justissima tellus*, Virg. Georg. 2. 460. Hence usually and in N. T. in a moral sense, *right, just*; spoken

a) of one who acts *alike* to all, who practises *even-handed justice*, *just, equitable, impartial*; spoken of a judge, e. g. God, 2 Tim. 4: 8 ὁ δικαίος κριτής. Rev. 16: 5. of a judgment, decision, etc. John 5: 30 ἡ κρίσις ἣ ἐμὴ δίκαια ἐστὶ. 7: 24. Luke 12: 57. 2 Thess. 1: 5, 6. Rev. 16: 7. 19: 2. So Sept. for דִּקְיָא Jer. 42: 5. Ez. 18: 8. דִּקְיָא Ps. 7: 12. 119: 137. — Jos. Ant. 7. 14. 11. Xen. Cyr. 1. 3. 17. Mem. 4. 8. 9.

b) of character, conduct, etc. *just as it should be*, i. e. *upright, righteous, virtuous*; also *good* in a general sense; but ὁ δικαίος is strictly *one who does right*, while ὁ ἀγαθός is *one who does good, a benefactor*; comp. Tittm. de Syn. N. T. p. 20, 21. Sept. usually for דִּקְיָא, see Gesen. Lex. sub. v. no. 3. — Spoken of things, ἔργα 1 John 3: 12. ἐντολή Rom. 7: 12. and hence τὸ δίκαιον, *what is right, proper*, etc. as wages, Matt. 20: 4, 7. Col. 4: 1. (Xen. An. 7. 7. 14.) genr. Eph. 6: 1. Phil. 1: 7. 2 Pet. 1: 13.—Jos. Ant. 2. 11. 2. Xen. Mem.

4. 4. 25.—Spoken of persons, viz. (α) in the usage of common life, Matt. 5: 45 βρέχει ἐπὶ δικαίους καὶ ἀδίκους. Mark 2: 17. Luke 5: 32. 18: 9. 20: 20. Acts 10: 22. Rom. 5: 7. 1 Tim. 1: 9. Heb. 11: 4. 2 Pet. 2: 7, 8. al. So Sept. and דִּקְיָא Gen. 18: 23 sq. Ecc. 3: 17. 9: 1, 2. — Jos. Ant. 6. 1. 4. Xen. H. G. 2. 4. 40. Mem. 4. 8. 11. — Including the idea of *innocent*, Matt. 27: 19, 24. So Sept. for נִקְיָא Job 9: 23. Prov. 6: 17.—Including the idea of *mild, clement, kind*, Matt. 1: 19. 1 John 1: 9. comp. Tittmann l. c.

—(β) Especially of those whose hearts are *right with God, righteous, pious, godly*. Matt. 13: 43 τότε οἱ δίκ. ἐκλάμψουσιν ὡς ὁ ἥλιος. v. 49. 23: 29. 25: 46. Mark 6: 20. Luke 14: 24. 23: 47. Rom. 2: 13. 3: 10. 5: 19. al. Rom. 1: 17 δίκαιος ἐκ πίστεως, *just through faith*, i. q. δικαιοθεῖς δ. π. Sept. and דִּקְיָא Gen. 6: 9. Ps. 1: 5. 118: 15, 19. al. — Act. Thom. 20. Test. XII Patr. Fabr. Cod. Pseud. V. T. I. p. 571, 609.—(γ) Spoken in the highest and most perfect sense of God, John 17: 25. Rom. 3: 26. 1 John 2: 29. of Christ, Acts 3: 14. 7: 52. 22: 14. 1 John 2: 1. 3: 7. Sept. for דִּקְיָא Ex. 9: 27. Deut. 32: 4. Ezra 9: 15. AL.

Δικαιοσύνη, ης, ἡ, (δικαίος,) pp. *the doing or being what is just and right*, viz.

a) the doing *alike* to all, i. e. *justice, equity, impartiality*; spoken of a judge etc. Acts 17: 31 κρίνειν τὴν οἰκουμένην ἐν δικαιοσύνῃ. Rev. 19: 11. Heb. 11: 33 εἰργάσαντο δικαιοσύνην, *exercised justice*, i. e. dispensed justice to the nations, etc. Rom. 9: 28, quoted from Is. 10: 22, where Sept. for דִּקְיָא, as also Is. 5: 16. 9: 7. for דִּקְיָא Ps. 9: 9. 35: 24.—Eccelus. 45: 26. Jos. Ant. 3. 4. 1.

b) of character, conduct, etc. *the being just as one should be*, i. e. *rectitude, uprightness, righteousness, virtue*, like the Heb. דִּקְיָא, דִּקְיָא; comp. in Δίκαιος b. So of actions, duties, etc. i. q. τὸ δίκαιον, *what is right, proper, fit*, Matt. 3: 15 πληρῶσαι πᾶσαν δικαιοσύνην. —Of disposition, conduct, viz. (α) in the language of common life, Eph. 5: 9. 1 Tim. 6: 11. 2 Tim. 2: 22. Heb. 1: 9. 7: 2. Rev. 22: 11 in later edit. Sept.

for דָּקָה Ps. 15: 2. Job 29: 14. דָּקָה  
1 Sam. 26: 23. Prov. 8: 18, 20.—Xen.  
Mem. 1. 2. 24. Conv. 3. 4.—Including  
the idea of *kindness, benignity, liberality*,  
2 Cor. 9: 9, 10, 2 Pet. 1: 1. Comp. in  
Δικαιος b. Also in later edit. put for  
ἐλεημοσύνη, *alms*, Matt. 6: 1, coll. v. 2.  
So Sept. for דָּקָה 1 Sam. 20: 13. 21: 23.  
Is. 63: 7. דָּקָה 1 Sam. 12: 7. Ps. 24:  
5. Mic. 6: 5.—Tob. 2: 14. Bar. 5: 9.  
Fabr. Cod. Pseud. V. T. I. p. 82. — (β)  
Spoken of that *righteousness* which has  
regard to God and the divine law, viz.  
either (1) merely external and consist-  
ing in the observance of external pre-  
cepts, as δικαιοσύνη ἢ ἐν νόμῳ v. ἐκ νό-  
μου, Phil. 3: 6, 9, where it is contrasted  
with ἡ δικ. διὰ πίστεως; or (2) internal,  
where the heart is *right* with God, *piety*  
*towards God*, and thence *righteousness*,  
*godliness*, i. e. vital religion; genr. Matt.  
5: 6, 10, 20. 6: 33. 21: 32. Luke 1: 75.  
Acts 10: 35. 24: 25. Rom. 6: 16, 18 sq.  
Heb. 1: 9. 5: 13. James 3: 18. al. saep.  
So Sept. and דָּקָה Ps. 17: 15. 45: 8.  
דָּקָה Gen. 18: 19. 1 K. 3: 6. Ez. 14:  
14.—Jos. Ant. 1. 2. 1. ib. 8. 4. 4. comp.  
Plut. Timol. 29 ult.—So λογίζεσθαι εἰς  
δικαιοσύνην, *to count or impute as right-*  
*eousness*, i. e. to regard as evidence of  
piety, Rom. 4: 3, 5, 6, 9, 22. Gal. 3: 6.  
James 2: 23; all quoted from Gen. 15: 6  
where Sept. for דָּקָה. Hence ἡ δι-  
καιοσύνη ἢ ἐκ v. διὰ πίστεως, *the right-*  
*eousness which is of or through faith* sc.  
in Christ, i. e. where faith is counted,  
imputed, as righteousness or as evidence  
of piety, Rom. 9: 30. 10: 6. Phil. 3: 9.  
κατὰ πίστην, Heb. 11: 7. al. and by met-  
ton. Christ as *the source or author of*  
*righteousness*, 1 Cor. 1: 30. Hence too  
δικαιοσύνη τοῦ Θεοῦ, objectively, i. e.  
*the righteousness which God approves*,  
*requires, bestows*, Rom. 1: 17. 3: 21, 22,  
25, 26. and by meton. ἡ δικ. Θεοῦ is i. q.  
δικαιοι παρὰ Θεῶν, 2 Cor. 5: 21. Sept.  
and דָּקָה דָּקָה Ps. 5: 9.—(3) Spoken  
in the highest and most perfect sense,  
of God subjectively, i. e. as an attribute  
of his character, Rom. 3: 5. perhaps of  
Christ, John 16: 8, 10.

c) by meton. in the sense of *being*  
*regarded as just*, i. e. *imputation of*  
*righteousness, justification*, i. q. δικαιώσεις,  
Rom. 5: 17, 21. 10: 4, 5. 2 Cor. 3: 9

ἡ διακονία τῆς δικαιοσύνης. opp. to ἡ  
δικα. τῆς κατακρίσεως. Gal. 2: 21. 3: 21.  
5: 5. Put for the *mode or way of justi-*  
*fication*, Rom. 10: 3 ter. AL.

Δικαίω, ὠ, f. ὠσω, (δικαιος) *to*  
*justify*, i. e. *to regard as just, to declare*  
*one to be just*, trans.

a) as a matter of right, justice, etc. *to*  
*absolve, to acquit, to clear*, sc. from any  
charge or imputation. Matt. 12: 37 ἐκ  
τῶν λόγων σου δικαιωθείς, καὶ ἐκ τ. λ.  
σου καταδικασθήσῃ. 1 Cor. 4: 4. seq.  
ἀπό c. gen. of thing, Acts 13: 39 bis.  
Rom. 6: 7 ἀπό ἀμερτίας, coll. v. 18  
where it is ἐλευθερώω. Sept. for דָּקָה  
Ex. 23: 7. Deut. 25: 1. 1 K. 8: 32.  
So δικαιούν ἑαυτόν, *to justify one's self,*  
*to excuse one's self*, Luke 10: 29. So  
Sept. for דָּקָה Gen. 44: 16.—Eccles.  
10: 29. Test. XII Patr. p. 541.—In  
classic writers in the wider sense *to do*  
*justice to*, i. e. both *to defend the right*  
*of any one*, Polyb. 3. 31. 9. and also *to*  
*condemn*, etc. Thuc. 3. 40. Herodot. 3.  
29.

b) spoken of character, etc. *to declare*  
*to be just as it should be*, i. e. *to pro-*  
*nounce right*, etc. of things, *to regard*  
*as right and proper*, i. q. ἀξιόω, Herodot.  
1. 89. Jos. Ant. 9. 9. 1.—In N. T. only  
of persons, *to acknowledge and declare*  
*any one to be righteous, virtuous, good*,  
comp. in Δικαιος b. Hence, (a) by  
impl. *to vindicate, to approve, to honour,*  
*to glorify*; Pass. *to receive honour*, etc.  
e. g. τὸν Θεόν Luke 7: 29. So Matt. 11:  
19 et Luke 7: 35 ἐδικαιώθη ἡ σοφία ἀπὸ  
τῶν τέκνων αὐτῆς, i. e. true wisdom is  
acknowledged and honoured by her  
real followers. 1 Tim. 3: 16, comp.  
Bibl. Repos. II. p. 49. Rom. 3: 4 quoted  
from Ps. 51: 6, where Sept. for דָּקָה.  
so Ez. 16: 52. — Psalt. Salom. in Fabr.  
Cod. Pseud. V. T. Ps. 2: 16. 3: 5. al.  
Comp. Kypke I. p. 240.—(β) In relation  
to God and the divine law, *to declare*  
*righteous, to regard as pious*, e. g. Luke  
16: 15 οἱ δικαιούντες ἑαυτοὺς ἐνώπιον  
τῶν ἀνθρώπων, i. e. those who profess  
themselves righteous, pious, before men,  
—Spoken espec. of the justification bestow-  
ed by God on men through Christ,  
in which he is said *to regard and treat*  
*them as righteous, to approve and reward*



as truly pious, i. e. to absolve from the consequences of sin and admit to the enjoyment of the divine favour; Rom. 3: 26 δικ. τὸν ἐκ πίστεως Ἰησοῦ. v. 30. 4: 5. 8: 30 bis, 33. Gal. 3: 8. So Pass. of men, to be justified, e. g. πίστει or ἐκ πίστεως Rom. 3: 28. 5: 1. Gal. 2: 16. 3: 24. ἐξ ἔργων or οὐκ ἐξ ἔργων, Rom. 3: 20. 4: 2. Gal. 2: 16 bis. James 2: 21, 24, 25. οὐκ ἐν νόμῳ Gal. 3: 11. 5: 4. genr. Rom. 2: 13. 3: 24. 5: 9. 1 Cor. 6: 11. Gal. 2: 17. Tit. 3: 7. So Luke 18: 14. Comp. Protevang. Jac. in Fabr. Cod. Apoc. N. T. p. 77.

c) in the sense of to make or cause to be upright, etc. Mid. to make one's self upright, i. e. to be upright, virtuous, etc. aor. 1 pass. in Mid. sense, (Buttm. §136. 2,) Rev. 22: 11 ὁ δίκαιος δικαιοθῆτω ἔτι, he that is upright, let him be upright still; so in text. rec. but later editions read δικαιοσύνην ποιησάτω.—So Sept. for דִּקְיָה Ps. 73: 13.

Δικαίωμα, ατος, τό, (δικαίω,) any thing justly or rightly done; hence right, justice, equity, etc.

a) spoken of a doing right or justice to any one, a judicial sentence, etc. (α) favourable, i. e. justification, acquittal, Rom. 5: 16, opp. to κατάκριμα.—(β) unfavourable, i. e. condemnation, judgment, implying punishment, Rev. 15: 4. So דִּקְיָה Ps. 119: 75, 137, where Sept. κρίμα. Comp. in Δικαίω α, ult.—Hence

b) genr. a decree, as defining and establishing what is right and just, i. e. a law, ordinance, precept, e. g. τοῦ κυρίου Luke 1: 6. Rom. 1: 32. τοῦ νόμου Rom. 2: 26. 8: 4. τῆς λατρείας, i. e. respecting worship, Heb. 9: 1. τῆς σαρκός, i. e. carnal, 9: 10. So Sept. for דִּקְיָה Ex. 15: 25, 26. דִּקְיָה Lev. 25: 18. דִּקְיָה Ex. 21: 1. Num. 36: 13. דִּקְיָה Deut. 30: 16.—Jos. B. J. 7. 5. 2. Thuc. 1. 41.

c) spoken of character etc. righteousness, virtue, piety towards God, e. g. of saints Rev. 19: 8. of Christ, as manifested in his obedience, Rom. 5: 18, i. q. ὑπακοή v. 19.—Bar. 2: 19.

Δικαίως, adv. (δικαίος,) justly, rightly, i. e.

a) with strict justice, Luke 23: 41.

1 Pet. 2: 23. Sept. for דִּקְיָה Deut. 1: 16. Prov. 31: 9.—Xen. Mem. 3. 1. 2. ib. 3. 5. 20.

b) as is right and proper, as one ought, 2 Cor. 15: 34. Sept. for דִּקְיָה Prov. 28: 18.—Xen. Hiero 4. 10.

c) righteously, piously, 1 Thess. 2: 10. Tit. 2: 12.—Ignat. Ep. ad Eph. 14. Clem. Alex. Strom. 3. 6 δικαίως βεβιωκότες.

Δικαίωσις, εως, ἡ, (δικαίω,) justification, sc. which God bestows on men through Christ; see in Δικαίω b. β. Rom. 4: 25. 5: 18.—pp. Jos. Ant. 18. 1. 3 δικαίωσις [εἶναι] οἷς ἀρετῆς ἐπιτήδευσις γέγονε.

Δικαστής, οῦ, ὁ, (δικάζω jus dico,) a judge, Luke 12: 14. Acts 7: 27, 35. Sept. for דִּקְיָה Ex. 2: 14. 1 Sam. 8: 1.—Jos. Ant. 4. 8. 1. Xen. Cyr. 1. 3. 17.

Δίκη, ης, ἡ, pp. right, justice, espec. a judicial process, cause, Xen. Cyr. 1. 3. 16. Apol. 24. Lac. 13. 11. Hence in N. T. punitive justice, viz.

a) as the name of the heathen goddess of justice, ἡ Δίκη, Nemesis, vengeance, Acts 28: 4. Comp. 2 Macc. 8: 11, 13.—Dem. 422. 11. Soph. Antig. 538. [544.] Arr. Exp. Al. M. 4. 9. 9.

b) in the sense of judgment, sentence, implying punishment, Acts 25: 15 καὶ αὐτοῦ δίκην.—Comp. Xen. An. 5. 8. 1.—Hence genr. punishment, vengeance, 2 Thess. 1: 9. Jude 7. Sept. for דִּקְיָה Ex. 21: 20. דִּקְיָה Deut. 32: 41. Ez. 25: 12.—Jos. Ant. 7. 9. 4. Xen. Cyr. 1. 6. 45. Mem. 2. 2. 13.

Δίκτυον, ου, τό, a net, fish-net, Matt. 4: 20, 21. Mark 1: 18, 19. Luke 5: 2, 4, 5, 6. John 21: 6, 8, 11 bis.—Jos. Ant. 9. 4. 6. Hom. Od. 22. 386. a hunter's net, Xen. Ven. 6. 9. ib. 8. 7.

Δίλογος, ου, ὁ, ἡ, adj. (δίς and λέγω,) pp. uttering the same thing twice, repeating; so διλογεῖν and διλογία Xen. Eq. 8. 2. Diod. Sic. 20. 37. In N. T. double-tongued, deceitful, i. e. speaking one thing and meaning another, 1 Tim. 3: 8.—So Theophylact. in loc. ἄλλα φροσῶν καὶ ἄλλα λέγων. Comp. Ps. 12: 3 דִּבְרֵי יְהוָה יְהִי וְלֹא יִשְׁכַּח.

**Αὐ**, conj. (i. q. δι' οὗ,) *on which account, wherefore, therefore*, Matt. 27: 8. Luke 1: 35. 7: 7. Heb. 3: 7. saep. — Herodian. 1. 8. 2. ib. 2. 8. 5. AL.

**Διοδεύω**, f. εὔσω, (διά, ὀδεύω,) *to travel through, to traverse*, seq. acc. of place Acts 17: 1. seq. κατά c. acc. Luke 8. 1. Sept. for דָּבַר Jer. 50: 13. דָּבַר Gen. 13: 17. — Wisd. 5: 7. 1 Macc. 12: 32. Pol. 2. 15. 5.

**Διονύσιος, ου, ὁ**, *Dionysius*, an Areopagite of Athens, converted under Paul's preaching, Acts 17: 34.

**Διόπερ**, conj. (διό strengthened by περ,) *on which very account, wherefore*, 1 Cor. 8: 13. 10: 14. 14: 13. Comp. Buttm. § 75. 3. § 149. p. 432. — Judith 8: 17. Xen. Cyr. 5. 1. 13.

**Διοπετής, ἑος, οὗς, ὁ, ἡ**, adj. (*Διός* gen. of *Ζεύς*, and *πέτω* i. q. *πίπτω*,) *fallen from Jove, heaven-descended*; Acts 19: 35 τοῦ διοπετοῦς sc. *ἀγάλματος*, viz. the image worshipped in the temple of Diana at Ephesus; see Plin. H.N. 16. 40. Calmet arts. *Diana, Ephesus*. — Herodian. 1. 11. 2 *ἀγάλμα διοπετές*.

**Διόρθωμα, ατος, τό**, (*διορθόω* to rectify through,) *an emendation, reform, improvement*, in Mss. Acts 24: 3, where text. rec. *καίόρθωμα*. — Pol. 3. 118. 2.

**Διόρθωσις, εως, ἡ**, (*διορθόω*,) *emendation, reformation*; Heb. 9: 10 *καιρός διορθώσεως*, i. e. the time of a new and better dispensation under the Messiah; comp. in *Ἀποκατάστασις*. — Jos. B. J. 1. 20. 1. Diod. Sic. 1. 75.

**Διορύσσω** or **ύτιω**, f. ξω, (διά, ὀρύσσω,) *to dig through*, sc. τὸν οἶκον, τὴν οἰκίαν, i. e. the walls of houses, which in the East are built of clay, earth, etc. Matt. 6: 19, 20. 24: 43. Luke 12: 39. See Calmet p. 511. So Sept. and דָּבַר Job 24: 16. so Ez. 12: 7 τὸν τοίχον. — Xen. Conv. 4. 30. Thuc. 2. 3.

**Διόσκουροι, ων, οί**, (*Διός* gen. of *Ζεύς*, and *κούρος* i. q. *κόρος* a youth; written also *Διόσκοροι*, Lob. ad Phryn. p. 235,) *the Dioscuri*, i. e. *Castor and Pollux*, in heathen mythology the sons

of Jupiter by Leda, and the patrons of sailors, Acts 28: 11.—Theocr. Id. 22. 1. Xen. Conv. 8. 29. Comp. Hor. Carm. 1. 3. 2. ib. 4. 8. 31.

**Διότι**, conj. (δι' ὅτι,) i. q. *διὰ τοῦτο ὅτι*, *on account of this that, for this reason that*, i. e. simply, *because, for*, Luke 2: 7. 21: 28. Acts 17: 31. Rom. 1: 19. Gal. 2: 16. al. Sept. for דָּבַר Zeph. 2: 10. זָבַב Job 32: 2.—Xen. Conv. 8. 19. Mem. 1. 2. 54. Comp. Buttm. § 149. p. 423. AL.

**Διοτρεφής, ἑος, οὗς, ὁ**, (*Διός* gen. of *Ζεύς* and *τρέφω*,) *Diotrephes*, pr. name, 3 John 9.

**Διπλός, οὗς; ὀη, ἡ; ὄον, οὖν;** (Buttm. § 71. 3. § 60. 5. b;) *two-fold, double*; pp. Sept. for דָּבָר Gen. 43: 15. Ex. 16: 5. Xen. An. 7. 6. 7. In N. T. trop. for any greater relative amount, as of honour, 1 Tim. 5: 17. of punishment, Rev. 18: 6 bis. So Sept. and דָּבָר Jer. 16: 18.—Herodian. 6. 7. 7. Xen. Cyr. 2. 3. 23.—Comparative *διπλότερον* as adv. *two-fold more*, Matt. 23: 15. Comp. Buttm. § 115. 5.

**Διπλῶ, ῶ, f. ὶσω**, (*διπλός*,) *to double, trans.* Rev. 18: 6 *διπλώσατε αὐτῇ διπλᾶ* lit. *double to her double*, i. e. render back to her two-fold punishment.—pp. Xen. H. G. 6. 5. 19.

**Δίς**, num. adv. *twice*, Mark 14: 30, 72. Luke 18: 12. Jude 12 *δὶς ἀποθανόντα*, *twice dead*, i. e. utterly. So *ἅπαξ καὶ δὶς*, *once and again, often*, Phil. 4: 16. 1 Thess. 2: 18.

**Διστάζω**, f. ἴσω, (*δίς*,) *to doubt, to be uncertain*, intrans. Matt. 14: 31. 28: 17.—Diod. Sic. 4. 62.

**Διστομος, ου, ὁ, ἡ**, (*δίς*, *στόμα*,) *double-mouthed, e. g. ποταμός* Pol. 34. 10. 5. In N. T. spoken of a sword, *two-edged*, Heb. 4: 12. Rev. 2: 12. [19: 15 in Mss.] Rev. 1: 16, comp. Gesen. on Is. 49: 2. So Sept. for דָּבָר פִּי Job Ps. 149: 6. Prov. 5: 4. — Ecclus. 21: 3. Eurip. Orest. 1296. [1303.]

**Δισχίλιοι, αι, α**, ord. adj. *two thousand*, Mark 5: 13.

**Διῦλλῶ**, f. ἴσω, (διά, ἔλλῶ,) *to fil-*



ter or strain through, sc. a sieve, strainer, etc. i. e. by impl. to strain out, trans. Matt. 23: 24, where comp. Buxt. Lex. Ch. Rab. 1516.—Artemid. 4. 48.

Διχάζω, f. ἴσω, (διχα,) to divide in two, pp. Artemid. 2. 24. In N. T. trop. to set at variance, trans. διχάζειν τινὰ κατὰ τινας, i. e. to excite one against another, Matt. 10: 35. coll. Luke 12: 52, 53.

Διχοστασία, ας, ἡ, (διχα, στάσις,) dissension, discord, Rom. 16: 17. 1 Cor. 3: 3. Gal. 5: 20.—1 Macc. 3: 29. Dion. Hal. Ant. 8. 72.

Διχοτομέω, ᾧ, f. ἴσω, (διχα and τομή fr. τέμνω,) to cut in two, Jos. Ant. 8. 2. 2. Polyb. 6. 28. 2. to cut in pieces, Pol. 10. 15. 5, which was a cruel kind of punishment practised among the Hebrews and other ancient nations; see 1 Sam. 15: 33. 2 Sam. 12: 31. Dan. 2: 5. 3: 29. coll. Heb. 11: 37. Herodot. 2. 139. ib. 3. 13. ib. 7. 39. Diod. Sic. 17. 83. Sueton. Calig. 27. — In N. T. genr. and trop. to inflict severe punishment, Matt. 24: 51. Luke 12: 46. Comp. Hist. of Sus. 55, 59.

Διψάω, ᾧ, f. ἴσω, the contraction being properly always into η instead of α, like ζάω, Butt. § 105. n. 5; the form διψᾷ instead of διψῆ belongs to the later Greek, John 7: 37. Rom. 12: 20. Athen. III. 474. Aesch. Dial. Soc. 3. 5; comp. Lob. ad Phryn. p. 61. Winer § 13. 3. — to thirst, to be athirst, viz.

a) pp. intrans. Matt. 25: 35, 37, 42, 44. John 4: 13, 15. 19: 28. Rom. 12: 20. 1 Cor. 4: 11. Sept. for נָחַץ Judg. 15: 18. Prov. 25: 22.—Xen. Cyr. 1. 2. 11. Mem. 1. 3. 6.

b) metaph. to thirst after, to long for, to desire vehemently, seq. accus. as τὴν δικαιοσύνην, i. e. piety towards God and its attendant privileges, Matt. 5: 6; comp. Winer Gr. § 30. 7. — So Sept. for נָחַץ Ps. 63: 2.—Wisd. 11: 14. Jos. B. J. 1. 32. 2 ult.—Hence absol. to thirst, sc. after the disposition and privileges of the children of God, of the Messiah's kingdom, John 4: 14. 6: 35. 7: 37. Rev. 7: 16. 21: 6. 22: 17. So Sept. and נָחַץ Ps. 42: 3. — Xen. Cyr. 5. 1. 1 οὕτως ἐγὼ ὑμῶν διψῶ χαρίζεσθαι.

Δίψος, εος, ους, τό, (διψάω,) thirst, 2 Cor. 11: 27. Sept. for נָחַץ Ex. 17: 3. —Xen. Mem. 1. 4. 13.

Διψυχος, ου, ὁ, ἡ, adj. (δύς, ψυχῆ,) double-minded, i. e. inconstant, wavering, James 1: 8. 4: 8. — Clem. Rom. 1. 23. Constitut. Apost. 7. 11.

Διωγμός, οῦ, ὁ, (διώκω,) pursuit, sc. of enemies, Xen. Cyr. 1. 4. 21. In N. T. persecution, Matt. 13: 21. Mark 4: 17. 10: 30. Acts 8: 1. 13: 50. Rom. 8: 35. 2 Cor. 12: 10. 2 Thess. 1: 4. 2 Tim. 3: 11 bis. — Sept. Prov. 11: 19. 2 Macc. 12: 23.

Διώκτης, ου, ὁ, (διώκω,) a persecutor, 1 Tim. 1: 13.—Symm. Hos. 6: 8.

Διώκω, (διω to flee,) f. διώξω Luke 21: 12. John 15: 20. Xen. An. 1. 4. 8; better διώζομαι, Winer § 15. Passow sub voc. pp. to cause to flee; hence genr. to pursue after sc. flying enemies, Sept. for הָרַךְ Lev. 26: 7. Xen. Cyr. 3. 2. 10. Hence in N. T.

a) to pursue with malignity, to persecute, seq. accus. expr. or impl. Matt. 10: 23. 23: 34 καὶ διώξετε [αὐτοὺς] ἀπὸ πόλεως εἰς πόλιν. Acts 26: 11. Rev. 12: 13.—1 Macc. 5: 21. Herodian. 1. 13. 16. ib. 7. 11. 10. Thuc. 1. 37.—So genr. to persecute, to harass, to maltreat, seq. accus. Matt. 5: 10, 11, 12, 44. Luke 21: 12. John 5: 16. Acts 7: 52. Rom. 12: 14. Gal. 1: 13, 23. 6: 12. Sept. for הָרַךְ Ps. 7: 1. Jer. 17: 18. — Wisd. 16: 16. 2 Macc. 5: 8.

b) genr. to pursue, to follow, sc. in company or in order to find, overtake, etc. spoken of persons, absol. Luke 17: 23.—Ecclus. 27: 20. Xen. H. G. 1.1.13. de Mag. Eq. 4. 5.—Metaph. of things, to follow earnestly, to pursue after, in order to acquire or attain to; Rom. 9: 30, 31. 1 Cor. 14: 1. 1 Tim. 6: 11. Heb. 12: 14. absol. to follow on, to press forward, Phil. 3: 12, 14. So Sept. and הָרַךְ Deut. 16: 20. Prov. 15: 9.—Diod. Sic. 2. 59. Xen. Cyr. 8. 1. 39. AL.

Δόγμα, ατος, τό, (δοκέω,) a decree, edict, ordinance, e. g. of a prince, Luke 2: 1. Acts 17: 7. of the apostles, Acts 16: 4. of the Mosaic law, i. e. external precepts, Eph. 2: 15. Col. 2: 14,

coll. v. 16, 20 sq. Sept. of a prince, for Chald. 𐤒𐤓 Dan. 2: 13. 6: 8, 15. 𐤒𐤓𐤗 Dan. 3: 10. 6: 13.—Ignat. ad Magn. 13 ἐν δόγματι τοῦ κυρίου καὶ τῶν ἀποστόλων. Xen. An. 3. 3. 5.

*Δογματίζω*, f. ἴσω, (δόγμα,) to make a decree, to prescribe an ordinance, intrans. i. q. δόγμα τιθεῖναι, 2 Macc. 10: 8. 15: 36. Diog. Laert. 3. 51.—In N. T. Mid. δογματίζομαι, to suffer a law to be prescribed to one's self, to be subject to ordinances, Col. 2: 20. Comp. Buttin. § 135. 8.

*Δοκέω*, ὦ, f. δόξω, aor. 1. ἔδοξα, Buttin. § 114, to seem, to appear, neut. and intrans. viz.

a) with a reflex. pron. expr. or implied, δοκῶ ἑμαυτῷ, δοκεῖν ἑαυτῷ, etc. to seem to one's self, i. e. to be of opinion, to think, to suppose, to believe, etc. seq. infin. praes. Acts 26: 9 ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ, δεῖν πολλὰ πράξαι κ. τ. λ. — Xen. Hiero 1. 6 δοκῶ μοι αἰσθάνεσθαι. 1. 33.—Hence genr. as an act. intrans. verb in the above sense, the reflex. dat. being suppressed, viz. to be of opinion, to think, etc. (α) Seq. infin. with the same subject, Buttin. § 140. 1. Winer § 45. 2; e. g. with infin. present, expressing a continued action, etc. Buttin. § 137. 5. Winer § 45. 8 med. Matt. 3: 9 μὴ δόξητε λέγειν ἐν ἑαυτοῖς, think not, presume not, to say, etc. Luke 8: 18. 24: 37. John 5: 39. 16: 2 δόξη λατρείαν προσφέρειν τῷ Θεῷ. Acts 12: 9. 1 Cor. 3: 18. 7: 40. 14: 37. Gal. 6: 3. James 1: 26.—2 Macc. 9: 8, 10. Xen. An. 2. 2. 14.—With infin. perfect, implying an action completed, in reference to the present time; Buttin. § 137. 2. Winer § 45. 8 ult. Acts 27: 13 δόξαντες τῆς προθέσεως κειρατηνῆναι. 1 Cor. 8: 2. Phil. 3: 4.—Xen. Cyr. 1. 1. 6.—(β) Seq. infin. with a different subj. in the accus. Winer § 45. 2. Mark 6: 49 ἔδοξαν φάντασμα εἶναι. 1 Cor. 12: 23. 2 Cor. 11: 16. So Sept. for 𐤒𐤓 Gen. 38: 15.—Palaeph. 1. Xen. Cyr. 1. 6. 10.—(γ) Seq. ὄτι, instead of the accus. and infin. Buttin. § 149. p. 423. Winer § 57. 5. Matt. 6: 7 δοκοῦσι γὰρ ὅτι κ. τ. λ. 26: 53. Luke 12: 51. 13: 2, 4. 19: 11. John 5: 45. 11: 13. 13: 29. 20: 15. 1 Cor. 4: 9. 10: 12. 2 Cor. 12: 19. James 4: 5. —

(δ) Absol. Luke 17: 9 οὐ δοκῶ. seq. ἢ ὄρα Matt. 24: 44. Luke 12: 40. seq. πόσω Heb. 10: 29.—Xen. Cyr. 5. 3. 30 ὡς ἐγὼ δοκῶ. 7. 2. 19. Anacr. 40. 15 πόσων.

b) in reference to others, to seem, to appear, etc. seq. dat. and infin. Luke 10: 36 τίς οὖν δοκεῖ σοι πλεσιόν γερονεῖναι. Without dat. but seq. infin. of the same subject, which then takes the adjuncts in the nominative, Buttin. § 142. 2. 1. Acts 17: 18 ξένων δαιμονίων δοκεῖ καταγελεύς εἶναι. 1 Cor. 12: 22. 2 Cor. 10: 9. Heb. 12: 11.—Jos. Ant. 5. 7. 5. Lucian. D. Deor. 1. 2.—Spoken also in the Greek manner, of what is real and certain; comp. Buttin. § 1. n. 1. Mark 10: 42 οἱ δοκοῦντες ἄρχειν, i. q. οἱ ἀρχοντες. Luke 22: 24. 1 Cor. 11: 16. Gal. 2: 9. Heb. 4: 1.—Susann. 6. Jos. c. Ap. 1. 12. Herodian. 2. 5. 10. Xen. Anab. 1. 9. 1. Hi. 2. 1.—Gal. 2: 6 οἱ δοκοῦντες εἶναι τι, who seem to be something, i. e. who are persons of note, distinguished, comp. v. 9; and so οἱ δοκοῦντες, chiefs, leaders, etc. Gal. 2: 2, 6.—Jos. Ant. 19. 6. 3. Herodian. 6. 1. 3.

c) impers. δοκεῖ μοι, etc. it seems to me, i. e. (α) to think, to suppose, etc. interrog. τί δοκεῖ σοι v. ὑμῖν etc. what thinkest thou? Matt. 17: 25. 18: 12. 21: 28. 22: 17, 42. 26: 66. John 11: 56. Without interrog. Acts 25: 27 ἄλογον γὰρ μοι δοκεῖ.—Lucian. D. Deor. 6. 4. Xen. H. G. 2. 4. 18 ὡς γ' ἐμοὶ δοκεῖ.—(β) it seems good to me, it is my pleasure, etc. i. q. pers. to determine, to resolve, seq. infin. Luke 1: 3. Acts 15: 22, 25, 28, 34.—Esd. 8: 11. Jos. Ant. 7. 9. 7. Xen. An. 2. 1. 2.—So particip. neut. τὸ δοκοῦν μοι, what seems good to me, i. e. one's pleasure, will, etc. Heb. 12: 10 κατὰ τὸ δοκοῦν αὐτοῖς, i. e. as they thought best.—Thuc. 1. 84 παρὰ τὸ δοκοῦν ὑμῖν. Xen. H. G. 6. 3. 5.

*Δοκιμάζω*, f. ἄσω, (δόκιμος,) to prove, to try, trans.

a) pp. to make trial of, to put to the proof, to examine of; e. g. metals etc. by fire, 1 Pet. 1: 7. 1 Cor. 3: 13. Sept. and 𐤒𐤓 Zech. 13: 9. 𐤒𐤓𐤗 Prov. 17: 3.—Ecclus. 2: 5. Isocr. ad Dem. p. 7. B.—So of other things by use, Luke 14: 19; and genr. in any way,



Rom. 12: 2. 1 Cor. 11: 28. 2 Cor. 8: 8, 22. 13: 5. Gal. 6: 4. Eph. 5: 10. 1 Thess. 2: 4 τὰς καρδίας. 5: 21. 1 Tim. 3: 10. 1 John 4: 1. So Sept. and דָּבַר Ps. 17: 3. Jer. 11: 20. דָּבַר Ps. 139: 1, 23.—Wisd. 11: 10. Jos. Ant. 1. 13. 4. Xen. Mem. 2. 6. 1.—Spoken in respect to God, to put to the proof, i. e. to tempt, i. q. πειράζειν, Heb. 3: 9. So דָּבַר Mal. 3: 15, Sept. ἀνθίστημι.—Hence by impl. to examine and judge of, i. e. to estimate, to distinguish, Luke 12: 56 bis, coll. Matt. 16: 3. Rom. 2: 18 et Phil. 1: 10, see in Διαφείρω 2. a. a. Sept. for דָּבַר Zech. 11: 13.

b) in the sense of to have proved, i. e. to hold as tried, to regard as proved, and genr. to approve, to judge fit and proper, e. g. persons, 1 Cor. 16: 3. 1 Thess. 2: 4 δεδοκιμάσμεθα.—Jos. Ant. 3. 4. 1. Diod. Sic. 4. 7. — Of things, Rom. 14: 22. seq. infin. Rom. 1: 28.—Jos. Ant. 1. 7. 1. ib. 2. 7. 4.

**Δοκιμασία, ας, ἡ**, (δοκιμάζω,) trial, probation, pp. Jos. Ant. 4. 3. 4. Xen. Mem. 2. 2. 13. In the sense of temptation, act of tempting, Heb. 3: 9 in Mss.

**Δοκιμή, ῆς, ἡ**, (δόκιμος,) proof, trial, i. e.

a) the state of being tried, a trying, 2 Cor. 8: 2 ἐν πολλῇ δοκιμῇ θλίψεως, i. e. through affliction.

b) the state of having been tried, tried probity, approved integrity, Rom. 5: 4 his. 2 Cor. 2: 9. 9: 13 δοκ. τῆς διακονίας, tried probity exhibited in this ministry. Phil. 2: 22.

c) proof, in the sense of evidence, sign, token, 2 Cor. 13: 3, coll. 12: 12.

**Δοκίμιον, ίου, τό**, (δόκιμος,) proof, test, Herodian. 2. 10. 12. Sept. for מַצְבֵּר a crucible, Prov. 27: 21. In N. T. proof, trial, i. q. δοκιμή, viz. Act. a trying, James 1: 3. — Pass. tried probity, sincerity, etc. 1 Pet. 1: 7.

**Δόκιμος, ου, ό, ἡ**, adj. (δέχομαι,) receivable, current, spoken of money, etc. as having been tried and refined; Sept. for עָבַר Gen. 23: 16. דָּבַר 1 Chr. 29: 4. טָהוֹר 2 Chr. 9: 17. Hence in N. T. metaph. tried, proved, approved, and therefore genuine, Rom. 16: 10.

1 Cor. 11: 19. 2 Cor. 10: 18. 13: 7. 2 Tim. 2: 15. James 1: 12.—Xen. Ag. 1. 23. Hesych. δόκιμον· χηρίσιμον, τέλειον.—By impl. acceptable, well reported of, Rom. 14: 18. — Herodot. 7. 117. Anth. Gr. III. p. 25. ed. Jac.

**Δοκός, ου, ἡ**, a beam, joist, Matt. 7: 3, 4, 5. Luke 6: 41, 42 bis. Sept. for דָּבַר Gen. 19: 8. Cant. 1: 17. — Diod. Sic. 2. 10.

**Δόλιος, ία, ίον**, (δόλος,) guileful, deceitful, 2 Cor. 11: 13. Sept. for דָּבַר Prov. 11: 1. דָּבַר Ps. 120. 2, 3.—Xen. An. 1. 4. 7.

**Δολιώω, ω, f. όσω**, (δόλος,) to use guile, to deceive, intrans. Rom. 3: 13 ταῖς γλώσσαις αὐτῶν ἐδολιούσαν, for ἐδολιούν, quoted from Ps. 5: 10, where Sept. for דָּבַר. So for דָּבַר Num. 25: 18. For this Alexandrine form of the 3d plur. of the historical tenses, see Butt. § 103. V. 1. H. Planck in Bibl. Repos. I. p. 664. Lob. ad Phryn. p. 349.

**Δόλος, ου, ό**, (δέλω, δέλωρ,) bait, Hom. Od. 12. 252. Hence genr. fraud, guile, deceit, Matt. 26: 4. Mark 7: 22. 14: 1. John 1: 48. Acts 13: 10. Rom. 1: 29. 2 Cor. 12: 16. 1 Thess. 2: 3. 1 Pet. 2: 1, 2. 3: 10. [Rev. 14: 5.] Sept. for דָּבַר Gen. 27: 35. Is. 53: 9. דָּבַר Job 13: 7. Ps. 32: 2.—Xen. An. 5. 6. 29. H. G. 7. 1. 46.

**Δολόω, ω, f. όσω**, (δόλος,) to deceive, trans. Xen. Cyr. 1. 6. 28. In N. T. to falsify, i. e. to adulterate, to corrupt, e. g. τὸν λόγον τοῦ Θεοῦ, by Jewish traditions etc. 2 Cor. 4: 2. — Ael. H. An. 16. 1. — Lucian. Hermot. 59. Hesych. δολοῖ· φθείρει, κακουργεῖ.

**Δόμα, ατιος, τό**, (διδωμι,) a gift, Matt. 7: 11. Luke 11: 13. Phil. 4: 17. Eph. 4: 8, coll. Ps. 68: 19 where Sept. for דָּבַר, as also Gen. 25: 6. Dan. 2: 48. דָּבַר Prov. 18: 16. — 1 Macc. 10: 28. Plut. Mor. II. p. 29. ed. Tauchn.

**Δόξα, ης, ἡ**, (δοκέω,) a seeming, an appearance, Jos. Ant. 1. 11. 2 οἱ δὲ δόξαν αὐτῷ παρέσχον ἐσθιόντων. opinion sc. which one has of any thing, Herodot. 1. 79. Xen. Mem. 4. 8. 10. or in which one is held by others, estima-

tion, reputation, Diod. Sic. 2. 29. Xen. Cyr. 8. 8. 3. Hence in N. T. honour, glory, viz.

a) spoken of honour due or rendered, i. e. praise, applause, etc. Luke 14: 10 τότε ἔσται σοι δόξα ἐνώπιον κ. τ. λ. John 8: 54. 2 Cor. 6: 8. John 5: 41, 44, λαμβάνειν δόξαν παρὰ ἀνθρώπων, and 1 Thess. 2: 6 ζῆτεῖν δόξαν ἐξ ἀνθρ. applause from men. John 12: 43 δόξαν ἀνθρώπων the applause of men, etc. So ζῆτεῖν τὴν δόξαν τινός, i. e. to seek that one may receive honour, John 7: 18. 8: 50. al. — Spoken of God, e. g. εἰς δόξαν τοῦ Θεοῦ, to the honour, glory, of God, i. e. that God may be honoured, glorified, etc. Rom. 3: 7. 15: 7. Phil. 1: 11. and so πρὸς δόξαν τ. Θεοῦ, 2 Cor. 1: 20. ὑπερ τῆς δόξης τ. θ. John 11: 4. So λαβεῖν τὴν δόξαν, to receive praise, glory, i. e. to be extolled in praises etc. Rev. 4: 11. For the phrase δοῦναι δόξαν τῷ Θεῷ, see in Δίδωμι a. γ. So in ascriptions, Luke 2: 14 δόξα ἐν ὑψηλοῖς Θεῷ. Rom. 11: 36. Gal. 1: 5. 1 Pet. 4: 11. al. Sept. for כבוד 1 Chr. 16: 28, 29. Ps. 29: 9. יהוה לבנה Ps. 104: 35. 106: 48. — Wisd. 10: 14. Diod. Sic. 1. 62. Xen. Mem. 3. 12. 4. — By meton. spoken of the ground, occasion, source, of honour or glory, 1 Cor. 11: 15. 2 Cor. 8: 23. Eph. 3: 13. 1 Thess. 2: 20. — Comp. decus, Hor. Od. 1. 1. 2.

b) in N. T. spoken also of that which excites admiration, to which honour etc. is ascribed, viz.

(α) of external condition, dignity, splendour, glory; 1 Pet. 1: 24 πᾶσα δόξα τῆς σαρκὸς ὡς ἀνθρ. Heb. 2: 7, quoted from Ps. 8: 6 where Sept. for כבוד. So by meton. that which reflects, expresses, exhibits, this dignity, etc. 1 Cor. 11: 7 bis, γυνὴ δὲ δόξα ἀνδρός ἐστι. — Ecclus. 1: 19. 2 Macc. 14: 9. Jos. Ant. 4. 2. 2. — Spoken of kings, etc. regal majesty, splendour, pomp, magnificence; e. g. of the expected temporal reign of the Messiah, Mark 10: 37, comp. Matt. 20: 21 where it is βασιλεία; and so also of the glory of his second coming, Matt. 19: 28. 24: 30. Mark 13: 26. Luke 9: 26. 21: 27. Tit. 2: 13. Sept. for כבוד 1 Sam. 2: 8. Is. 8: 7. דרך 1 Chr. 29: 25. Dan. 11: 21. — Also of the accompaniments of royalty, e. g. of splendid apparel, Matt. 6: 29. Luke 12:

27. So Sept. for כבוד Ex. 28: 2, 40. כבוד Is. 61: 3. comp. Sept. Esth. 5: 1. 1 Macc. 14: 9. — Of wealth, treasures, etc. Matt. 4: 8. Luke 4: 6. Rev. 21: 24, 26. So Sept. and כבוד Gen. 31: 1. Is. 10: 3. — Meton. spoken in plur. of persons in high honour, e. g. δόξαι, dignities, i. e. kings, princes, magistrates, etc. 2 Pet. 2: 10. Jude 8. Comp. כבוד Is. 5: 13. Others, angels; comp. Philo de Monarch. II. p. 218.

(β) of an external appearance, lustre, brightness, dazzling light, viz. (1) pp. Acts 22: 11 οὐκ ἐπέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός. 1 Pet. 5: 4. So of the sun, stars, etc. 1 Cor. 15: 40, 41 quater; also of Moses' face, 2 Cor. 3: 7, coll. Ex. 34: 29, 30, 35. or of the celestial light which surrounds angels, Rev. 18: 1; or glorified saints, Luke 9: 31, 32. 1 Cor. 15: 43. Col. 3: 4. Phil. 3: 21. — Ecclus. 43: 9. 50: 7. Bar. 4: 24. — (2) Spoken espec. of the celestial splendour in which God sits enthroned; the divine effulgence, dazzling majesty, radiant glory, (Rabb. כבוד Buxt. Lex. Ch. Rab. Tal. 2394.) genr. 2 Thess. 1: 9. 2 Pet. 1: 17. Rev. 15: 8. 21: 11, 23, coll. 2: 5. as visible to mortals, Luke 2: 9. John 12: 41, coll. Is. 6: 1. Acts 7: 35. also as manifested in the Messiah's second coming, Matt. 16: 27. Mark 8: 38. So Sept. for כבוד יהוה Ex. 16: 10. 24: 17 where see. 1 K. 8: 11. Comp. Ps. 104: 1 sq. Ez. 1: 26, 27, 28. 1 Tim. 6: 16. Bar. 5: 9 τῷ φωτὶ τῆς δόξης αὐτοῦ. — So χερουβὶμ δόξης, cherubs of glory, i. e. the representatives of the divine presence, Heb. 9: 5. Comp. Ex. 25: 22. Num. 7: 89. 2 Sam. 6: 2. Song of 3 Childr. 31.

(γ) of internal character, i. e. glorious moral attributes, excellence, perfection; viz. (1) spoken of God, infinite perfection, divine majesty and holiness, Acts 7: 2. Rom. 1: 23 ἠλλασαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ. Eph. 1: 17 ὁ πατὴρ τῆς δόξης, i. e. possessing infinite perfections. Heb. 1: 3. So of the divine perfections as manifested in the power of God, John 11: 40. Rom. 6: 4. Col. 1: 11. 2 Pet. 1: 3 see in Ἀρετή a. or in his benevolence and beneficence, Rom. 9: 23. Eph. 1: 12, 14, 18. 3: 16. So of Jesus, as the ἀπαύγασμα (Heb. 1: 3) of the divine perfections, John 1: 14.



2: 11. of the Spirit, 1 Pet. 4: 14.—Just. Mart. de Resurr. p. 284.—Spoken also of things, in place of an adjective, *excellent, splendid, glorious*, 2 Cor. 3: 7 εἰ δὲ ἡ διακονία ἐγενήθη ἐν δόξῃ. v. 8, 9. Eph. 1: 6 εἰς ἔπαινον δόξης τῆς χάριτος.

(δ) of that exalted state of blissful perfection which is the portion of those who dwell with God in heaven; e. g. spoken of Christ, and including also the idea of his regal majesty as Messiah, Luke 24: 26. John 17: 5, 22, 24. 2 Thess. 2: 14. 1 Tim. 3: 16. 1 Pet. 1: 11. — Spoken of glorified saints, i. q. salvation, eternal life, etc. Rom. 2: 7, 10. 8: 18. 1 Cor. 2: 7. 2 Cor. 4: 17. 1 Thess. 2: 12. 2 Tim. 2: 10. Heb. 2: 10. 1 Pet. 5: 1. δόξα τοῦ Θεοῦ, *the glory which God will bestow*, Rom. 5: 2. 1 Pet. 5: 10. — Meton. *the author or procurer of this glory* to any one, i. e. the author of salvation, etc. Luke 2: 32, i. q. κύριος τῆς δόξης 1 Cor. 2: 8, coll. v. 7. Αἱ.

Δοξάζω, f. άσω, (δόξα,) *to be of opinion, to think*, etc. Xen. Mem. 1.1.13. *to consider, to estimate, to judge*, Sept. Dan. 4: 31. Xen. Cyr. 5. 5. 46.—In N. T. *to glorify*, trans. i. e.

a) *to ascribe glory or honour to any one, to praise, to celebrate, to magnify*; Matt. 6: 2 ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Luke 4: 15. John 8: 54 ἐμάντον. Rom. 11: 13. Acts 13: 48. Heb. 5: 5. Rev. 18: 7. So Sept. for דָּבַר Lam. 1: 8. 2 Sam. 6: 22.—Pol. 6. 53. 10. Diod. Sic. 1. 82.—So δοξάζειν τὸν Θεόν, etc. *to glorify God*, i. e. to render glory to him, *to celebrate with praises, to worship, to adore*, Matt. 5: 16. 9: 8. 15: 31. Mark 2: 12. Luke 2: 20. 5: 25, 26. 7: 16. 13: 13. 17: 15. 18: 43. 23: 47. Acts 4: 21. 11: 18. 21: 20. Rom. 1: 21. 15: 6, 9. 1 Cor. 6: 20. 2 Cor. 9: 13. Gal. 1: 24. 1 Pet. 2: 12. 4: 11, 16. τὸ ὄνομα Θεοῦ Rev. 15: 4. πνεῦμα τοῦ Θεοῦ, 1 Pet. 4: 14. So Sept. and דָּבַר Ps. 22: 24. 86: 9, 12. הַלְלֵהוּ Is. 42: 10.—Ecclus. 43: 28, 30.

b) *to honour*, i. e. *to bestow honour upon, to exalt in dignity, to render glorious*, viz.

(α) genr. 1 Cor. 12: 26 εἰτε δοξάζεται ἐν μέλος. 2 Thess. 3: 1. So Sept. and

דָּבַר 1 Chr. 19: 3. Prov. 13: 18. יָקָר Esth. 6: 6, 8, 9, 11. — Ecclus. 48: 4. 1 Macc. 2: 64. Diod. Sic. 12. 36.—In the sense of *to render excellent, splendid*, etc. Pass. *to be excellent, splendid, glorious*; 2 Cor. 3: 10 bis. 1 Pet. 1: 8. Sept. pp. for קָרָךְ Ex. 34: 29, 30, 35.

(β) spoken of God and Christ, *to glorify*, i. e. to render conspicuous and glorious the divine character and attributes; e. g. of God as glorified by the Son, John 12: 28 ter, τὸ ὄνομα Θεοῦ. 13: 31, 32. 14: 13. 15: 8. 17: 1. 17: 4. or by Christians, John 21: 19. Of Christ as glorified by the Father, John 8: 54. 13: 32 bis. 17: 1, 5. Acts 3: 13. or by the Spirit, John 16: 14. or by Christians, John 17: 10. or genr. John 11: 4. 13: 31. So Sept. and דָּבַר Lev. 10: 3. קָרָךְ Is. 5: 16. pass. for נִתְקָרָךְ Ex. 15: 6, 11.

(γ) spoken of Christ and his followers, *to glorify*, i. e. to advance to that state of bliss and glory which is the portion of those who dwell with God in heaven; e. g. of Christ as the Messiah, John 7: 39. 12: 16, 23. comp. Is. 52: 13, where Sept. pass. for נִשְׁבַּח. Of Christians Rom. 8: 30. — Barnab. Ep. 21 ὁ ποιῶν ταῦτα ἐν τῇ βασιλ. του Θεοῦ δοξασθήσεται.

Δορκάς, άδος, ἡ, Dorcas, pr. name of a female, Acts 9: 36, 39; pp. i. q. Heb. צַבִּי, Syr. תַּבְיָתָה, *Tabitha*, i. e. gazelle, Cant. 2: 7, 9. Acts 9: 36, 40.

Δότης, εως, ἡ, (δίδωμι,) *a giving*, i. e. *a gift*, James 1: 17.—Ecclus. 11: 17. Jos. Ant. 1. 10. 2. Artemid. 1. 42. — In the sense of *giving out, expenditure*, Phil. 4: 15 εἰς λόγον δόσεως καὶ λήψεως, *in an account of expenditure and receipt*, or, of debt and credit; the gift of money from the church being reckoned in an account against the spiritual gifts imparted to them by Paul.—Ecclus. 41: 19. 42: 7 δόσις καὶ λήψις παντὶ ἐν γραφῇ. Artemid. 1. 44. Arrian. Diss. Ep. 2. 9. 12. Comp. Cic. de Amicit. 16, “ratio acceptorum et datorum.”

Δότης, ου, ὁ, (δίδωμι,) *a giver*, 2 Cor. 9: 7. Sept. for עֵיבָר Prov. 22: 9.—δότης Jos. Ant. 1. 18. 6. Xen. Cyr. 8. 1. 9.

*Δουλαγωγέω*, ᾧ, f. ἦσω, (δοῦλος, ἄγω,) to lead as a slave, to make a slave of, Diod. Sic. 12. 24. In N. T. trop. to bring into subjection, to subdue, absol. 1 Cor. 9: 27.

*Δουλεία*, ας, ἡ, (δουλεύω,) slavery, bondage, Sept. for עַבְדָּוָה Ex. 6: 6. Xen. An. 7. 7. 32. In N. T. trop. spoken of the condition of those under the Mosaic law, Gal. 4: 24. 5: 1. and so Rom. 8: 15 πνεῦμα δουλείας, a slavish spirit, opp. to πν. υἰοθεσίας. Also of the condition of those who are subject to death, Rom. 8: 21, or to the fear of death, Heb. 2: 15 φόβῳ θανάτου ἔνοχοι δουλείας.

*Δουλεύω*, f. εἴσω, (δοῦλος,) to be a slave or servant, to serve, c. c. dat. expr. or impl.

a) pp. spoken of involuntary service; Matt. 6: 24 et Luke 16: 13 δὲ πρὸς κυρίους. Eph. 6: 7. 1 Tim. 6: 2. Sept. for עַבְדָּוָה Lev. 25: 39. Deut. 15: 12.—Lucian. D. Deor. 13. 2. Xen. Mem. 4. 2. 33 ter.—Spoken of a people, to be subject to, etc. John 8: 33. Acts 7: 7. Rom. 9: 12, coll. Gen. 25: 23 et 27: 40 where Sept. for עַבְדָּוָה; also Gen. 14: 4. Judg. 3: 8, 14.—Jos. Ant. 4. 6. 4. Xen. Mem. 2. 1. 13.—Metaph. of those subject to the Mosaic law, Gal. 4: 25.

b) trop. spoken of voluntary service, to obey, to be devoted to; Luke 15: 29. Phil. 2: 22. Gal. 5: 13. Rom. 12: 11 τῷ καιρῷ δουλεύοντες, i. e. doing what the occasion demands; but others read τῷ κυρίῳ. So Sept. and עַבְדָּוָה Gen. 29: 15, 18, 20, 25, 29. — In a moral sense, spoken as to God or Christ, etc. δ. τῷ θεῷ Matt. 6: 24. Luke 16: 13. Acts 20: 19. Rom. 7: 6. 1 Thess. 1: 9. τῷ Χριστῷ, Rom. 14: 18. 16: 18. Col. 3: 24. τῷ νόμῳ θεοῦ, Rom. 7: 25. Sept. and עַבְדָּוָה Deut. 13: 4. Judg. 2: 7. Mal. 3: 18. —Ecclus. 2: 1. —Spoken of false gods, Gal. 4: 8. So Sept. and עַבְדָּוָה Ex. 23: 33. — So of things, to obey, to follow, to indulge in, e. g. μαμωνᾶ Matt. 6: 24. Luke 16: 13. ἁμαρτίᾳ Rom. 6: 6. τῷ νόμῳ τῆς ἁμαρτίας Rom. 7: 25. τῇ κοιλίᾳ Rom. 16: 18. τοῖς στοιχείοις Gal. 4: 9. ἐπιθυμίαις Tit. 3: 3.—Jos. Ant. 15. 4. 1 ἐπιθυμίαις. Xen. Mem. 1. 5. 5 ταῖς ἡδοναῖς. 1. 6. 8 γαστρῖ.

*Δούλη*, ης, ἡ, (δοῦλος,) a female slave or servant, a handmaid, Acts 2: 18. Sept. for עַבְדָּוָה Lev. 25: 44. עַבְדָּוָה 1 Sam. 8: 16. — 1 Macc. 2: 11. Xen. Cyr. 5. 1. 4.—Used in the oriental style by a female in addressing a superior, instead of the pers. pron. I, Luke 1: 38, 48. So Sept. and עַבְדָּוָה 1 Sam. 25: 41. 1 K. 1: 13, 17. עַבְדָּוָה 2 Sam. 14: 6. 2 K. 4: 2, 16. Comp. Gesen. Lehrs. p. 739 sq. Stuart § 475.

I. *Δούλος*, δούλη, δοῦλον, (δέω,) serving, bound to serve, in bondage, seq. dat. Rom. 6: 19 bis. — Wisd. 15: 7 τὰ τῶν καθαρῶν ἔργων δούλα σκενῆ. Eurip. Hec. 134. [137.]

II. *Δούλος*, ου, ὁ, as subst. a slave, servant.

a) pp. spoken of involuntary service, e. g. a slave, as opp. to ἐλεύθερος, 1 Cor. 7: 21. Gal. 3: 28. Col. 3: 11. Rev. 6: 15. So genr. servant, Matt. 13. 27, 28. John 4: 51. Eph. 6: 5. 1 Tim. 6: 1. Acts 2: 18 οἱ δούλοι μου, i. e. the servants among my people. Sept. for עַבְדָּוָה Lev. 25: 44. Josh. 9: 23. Judg. 6: 27.—Xen. Oec. 5. 16. Ath. 1. 10 sq.—Phil. 2: 7 μορφῆν δούλου λαβάν, i. e. appearing in a humble and despised condition.

b) trop. spoken of voluntary service, a servant, implying obedience, devotedness, etc. John 15: 15. Rom. 6: 16. 1 Cor. 7: 23. Gal. 4: 7. So in modesty, 2 Cor. 4: 5; or in praise of modesty, Matt. 20: 27. Mark 10: 44.—Ael. V. H. 9. 19 οἱ ἡγήτορες δούλοι τοῦ πλήθους εἰσὶ.—Spoken of the true followers and worshippers of God, e. g. δούλος τοῦ θεοῦ, either of agents sent from God, as Moses, Rev. 15: 3, and so Sept. and עַבְדָּוָה Josh. 1: 1. (Jos. Ant. 5. 1. 13.) or prophets, Rev. 10: 7. 11: 18, and so Sept. and עַבְדָּוָה Josh. 24: 29. Jer. 7: 25. or simply of the worshippers of God, Rev. 2: 20. 7: 3. 19: 5. al. So Sept. and עַבְדָּוָה Ps. 34: 23. 134: 1. al. — Used in the oriental style of addressing a superior, instead of the pers. pron. I, Luke 2: 29. Acts 4: 29. So Sept. and עַבְדָּוָה 1 Sam. 3: 9, 10. Ps. 19: 12. al. Comp. in Δούλη. — Spoken of the followers and ministers of Christ, δούλος τοῦ Χριστοῦ, Eph. 6: 6. 2 Tim. 2: 24.



espec. of the apostles, etc. Rom. 1: 1. Gal. 1: 10. Col. 4: 12. James 1: 1. 2 Pet. 1: 1. Jude 1. Rev. 22: 3. — Spoken also in respect to things, of one who indulges in, is addicted to, any thing; seq. gen. e. g. δούλος τῆς ἁμαρτίας John 8: 34. Rom. 6: 16, 17. 2 Pet. 2: 19.—Ael. V. H. 2. 41 πεν τοῦ πίνειν δούλος. Xen. Oec. 1. 22.

c) in the sense of *minister, attendant*, spoken of the officers of an oriental court; Matt. 18: 23, 26, 27, 28, 32, 22: 3, 4, 6, 8, 10. al. — So a *satrap*, Xen. An. 1. 9. 29. ib. 2. 5. 38. AL.

Δουλόω, ὦ, f. ὠσω, (δούλος,) to make a slave of, to bring into bondage, trans. Pass. perf. δεδούλωμαι, etc. with present signif. to be a slave, to serve, i. q. δουλεύω. Comp. Buttm. § 113. 6.

a) pp. Acts 7: 6. 2 Pet. 2: 19. — Sept. Gen. 15: 13. 1 Macc. 8: 11. Xen. Cyr. 3. 1. 11.—Metaph. δεδούλωμαι, to be in bondage, i. e. to be bound, to be held subject, 1 Cor. 7: 15. Gal. 4: 3.

b) trop. of voluntary service, to make devoted to any one; Pass. to be or become devoted, etc. Spoken of persons, 1 Cor. 7: 15 πᾶσιν ἑμαυτὸν ἐδούλωσα, i. e. I have conformed, accommodated myself to all. Rom. 6: 22 τῷ θεῷ. Pass. spoken of things, τῇ δικαιοσύνῃ Rom. 6: 18. οἶνω πολλῷ Tit. 2: 3. — Porphyr. de Abstin. 1. 42 ἐδουλώθημεν τῷ τοῦ φόβου φρονήματι. So δουλεύειν οἶνω Liban. Ep. 319.

Δοχή, ἦς, ἦ, (δέχομαι,) pp. reception sc. of guests; hence a banquet, feast, Luke 5: 29: 14: 13. Sept. for πῆψῃ Gen. 26: 30. Esth. 1. 3. 5: 4 sq. —Athen. VIII. p. 348. F.

Δράκων, οντιος, ὄ, (prob. fr. δέχομαι,) a dragon, a huge serpent, Sept. for ὤπη Job 26: 13. יָרִיבֵי Jer. 9: 11. Jos. Ant. 2. 12. 3. Ael. V. H. 13. 46. —In N. T. symbolically, for ὁ σατᾶν, Rev. 12: 3, 4, 7, 9, 13, 16, 17. 13: 2, 4, 11. 16: 13. 20: 2. Comp. Gen. 3: 1 sq. —Act. Thom. § 30. Psalt. Salom. 2: 29.

Δράσσω or δράττω, more comm. Mid. δράσσομαι, f. ξομαι, to grasp, sc. with the hand, to seize, to take, in N. T. and later writers seq. accus. Trop. 1 Cor. 3: 19 δρασσόμενος τοὺς σοφοὺς.

So Heb. קָצַף Job 5: 13 where Sept. καταλαμβάνω. Sept. pp. for γῆρα Num. 5: 26.—2 Macc. 4: 41. Jos. B. J. 3. 8. 6 δρασσόμενος τὴν δεξιάν. Herodot. 3. 13. Seq. gen. Judith 13: 7. Diod. Sic. 18. 17.

Δραχμή, ἦς, ἦ, (δράσσω,) a drachma, an Attic silver coin worth nearest 16½ cents, or ⅓ of a dollar, according to Boeckh, (Staatshaush. I. p. 16,) but current among the Romans as equal to the denarius, which was worth about 14 cents; see particularly under Ἀργύριον c, and also under Αἰδραχμων. Luke 15: 8 bis, 9.

Δρέμω, see Τρέχω.

Δρέπανον, ου, τό, (δρέπω to pluck off,) a sickle, scythe, i. e. a crooked knife for gathering the harvest and vintage, Mark 4: 29 see in Ἀποστείλω b. Rev. 14: 14, 15, 16, 17, 18 bis, 19. Sept. for דָּגַן Joel 3: 13. — Artemid. 2. 24. Pol. 22. 10. 5.

Δρόμος, ου, ὄ, (δρέμω i. q. τρέχω,) a running, a race, Sept. for רָצַף 2 Sam. 18: 27. רָצַף Ecc. 9: 11. Xen. An. 1. 2. 17. ib. 4. 8. 25, 26. place of running, stadium, Xen. Mag. Eq. 3. 6. — In N. T. trop. course, career, sc. of one's life, ministry, etc. Acts 13: 25. 20: 24. 2 Tim. 4: 7. Comp. Sept. and רָצַף Jer. 23: 10.

Δρουσίλλα, ἦς, ἦ, Drusilla, youngest daughter of Herod Agrippa I, sister of the younger Agrippa and of Bernice, celebrated for her beauty. She was first betrothed to Epiphanes prince of Comagena; but was afterwards married to Azizus king of Emessa, whom Felix persuaded her to abandon in order to become his wife. Acts 24: 24.—See Jos. Ant. 19. 9. 1. ib. 20. 7. 1, 2.

Δύμι, see Δύνω.

Δύναμαι, f. δύνησομαι, depon. — Imperf. ἐδυνάμην, Matt. 22: 46. al. and with doub. augm. ἠδυνάμην, Matt. 26: 9. Luke 1: 22. al. as also Aor. 1 ἠδυνήθη, Matt. 17: 16, 19. al. comp. Buttm. § 83. n. 5. Winer § 12. 1. b. For the 2 pers. sing. pres. δύνη for δύνασαι, Rev. 2: 2, as also Anacr. 7. 11. Ael. V. H. 13. 32,

see Buttm. § 107. p. 223, marg. § 114. p. 276. Winer § 13. 2. b. Lob. ad Phryn. p. 359. — *to be able, I can, and οὐ δύναμαι, to be unable, I cannot*, both in a physical and moral sense, and as depending either on the disposition or faculties of mind, the degree of strength or skill, the nature and external circumstances of the case, etc. It is always followed by an infin. expr. or impl. belonging to the same subject, viz.

a) seq. infin. expressed, e. g. (α) of the present, as expressing continued action, etc. Buttm. § 137. 5. Winer § 45. 8 med. Matt. 6: 24 οὐ δύνασθε δουλεύειν θεῷ κ. τ. λ. 7: 18. Mark 2: 7, 19. Luke 6: 39. John 5: 19, 30. 6: 60. Acts 27: 15. Rom. 15: 14. 1 Cor. 10: 21. 1 Thess. 2: 7. al. So Sept. for דָּבַר Gen. 37: 3. 43: 32. al.—Xen. An. 3.1.11. —(β) more commonly of the aorist, implying transient or momentary action, either past or present, Buttm. § 137. 5. Winer § 45. 8. b. Mark 1: 45 ὥστε μηκέτι αὐτὸν δύνασθαι φανερώς εἰς πόλιν εἰσελθεῖν. Luke 8: 19 οὐκ ἠδύνατο σινηχεῖν αὐτῷ. Matt. 3: 9 δύναται ὁ θεὸς ἐκ τῶν λίθων ἐγείρει τέκνα κ. τ. λ. 10: 28. Mark 6: 5. Luke 5: 12. John 7: 34, 36. 10: 35. Acts 4: 16. 17: 19. 1 Cor. 2: 14. James 4: 2. Rev. 3: 8. 13: 4. al. So Sept. for דָּבַר Gen. 15: 5. 19: 19.—Diod. Sic. 2.26. Xen. An. 1.9. 27. —So where the action in itself might be expressed either as continued or transient, but the writer chooses to express it as transient; see Winer § 45. p. 276. Buttm. § 137. 5 ult. Matt. 5: 14 οὐ δύναται πόλις κρυβῆναι. Luke 1: 20, 22. John 3: 3. Acts 13: 39. Rom. 8: 7. Heb. 9: 9. Rev. 2: 2. —(γ) of the perfect, to express completed action in reference to the present time, Buttm. § 137. 2. Winer § 45. 8 ult. Acts 26: 32 ἀποκλιύσθαι ἐδύνατο ὁ ἄνθρωπος εἰ κ. τ. λ. *this man could have been now freed*, etc.

b) with an infin. implied, which is readily suggested by the context; e. g. Matt. 16: 3 οὐ δύνασθε sc. διακρίνειν. Mark 6: 19. Luke 9: 40. Acts 27: 39. 1 Cor. 3: 2. al. So Sept. for דָּבַר 1 K. 22: 22. — Constr. with accus. τῷ, depending on the infin. ποιεῖν implied, or as accus. of manner, Buttm. § 131. 6. 7.

Mark 9: 22 εἴ τι δύνασαι. 2 Cor. 13: 8 οὐ δύναμιθ' ἔτι.—So εἴ τι δύναντο Xen. H. G. 7. 5. 15. Ζεὺς δύναται ἅπαντα, Hom. Od. 4. 237. comp. Xen. Cyr. 8. 7. 22. AL.

Δύναμις, εως, ἡ, (δύναμαι), pp. *the being able, i. e. ability, power, strength, efficacy, force*, viz.

a) Spoken of intrinsic power, either physical or moral, etc. comp. in Δύναμαι init.

(α) of the body, Heb. 11: 11 Σάρρα δύναμιν εἰς καταβολὴν σπέρματος ἔλαβε. 1 Cor. 15: 43 τὸ σῶμα — ἐγείρεται ἐν δυνάμει, i. e. for δυνατόν, opp. to ἐν ἀσθενείᾳ; so Heb. form דָּבַר and Sept. ἐν ἰσχί Ps. 29: 4. comp. Gesen. Lehrg. p. 646. 4. Stuart § 442. Sept. for יָדָה Job 40: 11. דָּבַר Job 39: 19.—Hom. Il. 13. 787.

(β) genr. Matt. 25: 15 ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν. Acts 6: 8. 1 Cor. 15: 56. 2 Tim. 1: 7 πνεῦμα δυνάμεως, i. e. a spirit of strength, manly vigour, opp. to πν. δειλίας. Heb. 1: 3 τὸ ῥῆμα τῆς δυνάμεως αὐτοῦ i. e. his powerful word; Buttm. § 123. n. 4. (comp. πνεῦμα δυνάμεως, a strong wind, Wisd. 5: 23.) Heb. 7: 16. 11: 34. Rev. 1: 16 ὡς ὁ ἥλιος φαίνει ἐν τῇ δυνάμει αὐτοῦ. So Sept. and דָּבַר 2 K. 18: 20. Job 12: 13. דָּבַר 1 Chr. 29: 2. Ezra 2: 69. 10: 13. יָדָה 1 Chr. 13: 8.—Diod. S. 4. 45. Xen. Mem. 3. 5. 16.—So in various constructions; e. g. κατὰ δύναμιν, according to one's power, i. e. as far as one can, 2 Cor. 8: 3.—Diod. S. 14. 81 ult. Xen. Mem. 1. 7. 4. — ὑπὲρ δύναμιν, beyond one's strength, power, 2 Cor. 1: 8, 8: 3. — Dem. 292. 25. — ἐν δυνάμει, with power, i. e. adv. powerfully, mightily, Col. 1: 29. 2 Thess. 1: 11. and so dat. δυνάμει, Acts 4: 33; comp. Buttm. § 133. 3. So also δυνάμει and ἐν δυνάμει as intensive with a synonym. verb, Eph. 3: 16. Col. 1: 11. comp. Buttm. l. c.

(γ) spoken of God, the Messiah, etc. viz. ἡ δύναμις τοῦ θεοῦ, the power of God, his almighty energy, etc. genr. Matt. 22: 29. Mark 12: 24. Luke 1: 35. 5: 17. Rom. 1: 20. 9: 17. 1 Cor. 6: 14. 2 Cor. 4: 7. 13: 4 bis. Eph. 1: 19. 3: 7, 20. 2 Tim. 1. 8. 1 Pet. 1: 5. 2 Pet.



1: 3. Sept. for  $\text{לְחַיֵּי}$  Ps. 59: 12.  $\text{יָצַח}$  Ps. 21: 14. 74: 12. — Joined with  $\text{דֹּדָא}$  it implies the *greatness, omnipotence, majesty*, of God, Rev. 15: 8; and hence as abstr. for concr. *omnipotence for the Omnipotent, the Almighty*, Matt. 26: 64 et Mark 14: 62 et Luke 22: 69  $\text{ἐκ δεξιῶν τῆς δυνάμεως}$ , coll. Heb. 1: 3  $\text{ἐν δεξιᾷ τῆς μεγαλωσύνης}$  κ. τ. λ. like the Rabb.  $\text{הַיְיָבְרָג}$  as a name of God, Buxt. Lex. Rab. Ch. Tal. 385. So Sept. and  $\text{יָצַח}$  Ps. 63: 3. 68: 35. 150: 1. — Meton. spoken of a person or thing in whom the power of God is manifested, i. e. the manifestation of the power of God, Acts 8: 10  $\text{οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ}$ . Rom. 1: 16. 1 Cor. 1: 18, 24. — Where the gen.  $\text{τοῦ Θεοῦ}$  expresses the source, etc. i. e. *power imparted from God*, 1 Cor. 2: 5. 2 Cor. 6: 7. Comp. in  $\text{Ἀγάπη}$  b. — Spoken of Jesus, as exercising a power to heal, Mark 5: 30. Luke 6: 19. 8: 46, comp. Olshausen on Matt. 9: 20, or as the Messiah,  $\text{ἡ δύναμις Χριστοῦ}$ , genr. 2 Cor. 12: 9 bis. So  $\text{ἐν δυνάμει}$  for the gen.  $\text{τοῦ δυνατοῦ}$  Rom. 1: 4, comp. above in *a*. In the sense of *power, omnipotent majesty*, Matt. 24: 30 et Luke 21: 27  $\text{μετὰ δυνάμεως καὶ δόξης}$ . Mark 9: 1. 13: 26. 2 Thess. 1: 7  $\text{μετ' ἀγγέλων τῆς δυν. αὐτοῦ}$ , i. e. the angels who are the attendants of his majesty. 2 Pet. 1: 16. — Spoken also of the Spirit,  $\text{ἡ δύναμις τοῦ πνεύματος}$ , the power of the Spirit, i. e. imparted by the Spirit, Luke 4: 14. Rom. 15: 13, 19. Comp. in  $\text{Ἀγάπη}$  1. b. — Spoken of prophets and apostles as inspired by the Holy Spirit, Luke 1: 17. 24: 49. Acts 1: 8. comp. Acts 2: 4.

(δ) spoken of mirac. power,  $\text{δύναμις σημείων καὶ τεράτων}$ , i. e. the power of working miracles, Rom. 15: 19, explained by  $\text{ἡ δύν. τ. πνεύματος}$  in the next clause. Acts 10: 38. 1 Cor. 2: 4, coll. 2 Cor. 12: 12, so 2 Thess. 2: 9. — By meton. of effect for cause, plur.  $\text{δυνάμεις}$  is often put for *mighty deeds, miracles*, Matt. 7: 22. 11: 20, 21, 23. 13: 54, 58. 14: 2. Mark 6: 2, 5, 14. 9: 39. Luke 10: 13. 19: 37. Acts 2: 22. 8: 13. 19: 11. 1 Cor. 12: 10. 2 Cor. 12: 12. Gal. 3: 5. Heb. 2: 4. So Sept. for  $\text{מִפְּסָאֵי אֱלֹהִים}$  Job 37: 14. Heb.  $\text{הַיְיָבְרָג}$  Ps. 106: 2 where Sept.  $\text{δυναστεία}$ . — Just. Mart. de Resurr. p. 225. — Hence, as abstr. for

concrete, put for a worker of miracles, 1 Cor. 12: 28, 29  $\text{δυνάμεις}$ , i. q.  $\text{οἷς διδοται ἐνεργήματα δυνάμεων}$  v. 10.

(ε) spoken of the essential power, true nature and efficacy, reality, of any thing; Phil 3: 10  $\text{γινῶμαι τὴν δύναμιν τῆς ἀναστάσεως αὐτοῦ}$ . 2 Tim. 3: 5  $\text{ἐχοντες μόρφωσιν εὐσεβείας, τὴν δὲ δύναμιν ἀντὶ τῆς ἠρημημένοι}$ . So also as opp. to  $\text{λόγος}$ , speech merely, 1 Cor. 4: 19, 20. 1 Thess. 1: 5. — Plato Phileb. 96. Xen. Oec. 9. 2. So of medical virtue, Diod. Sic. 1. 97. ib. 4. 51. — Metaph. of language, the power sc. of a word, i. e. meaning, signification; 1 Cor. 14: 11  $\text{τὴν δύναμιν τῆς φωνῆς}$ . — Dion. Hal. 1. 68. Dio Cass. 55. 3. So  $\text{δύναμαι}$  Ael. V. H. 9. 16.

b) Spoken of power as resulting from external sources and circumstances, viz.

(α) *power, authority, might*, Luke 4: 36. 9: 1. Acts 3: 12. 2 Pet. 2: 11. Rev. 13: 2. 17: 13. — Eccus. 44: 3. Xen. Mem. 1. 2. 24. — Spoken of omnipotent sovereignty as due to God etc. e. g. in ascriptions, Matt. 6: 13. Rev. 4: 11. 5: 12. 7: 12. 11: 17. 12: 10. 19: 1. — So Sept. and  $\text{הַיְיָבְרָג}$  1 Chr. 29: 11. — Joined with  $\text{ὄνομα}$  Acts 4: 7. 1 Cor. 5: 4. i. e. *warrant*. — Meton. abstr. for concr. put for  $\text{ὁ ἐν δυνάμει ὢν}$ , one in authority, and plur.  $\text{δυνάμεις}$ , like Engl. *authorities*, i. e. persons in authority, the mighty, the powerful, sc. of either world etc. Rom. 8: 38. 1 Cor. 15: 24. Eph. 1: 21. 1 Pet. 3: 22. — Sept. Esth. 2: 18.

(β) in the sense of *number, quantity, abundance, wealth*. Rev. 3: 8  $\text{μικρὰν ἔχεις δύναμιν, thou hast a small number}$  sc. of members, or perhaps of true believers. 18: 3  $\text{ἐκ τῆς δυνάμεως τοῦ στρατῶνος αὐτῆς}$ . — Jos. Ant. 3. 2. 4  $\text{πλοῦτον μεγάλου δύναντι προσέλαβον}$ . Xen. Cyr. 8. 4. 34. Oec. 9. 15. — Metaph. for enjoyment, happiness, Heb. 6: 5.

(γ) of warlike power, like the Engl. *force, forces*, i. e. host, army. Luke 10: 19  $\text{ἐπὶ πᾶσαν τὴν δύναμιν αὐτοῦ}$ , i. e. over the whole host of Satan, coll. v. 20. Sept. for  $\text{לְחַיֵּי}$  Ex. 14: 28. 15: 4. al.  $\text{אֲרָבָה}$  2 Sam. 10: 7. 17: 25. 20: 23. al. — 1 Macc. 4: 3, 4. Jos. Ant. 4. 5. 2. Diod. Sic. 14. 81 med. Xen. Mem. 3. 6. 9. — By Hebr.  $\text{δυνάμεις τῶν οὐρανῶν}$ , the

hosts of heaven, i. e. the sun, moon, and stars, Matt. 24: 29. Mark 13: 25. Luke 21: 26. comp. Rev. 6: 13. So Sept. and Heb.  $\text{הַשָּׁמַיִם וְהַיָּרְבֵּעַ}$  Is. 34: 4. Dan. 8: 10. al. See Gesen. Lex. and on Is. l. c.

Δυναμῶ, ὦ, f. ὄσω, (δύναμις,) to strengthen, Pass. Col. 1: 11 ἐν πίσσῃ δυνάμει δυναμοῦμενοι, see in Δύναμις a. β. Sept. for  $\text{עָזַר}$  Ps. 68: 29.  $\text{עָזַר}$  Ecc. 10: 10. Dan. 9: 27. — Synes. de Prov. p. 100. B. See H. Planck in Bibl. Repos. I. p. 683.

Δυνάστης, ου, ὁ, (δύναμαι,) one in power, i. e.

a) a potentate, prince, Luke 1: 52. 1 Tim. 6: 15. Sept. for  $\text{רָזַן}$  Prov. 8: 16.  $\text{רָזַן}$  Prov. 14: 28.  $\text{מַשֵּׁל}$  Prov. 23: 1. — 2 Macc. 3: 24. Pol. 9. 1. 4. Xen. Cyr. 4. 5. 40.

b) one in authority, sc. under a prince, a minister of court, Acts 8: 27. Sept. οἱ δυνάσται Φαραῶ, Gen. 50: 4. for  $\text{סָרִיס}$  Jer. 34: 19.  $\text{גִּדְוָל}$  Lev. 19: 15. — Xen. An. 1. 2. 20.

Δυναίεω, ὦ, f. ἴσω, (δυνατός,) to be able, intrans. Rom. 14: 4 in some Mss. Hence, to shew one's self able, mighty, etc. 2 Cor. 13: 3.

Δυνατός, ἡ, ὄν, (δύναμαι,) able, strong, powerful, viz.

a) genr. e. g. of things, 2 Cor. 10: 4 ὄπλα—δυνατὰ τῷ Θεῷ πρὸς κ. τ. λ. i. e. mighty through God, etc. or also exceedingly mighty, like ἀστέιος τῷ Θεῷ Acts 7: 20; see in Ἀστέιος.—Xen. Oec. 7. 23 σῶμα δυνατὸν πρὸς τι. — Of persons, ὁ δυνατός, the mighty, and spoken of God, the Almighty, Luke 1: 49. So Sept. and  $\text{גִּבּוֹר}$  Ps. 24: 8.—Of men, Xen. Cyr. 2. 3. 6. Mem. 2. 1. 19. — Hence, δυνατός εἰμι, i. q. δύναμαι, to be able, I can, c. c. infin. (see in Δύναμαι a.) viz. infin. present, Tit. 1: 9. Heb. 11: 19. (Xen. An. 7. 4. 24.) with an infin. aor. Luke 14: 31. Rom. 4: 21. 11: 23. 14: 4. 2 Cor. 9: 8. 2 Tim. 1: 12. James 3: 2. Acts 11: 17 ἐγὼ δὲ τίς ἤμην δυνατός κωλύσαι, or comp. Buttm. § 140. 3. Sept. for  $\text{יָכַח}$  Num. 22: 38. Chald.  $\text{יָכַח}$  Dan. 3: 17. — Metaph. δυνατός, strong, i. e. firm, fixed, established, Rom. 15: 1 οἱ δυνατοὶ sc. ἐν τι-

σται. So δυνατός εἰμι without an infin. to be strong, 2 Cor. 12: 10, 13: 9.

b) δυνατός ἐν τινι, powerful in any thing, i. e. able, skilful, eminent, Luke 24: 19 δυν. ἐν ἔργῳ καὶ λόγῳ. Acts 7: 22. 18: 24 ἐν ταῖς γραφαῖς, i. e. eminent in scripture learning. Sept. pass. for  $\text{מְבָרַךְ}$  2 Chr. 35: 3.—Eccus. 21: 7 δυν. ἐν γλώσσῃ. Dioc. Sic. 13. 101 δυν. λόγῳ. Thuc. 1. 37.

c) οἱ δυνατοὶ, the powerful, the mighty, spoken of persons in authority, etc. 1 Cor. 1: 26. [Rev. 6: 15.] of members of the Jewish council or sanhedrim, Acts 25: 5. Sept. for  $\text{רָזַן}$  Dan. 3: 27.—Jos. Ant. 12. 4. 9 οἱ παρὰ τὴν ἀλλήν δυνατοὶ. B. J. 1. 1. 1. ἐν τῇ πόλει Xen. Mem. 1. 1. 8. Comp. Krebs Obs. p. 260.

d) neut. δυνατόν, able to be done, i. e. possible. So εἰ δυνατόν, absol. or with ἐστί, if possible, if it be possible, Matt. 24: 24. 26: 39. Mark 13: 22. 14: 35. Rom. 12: 18. Gal. 4: 15.—Jos. Ant. 4. 8. 45. Xen. Mem. 3. 7. 9.—Seq. dat. of pers. possible for or with any one, Mark 9: 23. 14: 36. Acts 20: 16.—Jos. Ant. 3. 8. 1. Xen. Mem. 1. 1. 13.—Seq. παρὰ c. dat. possible with any one, Matt. 19: 26. Mark 10: 27. Luke 18: 27. — Seq. accus. c. infin. Acts 2: 24.—Hence τὸ δυνατόν as subst. i. q. ἡ δύναμις, power, Rom. 9: 22. Comp. Buttm. § 123. 3.

Δύνω, aor. 2 ἔδυν, (δύω, δύμι, to go in, to immerse, Buttm. § 114 δύω,) to sink, to go down, intrans. of the sun, Mark 1: 32. Luke 4: 40. So Sept. and  $\text{נָּזַח}$  Gen. 28. 11. 2 Chr. 18: 34. — Jos. Ant. 5. 1. 2. Xen. An. 2. 2. 3.

Δύο, οἱ, αἱ, τά, two, indec. by the Attics and in N. T. — the comm. gen. and dat. δυῶν not being found in N. T. The irreg. and later dat. δυοί Matt. 6: 24. 22: 40. Luke 12: 5. al. occurs also in Jos. B. J. 2. 8. 7. Plut. Marell. 29. Pol. 4. 32. 3. Aristot. H. An. 4. 1. 131. al. See Buttm. § 70. 2. Winer § 9. 2. b. Lob. ad Phryn. p. 210.—In N. T. Nom. Matt. 9: 27 δύο τυφλοὶ. 20: 21 οἱ δύο υἱοὶ μου. Luke 7: 41. John 1: 37. al.—Genit. Matt. 18: 16 δύο μαρτύρων. 20: 24. Luke 12: 6. John 1: 40. al. — Xen. Mem. 2. 5. 2.—Dat. see above.—Accus. Matt. 4:



18 εἶδε δύο ἀδελφούς. Luke 3: 11. al. saep.—So in phrases, viz. δύο ἢ τρεῖς, two or three, i. e. some, a few, Matt. 18: 20. 1 Cor. 14: 29. (Xen. An. 4. 7. 5.) ἀνά δύο and κατὰ δύο, by two's, two and two, Luke 9: 3. 10: 1. 1 Cor. 14: 27. εἰς δύο, in two, ἐσχίσθη εἰς δύο sc. μέρη, Matt. 27: 51. Mark 15: 38. — Lucian. D. Deor. 8. 1 διὰς μου τὴν κεφαλὴν ἐς δύο. Pol. 2. 16. 11 σχίζεται εἰς δύο μέρη.—From the Heb. δύο δύο, two and two, Mark 6: 7. So Sept. and Heb. םׁׁׁׁׁ םׁׁׁׁׁ Gen. 7: 9, 15. םׁׁׁׁׁ Gen. 6: 19, 20. Gesen. Lehrs. p. 669, 703. Stuart § 466. AL.

Δύς, an inseparable part. implying difficulty, adversity, the contrary, etc. like the Eng. *un*, *in*, *mis*, etc. Buttm. § 120. 5.

Δυσβάστακτος, ου, ὁ, ἡ, adj. (δύς, βασιάζω,) *hard to be borne, oppressive*, e. g. φορτία, Matt. 23: 4. Luke 11: 46. Sept. for בָּרָא Prov. 27: 3. — Plat. IX. p. 625. ed. Reiske.

Δυσεντερία, ας, ἡ, (δύς, ἔντερον intestine,) *dysentery, flux*, Acts 28: 8. — Jos. Ant. 6. 1. 1. Pol. 32. 15. 14.

Δυσερμηνευτος, ου, ὁ, ἡ, adj. (δύς, ἐρμηνεύω,) *difficult of explanation*, and by impl. *hard to be understood*, Heb. 5: 11. — Philo de Somn. II. p. 649. Artemid. 3. 67.

Δύσκολος, ου, ὁ, ἡ, adj. (δύς, κόλον food,) pp. 'difficult about one's food;' genr. *hard to please, morose, peevish*, Xen. Mem. 2. 2. 2. τὰ δύσκολα, *unpleasant things, difficulties, calamities*, Sept. for גַּרְסָא Jer. 49: 8. — In N. T. *difficult*, spoken of things, i. e. hard to accomplish, Mark 10: 24. — Jos. Ant. 6. 3. 6. Xen. Oec. 15. 10.

Δυσκόλως, adv. (δύσκολος,) *with difficulty, hardly*, Matt. 19: 23. Mark 10: 23. Luke 18: 24. — Jos. Ant. 4. 5. 2.

Δυσημή, ἡς, ἡ, (δύνω q. v.) usually only plur. αἱ δυσημαί, *the going down, the setting*, sc. of the sun, as δυσημαί τοῦ ἡλίου, Sept. for נָחַב Gen. 15: 12. al. נָחַב Deut. 11: 30. al. Xen. An. 6. 4. 26. — In N. T. by impl. *the west*, Matt. 8: 11. 24: 27. Luke 12: 54. 13: 29. Rev.

21: 13. So Sept. for נָחַב Ps. 75: 6. Is. 43: 5. 59: 19. נָחַב Ps. 50: 2. 113: 3. Mal. 1: 11.

Δυσνόητος, ου, ὁ, ἡ, adj. (δύς, νοητός fr. νοέω,) *hard to be understood*, 2 Pet. 3: 16. — Diog. Laert. 9. 13 δυσνόητόν τε καὶ δυσεξηγήτον.

Δυσφημέω, ᾶ, f. ἦσω, (δύς, φήμη,) *to speak evil*, i. e. to utter ill-omened language, maledictions, etc. In N. T. to defame, to revile, 1 Cor. 4: 13 in some Mss. for βλασφημούμενοι. — 1 Macc. 7: 41. Soph. Electr. 1182.

Δυσφημία, ας, ἡ, (δυσφημέω,) *evil-speaking*, i. e. pp. *ill-omened language, malediction*, Soph. Phil. 10. Plut. VIII. p. 323. ed. Reiske. In N. T. *reproach, contumely, ill-report*, 2 Cor. 6: 8. — 1 Macc. 7: 38. Dion. Hal. 6. 48. Hesych. δυσφημίας· κακοφημίας.

Δύω, see Δύω.

Δώδεκα, οἱ, αἱ, τά, indec. *twelve*, Matt. 9: 20. 14: 20. al. saep. So οἱ δώδεκα, *the twelve*, sc. apostles, corresponding to the twelve tribes, Matt. 26: 14, 20, 47. Mark 14: 10, 20. al. Comp. Matt. 19: 28. Rev. 7: 5 sq. 21: 12 sq. 22: 2. also Ex. 28: 17. Num. 17: 2. Josh. 4: 5. 1 K. 7: 25. AL.

Δωδέκατος, η, ον, *the twelfth*, Rev. 21: 20.

Δωδεκάφυλον, ου, τό, (δώδεκα, φυλή,) collect. *the twelve tribes*, sc. of Israel, the people of Israel, Acts 26: 7.

Δῶμα, ατος, τό, (δέμω,) *a building, a house*, Hom. Il. 1. 222, 533. and by synecd. *a hall, chamber*, Hom. Il. 1. 600. In N. T. only in the phrase ἐπὶ τοῦ δώματος, *upon the house*, i. e. *the house-top, roof*, Matt. 24: 17. Mark 13: 15. Luke 5: 19. 17: 31. Acts 10: 9 ἐπὶ τὸ δῶμα. So Matt. 10: 27 and Luke 12: 3, ἐπὶ τῶν δωματίων, by impl. *publicly*, comp. 2 Sam. 16: 22. Sept. for דָּב Deut. 22: 8. Josh. 2: 6, 8. Is. 15: 3. — Jos. Ant. 6. 4. 1. — The roofs of oriental houses are flat, covered with a composition of gravel etc. The inhabitants spend much time upon them, to enjoy the open air; and often sleep

there. See Calmet p. 506, 510. Jahn § 34.

*Δωρεά*, ἄς, ἡ, (δίδωμι,) a gift, John 4: 10. Acts 8: 20. 11: 17. Rom. 5: 15. 2 Cor. 9: 15. Heb. 6: 4. Eph. 4: 7 κατὰ τὸ μέτρον τῆς δωρεᾶς τοῦ Χριστοῦ, i. e. in proportion to the gift bestowed on us by Christ; others here by impl. *beneficence*. Seq. gen. of that in which the gift consists; Acts 2: 38 and 10: 45 δ. τοῦ ἁγ. πνεύματος. Rom. 5: 17 τῆς δικαιοσύνης. Eph. 3: 7 δ. τῆς χάριτος τοῦ θεοῦ. Sept. for Chald. ܕܩܪܝܢܢ Dan. 2: 6.—2 Macc. 4: 30. Jos. Ant. 3. 8. 6. Xen. Hiero 11. 12.

*Δωρεάν*, adv. (accus. of δωρεά,) gratis, gratuitously. See Buttm. § 115. 4.

a) pp. i. e. *freely*, without requital, Matt. 10: 8 bis. Rom. 3: 24. 2 Cor. 11: 7. 2 Thess. 3: 8. Rev. 21: 6. 22: 17. So Sept. and ܕܩܪܝܢܢ Gen. 29: 15. Num. 11: 5. — Pol. 18. 17. 7.

b) in the sense of *groundlessly*, without cause, John 15: 25 ἐμίσησάν με δωρεάν. Gal. 2: 21 ἄρα Χριστός δωρεάν ἀπέθανε, i. e. then there was no cause why Christ should suffer; see Winer's Comm. in loc. Titm. de Synon. N. T. p. 161. Sept. and ܕܩܪܝܢܢ Ps. 35: 7. 1 Sam. 19: 5.

*Δωρέω*, more comm. δωρέομαι, f. ἵσομαι, depon. Mid. (δωρεά,) to make a gift of, to give, to present, trans. Mark 15: 45. 2 Pet. 1: 3, 4. Sept. for ܕܩܪܝܢܢ Gen. 30: 20. ܩܪܝܢܢ Esth. 8: 1. Prov. 4: 2.—Herodian. 1. 5. 2. Xen. Cyr. 5. 2. 8. An. 7. 3. 26, 27.

*Δώρημα*, ατος, τό, (δωρέω,) a gift, Rom. 5: 16. James 1: 17. — Jos. Ant. 4. 8. 47. Xen. Hiero 8. 4.

*Δῶρον*, ου, τό, (δίδωμι,) a gift, present, Matt. 2: 11. Eph. 2: 8. Rev. 11: 10. Sept. for ܕܩܪܝܢܢ Gen. 30: 20. ܩܪܝܢܢ Ex. 23: 8. 1 K. 15: 19. ܩܪܝܢܢ 1 K. 4: 21. 1 Chr. 18: 2. — Plut. Mor. X. p. 25. ed. Tauchn. Xen. Cyr. 1. 4. 26. — Spoken of gifts dedicated to God, an offering, sacrifice, etc. Matt. 5: 23, 24 bis. 8: 4. 23: 18, 19 bis. Heb. 5: 1. 8: 3, 4. 9: 9. 11: 4. So Matt. 15: 5 and Mark 7: 11, δῶρον sc. ἐστὶ, i. e. it is consecrated to God. So of money contributed in the temple, comp. in Ἀιδραχμον; Luke 21: 1, and v. 4 ἔβαλον εἰς τὰ δῶρα τοῦ θεοῦ, they cast in, unto, among, the offerings made to God. Sept. for ܩܪܝܢܢ Gen. 4: 4. 1 Chr. 16: 29. ܩܪܝܢܢ Lev. 1: 2, 3. 2: 4, 5, 7, 12. Is. 66: 20.—Hom. 11. 8. 203.

E.

*Ἐα*, interj. (prob. for ἔαι imperat. of εἶω,) ah, alas, oh, expressing wonder, complaint, indignation, etc. Mark 1: 24. Luke 4: 34. Comp. Heb. ܩܪܝܢܢ Judg. 6: 22, where Sept. ἄ, ἄ. coll. Josh. 7: 7. Joel 1: 15.—Arrian. Diss. Ep. 2. 24. Aristoph. Plut. 824. [825.]

*Ἐάν*, conjunct. (for εἰ ἄν,) if, contracted also into ἄν, see Ἄν II. It differs from εἰ, in that εἰ expresses a condition which is merely hypothetical, i. e. a subjective possibility; while ἔάν implies a condition which experience must determine, i. e. an objective possibility, and refers therefore always to something future; see espec. Herm. ad

Vig. p. 834. Winer § 42. p. 242. (Comp. εἰ and ἔάν in 1 Cor. 7: 36. Rev. 2: 5.) Ἐάν is usually construed with the Subjunctive; in later writers also with the Indicative; and very rarely in classic writers with the Optative; see Buttm. § 139. 8. n. 3. Herm. l. c. p. 822. Matth. § 523.

I. Used alone, i. e. without other particles.

1. With the *Subjunctive*, and implying uncertainty with the prospect of decision, Buttm. § 139. 9. 2.

a) with the Subjunct. *present*—and in the apodosis (α) seq. indic. fut. Matt. 6: 22, 23, ἔάν οὖν ὁ ὀφθαλμός σου ἄπλοῦς ᾖ, ὄλον τὸ σῶμά σου φατεινὸν ἔσται.



εάν δὲ κ. τ. λ. Luke 10: 6. John 7: 17. Acts 5: 38. Rom. 2: 26. al. saep. After *ὅτι* referring to a previous clause, 1 John 5: 14.—Sept. Job 9: 15, 20. Ael. V. H. 4. 16. Xen. An. 5. 8. 24.—The fut. of the apodosis, or the whole apodosis, is sometimes to be supplied; John 6: 62 *εάν οὖν θεωρήτε κ. τ. λ.* i. e. how much more will this offend you, *ὑμᾶς σκανδαλίσει*. Acts 26: 5. 1 Cor. 4: 15. Fut. for imperat. Luke 19: 31 *καὶ εἰάν τις ὑμᾶς ἐρωτᾷ—οὕτως ἐρεῖτε αὐτῷ*. comp. in *Ἀγαπάω* b. Instead of the fut. indic. is put the aor. subjunct. after *οὐ μή*, see Buttm. § 139. 4. Acts 13: 41 *ἔργον, ᾧ οὐ μὴ πιστεύσητε, εἰάν τις ἐκδιηγῆται ὑμῖν*. Comp. *οὐ μή* in *Μή*.—(β) seq. imperat. e. g. present, John 7: 37 *εἰάν τις διψᾷ, ἔρχεσθε πρὸς με*. Rom. 12: 20. aorist, Matt. 10: 13 *εἰάν μὲν ἦ ἡ οἰκία ἀξία, ἐλθέτω κ. τ. λ.* Mark 9: 43.—pres. Epict. Ench. 43. perf. ib. 33. 6.—(γ) seq. indic. present, John 8: 16 *καὶ εἰάν κρινώ δὲ ἐγὼ, ἡ κρίσις ἡ ἐμὴ ἀληθὴς ἐστί*. 13: 17. 21: 22. Rom. 2: 25. 1 Cor. 6: 4. 12: 15, 16. 2 Tim. 2: 5. Matt. 8: 2. al. After *ὅτι*, as in *a*, Gal. 5: 2.—Plato Apol. Soc. 21.—So seq. indic. perfect in pres. sense, John 20: 23 *ἂν [εἰάν] τινων κρατῆτε, κερσάτηνται*. Buttm. § 113. 6.

b) with the Subjunct. *aorist*, comp. Buttm. § 139. 12. Math. § 501. § 521; and in the apodosis, (*a*) seq. indic. fut. Matt. 4: 9 *ταῦτα πάντα σοι δώσω, εἰάν πεσὼν προσκυνήσης μοι*. 5: 13. 28: 14. Mark 8: 3. John 8: 36. Rom. 10: 9. al. saep.—Sept. Job 8: 18. 9: 12. 11: 10. Ael. V. H. 2. 36 *εἰάν ἀποθάνω*. Lucian. D. Deor. 5. 3.—With the apodosis or the fut. implied, Mark 11: 32 *ἀλλ' εἰάν εἴπωμεν, ἐξ ἀνθρώπων*, sc. ye know what will happen. Rom. 11: 22. Comp. Ael. V. H. 1. 34 ult. Fut. for imperat. Matt. 21: 3. 1 John 5: 16. comp. above in *a*. *a*. Instead of the indic. fut. is put the aor. subjunct. after *οὐ μή*, John 8: 51, 52. comp. in *a*, above.—Xen. Hi. 11. 15.—(β) seq. imperat. e. g. present, Matt. 18: 17. 1 Cor. 10: 28. Gal. 6: 1. al. aorist, Matt. 18: 15, 17. 1 Cor. 7: 11. Col. 4: 10.—pres. Epict. Ench. 7.—So in prohibitions expressed by *μή* seq. aor. subjunct. instead of the imperat. Matt. 24: 23. Heb. 3: 7. see

Buttm. § 148. 3.—Epict. En. 7.—(γ) seq. indic. present, Matt. 18: 13. Mark 3: 24. 8: 36. John 8: 31. Rom. 7: 3. 2 Cor. 5: 1. al.—Ceb. Tab. 3. Xen. Hi. 1. 28.—So seq. indic. perf. in pres. sense, John 20: 23. Rom. 7: 2. 14: 23. comp. above in *a*. γ.—(δ) seq. aorist subjunct. 1 Cor. 7: 28 bis, *εἰ δὲ καὶ γήμης, οὐκ ἡμαρτες*, κ. τ. λ. James 4: 15. So after *εἴνα* depending on a previous clause, Mark 12: 19 et Luke 20: 28. John 9: 22. 11: 57. So with *ὅπως* Acts 9: 2.

c) sometimes with both Subjunctive present and aorist in the same clause, e. g. seq. indic. fut. in apodosis, 1 Cor. 14: 23. seq. imperat. Matt. 5: 23. (Xen. An. 7. 1. 25.) seq. indic. present, 1 Cor. 14: 24. James 2: 15. 1 John 1: 6.

2. With the *Indicative*, but only in later Greek writers; in N. T. only once and with indic. perf. as present in the apodosis, 1 John 5: 15 *εἰάν οἴδαμεν—οἴδαμεν ὅτι κ. τ. λ.* comp. in *a*, γ, above.—Sept. Job 22: 3. 9: 14. Theodoret. III. p. 267. Aelian. V. H. 4. 24. See Herm. ad Vig. p. 822. Winer § 42. p. 243, 244. Math. § 525. d.

3. Used in respect to things certain as if they were uncertain, and hence equivalent to a particle of time, *when*, i. q. *ὅταν*, with the Subjunctive; John 12: 32 *εἰάν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἑμαυτόν*. 14: 3. 1 John 3: 2. So Sept. and *ἔν* Prov. 3: 24. Is. 24: 13. Amos 17: 2. So *ἔν* Gen. 38: 9, where Sept. *ὅταν*. Comp. Gesen. Lex. *ἔν* C. 4. So Lat. *si*, Hor. Ep. 1. 7. 10.

4. Instead of *ἂν*, in N. T. and later Greek writers, used in relative clauses and with relative words; see in *ἂν* I. 2. Winer § 43 ult. Vig. p. 516, and Herm. p. 835. Such words are thus rendered more general, imply mere possibility, and take only the Subjunctive, Buttm. § 139. 8; *ever, soever*, Lat. *cunq̄ue*. Thus (*a*) *ὅς εἰάν, whoever, whosoever, whatsoever*, Matt. 5: 19. 7: 9. 10: 14, 42. 12: 36. 14: 7. 16: 19. al. saep. Sept. Gen. 15: 14. 21: 22. al.—(β) *ὅστις εἰάν, whoever, whatsoever*, Col. 3: 23.—(γ) *ὅσος εἰάν, whosoever, as many as*, etc. Matt. 18: 18 bis. Rev. 3: 19. Sept. Gen. 44: 1.—(δ) *ὅπου εἰάν, wheresoever*, Matt. 8: 19. 24: 28. Mark 6: 10. 14: 14. al.—(ε) *οὗ εἰάν, wheresoever*, 1 Cor. 16: 6.

Sept. Gen. 20: 13. — (ζ) ὡς ἐάν, *as if, in whatsoever manner, as when*, Mark 4: 26, coll. Luke 11: 36. *whenever*, Rom. 15: 24. Sept. Job 37: 10. Dan. 1: 13 καθὼς ἐάν. — Isocr. Panath. 32. p. 419 ed. Lange.—(η) καθὸ ἐάν, *according to whatsoever*, 2 Cor. 8: 12. — (θ) ὅσας ἐάν, *so often as*, Rev. 11: 6.

II. In connexion with other particles, where however for the most part each retains its own power. The following only require to be noted; all with the Subjunctive, as above in I. 1.

(α) ἐάν δὲ καί, *and if also, but if also*, Matt. 18: 17. 1 Cor. 7: 11, 28. 2 Tim. 2: 5. Comp. in Δέ II. d. Sept. Job 31: 14. non al.

(β) ἐὰν μὴ, *if not, i. e. unless, except*, Matt. 5: 20 ἐὰν μὴ περισσέωσῃ ἢ δικαιοσύνη ὑμῶν πλείον κ. τ. λ. 6: 15. Mark 3: 27. 7: 4. John 3: 2, 5. 15: 6. Gal. 2: 16. al. Sept. for ἄν Ex. 3: 19. 4: 1. 8: 9. — Pol. 3. 38. 2. Xen. An. 5. 7. 30. — In the sense of *except that, but that*; Mark 4: 22 οὐ γὰρ ἐστὶ τι κρυπτόν, ὃ ἐὰν μὴ φανερωθῆ, i. e. *but that it shall be revealed, i. q. ἀλλ' ἵνα* in the other clause. Matt. 26: 42 ἐὰν μὴ ἀντὶ πίνω, i. e. *so but that I drink*. Mark 10: 30 ἐὰν μὴ λάβῃ, *but that he shall receive, i. e. who shall not receive*. Comp. Matth. § 617. d. Winer § 59 ult. — Aristoph. Eq. 2. 2. Eurip. Med. 30 ἦν μὴ.

(γ) ἐὰν περ, *if indeed, if now*, Heb. 3: 6, 14. 6: 3. non al. — 2 Macc. 3: 38. Xen. Cyr. 4. 6. 8.

(δ) ἐὰν τε, *if it be, be it that*, 2 Cor. 10: 8. Also as repeated ἐάν τε—ἐάν τε, *whether—or*, Rom. 14: 8 quater. non al. So Sept. for ἄν Ex. 19: 13. Lev. 3: 1. — Xen. Mem. 2. 4. 6. Comp. Viger. p. 517. Matth. § 617. 5. AL.

Ἐαυτοῦ, τῆς, τοῦ, accus. ἐαυτόν, τήν, τό, reflex. pron. 3d pers. *of oneself, of itself*, accus. *himself, herself, itself*; see Buttm. § 74. 3. The contracted form is αὐτοῦ, τῆς, τοῦ, etc. which see in its order.

a) pp. of the 3d pers. sing. and plur. Matt. 8: 22. 27: 42. Luke 9: 25. John 5: 18. al. saepiss.

b) as a general reflexive, standing also for the *first* and *second* persons,

Buttm. § 127. n. 5. Matth. § 489. II. Thus for 1 pers. plur. ἡμῶν αὐτῶν etc. *ourselves*, Rom. 8: 23 ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στεναζόμεν. 1 Cor. 11: 31. 2 Cor. 1: 9. 10: 12, 14. 1 John 1: 8.—Thuc. 1. 82 αὐτῶν. Plato Phaedo p. 78. B.—So for 2 pers. sing. σεαυτοῦ, ἧς, οὗ, *thyself*, Rom. 13: 9 ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν.—Ael. V. H. 1. 21. Aeschyl. Agam. 1308.—Also for 2 pers. plur. ὑμῶν αὐτῶν, etc. *yourselves*, 1 Cor. 6: 19 οὐκ ἐστὶ ἐαυτῶν. Heb. 10: 34. al.—Pol. 18. 6. 4. Dem. Olynth. 9. 13.

c) plur. in a reciprocal sense for ἀλλήλων, e. g. λέγοντες πρὸς ἑαυτοῦς, i. e. *πρὸς ἀλλήλους, to one another, one to another*, etc. Mark 10: 26. John 12: 19. genr. Rom. 1: 24. Col. 3: 13, 16. Jude 20. — Xen. Mem. 3. 5. 2, 16. Comp. Matth. § 489. III.

d) with prepositions, viz. (α) ἀφ' ἑαυτοῦ, see in Ἀπό III. 2. c. — (β) δι' ἑαυτοῦ, *through or by itself*, in its own nature, Rom. 14: 14. — (γ) ἐν ἑαυτῷ, *in himself*, etc. i. e. in mind, genr. Matt. 13: 21. Mark 5: 30. 9: 50. John 11: 38. Acts 10: 17. 1 John 5: 10. So λέγειν v. εἰπεῖν ἐν ἑαυτῷ, *to say within one's self*, i. e. to think, Matt. 3: 9. 9: 3, 21. al. So Sept. for בְּעַצְמוֹ רַחֵם Esth. 6: 6. Ps. 36: 1. elsewhere ἐν καρδίᾳ, Ps. 10: 6, 11. 14: 1. See Gesen. Lex. art. רַחֵם 2. — So in *one's own self, person, nature*, etc. John 5: 26. 6: 53. Eph. 2: 15. In the phrase γίνεσθαι v. ἔρχεσθαι ἐν ἑαυτῷ, *to come to one's self*, i. e. to recover one's recollection, senses, Acts 12: 11. Luke 15: 17.—Xen. An. 1. 5. 17. Jos. Ant. 6. 8. 2 ἑαυτοῦ γίνεσθαι. Diod. S. 13. 95 εἰς ἑαυτοὺς ἐρχόμενοι.—(δ) ἐξ ἑαυτοῦ, *of or by one's self*, 2 Cor. 3: 5.—(ε) καθ' ἑαυτόν, *by himself*, etc. i. e. alone, Acts 28: 16, coll. v. 30. (Xen. Mem. 3. 5. 4.) James 2: 17 ἡ πίστις—καθ' ἑαυτήν, *in itself*.—(ζ) μεθ' ἑαυτοῦ, *with one's self, along with*, Matt. 12: 45. Mark 8: 14.—(η) παρ' ἑαυτοῦ, *by himself*, i. e. at home, Fr. chez soi, 1 Cor. 16: 2.—Xen. Mem. 3. 13. 3.—(θ) πρὸς ἑαυτόν, *to one's house, home*, Luke 24: 12. John 20: 10.—Sept. Num. 24: 25. Jos. Ant. 7. 8. 5. Pol. 5. 93. 1.—In the sense *with or in himself*, i. e. in mind, in thought, Luke 18: 11.—Aristaen. Ep. 1. 6. AL.



Ἑβραῖω, ὧ, f. ἑβραῖα, aor. 1 ἑβραῖα, impf. ἑβρων, (augm. Buttm. § 84. 2.) to let, to let be, etc.

a) pp. to permit, to suffer, not to hinder, seq. accus. and infin. Matt. 24: 43. Luke 4: 41. Acts 14: 16. 27: 32. 28: 4. 1 Cor. 10: 13. Rev. 2: 20 in text. receipt. So with the infin. implied, Acts 16: 7. 19: 30. Sept. for imper. הִבְרִיחַ Gen. 38: 16. 77: Job 9: 18.—1 Macc. 15: 14. Lucian. D. Mort. 13. 5. Xen. Cyr. 1. 4. 9.

b) to let alone, to leave, seq. accus. of person, Acts 5: 38. Sept. for הִבְרִיחַ Judg. 11: 37. — 2 Macc. 6: 13. Hom. Il. 24. 684. Dem. 933. 7.—Spoken of things, to let alone, absol. to desist, Luke 22: 51 εἴτε εἰς τοῦτου, desist! thus far, sc. is enough.—Xen. H. G. 4. 6. 2.

c) to leave to, to commit to, spoken of persons, to leave in charge, Acts 23: 32. Of things Acts 27: 40 εἶον (τὴν ναῦν) εἰς τὴν θάλασσαν, they committed the ship to the sea, i. e. let her drive.—Jos. Ant. 2. 9. 4 εἶασαν ἐπὶ τῷ θεῷ τὴν σωτηρίαν αὐτοῦ.

Ἑβδομήκοντα, οἱ, αἱ, τά, indec. seventy, Acts 7: 14. 23: 23. 27: 37. — Luke 10: 1, 17 οἱ ἑβδομήκοντα, the seventy disciples sent out by Christ as teachers, equal in number to the Sanhedrim.

Ἑβδομηκοντάκις, adv. seventy times; Matt. 18: 22 ἑβδ. ἐπτά, seventy times seven, a frequent general expression for any large number; comp. Gen. 4: 24.

Ἑβδομος, ἡ, ον, ord. adj. seventh, John 4: 52. Heb. 4: 4 bis. Jude 14. Rev. 8: 1. 10: 7. 11: 15. 16: 17. 21: 20.

Ἑβέρο, ὁ, indec. Eber or Heber, Heb. עֲבֵר (over, beyond,) one of Abraham's ancestors, Luke 3: 35, comp. Gen. 10: 21, 24, 25.

Ἑβραϊκός, ἡ, ὄν, adj. Hebrew, Luke 23: 38.—Jos. Ant. proem. 3.

Ἑβραῖος, αἰά, αἶον, or Ἑβραῖος, ου, ὁ, a Hebrew, from Heb. עֲבָרָה (passer over,) applied to Abraham Gen. 14: 13, and to his descendants, the Israelites generally, Gen. 39: 14. Ex. 1: 15. Deut. 15: 12. al saep. In N. T.

οἱ Ἑβραῖοι are the Jews of Palestine, who use the Hebrew (Aramaean) language, to whom the language and country of their fathers peculiarly belong, the true seed of Abraham; in opp. to οἱ Ἕλλημισται, i. e. Jews born out of Palestine and using chiefly the Greek language; comp. Hug in Bibl. Repos. I. p. 547 sq. So 2 Cor. 11: 22. Phil. 3: 5 Ἑβραῖος ἐξ Ἑβραίων, emphat. comp. in Βασιλείς α. In Acts 6: 1 spoken of Hebrew Christians, in distinction from Hellenistic Christians.

Ἑβραϊκός, ἴδος, ἡ, sc. διάλεκτος, the Hebrew language, i. e. the Hebrew-Aramaean, or Syro-Chaldaic, which was the vernacular language of the Palestine Jews in the time of Christ and the apostles, Acts 21: 40. 22: 2, 26: 14. See Bibl. Repos. I. p. 309 sq. 317 sq.

Ἑβραϊστί, adv. Hebraicè, in Hebrew, i. e. later Hebrew, John 5: 2. 19: 13, 17, 20. Rev. 9: 11. 16: 16. For the force of adverbs in -ιστί see Buttm. 119. 15. c.

Ἑγγίζω, f. ἴσω, (ἐγγύς,) Att. fut. ἴω James 4: 8. Buttm. § 95. 7. 9 sq. to bring near, cause to approach, trans. Sept. for שִׁבְחָה Gen. 48: 10. הִקְרִיב Is. 5: 8. Pol. 8. 6. 7 ἐγγισαυτες τῆ γῆ τὰς ναῦς. — More comm. and in N. T. intrans. to draw near, to approach; and perf. ἤγγικα, to have drawn near, i. e. to be near, to be at hand, comp. Buttm. § 113. 6. Spoken of persons, absol. Matt. 26: 46 et Mark 14: 42 ἤγγικεν ὁ παραδιδούς με. Luke 12: 33. 18: 40. 19: 37, 41. 24: 15. Acts 21: 33. 23: 15. Seq. dat. Luke 7: 12. 15: 1, 25. 22: 47. Acts 9: 3. 10: 9. 22: 6. So Sept. for שִׁבְחָה Gen. 27: 21, 26. קָרַב Ex. 32: 19.—Pol. 17. 4. 1. Ceb. Tab. 35 πρὸς τινα. — Seq. εἰς c. acc. Matt. 21: 1 καὶ ὅτε ἤγγισαν εἰς Ἱερουσόλυμα. Mark 11: 1. Luke 18: 35. 19: 29. 24: 28. So Sept. for שִׁבְחָה 51: 9. c. πρὸς for שִׁבְחָה Gen. 45: 4. קָרַב Gen. 37: 17.—Spoken of things, time, etc. Matt. 3: 2 ἤγγικε ἡ βασιλεία τῶν οὐρανῶν. 4: 17. 10: 7. Mark 1: 15. Matt. 24: 34. 26: 45. Luke 21: 8, 20, 28. 22: 1. Acts 7: 17. Rom. 13: 12. Heb. 10: 25. James 5: 8. 1 Pet. 4: 7.

Seq. ἐπί c. acc. Luke 10: 9, 11.—Trop. Phil. 2: 30 *μερὶ θανάτου ἤγγισε, he was nigh unto death.* So Sept. and קרַב Job 33: 22. מִצַּדְדֵי Ps. 88: 4. 107: 18.—Arrian. Diss. Ἐπ. 3. 10. 14.—Also ἔγγιζεν τῷ θεῷ, *to draw near to God*, i. e. in Sept. to offer sacrifice in the temple, for שָׁבַח Ex. 19: 22. Ez. 44: 13; in N. T. *to do him reverence and homage, to worship him with pious heart*, Heb. 7: 19, coll. 4: 16. James 4: 8. Matt. 15: 8 quoted from Is. 29: 13, where Sept. for קרַב. So God is said ἔγγιζεν τοῖς ἀσθρότοις, *to draw near to Christians*, sc. by the aids of his Spirit, grace, etc. James 4: 8. So Sept. and קרַב Deut. 4: 2. comp. Ps. 145: 18.

Ἐγγράφω, f. ψω, (ἐν, γράφω,) *to engrave, to insculpt*, Herodot. 4. 19. *to write in any thing, e. g. in a letter*, Xen. Cyr. 8. 2. 17. *to inscribe, i. e. to enrol*, 1 Macc. 13: 40. In N. T. metaph. *to inscribe, to infix*, sc. in the heart, etc. 2 Cor. 3: 2, 3.—Jos. Ant. 4. 8. 12 ἔγγυ- τοὺς νόμους ταῖς ψυχαῖς.

Ἐγγυος, ου, ὁ, ἡ, adj. (ἐγγύη bail, pledge, fr. ἐν, γυῖον,) *yielding a pledge*, 2 Macc. 10: 28. In N. T. masc. ὁ ἐγγυος, *a surety, bondsman*, metaph. Heb. 7: 22. — pp. Ecclus. 29: 15, 16. Pol. 5. 27. 1. Xen. Vect. 4. 20.

Ἐγγύς, adv. *near*, spoken of place and time; in later writers more frequently of the latter, Passow sub v.

a) of place, absol. John 19: 42. Seq. gen. John 3: 23. 6: 19, 23. 11: 18, 54. 19: 20. prob. Luke 19: 11. Acts 1: 12. comp. Butt. § 146. 2. Sept. for קרַב Gen. 45: 10. Ez. 23: 12.—1 Macc. 4: 18. Xen. Mem. 4. 2. 1. — Seq. dat. Acts 9: 38 ἔγγυς δὲ οὐσης Λύδδης τῇ Ἰόππῃ. 27: 8.—So Sept. metaph. Ps. 34: 19. Diod. Sic. 1. 41 ἔγγιστα τῇ ἀληθείᾳ. Comp. Matth. § 386. 6. — Trop. *near, nigh*, absol. Phil. 4: 5 ὁ κύριος ἔγγυς, sc. as a helper etc. comp. v. 6. So Ps. 34: 19. 145: 18. Seq. gen. Heb. 6: 8. 8: 13. ἔγγυς σου, *near thee*, i. e. close at hand, near by, Rom. 10: 8 quoted from Deut. 30: 14 where Sept. for קרַב. So of ἔγγυς as adj. (Buttm. § 125. 6.) *the near, those who are near*, sc. the Jews, as having the knowledge and worship of

the true God, opp. to οἱ μακράν, Gen- tiles, Eph. 2: 17. Sept. and בְּרִיב Is. 57: 19. So ἔγγυς γίνεσθαι, *to become near sc. to God by embracing the gos- pel*, Eph. 2: 13. Comp. Wisd. 6: 19.

b) of time, absol. ἔγγυς τὸ θεός Matt. 24: 32. Mark 13: 28. Luke 21: 30. so seq. ἐπὶ θύραις Matt. 24: 33. Mark 13: 29. ὁ καιρός Matt. 26: 18. Rev. 1: 3. 22: 10. τὸ πάσχα John 2: 13. 6: 4. 11: 55. ἡ ἑορτή John 7: 2. ἡ βασιλεία τοῦ θεοῦ Luke 21: 31. Perhaps Phil. 4: 5, comp. Heb. 10: 37. So Sept. ἔγγυς ἡ ἡμέρα for בְּרִיב Ez. 30: 3. Joel 1: 15. 2: 1. al.—Hom. Il. 22. 453. seq. dat. Xen. Cyr. 2. 3. 2 ὁ μὲν ἀγὼν ἡμῖν ἔγγυς.

Ἐγγύιερον, adv. compar. of ἐγ- γύς, (Buttm. § 115. 5, 7.) *nearer*, spoken of time Rom. 13: 11.—Xen. Mem. 2. 3. 19.

Ἐγείρω, f. ἐγερῶ, aor. 1 ἤγειρα, *to wake, to arouse, to cause to rise up*, trans. Mid. ἐγείρομαι, *to awake, to rouse up, to arise*, intrans. Butt. § 135. 3; aor. 1 pass. ἠγέρθη, and perf. pass. ἐγήγρημαι, with mid. signif. *to rise, to have risen*, Butt. § 136. 2, 3.

a) pp. from sleep; implying also the idea of rising up from the posture of sleep. Matt. 8: 25 αὐτὸς ἐκάθευθε καὶ οἱ μαθηταὶ ἤγειραν αὐτόν. Acts 12: 7. Mark 4: 27 καθεύδῃ καὶ ἐγείρηται. Matt. 25: 7. Sept. for γῆραι Prov. 6: 22. ὕπνῃ Gen. 41: 4, 7. קָרַב Prov. 6: 9.—Plut. Pomp. 36. Xen. Oec. 5. 4. — Trop. from sluggishness, torpor, Rom. 13: 11. comp. Eph. 5: 14 below in d. So trop. from death, of which sleep is the emblem among all nations; comp. Hom. Il. 14. 231. Xen. Cyr. 8. 7. 21. Virg. Aen. 6. 278. Job 13: 13. Ps. 13: 4. Dan. 12: 2. Matt. 27: 52. Thus ἐγεί- ρειν νεκρούς, *to raise the dead*; Matt. 10: 8 νεκρούς ἐγείρετε. John 5: 21. Acts 26: 8. 1 Cor. 15: 15, 16. 2 Cor. 1: 9. Also ἐγείρειν ἐκ νεκρῶν, *to raise from the dead*, and Mid. seq. ἀπό or ἐκ, *to rise from the dead*; John 12: 1 ὃν ἤγειρεν ἐκ νεκρῶν. v. 9, 17. Gal. 1: 1. 1 Thess. 1: 10. al. Mid. seq. ἀπό Matt. 14: 2. 27: 64. 28: 7. al. seq. ἐκ Mark 6: 14, 16. Luke 9: 7. John 2: 22. al. Absol. Matt. 16: 21. 17: 23. 27: 63. Mark 16: 14. Acts 5: 30. Rom. 4: 25.



2 Cor. 4: 14. So Sept. and  $\Upsilon\gamma\epsilon\rho\omega$  2 K. 4: 31. Is. 26: 19.

b) the idea of sleep being dropped, to cause to rise up, to raise up, to set upright, and Mid. to rise up, to arise, viz.

(a) Spoken of persons, e. g. sitting, Acts 3: 7. reclining at table, John 13: 4. prostrate or lying down, Acts 10: 26. Matt. 17: 7. Luke 11: 8. Acts 9: 8. al. (Sept. and  $\Upsilon\gamma\epsilon\rho\omega$  2 Sam. 12: 17.) and so of sick persons, Matt. 8: 15. Mark 1: 31. 2: 12. Including the idea of convalescence, to set up again, i. e. to heal, James 5: 15. — (β) By an oriental pleonasm, prefixed to verbs of going, of undertaking or doing any thing, etc. see in Ἀνίστημι II. d. Matt. 2: 13, 14, ἐγερθεὶς παράλαβε τὸ παιδίον. 2: 20, 21. 9: 19. John 11: 29. al. So Sept. and  $\Upsilon\gamma\epsilon\rho\omega$  1 Chr. 22: 19. comp. in Ἀνίστημι I. c. — (γ) Trop. of persons, Mid. to rise up against, sc. as an adversary, seq. ἐπί τινα, Matt. 24: 7. Mark 13: 8. Luke 21: 10. Sept. Act. for  $\Upsilon\gamma\epsilon\rho\omega$  Is. 10: 26. Jer. 50: 9. — Jos. Ant. 8. 7. 6. — So ἐγείροσθαι ἐν τῇ κρίσει μετὰ τινος, Matt. 12: 42. Luke 11: 31. — (δ) Spoken of things, to raise up, e. g. out of a pit, Matt. 12: 11, comp. Luke 14: 5. So genr. in later usage, to erect, to build, e. g. ναόν John 2: 19, 20. — Jos. Ant. 4. 6. 5 βωμούς. Herodian. 8. 1. 12 τείχος. 8. 2. 12 πύργους.

c) metaph. to raise up, to cause to arise or exist; Mid. to arise, to appear, etc. Luke 1: 69 ἐγερσεν κέρας σωτηρίας, i. e. a saviour. Acts 13: 22, 23. Mid. spoken of prophets, Matt. 11: 11. 24: 11, 24. Mark 13: 22. Luke 7: 16. John 7: 52. So Sept. and  $\Upsilon\gamma\epsilon\rho\omega$  Is. 41: 25. 45: 13.  $\Upsilon\gamma\epsilon\rho\omega$  Judg. 3: 9, 15. — Ecclus. 10: 4. — In the sense of to cause to be born, to create, Matt. 3: 9. Luke 3: 8.

d) intrans. or with ἐαντών etc. implied, to awake, to arise; Butt. § 113. n. 2. § 130. n. 2. Thus to awake sc. from sleep, trop. sluggishness, Eph. 5: 14 ἐγυγαι ὁ καθειδών. Also, to rise up, to arise, sc. from a sitting or recumbent posture. Mark 2: 9, 11. 3: 3. 5: 41. 10: 49. Luke 5: 23, 24. 6: 8. John 5: 8. — In classic writers only poetic in this sense, Aristoph. Ran. 340. Eurip. Iph. in Aul. 626. AL.

Ἐγερσις, εὐσις, ἦ, (ἐγείρω,) a waking up sc. from sleep, Pol. 9. 15. 4 in some edit. a rising up, Sept. for  $\Upsilon\gamma\epsilon\rho\omega$  Ps. 139: 2. erection, building, Esdr. 5: 62. — In N. T. resurrection, sc. from the dead, Matt. 27: 53.

Ἐγκαθέτιος, ου, ὅ, ἦ, adj. (ἐγκαθήμαι to sit in ambush,) pp. sitting in ambush, lying in wait, Sept. for  $\Upsilon\gamma\epsilon\rho\omega$  Job 31: 9. In N. T. metaph. insidious, i. e. a suborned emissary, spy, Luke 20: 20. — Jos. B. J. 6. 5. 2. Dem. 1483. 1.

Ἐγκαίνια, ἰών, τά, (ἐν, καινός,) pp. initiation or dedication of something new, Sept. for  $\Upsilon\gamma\epsilon\rho\omega$  Ezra 6: 16. Neh. 12: 27. Dan. 3: 2. In N. T. a festival at the consecration of something new or renewed; and genr. the festival of dedication, John 10: 22. This festival was instituted by Judas Maccabaeus to commemorate the purification of the temple and the renewal of the temple worship, after the three years' profanation by Antiochus Epiphanes. It was held for eight days, commencing on the 25th day of the month Kislev, Heb.  $\Upsilon\gamma\epsilon\rho\omega$ , which began with the new moon of December. Josephus calls it φῶτα, i. e. the festival of lights or lanterns. See 1 Macc. 4: 52—59. 2 Macc. 10: 5—8. Jos. Ant. 12. 7. 6, 7. Jahn § 360. — Not found in the classics. Suid. ἐγκαίνια ἑορτὴ καθ' ἣν ἐγκαίνουργήθη τ.

Ἐγκαινίζω, f. ἰσω, (ἐν, καινίζω,) pp. to renew, Lat. innovare, Sept. for  $\Upsilon\gamma\epsilon\rho\omega$  2 Chr. 15: 8. Ecclus. 33: 6. — In N. T. to initiate, i. e. to consecrate, to sanction, Heb. 9: 18. 10: 20. Sept. for  $\Upsilon\gamma\epsilon\rho\omega$  Deut. 20: 5. 1 K. 8: 64. Comp. Sept. and  $\Upsilon\gamma\epsilon\rho\omega$  1 Sam. 11: 14.

Ἐγκαλέω, ὦ, f. ἦσω, (ἐν, καλέω,) to call in, i. e. to demand, Xen. An. 7. 7. 33. In N. T. to call in question, i. e. to accuse, to arraign, to bring a charge against; seq. dat. of pers. Acts 19: 38. and διά c. acc. 23: 28. — Ecclus. 46: 19. Jos. Ant. 4. 6. 3. Xen. Hi. 5. 3. — Seq. accus. of person, or in Pass. with gen. of thing, Acts 26: 2. or with περί c. gen. of thing, Acts 19: 40. 23: 29. 26: 7. Comp. Matth. § 369. § 370. n. 1. Butt. § 132. 5. 3. — Diod. Sic. 11. 83. seq.

ἐπί c. dat. 4. 55. — Seq. κατά c. gen. of pers. Rom. 8: 33, coll. v. 31.

Ἐγκαταλείπω, f. ψω, (ἐν, καταλείπω,) to leave behind in any place or state; hence genr. to leave, trans.

a) pp. as τὴν ψυχὴν μου εἰς ἄδου, Acts 2: 27, quoted from Ps. 16: 10 where Sept. for כִּי יָצֵא. — Psalt. Salom. 2: 7. Act. Thom. 51 οὐκ ἐγκατελείπει με παραμῆναι εἰς ἐκείνον τὸν χρόνον τὸν δευῖον. Dem. 1326. 25. — In the sense of to leave remaining, Rom. 9: 29 quoted from Is. 1: 9 where Sept. for כִּי יִהְיֶה. — Hes. Op. v. 347. Herodian. 1. 4. 18.

b) by impl. to leave in the lurch, i. e. to forsake, to desert, to abandon, seq. accus. Matt. 27: 46. Mark 15: 34. (Sept. for כִּי יָצֵא Ps. 22: 1.) 2 Cor. 4: 9. 2 Tim. 4: 10, 16. Heb. 10: 25. 13: 5. Sept. for כִּי יָצֵא Deut. 31: 6, 8. Is. 1: 8. — Wisd. 10: 13. Plut. Galb. 14. Xen. Cyr. 8. 8. 4.

Ἐγκατοικέω, ᾧ, f. ἦσω, (ἐν, κατοικέω,) to dwell fixedly in or among, seq. ἐν c. dat. 2 Pet. 2: 8. — Seq. dat. comp. Valckn. diatr. ad Eurip. Hipp. 31. p. 68 or p. 127 ed. Lips.

Ἐγκεντριζώ, f. ἴσω, (ἐν, κεντριζώ,) to prick in, to stick in, e. g. spurs, to spur on, Wisd. 16: 11. In N. T. to insert, to ingraft, metaph. Rom. 11: 17, 19, 23 bis, 24 bis. — pp. Theophr. H. Pl. 2. 3. Marc. Ant. 11. 8.

Ἐγκλημα, ατος, τό, (ἐγκαλέω,) charge, accusation, Acts 23: 29. 25: 16. — Jos. Ant. 2. 6. 6. Xen. Cyr. 1. 2. 6.

Ἐγκομβόμαι, οῦμαι, f. ὠσομαι, Mid. (ἐν, κόμβος a strip, string, loop, etc. set on in order to tie or fasten a garment; hence ἐγκόμβωμα, a kind of long white apron or outer garment with strings etc. worn by slaves; Pollux IV. 119 τῇ δὲ τῶν δούλων ἐξωμίδι καὶ ἱματιδίων τι πρόσκειται λευκόν, ὃ ἐγκόμβωμα λέγεται. Hesych. κοσσύμβη· ἐγκόμβωμα καὶ περιζώμα Αἰγύπτιον. Hence the verb in N. T.) to tie or bind one's self into sc. an ἐγκόμβωμα, i. e. to put on, to clothe one's self in, seq. acc. of thing, metaph. 1 Pet. 5: 5. — Nicet. III. 8. p. 288, ἐγκομβώσεις τῶν ἐσθημάτων.

Ἐγχοπή, ἦς, ἦ, (ἐγκόπτω q. v.) an impediment, hindrance, 1 Cor. 9: 12. — Diod. Sic. 1. 32.

Ἐγκόπτω, f. ψω, (ἐν, κόπτω,) to strike in, to cut in; metaph. to impede, to hinder, trans. Rom. 15: 22. Gal. 5: 7. 1 Thess. 2: 18. In the sense of to delay, Acts 24: 4. also to render fruitless, 1 Pet. 3: 7 in later edit. for ἐκκόπτεισθαι in text. receipt.

Ἐγκράτεια, ας, ἦ, (ἐγκρατής,) continence, temperance, self-control, Acts 24: 25. Gal. 5: 23. 2 Pet. 1: 6. — Ecclus. 18: 29 sq. Xen. Mem. 1. 5. 1 sq. ib. 4. 5. 1 sq.

Ἐγκρατεύομαι, f. εὔσομαι, depon. Mid. to be ἐγκρατής, i. e. to be continent, temperate, abstinent, to have self-control, 1 Cor. 7: 9. 9: 25. Sept. for עֲשֵׂה לְךָ Gen. 43: 31. — Not found in classic writers, Lob. ad Phryn. p. 442.

Ἐγκρατής, ἐός, οῦς, ὅ, ἦ, adj. (ἐν, κράτος,) strong, powerful, Xen. Eq. 7. 8. Ven. 10. 10. having power over, master of, seq. gen. 2 Macc. 10: 15, 17. Xen. Hi. 5. 2. H. G. 7. 3. 3. In N. T. metaph. having self-control, continent, temperate, abstinent, Tit. 1: 8. — Xen. Mem. 1. 2. 1. Oec. 9. 11.

Ἐγκρίνω, f. ἰνῶ, (ἐν, κρίνω,) to judge in, i. e. to admit after trial, to reckon among, seq. dat. 2 Cor. 10: 12. — Seq. εἰς Jos. B. J. 2. 8. 7. Plut. Lyc. 25. Xen. H. G. 4. 1. 40. Comp. Lob. ad Phryn. p. 385 sq.

Ἐγκρούπιω, f. ψω, (ἐν, κρούπω,) to hide in anything, trans. sc. by covering, mixing, etc. as Sept. seq. ἐν τῇ γῆ for כִּי יִשָּׂא Josh. 7: 21. Hence in N. T. by impl. to mix in, to knead in, sc. leaven with flour, Matt. 13: 33. Luke 13: 21. So Sept. for כִּי יִשָּׂא Ez. 4: 12.

Ἐγκυος, ου, ἦ, (ἐγκύω, fr. ἐν, κύω,) with child, pregnant, Luke 2: 5. — Ecclus. 42: 10. Jos. Ant. 4. 8. 33. Diod. Sic. 4. 2.

Ἐγχρίω, f. ἴσω, (ἐν, χρίω,) to rub in, e. g. τὴν χολῆν εἰς τοὺς ὀφθαλμούς Tob. 11: 8. In N. T. to rub in with any thing, to anoint; Rev. 3: 18 κολλούριον, ἐγχρίσαι τοὺς ὀφθαλμούς. — Tob. 6: 8,



Ἐγώ, gen. ἐμοῦ, μου, I, pron. of the first person; see Buttm. § 72. 3. The monosyllabic forms μου, μοί, μέ, are usually enclitic, but are orthotone after prepositions, except in πρὸς με; Buttm. ib. n. 2, 3.

a) Nom. ἔγω, plur. ἡμεῖς, Matt. 8: 7. Acts 17: 3. Matt. 28: 14. Mark 14: 58. al. saepiss. So with a certain emphasis, Matt. 3: 11, 14. 5: 22, 28, 32, 34. John 4: 26. al. Matt. 6: 12. 17: 19. 19: 27. al. saep. — Used sometimes by Paul κοινωνικῶς, i. e. where the speaker puts himself as the representative of all, or vice versa; e. g. ἐγώ for ἡμεῖς, Rom. 7: 9, 10, 14, 17, 20 bis, 24, 25. 1 Cor. 10: 30. ἡμεῖς for ἐγώ, 1 Cor. 1: 2, 3. 2: 10, 12, coll. v. 4. ib. 4: 8, 10. — In the phrase ἰδοὺ ἐγώ, κύριε, Acts 9: 10, and ἐγώ κύριε, Matt. 21: 30, put by Hebraism instead of an affirmative adverb. So Sept. and יְהוָה 1 Sam. 3: 8. Gen. 22: 1, 11. יְהוָה Gen. 27: 24. 2 Sam. 20: 17. See Gesen. Lehrs. p. 829. 6.

b) Gen. μου (not ἐμοῦ) and ἡμῶν, are often used instead of the corresponding possessive ἐμός etc. Buttm. § 128. 7. e. g. μου Matt. 2: 6. Luke 7: 46. John 6: 54. saep. ἡμῶν Matt. 6: 12. Luke 1: 55. Rom. 6: 6. saep. — So μου as passive or objective, John 15: 10 ἐν τῇ ἀγάπῃ μου, i. e. love of or towards me.

c) Dat. in the phrase τί ἐμοὶ καὶ σοί; what is to me and thee sc. in common? what have I with thee? Matt. 8: 29. Mark 5: 7. Luke 8: 28. John 2: 4. So Sept. and יְהוָה יְהוָה Judg. 11: 12. 2 Sam. 16: 10. 19: 23. Comp. Matth. § 389. i. a. AL.

Ἐδαφίζω, f. ἴσω, (ἔδαφος,) to level with the ground, to raze, to destroy, trans. Luke 19: 44. Sept. for עָרַף Hos. 14: 1. Nah. 3: 10. עָרַף Niph. Amos 9: 24. — Pol. 6. 33. 6.

Ἐδαφος, εος, ους, τό, (ἔδος,) pp. base, bottom, e. g. of a ship, Hom. Od. 5. 249. of a room, etc. floor, Sept. for עָרַף Num. 5: 17. 1 K. 6: 15. of a river, Xen. Cyr. 7. 5. 18. — In N. T. the ground, Acts 22: 7. So Sept. for עָרַף Ez. 41: 16, 20. — Ecclus. 11: 5. Pol. 4. 65. 4. ib. 5. 9. 3.

Ἐδραῖος, αἶα, αῖον, (ἔδρα fr. ἔδος,) seated, sedentary, Xen. Lac. 1. 3. In N. T. metaph. fixed, firm, steadfast, sc. in mind and purpose, 1 Cor. 7: 37. 15: 58. Col. 1: 23. — Symm. for יָסַד Prov. 4: 18. Ignat. ad Eph. § 10 ἑδραῖον τῇ πίστει. So ἑδραῖος Herodian. 3. 14. 10.

Ἐδραῖωμα, αἰος, τό, (ἑδραῖον fr. ἑδραῖος,) basis, foundation, 1 Tim. 3: 15.

Ἐζεκίας, ου, ὁ, Hezekiah, Heb. יְהִזְקִיָּה or יְהִזְקִיָּה (strength from Jehovah), king of Judah, Matt. 1: 9, 10. See 2 K. c. 18—20. 2 Chr. c. 29—31. Is. c. 36—38.

Ἐθελόθησκεία, ας, ἡ, (ἐθέλω, θρησκεία,) voluntary worship, will-worship, i. e. beyond what God requires, supererogatory; Col. 2: 23 ἐν ἐθελόθησκείᾳ καὶ ταπεινοφροσύνῃ, prob. referring to the phrase θέλων ἐν ταπ. καὶ θρησκείᾳ τῶν ἀγγέλων, in v. 18. Comp. for the worship of angels, Test. XII Patr. p. 657, ἐγγίζετε τῷ θεῷ καὶ τῷ ἀγγέλῳ τῷ παραιτουμένῳ ὑμᾶς· ὅτι οὗτός ἐστι μεσίτης θεοῦ καὶ ἀνθρώπων. This was forbidden by the council of Laodicea; see Wetstein in loc. So prob. the Essenes, Jos. B. J. 2. 8. 7. Comp. Rev. 19: 10. 22: 9. — Suid. ἐθελόθησκεί· ἰδίῳ θελήματι σέβει τὸ δοκοῦν. Comp. ἐθελοδοουσία Lucian. Nigrin. 23.

Ἐθέλω, see θέλω.

Ἐθίζω, f. ἴσω, (ἔθος,) to accustom; Pass. to be accustomed, and of things, to be customary, Xen. Eq. 7. 7. Mem. 3. 14. 6. 2 Macc. 14: 30. — In N. T. Pass. particip. perf. neut. τὸ εἰθισμένον, what is customary, and as a subst. custom, rite, Luke 2: 27. Buttm. § 128. 7. — Comp. Xen. Hiero 9. 7.

Ἐθνάρχης, ου, ὁ, (ἔθνος and ἄρχω,) an ethnarch, i. e. ruler of a people, a prefect, ruler, chief, 2 Cor. 11: 32. — Spoken of Simon Maccabæus, 1 Macc. 14: 47. 15: 1, 2. Jos. Ant. 13. 6. 6. of Archelaus, Jos. B. J. 2. 6. 3. of the head of the Jews in Egypt, Jos. Ant. 14. 7. 2. — Lucian. in Macrob. 17.

Ἐθνικός, ἡ, ὄν, (ἔθνος) *national, popular*, Pol. 30. 10. 6. In N. T. in the Jewish sense, *gentile, heathen*, spoken of all who are not Israelites, Matt. 6: 7. 18: 17. Comp. in Ἐθνος.

Ἐθνικῶς, adv. (ἔθνικός) *in the manner of gentiles*, Gal. 2: 14.

Ἐθνος, εος, ους, τό, *a multitude, people, race, belonging and living together*.

a) genr. Acts 8: 9 τὸ ἔθνος τῆς Σαμαρείας, *the people, inhabitants, of Samaria*, coll. v. 5. Acts 17: 26 πᾶν ἔθνος ἀνθρώπων. 1 Pet. 2: 9. al. Sept. for עַמֵּי כָּל בְּרִיּוֹת 2 Chr. 32: 7. Is. 13: 4.—Hom. II. 7. 115 ἔθνος ἰταίων. Spoken of a flock, swarm, etc. II. 2. 87, 459, 469.

b) in the sense of *nation, people*, as distinct from all others, Matt. 20: 25 ἄρχοντες τῶν ἔθνων. Mark 10: 42. Luke 7: 5 ἀγαπᾷ τὸ ἔθνος ἡμῶν. John 11: 48, 50 sq. Acts 7: 7. 10: 22. al. So Sept. and עַמֵּי Gen. 12: 2. Ex. 33: 13. עַמֵּי Ex. 1: 9. Deut. 1: 28.—Herodian. 2. 7. 13. Xen. Cyr. 4. 2. 1.

c) in the Jewish sense, τὰ ἔθνη, *the nations, i. e. gentile nations, the gentiles*; spoken of all who are not Israelites, and implying ignorance of the true God and idolatry, *the heathen, pagan nations*; Matt. 4: 15. 10: 5. Mark 10: 33. Luke 2: 32. Acts 4: 27. 26: 17. Rom. 2: 14. 3: 29. al. saep. So Sept. and עַמֵּי Neh. 5: 8, 9. Is. 9: 1. Ez. 4: 13. עַמֵּי Jer. 10: 3 coll. v. 2. Ez. 27: 33, 36. 34: 13. AL.

Ἔθος, εος, ους, τό, *a custom, usage, manner*, whether established by law or otherwise, Luke 1: 9. 2: 42. 22: 39. John 19: 40. Acts 6: 14. 15: 1. 16: 21. 21: 21. 25: 16. 26: 3. 28: 17. Heb. 10: 25.—Wisd. 14: 16. 2 Macc. 11: 25. 13: 4. Xen. Cyr. 1. 6. 10. Mem. 3. 9. 1.

Ἔθω, only in perf. 2 εἴωθα, with pres. signif. *to be accustomed, to be wont*; see Buttm. § 97. 9. 2. § 114 ἔθω. comp. § 113. 6. Hence pluperf. εἰώθειν as imperf. Matt. 27: 15. Mark 10: 1.—Ecclus. 37: 14. Herodian. 1. 17. 7. Xen. An. 7. 8. 4.—Particip. κατὰ τὸ εἶθός αὐτῶ, according to his custom, as he was

wont, Luke 4: 16. Acts 17: 2.—Sept. Num. 24: 1. comp. Xen. Mem. 4. 1. 1.

Ei, a conditional conjunction, *if*, expressing a condition which is merely hypothetical and separate from all experience, i. e. a mere *subjective* possibility, and differing therefore from εἰν; see in Ἐάν init. Herm. ad Vig. p. 834. Winer § 42. p. 240 sq. Passow in Eī. Comp. also εἰ and εἰν as used together in 1 Cor. 7: 36. Rev. 2: 5.—Eī is construed with the Optative; more usually with the Indicative; and rarely with the Subjunctive; Passow l. c. Herm. ad Vig. p. 831. Winer § 42. p. 243.

I. As a conditional particle; used alone, i. e. without other particles.

1. With the *Optative*, implying that the thing in question is possible, but uncertain and problematical, though assumed as probable; Buttm. § 139. 9. 3. Winer § 42. p. 242. Herm. ad Vig. p. 813, 830. In N. T. followed only by the indic. in the apodosis, affirming something definite; e. g. seq. pres. 1 Pet. 3: 14 εἰ καὶ πάσχετε διὰ δικαιοσύνην, μακάριοι sc. εἴτε, *but even if ye suffer* (as is most probable) etc. comp. εἰ καὶ in III. below. So seq. praet. Acts 24: 19 οὗς ἔδει ἐπὶ σοῦ παρῆναι καὶ κατηγορεῖν, εἴ τι ἔχοιεν πρὸς με.—Hom. II. 9. 389. εἰ καὶ Lucian. Tox. 1. Xen. Hiero 9. 10. comp. Matth. § 524. 3. Buttm. § 139. 10, 11.—Elsewhere in parenthetic clauses, Acts 27: 39 εἰς ὃν ἐβουλεύσαντο, εἰ δύναιτο, ἐξῶσαι τὸ πλοῖον. 1 Pet. 3: 17 εἰ θεῖλοι, *others if it should* (as is probable) i. e. *it may be, perhaps*, 1 Cor. 14: 10. 15: 37. Here the apodosis in each case lies in the affirmation.—In Greek writers, the use of εἰ with the Opt. is much more extensive.

2. With the *Indicative*, implying possibility without the expression of uncertainty, a condition or contingency as to which there is no doubt; Buttm. § 139. 9. 1. Passow in Eī A. 2. Winer § 42. p. 240 sq.

a) with the Indic. *present*, and in the apodosis, (α) seq. pres. Matt. 19: 10 εἰ οὕτως ἐστὶν ἡ αἰτία τοῦ ἀνθρώπου, οὐ συμφέρει γαμήσαι. Acts 5: 39. Rom. 8: 25.



1 Cor. 9: 17.—(β) seq. imperat. Matt. 4: 3 εἰ υἱὸς εἶ τοῦ θεοῦ, εἰπέ κ. τ. λ. 19: 17. 27: 42. John 7: 4. 1 Cor. 7: 9.—Xen. Hiero 9. 11.—(γ) seq. fut. Mark 11: 26 εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ πατὴρ ἀφήσει κ. τ. λ. Acts 19: 39. Rom. 8: 11. Heb. 9: 13.—Xen. An. 7. 2. 14. — Instead of the fut. indic. is put the aor. subjunct. after οὐ μή, 1 Cor. 8: 13. see in Butt. § 139. 4. So also seq. aor. subjunct. in exhortations, 1 Cor. 15: 32. Gal. 5: 25. Butt. § 139. n. 7. — (δ) seq. aor. Matt. 12: 26, 28. Gal. 2: 21. — (ε) seq. perf. 1 Cor. 15: 13, 16, εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται, i. e. admitting, supposing, that the dead are not raised. Rom. 4: 14. 1 Cor. 9: 17.—Dem. Ep. 3. p. 114. B.

b) with the Indic. *future*, and in the apodosis, (α) seq. pres. 1 Pet. 2: 20. So seq. perf. as pres. James 2: 11 εἰ οὐ μοιχεύσεις, φονεύσεις δὲ, γέγονας παραβιάτης νόμου. Butt. § 113. 6. — (β) seq. fut. Matt. 26: 33 εἰ πάντες σκανδαλισθῆσονται ἐν σοί, ἐγὼ οὐδέποτε σκανδαλισθῆσομαι. Others read εἰ καί. — (γ) seq. imperat. after εἰ μή, 1 Cor. 7: 17.

c) with the Indic. *perfect*, and in the apodosis, (α) seq. pres. 1 Cor. 15: 19 εἰ ἐν τῇ ζωῇ ταυτῇ ἠλπικότες ἐσμέν ἐν Χ. μόνον, ἐλεεινότεροι πάντων ἀνθρ. ἐσμέν. 15: 14, 17. 2 Cor. 5: 16. Acts 25: 11. —Dem. c. Pantaen. p. 639. A.—(β) seq. imperat. Acts 16: 15.—(γ) seq. fut. John 11: 12. Rom. 6: 5. — (δ) seq. perf. 2 Cor. 2: 5.

d) with the Indic. *aorist*, and in the apodosis, (α) seq. pres. Rom. 4: 2 εἰ Ἀβραάμ ἐξ ἔργων ἐδικαιώθη, ἔχει καύχημα. 15: 27. 1 John 4: 11.—(β) seq. imperat. John 18: 23. Rom. 11: 17 sq. Col. 3: 1. Philem. 18. — (γ) seq. fut. John 13: 32. 15: 20 bis. Rom. 5: 10, 17. —(δ) seq. aor. Rom. 5: 15.

e) with the Indic. of the *historic* tenses, and in the apodosis a similar tense with ἄν, expressing a previous condition on which depended a certain result, but implying that neither has taken place; Passow in *Ei A.* 2. d. Butt. § 139. 9. 4. Winer § 43. 2. See in *Av I.* 3. — (α) seq. imperf. in the sense *would be, would do*, etc. after imperf. c. εἰ, Luke 7: 39 οὐτως εἰ ἦν προ-

φήτης, ἐγίνωσκον ἄν, *if he were a prophet, he would know*, etc. John 5: 46. 9: 41. 15: 19. 1 Cor. 11: 31. after aor. c. εἰ, Heb. 4: 8. Gal. 3: 21.—(β) seq. aor. in the sense *would have been, would have done*, etc. after imperf. c. εἰ, John 14: 28 εἰ ἠγαπήατε με, ἐχάρητε ἄν, *if ye had loved me ye would have rejoiced*, etc. 18: 30. Acts 18: 14. after aor. c. εἰ, Matt. 11: 21 εἰ ἐγένοντο—μετενόησαν ἄν, *if these had been done, they would have repented*, etc. 1 Cor. 2: 8. after a pluperf. c. εἰ, Matt. 12: 7 εἰ ἐγνώκατε—οὐκ ἄν κατεδικάσατε. — (γ) seq. pluperf. in the sense *would have been*, etc. after imperf. c. εἰ, John 11: 21 εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἄν ἐτεθνήκει. 1 John 2: 19. after a pluperf. c. εἰ, John 14: 7. Comp. Herm. ad Vig. p. 902.—Diog. Laert. 3. 26. Lucian. Fugit. 1. Aesop. 31. 1.—(δ) In such constructions ἄν is sometimes omitted in the apodosis, e. g. John [8: 39.] 9: 33. Rom. 7: 7. John 15: 22. 19: 11. Acts 26: 32. So too Matt. 26: 24.—Sept. Judg. 8: 19. Diog. Laert. 2. 5. 6, 9. Comp. Matth. § 508. n. 2. Winer l. c.

f) with the Indic. sometimes where the Optative would naturally be expected, viz. where a thing is uncertain, though assumed as probable; see in no. 1 above. Acts 20: 16 ἔσπευδε γὰρ, εἰ δυνατὸν ἦν αὐτῷ, γενέσθαι κ. τ. λ. — Hom. Il. 12. 59. Ael. V. H. 12. 40. Comp. Winer § 42. p. 243. Herm. ad Vig. p. 904. Passow in *Ei A.* 2. c.—So where there is no probability nor even assumed possibility; Mark 14: 35 εἰ δυνατὸν ἐστί, παρέλθῃ ἡ ὥρα. Matt. 24: 24. Mark 13: 22.—Comp. Hom. Il. 5. 350.

g) in the urbanity and delicacy of Attic discourse, εἰ with the Indic. is spoken of things not merely probable, but certain, and dependent on no condition; Butt. § 149. p. 423. Passow in *Ei A.* 2. c. Viger. p. 504. Matth. § 617. f. penult. Thus

(α) after θαυμάζω, and other verbs signifying an emotion of mind, where it is equivalent to ὅτι; Mark 15: 44 ἐθαύμασεν, εἰ ἦδη τέθνηκε, *he wondered if he were already dead*, i. e. that he was so soon dead. 1 John 3: 13. (Jos. Ant. 14. 7. 2. Herodot. 1. 155. Xen. Mem. 1.

1. 13.) Luke 12: 49 καὶ τί θέλω, εἰ ἤδη ἀνήφθη. (Herodot. 1. 24.) Acts 26: 8 τί ἄπιστον κρινεται, εἰ ὁ θεὸς νεκροὺς ἐγγίρει; v. 22, 23, μαρτυρούμενος—εἰ παθητός ὁ Χ. εἰ πρῶτος κ. τ. λ. 2 Cor. 11: 15 οὐ μέγα οὖν, εἰ κ. τ. λ. (Sept. Gen. 45: 28.) So perhaps Mark 9: 42. Luke 17: 2.

(β) elsewhere also as equivalent to *εἰπεῖ*, i. e. *since, as, inasmuch as*; Matth. § 617. f, ult. So with Indic. *present*, Matt. 6: 30 εἰ δὲ τὸν χόρτον κ. τ. λ. *if then the grass*, since. 7: 11. John 7: 23. 13: 17. Heb. 7: 15. Acts 4: 9.—Herodot. 5. 78. Xen. Cyr. 5. 5. 21.—With Indic. *aorist*, John 13: 14, 32. Acts 11: 17. 2 Cor. 5: 14. — Lucian. D. Mort. 28: 1. Xen. An. 7. 1. 29.

(γ) in *εἴ τις, εἴ τι, if any one*, etc. used with a sort of emphasis for *ὅστις, whosoever, whatsoever, every one who*, etc. Buttm. § 149. p. 423. Matth. § 617. e. So with Indic. *present*, Luke 14: 26 εἴ τις ἔρχεται πρὸς με. Mark 9: 35. 1 Cor. 3: 12. 8: 2, 3. 2 Cor. 5: 17. Gal. 1: 9. 1 Tim. 5: 8. 6: 3. With Indic. *future*, 1 Cor. 3: 14, 15. Rev. 13: 10. (Xen. An. 7. 2. 13.) With Indic. *perfect*, 2 Cor. 7: 14. 10: 7. With Indic. *aorist*, Rev. 20: 15.

h) with the Indic. before an *apositionis*, i. e. where the apodosis is not expressed, but left to be inferred; the protasis being thus rendered more emphatic, viz.

(α) *genr.* Luke 19: 42 εἰ ἔγνων καὶ σὺ — τὰ πρὸς εἰρήνην σου, *if thou hadst known, even thou, the things belonging unto thy peace!* where the natural apodosis would be, 'How much better had it been for thee!' Luke 22: 42. Acts 23: 9, the apodosis μὴ θεομαχῶμεν in text. receipt. being prob. a gloss. Rom. 9: 22 εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι τὴν ὀργὴν κ. τ. λ. *if then God*, etc. where the apodosis might perhaps be, 'What then?' or we might repeat from v. 20, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ θεῷ. See Winer § 66. 6. comp. Buttm. § 151. IV. 4. Viger p. 509.

(β) by Hebraism, like *ען*, in oaths and asseverations, the apodosis or imprecation being omitted, *εἰ* comes to imply a negative, *not*; e. g. Heb. 3: 11 ὡς ὄμοσα ἐν τῇ ὀργῇ μου· εἰ εἰσελεύσονται

εἰς τὴν κατάπανσίν μου, i. e. they shall not enter. 4: 3, 5. Mark 8: 12 ἀμὴν λέγω ὑμῖν· εἰ δοθήσεται, i. e. there shall not be given. Heb. 3: 11 is quoted from Sept. Ps. 95: 11 where Heb. *עַן יִשְׁכַּח בְּיָדָם יְהוָה*. comp. Ps. 89: 36. Gen. 14: 23. Num. 14: 30 coll. v. 28. 1 Sam. 3: 14. The full form is, *עַן יִשְׁכַּח בְּיָדָם יְהוָה*, Sept. *τάδε ποιῆσαι μοι ὁ θεός εἰ κ. τ. λ.* 2 K. 6: 31. comp. 1 Sam. 3: 17. 2 Sam. 3: 35. See Gesen. Lex. *ען* C. c. Lehrgeb. p. 844. Winer § 59. p. 417 sq.

3. With the *Subjunctive*, rarely, both in N. T. and early Greek writers, and only where an action etc. depends on something future, *if, if so be, supposing that*, and with a negative, *unless, except*, comp. *εἰ μὴ* below; see Winer § 42. p. 243. Passow in *Ei A.* 3. Matth. § 525. b. Herm. ad Vig. p. 831, 902. So Luke 9: 13 εἰ μήτι πορ. ἡμεῖς ἀγοράσωμεν, where others read ἀγορεύσωμεν. 1 Cor. 14: 5 ἐκτός εἰ μὴ διερμηνεύη, others διερμηνεύει. Phil. 3: 12 διακω δέ, εἰ καὶ καταλάβω, comp. in *εἰ καὶ* below. Rev. 11: 5 bis, *εἴ τις θέλη*, others *θέλει*. —More frequent in later prose writers.

II. As an interrogative particle, *whether*, Lat. *an, viz.*

a) pp. in an *indirect* question, after verbs implying question, doubt, uncertainty, and the like, with the Opt. and Indic. as in classic writers, Buttm. § 149. p. 423. Passow in *Ei B.* Matth. § 526. § 617. 5.—With the *Optative*, see above in I. 1. Acts 17: 11 ἀνακρίνοντες τὰς γραφάς, εἰ ἔχοι ταῦτα οὕτως. 25: 20. So also εἰ ἄραγε, *if perhaps, whether perhaps*, Acts 17: 27. — Plut. Caes. 14. Xen. An. 1. 8. 15.—With the *Indicative*, see above in I. 2. So with Indic. *present*, after εἰπεῖν Matt. 26: 63. after ἐπερωτᾶν Mark 10: 2. ἴδωμεν Matt. 27: 49. Mark 15: 36. ψηφίζων Luke 14: 28. βουλευέσθαι Luke 14: 31. οὐκ οἶδα John 9: 25. κρίνειν Acts 4: 19. πυνθάνεσθαι Acts 10: 18. ἀκούεσθαι Acts 19: 2. περράζειν 2 Cor. 13: 5. γνώαι δοκιμήν 2 Cor. 2: 9. etc. — Lucian. D. Mort. 20. 3. Xen. Hi. 1. 7.—With Indic. *future*, Mark 3: 2 παρείηρον αὐτὸν εἰ θεραπεύσει. 1 Cor. 7: 16 τί οἶδας, εἰ κ. τ. λ.—Xen. An. 1. 3. 5.—With Indic. *aorist*, Mark 15: 44 ἐπρωτότησεν αὐτὸν, εἰ πάλαι ἀπέθανε. Acts 5: 8. 1 Cor. 1:



16. —So also *εἰ ἄρα*, if perhaps, whether perhaps, with indic. future, Mark 11: 13 ἤλθεν εἰ ἄρα εὐρήσει τι. Acts 8: 22.— c. ind. pres. Xen. Mem. 2. 2. 2.

b) in a direct question, Lat. *num, ne*, where it implies some doubt, uncertainty, in the mind of the interrogator, which cannot be expressed in English. Luke 13: 23 εἰπέ τις αὐτῷ· κύριε, εἰ ὄλλοι οἱ σωζόμενοι; Luke 22: 49 εἶπεν αὐτῷ· κύριε, εἰ πατάξομεν ἐν μαχαίρα; Acts 1: 6. So Matt. 12: 10. 19: 3. Luke 14: 3. Acts 7: 1. 21: 37. 22: 25. So Sept. and 𐤀𐤏 1 K. 1: 27. Gen. 17: 17. Job 6: 5, 6. for 𐤀 Gen. 17: 17. 1 K. 13: 14. Ruth 1: 19. Job 6: 6. Dan. 2: 26. 3: 14. — Tob. 5: 5.—It is doubtful whether *εἰ* is thus used by any classic Greek writer; but it would seem to have become current in this sense in the later language of common life; comp. Winer § 61. 2.

III. In connexion with other particles; where however for the most part each retains its own power. Only the following require to be here noted, in which *εἰ* precedes other particles; its usual place being at the beginning of a clause. For *καὶ εἰ* see in *εἰ καὶ* below.

(α) *εἰ ἄρα*, see in ἄρα I. c; and above in II. a.

(β) *εἴγε*, see in Γε II. γ.

(γ) *εἰ δέ*, where *δέ* has its usual adversative or continuative power, *but if*, and *if*, etc. Matt. 12: 7. Luke 11: 19. John 10: 38. al. saep. So in *εἰ δέ καὶ*, and *if also*, etc. Luke 11: 18. 1 Cor. 4: 7. 2 Cor. 4: 3. 5: 16. 11: 6. non al. comp. in Δε II. d.—*Εἰ δέ μή*, *but if not*, etc. always standing elliptically, (Winer § 66. 6. note,) properly only after an affirmative clause, of which it then expresses the contrary or negative; e. g. John 14: 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς μου μοναὶ πολλαὶ εἰσιν· εἰ δέ μή, εἶπον ἄν ὑμῖν. v. 11 πιστεύσατέ μοι· εἰ δέ μή κ.τ.λ. Rev. 2: 5, 16. non al. So Gen. 24: 49. 30: 1. al.—Xen. H. G. 1. 4. 4. Oec. 15. 2.—Sometimes also after a negative clause, of which it then necessarily expresses the contrary and therefore affirms, *if otherwise*, *else*; Mark 2: 21 οὐδεὶς ἐπίβλημα ἐπιθροῖται ἐπὶ ἱματίῳ παλαιῷ· εἰ δέ μή, αἶρε κ.τ.λ. v. 22. non al. Comp. Buttm. § 148. n. 10. Matth.

§ 617. b. Passow in *Εἰ μή*.—Herodot. 6. 56. Thuc. 2. 5. Xen. An. 7. 1. 8. — *Εἰ δέ μή γε*, see in Γε II. 5.

(δ) *εἰ καὶ*, where *καὶ* either refers to the subsequent clause and then each retains its own separate power, *if also*; or *καὶ* refers to the condition expressed by *εἰ*, *if even*, i. e. *though, although*. Herm. ad Vig. p. 832.—(1) *genr. if also*, with the Indic. 1 Cor. 7: 21. 2 Cor. 11: 15. non al. and so *εἰ δέ καὶ*, see in γ above. With the Opt. 1 Pet. 3: 14, see above in I. 1. With the Subjunct. Phil. 3: 12, see above in I. 3. — (2) *if even*, i. e. *though, although*, implying the reality and actual existence of that which is assumed; thus differing from the above use of *εἰ καὶ*, and also from *καὶ εἰ*, which leave it uncertain; Herm. ad Vig. p. 832. Buttm. § 149. p. 423. Only with the Indic. e. g. present, Luke 18: 4 εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι. 2 Cor. 4: 16. 12: 11, 15. Phil. 2: 17. Col. 2: 5. Heb. 6: 9. imperf. 2 Cor. 7: 8. future, [Matt. 26: 33.] Luke 11: 8. aorist, 2 Cor. 7: 8 bis, 12. non al. —Lucian. D. Mort. 9. 1. Xen. An. 6. 6. 27. — So very rarely *καὶ εἰ*, *even if, though*, i. q. *εἰ καὶ*, Mark 14: 29. 1 Pet. 3: 1. καὶ γὰρ εἰ 2 Cor. 13: 4. καὶ γὰρ εἴπερ 1 Cor. 8: 5. non al.

(ε) *εἰ μή*, *if not*, i. e. *unless, except*, expressing a negative condition, supposition, etc. in which *μή* refers to the whole clause; thus differing from *εἰ οὐ*, where *οὐ* refers only to some particular word with which it expresses one idea; Winer § 59. 5. Buttm. § 148. 2. b, and marg. Herm. ad Vig. p. 833, 890. — (1) before finite verbs, e. g. with the Indic. Matt. 24: 22 εἰ μή ἐκολοβώθησαν αἱ ἡμέραι. Mark 13: 20. John 9: 33 εἰ μή ἦν οὗτος παρὰ θεοῦ. 15: 22. 19: 11. Acts 26: 32. al. So also seq. ἴνα, John 10: 10. ὅτι 2 Cor. 12: 13. Eph. 4: 9. With the Subjunct. see above in I. 3. — (2) *genr. and without a following finite verb*, Matt. 11: 27, εἰ μή ὁ πατήρ, εἰ μή ὁ υἱός. 12: 4, 24, 39. Mark 6: 8. 9: 9. Acts 11: 19. al. saep. 1 Cor. 7: 17 εἰ μή sc. οἶδας. Gal. 1: 7 where *εἰ μή* refers back to *θανυμάζω ὅτι*. — Xen. An. 2. 1. 12.—Seq. infin. Matt. 5: 13 εἰ μή βληθῆναι ἕξω. Acts 21: 25. — Xen. H. G. 2. 2. 10. — (3) *ἐκτός εἰ μή*, *unless, except*,

pleonastic for εἰ μὴ, 1 Cor. 14: 5. 15: 2. 1 Tim. 5: 19. non. al. See Winer § 67. p. 487. Lob. ad Phryn. p. 459. Comp. in Ἐκτός b.—(4) εἰ μὴτι, unless perhaps, Luke 9: 13. 1 Cor. 7: 5. 2 Cor. 13: 5. non al. — (5) εἰ δὲ μὴ, see above in εἰ δὲ, under γ.

(5) εἰ περ, if indeed, if so be, assuming the supposition as true whether justly or not; Herm. ad Vig. p. 833 sq. With the Indic. Rom. 8: 9. εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν. 1 Cor. 15: 15. 1 Pet. 2: 3. — Xen. An. 1. 7. 9. — By impl. since, i. q. εἴγε, see in Γ' II. γ. 2 Thess. 1: 6 εἴπερ δίκαιον παρὰ θεῶ. Rom. 8: 17. — καὶ εἴπερ, though, although, 1 Cor. 8: 5; see above in εἰ καὶ. Comp. Hom. Od. 1. 167.—non al.

(η) εἴ πως, if by any means, if possibly; with the Opt. Acts 27: 12. Comp. in I. 1, above. So Sept. for עָלָם 2 Sam. 16: 12. — Xen. An. 2. 5. 2. — With the Indic. fut. Rom. 1: 10. 11: 14. Phil. 3: 11. non al. So Sept. for עָלָם 2 K. 19: 4. — 1 Macc. 4: 10.

(θ) εἴτε—εἴτε, whether—or; Viger. p. 515, Math. § 617. 5 ult. — (1) as including several particulars; followed by a verb e. g. in Indic. 1 Cor. 12: 26. 2 Cor. 1: 6. (Xen. Mem. 2. 1. 28.) or Subjunct. 1 Thess. 5: 10, comp. above in I. 3. Or without a verb, Rom. 12: 6, 7, 8. 1 Cor. 3: 22. 8: 5. 13: 8. 15: 11. 1 Pet. 2: 13, 14. al. — (2) as expressing doubt, 2 Cor. 12: 2, 3. Herm. ad Vig. p. 834.—Xen. Cyr. 3. 2. 13.

(ι) εἴ τις, see above in I. g. γ. AL.

Εἶδος, εος, ους, τό, (obsol. εἶδω,) *thing seen, external appearance, i. e.*

a) pp. form, shape, appearance; Luke 3: 22 σωματικῶ εἶδει. 9: 29. John 5: 37. Sept. for מַרְאֵה Gen. 41: 2 sq. Ex. 24: 17. Num. 9: 16. מַרְאֵה 1 Sam. 25: 3. Esth. 2: 7. — Act. Thom. 8. Xen. Cyr. 1. 2. 1.—2 Cor. 5: 7 οὐ διὰ εἶδους περιπατοῦμεν, i. e. our future bliss has yet no visible appearance, form.

b) trop. manner, kind, species, 1 Thess. 5: 22 ἀπὸ παντὸς εἶδους πορνῆ. So Sept. for מַרְאֵה Jer. 15: 3.—Ecclus. 25: 2. Jos. Ant. 10. 3. 1 πᾶν εἶδος πορνῆας. Xen. Cyr. 8. 2. 6.—Others here, every evil appearance; comp. Tittm. Syn. N. T. p. 117.

Εἶδω, to see, obsol. in the present Act. for which ὁράω is used. The tenses derived from the theme εἶδω form two families, one of which has exclusively the signification to see, the other that of to know; see Butt. § 114 εἶδω. § 113. n. 10. § 109. III. Passow sub voc.

I. To see, viz. aor. 2 εἶδον, opt. ἴδοιμι, subjunct. ἴδω, infin. ἰδεῖν, part. ἰδών; for the imperat. Att. ἴδε Rom. 11: 22. Gal. 5: 2, later form ἴδε Matt. 25: 20. Mark 3: 34. John 1: 29, see Butt. § 103. I. 4. c. Winer § 6. 1. a. These forms are all used as the aorist of ὁράω, (Buttm. § 114 εἶδω, ὁράω,) in the sense of I saw, trans. implying not the mere act of seeing, but the actual perception of some object, and thus differing from βλέπειν; comp. Tittm. Lex. Syn. N. T. p. 114, 116.

a) pp. seq. accus. of person or thing, Matt. 2: 2 εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα. 5: 1 ἰδὼν δὲ τοὺς ὄχλους. 21: 19. Mark 9: 9. 11: 13, 20. John 1: 48. 4: 48. Acts 8: 39. Heb. 3: 9. Rev. 1: 2. al. saep. Sept. for מַרְאֵה Gen. 9: 23. Ex. 39: 44. 1 Sam. 17: 24, 42.—Herodian. 1. 15. 7. Xen. Cyr. 6. 1. 47. An. 2. 3. 15.—So seq. accus. with particip. Matt. 3: 7 ἰδὼν δὲ πολλοὺς ἐρχομένους. 8: 14. 24: 15. Mark 6: 33. Luke 5: 2 καὶ εἶδε δύο πλοῖα ἐστῶτα. So with an adj. ὄντα being implied, Matt. 25: 38, 39. al. Comp. Butt. § 144. 4. b.—Hdian. 4. 9. 7. Xen. Cyr. 8. 3. 42, 43.—By Hebr. with particip. of the same verb by way of emphasis, ἰδὼν εἶδον, Acts 7: 34, quoted from Ex. 3: 7 where Sept. for מַרְאֵה מַרְאֵה; see in βλέπω I. a.—Seq. ὄντι with indic. Mark 9: 25. John 6: 22. Rev. 12: 13.—Absol. Matt. 9: 8. Luke 2: 17. Acts 3: 12. al. Hence οἱ ἰδόντες, the spectators, Mark 5: 16. Luke 8: 36.—Before an indirect question, Matt. 27: 49. Mark 5: 14. Gal. 6: 11. al.—Xen. Conv. 2. 15.—Also in various modified senses, viz. (α) to behold, to look upon, to contemplate, Matt. 9: 36. 28: 6. Mark 8: 33. Luke 24: 39. John 20: 27. al. saep. For imper. ἴδε, behold, as a particle, see ἴδε. Sept. for מַרְאֵה Num. 12: 8.—Philostr. Vit. Sophist. 2. 32. Xen. An. 2. 1. 9. — (β) to see, sc. in order to know, to look at or into, to examine,



Mark 5: 14. 6: 38. 12: 15. Luke 8: 35. 14: 18. John 1: 40, 47. — Wisd. 2: 17, where i. q. *πειράζω*.—(γ) to see sc. face to face, to see and talk with, to visit, i. e. to have personal acquaintance and intercourse with; Luke 8: 20. 9: 9. John 12: 21. Acts 16: 40. Rom. 1: 11. 1 Cor. 16: 7. Gal. 1: 19. Phil. 1: 27. 2: 28. al. So of a city, *Ρώμην*, Acts 19: 21.—Lucian. D. Deor. 9. 1. Xen. Cyr. 1. 4. 28. An. 2. 4. 15.—(δ) to see out, i. e. to wait to see, to watch, to observe; Matt. 26: 58. 27: 49. Mark 15: 36. — Xen. An. 1. 2. 18. — (ε) to see take place, to witness, to live to see; Matt. 13: 17. 24: 33. Mark 2: 12. So *ἰδεῖν τὴν ἡμέραν τινός*, to see one's day, i. e. to witness the events of his life and times, etc. Luke 17: 22. John 8: 56 where comp. Olshausen's Comm.—Pol. 10. 4. 7.

b) trop. spoken of the mind, to perceive, sc. by the senses, etc. to be aware of, to remark; Matt. 9: 2 *ἰδὼν τὴν πίστιν αὐτῶν*. v. 4 *ἰδὼν τὰς ἐνθυμήσεις αὐτῶν*. Luke 17: 15. John 7: 52. Rom. 11: 22. Seq. *ὅτι* Matt. 2: 16. 27: 24. Mark 12: 34. Acts 12: 3. 16: 19. Gal. 2: 7, 14. al. So Sept. and *הִנֵּה* Ecc. 2: 12, 13. Job 32: 5. *עָרָה* Josh. 8: 14. Is. 6: 9 coll. Matt. 13: 14.

c) by Hebr. to see, i. e. to experience, viz. either good, to enjoy, or evil, to suffer, seq. accus. e. g. *θάνατον* Luke 2: 26. Heb. 11: 5. Heb. *הִנֵּה*, Sept. *ὄπτοιμαι*, Ps. 89: 49. — *διαφθοράν* Acts 2: 27, 31. 13: 35 sq. Sept. and *הִנֵּה* Ps. 16: 10. — *πένθος* Rev. 18: 7. *ἡμέρας ἄγ.* 1 Pet. 3: 10. Sept. and *הִנֵּה* Ps. 34: 12.—*τὴν βασιλείαν τοῦ θεοῦ*, i. e. to see and enjoy the privileges of the divine kingdom, John 3: 3. Comp. Sept. and *הִנֵּה* Ps. 27: 13. Ecc. 6: 6. — Fabr. Cod. Ps. V. T. I. p. 607 *εὐφροσύνην οὐκ εἶδον*.

II. To know, viz. perf. 2 *οἶδα*, subjunct. *εἰδῶ*, infin. *εἰδέναι*, particip. *εἰδώς*, pluperf. *ἤδειν*, fut. *εἰδήσω* Heb. 8: 11; see Buttm. § 109. III. The plur. forms, *οἶδαμεν* John 9: 20 sq. *οἴδατε* 1 Cor. 9: 13, *οἴδασι* Luke 11: 44, belong to the later Greek, instead of the better ones *ἴσμεν*, *ἴστε* Heb. 12: 17, *ἴσασι* Acts 26: 4; see Winer § 15 *εἶδω*. Matth. § 231. *Οἶδα* is strictly, to have seen, perceived, apprehended; hence it takes the present

signif. to know, and the pluperf. becomes an imperfect; Buttm. l. c. and § 113. n. 10.

a) pp. and genr. i. e. to be acquainted with, etc. seq. accus. e. g. spoken of things, Matt. 25: 13 *οὐκ οἴδατε τὴν ἡμέραν*. Mark 10: 19. Luke 18: 20. John 4: 22. Rom. 7: 7. 13: 11. Jude 5, 10. al. saep. Sept. and *עָרָה* Ex. 3: 8. Job 8: 9. — Herodian. 8. 4. 6. Xen. Mem. 3. 6. 17. — So in attract. 1 Cor. 16: 15 *οἴδατε τὴν οἰκίαν Στεφανῶ ὅτι κ. τ. λ.* 1 Thess. 2: 1. See Buttm. § 151. I. 6. — Spoken of persons, Matt. 25: 12. Mark 1: 34. John 6: 42. Acts 7: 18. Heb. 10: 30. al. 1 Pet. 1: 8 *ὃν οὐκ εἰδότες*, sc. by sight, personally. So Heb. *עָרָה* Gen. 29: 5, Sept. *γινώσκω*. — Xen. Mem. 4. 2. 26. Conv. 4. 35.—So seq. accus. with an adj. the particip. *ὄντα* being implied, Mark 6: 20 *εἰδώς αὐτὸν ἄνδρα δικαίον*. Buttm. § 144. 4. 6. (Xen. An. 1. 10. 16.) In attract. Mark 1: 24 *οἶδα σε τίς εἶ*. Luke 13: 25. John 7: 27. See Buttm. § 151. I. 6. So Sept. and *עָרָה* 2 Sam. 17: 8. — Xen. Mem. 4. 2. 36 ult. — Seq. accus. and infin. Luke 4: 41. 1 Pet. 5: 9. Seq. *ὅτι* with the indic. instead of accus. and infin. Matt. 15: 12. Mark 12: 14. Luke 8: 53. Acts 3: 17. al. saep. Seq. *περὶ τινος*, Matt. 24: 36. Mark 13: 32. Absol. Luke 11: 44. 2 Cor. 11: 11. — Before an indirect question with the indic. Matt. 24: 43. Mark 13: 35. Luke 12: 39. 1 Thess. 4: 2. 2 Thess. 3: 7. Col. 4: 6. al. With the subjunct. Mark 9: 6 *οὐκ ἤδει τί λαλήσῃ*.

b) in the sense of to perceive, to be aware of, to understand; seq. accus. of thing, e. g. *τὰς ἐνθυμήσεις*. Matt. 12: 25. *ὑπόκρισιν αὐτῶν* Mark 12: 15. *διανοήματα* Luke 11: 17. *τὴν παραβολὴν* Mark 4: 13. — Seq. *ὅτι* c. indic. Mark 2: 10. Luke 5: 24. John 6: 61. 1 John 5: 13. Seq. *πῶς* c. indic. 1 Tim. 3: 15. — Before an indirect question, Eph. 1: 18.

c) by impl. to know how, i. e. to be able, etc. seq. infin. Matt. 7: 11. Luke 12: 56. Phil. 4: 12. 1 Thess. 4: 4. 1 Tim. 3: 5. James 4: 17. 2 Pet. 2: 9. With infin. impl. Matt. 27: 65. — Xen. Cyr. 1. 6. 46.

d) from the Heb. with the idea of volition, to know and approve or love; hence spoken of men, to care for, to take an interest in, 1 Thess. 5: 12 *εἰδέναι τοὺς*

ποπιώντας ἐν ἡμῖν. So Sept. and 277 Gen. 39: 6. Prov. 27: 23. Comp. in Γινέσκω 2. c.—Of God, to know God, i. e. to acknowledge and adore God, Gal. 4: 8. 1 Thess. 4: 5. 2 Thess. 1: 8. Tit. 1: 16. Heb. 8: 11. So Sept. and 277 Jer. 31: 34. 1 Sam. 2: 12. Job 18: 21. AL.

*Εἰδωλεῖον, ου, τό, (εἶδωλον,) an idol-temple, fane, 1 Cor. 8: 10.—1 Macc. 1: 47. 10: 83.*

*Εἰδωλόθυτον, ου, τό, (εἶδωλον, θύω,) idol-sacrifice, any thing sacrificed to idols, i. e. in N. T. the flesh of victims offered to idols, which remained over and was eaten or sold; see in Ἀλίσημα. Acts 15: 29. 21: 25. 1 Cor. 8: 1, 4, 7, 10. 10: 19, 28. Rev. 2: 14, 20.—Clem. Rom. Homil. 7. 8. Origen. c. Cels. lib. 8. § 29, 30.*

*Εἰδωλολατρεία, ας, ἡ, (εἶδωλον, λατρεία,) idolatry, idol-worship, pp. and genr. Gal. 5: 20. Spoken of partaking of things offered to idols, τὰ εἰδωλόθυστα q. v. 1 Cor. 10: 14. Of the vices usually connected with idolatry, 1 Pet. 4: 3.—Test. XII Patr. p. 615 ἀσελγείαι, γοητεῖαι καὶ εἰδωλολατρεῖαι. Origen. de Orat. 28 εἰδωλατρίας, μοιχείας, πορνείας.—Trop. of covetousness, Col. 3: 5.*

*Εἰδωλολάτρης, ου, ὁ, (εἶδωλον, λάτρης servant,) an idolater, idol-worshipper, genr. 1 Cor. 5: 10. 6: 9. Rev. 21: 8. 22: 15. Spoken of one who partakes of things offered to idols, τὰ εἰδωλόθυστα q. v. 1 Cor. 5: 11. 10: 7.—Trop. of a covetous person, Eph. 5: 5, coll. Col. 3: 5.*

*Εἶδωλον, ου, τό, (εἶδος,) an image, spectre, shade, Hom. II. 5. 449. of the dead, Od. 11. 476 βροτῶν εἶδωλα καμόντων. any image, figure, Xen. Mem. 1. 4. 4. In N. T. an idol, i. e.*

a) an idol-image, Acts 7: 41. 1 Cor. 12: 2. Rev. 9: 20. Sept. for 177 2 Chr. 33: 22. Is. 30: 22.—Pol. 31. 3. 13.

b) meton. an idol god, a heathen deity, 1 Cor. 8: 4, 7. 10: 19. Sept. pl. for 177 2 Num. 25: 2. 2 K. 17: 33. 17: 12. 21: 11, 20.—By impl. plur. τὰ εἶδωλα, idols, for idol-worship, idolatry, Rom. 2: 22. 2 Cor. 6: 16. 1 Thess. 1:

9. 1 John 5: 21. Spec. things offered to idols, τὰ εἰδωλόθυστα q. v. Acts 15: 20, coll. v. 29.

*Εἰκῆ, adv. (εἰκαῖος,) without purpose, i. e.*

a) inconsiderately, groundlessly, without cause, Matt. 5: 22. Col. 2: 18.—Pol. 1. 52. 2. Xen. Ag. 2. 7.

b) to no purpose, in vain, Rom. 13: 4. 1 Cor. 15: 2. Gal. 3: 4. 4: 11.—Xen. Cyr. 5. 1. 12.

*Εἰκοσι, οἱ, αἶ, τα, indec. twenty, Luke 14: 31. Acts 27: 28. AL.*

I. *Εἶκω, f. ξω, to give place, to give way, to yield, seq. dat. Gal. 2: 5.—Wisd. 18: 25. Jos. Ant. 1. 4. 3. Xen. Cyr. 3. 3. 8.*

II. *Εἶκω, obsol. whence perf. 2 εἶκα with pres. signif. to be like, seq. dat. James 1: 6, 23. See Butt. § 84. n. 6. § 109. III. 5. marg.—Sept. Job 6: 25. Jos. Ant. 3. 7. 7. Xen. Mem. 1. 4. 7 bis. ib. 1. 6. 10.*

*Εἰκών, ὄνος, ἡ, (εἶκω, εἶκα,) likeness, i. e.*

a) image, effigy, figure, Matt. 22: 20. Mark 12: 16. Luke 20: 24. Rom. 1: 23. Of an idol-image, statue, etc. Rev. 13: 14, 15 ter. 14: 9, 11. 15: 2. 16: 2. 19: 20. 20: 4. Sept. for 177 Deut. 4: 16. 177 Is. 40: 18, 20. 177 2 K. 11: 19. Ez. 23: 14.—Wisd. 14: 15, 17. Pol. 6. 53. 4. Xen. Ag. 11. 7.—In the sense of copy, representation, 1 Cor. 11: 7. 2 Cor. 4: 4. Col. 1: 15. So Heb. 10: 1 ἡ ἀντή εἰκὼν τῶν πραγμάτων, i. e. the real and perfect representation, opp. to ἡ σκιά, a shadowy and imperfect one.—Wisd. 2: 23. 7: 26. Lucian. Imag. 28.

b) abstr. likeness, sc. to any one, resemblance, similitude, Rom. 8: 29. 1 Cor. 15: 49 bis. 2 Cor. 3: 18. Col. 3: 10. So Sept. for 177 Gen. 5: 1. 177 Gen. 1: 26, 27. 9: 6.—Eccles. 17: 3.

*Εἰλικρινεία, ας, ἡ, (εἰλικρινής,) clearness, metaph. pureness, sincerity, 1 Cor. 5: 8. 2 Cor. 1: 12. 2: 17.*

*Εἰλικρινής, εὐς, οὐς, ὁ, ἡ, adj. (εἰλη, κρινω,) pp. judged of in sun-shine; by impl. clear as light, manifest, Xen. Mem. 2. 2. 3 εἰλικρινής τις ἂν εἴη ἀδικία*



ἢ ἀχαριστία; — In N. T. metaph. *pure, sincere*, Phil. 1: 10. 2 Pet. 3: 1.—Fabr. Cod. Pseud. V. T. I. p. 734 *εἰλ. καὶ καθαρά διάθεσις*. Pol. 4. 84. 7.

*Είλισσω*, f. *ἔλω*, (Ion. and poet. for *ἔλισσω*, from *εἰλιξ, εἰλέω*, Butt. § 114,) *to roll up, or together*, as a scroll, Pass. Rev. 6: 14. — Hom. II. 22. 95. Anth. Gr. III. p. 79. ed. Jac.

*Εἶμι*, f. *ἔσομαι*, (ἔω,) imperf. ἦν, imperat. ἴσθι Matt. 2: 13. al. 3 pers. ἔστω Matt. 5: 37. al. Butt. § 108. IV. — Less usual forms are: Imperf. 2 pers. ἦς Matt. 25: 21, 23. al. instead of the more usual ἦσθα Matt. 26: 69. Mark 14: 67. see Butt. § 108. IV. 1, and marg. Winer § 14. 2. c. Lob. ad Phryn. p. 149. — Imperf. ἦμην Matt. 23: 30. Gal. 1: 10, 22. al. Lucian. D. Deor. Mar. 2. 2. Xen. Cyr. 6. 1. 9. see Butt. § 108. IV. 2. Winer § 14. 2. b. Sturz de Dial. Alex. p. 170. Lob. ad Phr. p. 152. — Imperat. ἦτω 1 Cor. 16: 22. James 5: 12. Plat. Rep. p. 361. C. see Butt. § 108. IV. 1. marg. Winer § 14. 2. a. So 2 pers. plur. ἦτε for ἔστε 1 Cor. 7: 5, where text. rec. *συνέρχεσθε*. — For the persons of the present as enclitic, see Butt. § 108. IV. 3. — *Εἶμι* is the usual verb of existence, *to be*; and also the usual logical copula, connecting subject and predicate; Butt. § 129. init.

I. As verb of existence, *to be, to exist, to have existence*.

a) pp. and genr. (α) in the metaphysical sense, John 1: 1 *ἐν ἀρχῇ ἦν ὁ λόγος*. 8: 50, 58. Mark 12: 32. Acts 19: 2. Heb. 11: 6. al. Of things, John 17: 5. 2 Pet. 3: 5. Rev. 4: 11. For *ὄν, τὰ ὄντα*, etc. see below in d. — Philo de Charit. p. 709 *γέννησις δὲ ἦς τὸ μὴ ὄν ἀγεται εἰς τὸ εἶναι*. Xen. Mem. 1. 1. 14. ib. 2. 2. 3 οὗς [παῖδας] οἱ γονεῖς ἐκ μὲν οὐκ ὄντων ἐποίησαν εἶναι. — Spoken of life, *to exist, to live*, Matt. 2: 18. 23: 30. *not to die*, Acts 17: 28.—Jos. Ant. 7. 10. 5. Xen. Ven. 1. 11. — (β) genr. *to be, to exist, to be found*, as of persons, Luke 4: 25 *πολλὰ χῆραι ἦσαν*. v. 27. Matt. 12: 11. John 3: 1. Rom. 3: 10, 11.—Lucian. D. Mort. 22. 1. Xen. H. G. 5. 4. 25.—So of things, *to be, to exist, to have place*, Matt. 6: 30. 22: 23. Mark 7: 15. Luke 6: 43. Acts 2: 29. Rom. 13: 1. al. saepiss.

So *ἐστί, εἰσὶ*, etc. *there is, there are*, Rom. 3: 23. 1 Cor. 12: 4, 5, 6. Acts 27: 22. John 7: 12. Rev. 10: 6. 21: 4. al. saep. John 7: 39 οὐπω γὰρ ἦν πνεῦμα ἅγιον, i. e. *the giving of the Holy Spirit had not yet occurred*.—Hence by impl. *to be present*, i. q. *πάρεμι*, but this sense lies only in the adjuncts, Matt. 12: 10. 24: 6. Mark 8: 1. Comp. Jos. Ant. 7. 11. 6 *τὴν οὐρανὸν δύνανται*. Xen. An. 4. 2. 3. — (γ) Spoken also of time, genr. Luke 23: 44 *ἦν δὲ ὡσεὶ ὥρα ἕκτη*. John 1: 40. Acts 2: 15. 2 Tim. 4: 3. Mark 11: 13.—Xen. Cyr. 5. 4. 18 *ἦδη ὥρα ἦν*. H. G. 4. 5. 1 *ἦν ὁ μῆν*.—Of festivals, etc. Mark 15: 42. Acts 12: 3.—Xen. Conv. 1. 2.

b) by impl. and by force of the adjuncts, *to come to be, to come into existence*, i. q. *γίνομαι*, i. e. (α) *to come to pass, to take place, to occur, to be done*, etc. so in the fut. *ἔσται* etc. Matt. 27: 7, 21. Luke 12: 55. 21: 11, 25. Acts 11: 28. 27: 25. Acts 23: 30. al. Luke 22: 49 *τὸ ἐσόμενον*, i. e. *what was about to happen*. Matt. 24: 3. Luke 1: 34. al. Seq. dat. of pers. Mark 16: 22. Luke 14: 10.—Xen. Mem. 3. 2. 1 *τοῦτο ἔσται*. Cyr. 2. 3. 3. — So impers. *καὶ ἔσται*, like Heb. *וְיָבִי*, and *it shall be, shall come to pass*, followed by a future, Acts 2: 17, 21, quoted from Joel 3: 1—5, [2: 28—32,] where Sept. for *וְיָבִי*. Acts 3: 23. (comp. Dent. 18: 19.) Rom. 9: 26, quoted from Hos. 2: 1, [1: 10,] where Sept. for *וְיָבִי*. — (β) from the Heb. *עֵינַי עַל*, like Heb. *עַל* *וְיָבִי*, *to be for any thing*, i. e. *to become any thing*; Matt. 19: 5 et Eph. 5: 31 *καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν*, quoted from Gen. 2: 24 where Sept. and Heb. Luke 3: 5 coll. Is. 40: 4. Acts 13: 47 coll. Is. 49: 6. Eph. 1: 12. Col. 2: 22. al. Gesen. Lehrgeb. p. 816. 2. Stuart § 507. b, note.—Seq. dat. of pers. 1 Cor. 14: 22. 2 Cor. 6: 18. Heb. 1: 5. 8: 10. James 5: 3. al.

c) *ἔσται* seq. infinit. *it is proper, is in one's power or convenience*, etc. *licet*; Heb. 9: 5 *περὶ ὧν οὐκ ἔστι νῦν λέγειν, of which we cannot now speak*. So also some 1 Cor. 11: 20, but less well.—Ecclus. 39: 21. Ael. V. H. 13. 33. Xen. Cyr. 1. 6. 11. Comp. Passow sub voc. 2.

d) particip. ὄν, ὄνσα, ὄν, *being*, viz. (α) joined with a noun or pronoun, it is used in short parenthetic clauses, by way of emphasis, to indicate an existing state, condition, character, etc. and may be rendered by the case absol. or by *being*, as *being*, *as*, etc. Matt. 7: 11 εἰ ὄν ἡμεῖς, ποιητοὶ ὄντες, οἴδατε κ. τ. λ. John 3: 4. 4: 9. 9: 25. Acts 16: 21 ἂ ὄντα ἐξεστὶν ἡμῖν ποιεῖν, Ῥωμαίοις οὔσι. Rom. 5: 10. 11: 17. Gal. 6: 4. Eph. 2: 4. Tit. 3: 11. James 3: 4. al. See Passow *Eimi* 6. Buttm. §144. n. 4.—Xen. Cyr. 1. 4. 3. Mem. 2. 3. 1. — (β) With the art. ὁ ὄν, τὰ ὄντα, etc. it implies real and true existence; thus in the phrase ὁ ὄν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος, which is used as a compound indec. proper name of God and governed by ἀπό Rev. 1: 4, in allusion probably to the Heb. יהוה יהוה. x. 8. 11: 17. 16: 5. Comp. Winer §10 ult.—Wisd. 13: 1 οὐκ ἴσχυσαν εἰδέναι τὸν ὄντα, i. e. God. — So τὰ ὄντα and τὰ μὴ ὄντα, *things existing and things non-existing*, pp. Rom. 4: 17. metaph. 1 Cor. 1: 28. — 2 Macc. 7: 28. Philo de Creat. princip. p. 728 τὰ γὰρ μὴ ὄντα ἐκάλειεν εἰς τὸ εἶναι. Xen. Mem. 4. 6. 1 bis, 7.

II. As logical copula, connecting the subject and predicate, *to be*, where the predicate specifies who or what a person or thing *is* in respect to nature, origin, office, condition, circumstances, state, place, habits, disposition of mind, etc. etc. But this all lies in the *predicate*, and not in the *copula*, which merely connects the predicate with the subject. The predicate may be made by various parts of speech, etc. Thus

a) with an adjective as predicate; which is strictly the more logical construction. Matt. 2: 6 σὺ, Βηθλεέμ, οὐδαμῶς ἐλαχίστη εἶ ἐν τοῖς ἡγ. κ. τ. λ. 18: 8. Mark 1: 7. John 4: 12. 5: 32 ἡ μαρτυρία οὐκ ἔστιν ἀληθής. Acts 7: 6. Rom. 8: 29. 1 John 1: 9. al. saepiss.—Herodian. 3. 7. 7. Xen. Mem. 3. 5. 1. — So with a neg. adj. οὐδέν, *it is nothing*, Matt. 23: 16. 1 Cor. 7: 19. 13: 2. μηδέν Gal. 6: 3, comp. above in I. d. α. — Jos. Ant. 4. 8. 24. Plut. de Exil. 6. Xen. Cyr. 6. 2. 8.—With numerals; Mark 5: 13 ἦσαν δὲ ὡς δισχίλοι. So in the phrase εἰς or ἐν εἶναι, spoken

of two or more, i. e. *to be one* in mind and purpose, John 10: 30. 17: 11, 22. or *to be one* in rank, right, etc. 1 Cor. 3: 8. 12: 12. Gal. 3: 28. — In this construction, εἰμί with an adjunct. sometimes forms a periphrasis for the cognate verb; e. g. δυνατός εἰμι i. q. δύναμαι, Luke 14: 31. Acts 11: 17. Rom. 4: 21. ἐκδηλός εἰμι i. q. ἐκδηλοῦμαι, 2 Tim. 3: 9. — Herodian. 8. 1. 2 κρύφιος εἰμι i. q. κρύπτομαι.—For the particip. as predic. see below in f.

b) with a substantive as predicate, in the same case with the subject. (α) pp. Matt. 3: 4 ἡ τροφή αὐτοῦ ἦν ἀκριβες. 3: 17 οὗτός ἐστιν ὁ υἱός μου. 15: 14. Mark 2: 28. 10: 47. Acts 2: 32. 3: 25. 28: 6. Rom. 8: 24. Heb. 11: 1. al. saepiss. Matt. 7: 12 οὗτός ἐστιν ὁ νόμος, i. e. is contained in the law.—Herodian. 3. 10. 10. Xen. Cyr. 1. 4. 27. Oec. 14. 7 c. dat.—Sometimes the noun (or pronoun) of the predicate is not directly expressed, but only implied; Matt. 14: 27 ἐγὼ εἰμι, *I am* sc. the man, i. e. *it is I*. John 13: 13 εἰμί γάρ sc. ὁ διδάσκαλος. 18: 5 ἐγὼ εἰμι sc. Ἰησοῦς. So οὗτός ἐστιν, Mark 6: 16. Luke 7: 27. John 7: 25. 9: 9. al.—Seq. dat. of pers. or thing *for* or *in respect* to whom the predicate is asserted; Acts 1: 8 καὶ ἔσθηθέ μοι μαρτυρεῖς. 9: 15. Rom. 1: 14. 1 Cor. 9: 2 εἰ ἄλλοις οὐκ εἰμί ἀπόστολος, ἀλλά γε ἡμῖν εἰμι. 1: 18. 2: 14. — (β) Trop. and meton. the subst. of the predicate often expresses, not what the subject actually *is*, but what it *is like*, or *is accounted* to be, or *signifies*, viz. by comparison, substitution, etc. or as cause or effect; so that εἰμί may be rendered *to be accounted*, *to be like* or *in place of*, *to signify*, etc. Matt. 5: 13, 14, ἡμεῖς ἐστέ τὸ ἅλας τῆς γῆς, τὸ φῶς τοῦ κόσμου. 12: 50 αἰτός μου ἀδελφός καὶ ἀδελφὴ καὶ μήτηρ ἐστίν. 13: 37, 38, 39. 19: 6. Luke 8: 11 ὁ σπόρος ἐστὶν ὁ λόγος. 12: 1. John 1: 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. v. 8. 4: 34. 6: 33, 35 ἐγὼ εἰμι ὁ ἄρτος τῆς ζωῆς. v. 41, 48, 50, 51, 55. 11: 25. 12: 50. 15: 1, 5. Acts 4: 11. 1 Cor. 3: 10. 4: 17. 10: 4. Eph. 5: 8. James 4: 14. Rev. 4: 5. 21: 22. al. saepiss. So in the words of Christ, τοῦτό ἐστι τὸ σῶμά μου, τοῦτό ἐστι τὸ αἷμά μου, Matt. 26: 26, 28. Mark 14: 22, 24. Luke



22: 19. 1 Cor. 11: 24. The Romish church takes these words literally. — Xen. An. 3. 1. 13. H. G. 1. 4. 3. — (γ) Here too εἰμί with the subst. of the predicate, sometimes forms a periphrasis for the corresponding verb; comp. in a, ult. e. g. ἐπιθυμητής εἰμι for ἐπιθυμῶ, 1 Cor. 10: 6. ζηλωτής εἰμι for ζηλώω, 1 Cor. 14: 12. etc.

c) with a pronoun as predicate, in the same case with the subject, viz. οὗτος, *this, the following*; Matt. 10: 2 τὰ ὀνόματά ἐστι ταῦτα. John 1: 19 αὕτη ἐστὶν ἡ μαρτυρία. 15: 12. 17: 3. Acts 8: 32. al. αὐτός, Luke 24: 39. Heb. 1: 12. τις, τί, indef. *some one, any thing*, 1 Cor. 10: 19. metaph. *of moment, important*, Acts 5: 36. 1 Cor. 3: 7. Gal. 6: 15. al. τις, τί, interrog. *who, what*, John 5: 13. Rom. 14: 4. 1 Cor. 9: 18. Heb. 12: 7. James 4: 12. Acts 21: 22 τί οὖν ἐστι, *what is then?* sc. to be done. 1 Cor. 12: 15, 26. ποῖος Mark 12: 28. πόσος Mark 9: 21. ποταπός Luke 1: 29. ὅποιος Acts 26: 29. ὅστις Gal. 5: 10, 19. etc. etc. So the possessive pronouns; as ἐμός, σός, John 17: 10. ὑμέτερος Luke 6: 20. etc.—Xen. Mem. 3. 3. 3.—Trop. as with nouns (b. β, above) the predicate often expresses, not what the subject actually *is*, but what it *is accounted to be or signifies*; e. g. τί ἐστίν, τὸ κ. τ. λ. *what that means*, etc. Matt. 9: 13. Mark 9: 10. Luke 20: 17. Eph. 4: 9. Mark 1: 27 τί ἐστι τοῦτο; John 18: 38 τί ἐστὶν ἀλήθεια; So Luke 15: 26 τί εἶη ταῦτα. Acts 2: 12. 10: 17. 17: 20. Luke 8: 10 τίς εἶη ἡ παραβολὴ αὕτη. Also τοῦτ' ἐστι, *that is, that signifies*, etc. Matt. 27: 46. Acts 19: 4. Rom. 1: 12. al. ὅ ἐστι, *which is*, etc. Mark 7: 11. Heb. 7: 2. al.

d) with a gen. of a noun or pronoun as predicate, spoken (α) of quality, character, etc. Luke 9: 55 οὐκ οἴδατε οἶον πνεύματος ἐσσι ὑμεῖς. Acts 9: 2. Heb. 12: 11. Buttm. § 132. 4. 4.—Xen. H. G. 2. 4. 36.—(β) of age, Mark 5: 42 ἦν γὰρ ἐτῶν δώδεκα. Acts 4: 22. al. Buttm. l. c.—Xen. An. 2. 6. 20. Mem. 1. 2. 40.—(γ) of a whole, of which the subject is a part, Acts 23: 6 τὸ ἐν μέρος ἐστὶ Σαδδουκαίων κ. τ. λ. 1 Tim. 1: 20. 2 Tim. 1: 15. Buttm. § 132. 4. 2. c.—Xen. An. 1. 2. 3.—(δ) of possession,

property, etc. pp. Matt. 5: 3, 10, αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν. Mark 12: 7, 23. Luke 4: 7. John 10: 12. 19: 24. Acts 21: 11. al. saep. Matth. § 315. 1.—Isocr. ad Nicocl. p. 19. B. Xen. Cyr. 7. 5. 73.—Metaph. of persons or things to whom the subject belongs, appertains, or on whom it is in any way dependent; e. g. of God, 2 Cor. 4: 7. 1 Cor. 3: 23. of a master, teacher, guide, etc. Acts 27: 23. Rom. 14: 8. 1 Cor. 1: 12. 3: 4. 6: 12. 2 Cor. 10: 7. al. Of things which one follows after, 1 Thess. 5: 5, 8.—Xen. An. 2. 1. 11.—So as implying fitness, propriety, etc. Acts 1: 7 οὐχ ὑμῶν ἐστι γινῶναι χρόνους κ. τ. λ. Heb. 5: 14 τελείων δέ ἐστιν ἡ σιγή τροφή. Matt. § 316.—Xen. An. 2. 1. 4.

e) with the dative of a noun or pronoun as predicate, *to be to any one*, implying possession, property, etc. John 17: 9 ὅτι σοὶ εἰσι, *for they are thine*. Luke 12: 20. Acts 2: 39. 1 Cor. 9: 16, 18. 1 Pet. 4: 11. al.—Xen. Cyr. 1. 2. 4.—By inverting the construction it may be rendered *to have*, as Luke 7: 41 δύο χρεωφιλῆται ἦσαν δανειστῆτινι, *a certain creditor had two debtors*. 6: 32, 33, 34. John 18: 39. Acts 8: 21. 21: 23. Eph. 6: 12 οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς, *we have not a struggle against*, i. e. we wrestle not against, etc.—Herodian. 1. 13. 11. Xen. Cyr. 1. 2. 3.—Or *to receive*, Matt. 19: 27 τί ἄρα ἔσται ἡμῖν, *what shall we receive?* — Xen. An. 1. 7. 8. ib. 7. 6. 1.

f) with a participle of another verb as predicate, viz. (α) without the article, and then εἰμί often forms with the participle a periphrasis for a finite tense of the same verb, expressing however a *continuance or duration* of the action or state, like the corresponding construction in English; Luke 5: 1 καὶ αὐτός ἦν ἐστώς, *and he was standing*, instead of imperf. ἴστη, *he stood*. Matt. 24: 9 καὶ ἔσθε μισοῦμενοι ὑπὸ πάντων. Mark 2: 6 ἦσαν δέ τινες καθήμενοι. v. 18. 13: 25 οἱ ἀστέρες ἔσονται ἐκπίπτοντες. 9: 4. 15: 43. Luke 3: 23. 5: 17. 24: 32. Acts 1: 10. 2: 2, 42. al. saep. So with the particip. of the perf. pass. which however assumes nearly the nature of an adjective; Matt. 9: 36 ἦσαν ἐσकुμένοι

καὶ ἐξομιμένοι κ. τ. λ. Mark 6: 52 ἦν γὰρ ἡ καρδία αὐτῶν πεπωρωμένη. 1 John 1: 4. Also in impersonals, as δέον ἐστι for δεῖ, Acts 19: 36. πρόπον ἐστί for πρέπει, 1 Cor. 11: 13. al. See Winer § 46. 8. Matth. § 559. Viger. p. 343. comp. Gesen. Lehrs. p. 792. 2. Stuart § 530. — So Eurip. Herc. fur. 312 sq. Herodian. 1. 3. 5. Diod. S. 2. 5. Xen. An. 2. 2. 13. — In some cases the particip. is not the predicate, and then εἰμί is not thus an auxiliary, e. g. Mark 10: 32 ἦσαν ἐν τῇ ὁδῷ ἀναβαίνοντες εἰς Ἱερουσ. where ἐν τῇ ὁδῷ is the predicate, and ἀναβαίνοντες is an adjunct. Luke 7: 8. al. Comp. Winer l. c. — (β) With the article, where the participle may then be regarded as equivalent to a noun, or as an emphatic shorter construction instead of a personal tense of the verb; Matt. 3: 3 οὗτος γὰρ ἐστὶ ὁ ῥηθεὶς ὑπὸ Ἡσαΐου, i. e. *the person spoken of, the predicted*, instead of ὃς ἐρρήθη. 13: 19. Mark 7: 15 ἐκὶνά ἐστι τὰ κοινούνια τὸν ἄνθρωπον. John 4: 10. Acts 2: 16. Rom. 3: 11. 1 John 5: 5. Jude 19. Rev. 2: 23. Rev. 14: 4 οὗτοι εἰσιν οἱ ἀκολουθοῦντες, where comp. the preceding construction, οὗτοι εἰσιν, οἱ οὐκ ἐμολύνθησαν. al. saep. Comp. Buttm. § 125. 3, and n. 2. Winer § 19. l. c. § 46. 4. Matth. § 270. Viger. p. 342 sq. — Herodot. 9. 70. Xen. H. G. 2. 3. 43.

g) with an adverb as predicate; e. g. of quality or character, as οὕτως, John 3: 8 οὕτως ἐστὶ πᾶς κ. τ. λ. Matt. 19: 10. So οὕτως ἔσται, Rom. 4: 18. Matt. 24: 27. Luke 17: 24, 26. al. Seq. dat. Matt. 12: 45. Luke 11: 30. al. ταῦτα as adv. i. q. οὕτως, Luke 17: 30. 1 Cor. 6: 11. Comp. Buttm. § 115. 4. § 128. n. 4. ὡς, according as, Rev. 22: 12. — Of likeness, as ὡς, Matt. 22: 30. 28: 3. Luke 6: 40. al. ὡσπερ, Matt. 6: 5. Luke 18: 11. Seq. dat. Matt. 18: 17. — Of plenty or want; περισσοτέρως 2 Cor. 7: 15. χωρὶς Heb. 12: 8. — Of place, viz. place where, e. g. ἐγγύς Rom. 10: 8. John 11: 18. al. ἐκί Matt. 18: 20. Mark 3: 1. al. (Xen. H. G. 4. 8. 14.) μακρὰν Mark 12: 34. John 21: 8. ὅπου Mark 5: 40. John 18: 1. 7: 34. al. (Xen. Cyr. 2. 4. 31.) ποῦ Matt. 2: 2. John 7: 11. (Luc. D. Mort. 13. 1 or 3.) ὅδε Matt. 12: 6, 41. Rev. 13: 9. etc. etc. Of place

whence, origin, etc. πόθεν Matt. 21: 25. John 7: 27. 2: 9. ἐντεῦθεν John 18: 36. — Xen. An. 5. 6. 24. ib. 6. 4. 14. — Of time, ἐγγύς Matt. 26: 18.

h) with a preposition and its case as predicate, viz. (α) ἀπό, John 1: 45. comp. Ἀπό III. 1. — (β) εἰς, c. acc. viz. as marking that which any thing becomes; comp. above in I. b. β. As denoting direction, object, end, εἰς τι, Luke 5: 17 καὶ δύναμις κυρίου ἦν εἰς τὸ ἰᾶσθαι αὐτούς. Of a person, εἰς τινα, 1 Pet. 1: 21 ὥστε τὴν πίστιν ἡμῶν καὶ ἐλπίδα εἶναι εἰς θεόν, i. e. be or rest in God. Adverbially, 1 Cor. 4: 3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα κ. τ. λ. Comp. Buttm. § 115. n. 5. Spoken of place, whither or where, Mark 2: 1 ὅτι εἰς οἰκόν ἐστι. 13: 16. Luke 11: 7. John 1: 18. al. — (γ) ἐκ c. gen. always implying origin; e. g. spoken of place, John 1: 47 ἐκ Ναζαρετ δύναται τι ἀγαθὸν εἶναι; Acts 23: 34. John 4: 22. So of family, race, etc. Luke 2: 4. Acts 4: 6. — Of persons or things as the source, author, cause, etc. Mark 11: 30 ἐξ οὐρανοῦ ἦν ἡ ἐξ ἀνθρώπων. John 8: 23 ἡμεῖς ἐκ τῶν κάτω ἐστέ, ἐγὼ ἐκ τῶν ἄνω εἰμί. 15: 19. 17: 14 bis, ἐκ τοῦ κόσμου εἶναι. Acts 19: 25. Gal. 3: 21. Matt. 1: 20 ἐκ πνεύματός ἐστιν ἄγιον. 5: 37. John 7: 17 ἡ διδαχὴ ἐκ τοῦ θεοῦ ἐστίν. Acts 5: 38. 1 John 2: 16. Hence metaph. of a person on whom one is dependent, to whom he is devoted as a follower, etc. e. g. John 8: 47 ἐκ τοῦ θεοῦ οὐκ ἔστι, ye are not of God, i. e. not his followers, adherents. 1 John 3: 10. 4: 6. 6: 19. So John 8: 44 ἡμεῖς ἐκ τοῦ διαβόλου ἐστέ. So of things, as ἐκ τῆς ἀληθείας John 18: 37. 1 John 3: 19. ἐξ ἔργων τοῦ νόμου Gal. 3: 10. Also Gal. 3: 12 ὁ νόμος οὐκ ἔστιν ἐκ πίστεως, i. e. the law depends not on faith, has no connexion with it. — Of a whole in relation to a part; 1 Cor. 12: 15, 16, οὐκ εἰμὶ ἐκ τοῦ σώματος. Of persons, Luke 22: 3 ὄντα ἐκ τοῦ ἀριθμοῦ τῶν δώδεκα. Matt. 26: 73 σὺ ἐξ αὐτῶν εἶ. John 1: 24. 10: 16. 18: 17, 25. Col. 4: 9. 2 Tim. 3: 6. — Plut. Galb. 27. Herodot. 2. 46. — Of the material, Rev. 21: 21 ἦν ἐξ ἐνὸς μαργαρίτου. Matt. § 374. b, note. See in Ἐκ. — (δ) ἐν c. dat. implying a being in a place, thing, person, etc. Spoken of



place, part, etc. Mark 1: 3 ἐν τῇ ἐρήμῳ. John 2: 23 ἐν τοῖς Ἱεροσολ. Acts 5: 12. Rev. 9: 10. al. — Herodian. 8. 8. 10. Xen. An. 5. 6. 13, 15. — Of things; ἐν ποτίῳ, in this, i. e. herein, John 9: 30. 1 John 4: 10. or hereby, 1 John 2: 3. So ἐν τούτοις ἴδθι, be wholly in these things, occupied with them, 1 Tim. 4: 15. (Jos. Ant. 2. 16. 4. Xen. Cyr. 5. 2. 5.) ἐν σαρκὶ εἶναι, to be in the flesh, i. e. followers of the world, aliens from God, Rom. 7: 5. ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων, ἀλλ' ἐν δυνάμει Θεοῦ, i. e. consist in, depend on, 1 Cor. 2: 5. Of a state, condition, etc. ἐν ῥύσει αἵματος οὕσα, Mark 5: 25. (So Luke 23: 40. Phil. 4: 11. 1 John 2: 9.—Jos. Ant. 7. 2. 1. — Of persons, to be in any one, viz. where the subject is a thing, Acts 25: 5 εἶ τι ἐστὶν ἐν τῷ ἀνδρὶ τουτῷ, in or on this man, i. e. in his conduct, etc. John 11: 10 τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, i. e. in his path, around him. So of faculties, virtues, vices, which are in any one, John 1: 4, 48. Acts 4: 12. 20: 10. Where the subject is a person, i. e. to be near and in intimate union with, to be one with, sc. in mind, purpose, feeling, etc. So God and Christ, John 14: 10, 11. Christ and his followers, John 15: 4. Christ in his followers, 2 Cor. 13: 5. the Spirit in Christians, John 14: 17. Christians in Christ, Rom. 8: 1. 16: 11. 1 Cor. 1: 30. 1 John 5: 20. Seq. dat. plural, to be among, Matt. 27: 56. to be in the midst of, 1 Cor. 14: 25. — (ε) ἐπί, seq. gen. of place, upon, Luke 17. 31. John 20: 7. metaph. of dignity, station, over, Acts 8: 27. Rom. 9: 5. — Seq. dat. of place, upon, in, at, Mark 4: 38. Matt. 24: 33. — Seq. accus. of place, as εἶναι ἐπὶ τὸ αὐτό, spoken of conjugal intercourse, 1 Cor. 7: 5. of person, εἶναι ἐπὶ τινα, to be or rest upon, metaph. Acts 4: 33.—(ζ) κατὰ seq. gen. εἶναι κατὰ τινος, to be against any one, Matt. 12: 30. Gal. 5: 23. — Seq. accus. of thing, εἶναι κατὰ τι, to be according to, in accordance with, 2 Cor. 11: 15. Rom. 2: 2. Luke 17: 30. — (η) μετὰ seq. gen. εἶναι μετὰ τινος, to be with any one, i. e. present with, in company with, Matt. 17: 17. Mark 2: 19. Luke 23: 43. al. to be for or on the side of any one, as an adherent, helper, etc. Matt. 12: 30. John

3: 2. Acts 7: 9. 18: 10. Phil. 4: 9.—Jos. Ant. 15. 5. 9.—So to be imparted to any one, etc. 2 John 2, 3.—(θ) παρά, seq. gen. εἶναι παρά τινος, to be from any one, i. e. sent by any one, John 6: 46. 7: 29. or received from any one, John 17: 7. — Seq. accus. of place, to be by, on, at, Mark 5: 21.—(ι) πρό, seq. gen. of place, to be before, Acts 14: 13. metaph. of dignity, Col. 1: 17. — (κ) πρὸς, seq. accus. of place, etc. εἶναι πρὸς τι, to be near to, by, etc. Luke 24: 29. Mark 4: 1. — Achill. Tat. V. 343. — Of persons, to be near, with, among, Matt. 13: 56. Mark 9: 19. — (λ) σύν seq. dat. εἶναι σύν τινι, to be with any one, i. e. present with, in company with, Luke 24: 44. Phil. 1: 23. Col. 2: 5. 1 Thess. 4: 17. or as a follower, disciple, Luke 8: 38. Acts 4: 13. or as a partisan, Acts 14: 4.—Xen. H. G. 3. 1. 18.—(μ) ὑπέρ seq. gen. εἶναι ὑπέρ τινος, to be for any one, on his side, Mark 9: 40. Seq. accus. of pers. ὑπέρ τινα, to be above any one, trop. Luke 6: 40. — (ν) ὑπό seq. accus. to be under, spoken of place, John 1: 49. 1 Cor. 10: 1. of person or thing, to be subject to, Rom. 3: 9. Gal. 3: 10. 1 Tim. 6: 1.

NOTE. As copula, the forms of εἰμί are very frequently omitted; e. g. Matt. 9: 37. 13: 54. Mark 9: 23. 1 Cor. 10: 26. 11: 12. al. saepiss. See Buttm. §129. 12. Matth. § 306. Winer § 66. 2. AL.

Εἶμι, to go, in Mss. for εἰμί John 7: 34, 35. See Buttm. §108. V.

Εἶνεκα, see Ἔνεκα.

Εἶπερ, see in Εἰ III. ζ.

Εἶλον, aor. 2; imper. εἶπέ, opt. εἶπομι, subjunct. εἶπω, inf. εἶπέν, particip. εἶπόν.—Also Ion. aor. 1 εἶπα, Matt. 26: 25. Mark 11: 3. al. imperat. εἶπόν Acts 28: 26. εἰπάτωσαν 24: 20. used likewise by the Attics, Xen. Mem. 2. 2. 8. al. Comp. Buttm. §96. n. 1 and 9. § 114 sub εἶπον.—Winer § 15 sub εἶπον.—With these aorists from an obsol. theme ἔπω or εἶπω, the Greeks employed φημί as a present, Buttm. l. c. and § 109. I. 2; and likewise, as also in N. T. the fut. ἐρῶ from εἶρω (only poetic); the perf. εἶρηκα from obsol. ῥέω, pluperf. εἶρηκην, perf. pass. εἶρημαι, aor. 1 pass. ἐρῶθήην or less usual ἐρῶθή-

θην Lob. ad Phr. p. 447, fut. 1 pass. ὀηθήσομαι, fut. 3 pass. εἰρήσομαι, Buttm. l. c. Winer l. c.—To say, to speak, i. e. to utter definite words, and hence implying more than λαλεῖν; see Tittm. de Syn. N. T. p. 79, 80.

a) genr. to say, to speak, with an accus. of the thing said; Matt. 26: 44 τὸν αὐτὸν λόγον εἰπὼν. Luke 12: 3. John 2: 22. Acts 1: 9. 2 Cor. 12: 6 ἀλήθειαν γὰρ ἐρώ. Rom. 3: 5 et 6: 1 τί οὖν ἐροῦμεν; Heb. 7: 9 ὡς ἔπος εἰπεῖν, so to speak, Buttm. § 150. p. 438. Matth. § 545. See Raphael. Annot. in N. T. II. p. 671 sq.—Xen. Ap. Socr. 15.—The accus. is often supplied by the words or clause spoken, as Matt. 2: 8. 4: 3. Luke 5: 13. John 4: 27. 6: 59. al. Hence εἶπε is inserted like ἔφη in the middle of a clause, Luke 7: 42.—With an accus. of person, once, John 1: 15 ὃν εἶπον, as in Engl. whom I said, i. e. of whom I spoke, i. q. περὶ οὗ in v. 30.—Along with the accus. expr. or implied, are also further constructions of the person to whom, the manner, etc.

(α) seq. dat. of pers. John 16: 4 ταῦτα δεῦν ἐμὴν ἐξ ἀρχῆς οὐκ εἶπον. Matt. 16: 8. Mark 2: 9. Luke 4: 3. John 14: 26. Rev. 17: 7. Luke 7: 40 ἔχω σοί τι εἰπεῖν, comp. Luc. Tim. 20. Aristaen. 2. 1.—(β) seq. εἰς c. accus. of pers. to speak against, Luke 12: 10.—(γ) seq. κατὰ c. gen. of pers. to speak against, Matt. 5: 11. 12: 32.—(δ) seq. περὶ c. gen. of pers. or thing, to speak of or concerning, etc. John 7: 39. 10: 41. 11: 13. c. dat. of pers. Matt. 17: 13. John 18: 34.—(ε) seq. πρὸς c. accus. of pers. to speak or say to any one etc. Luke 11: 1. 12: 16. John 6: 28. Acts 2: 37. Heb. 1: 13. al. (Luc. D. Mort. 1. 1. Xen. Cyr. 1. 4. 13.) In the sense of for, with reference to, Mark 12: 12.—c. acc. of thing, to say in respect to, Rom. 8: 31.—(ζ) seq. adverb, or a prep. with its noun, implying manner; e. g. ὁμοίως Matt. 26: 35. ὡσαύτως 21: 30. καθὼς 28: 6. So καλῶς εἶπας, thou hast well said, i. e. right, correctly, Luke 20: 39; and absol. with καλῶς implied, Matt. 26: 25, 64, σὺ εἶπας. Hence with an accus. of pers. καλῶς εἰπεῖν τινα, to speak well of any one, Luke 6: 26; and κακῶς εἰπεῖν τινα, to speak evil of, Acts 23: 5;

see Buttm. § 131. 4. Matth. § 416.—So εἰπεῖν ἐν παραβολαῖς, Matt. 22: 1. διὰ παραβολῆς Luke 8: 4. Also εἰπεῖν πρὸς ἑαυτοῦς or πρὸς ἀλλήλους, to say among themselves or to one another, Mark 12: 7. John 7: 35. Luke 2: 15. John 16: 17. 19: 24. al. ἐν ἑαυτοῖς, among themselves, Matt. 21: 38.—Metaph. from the Heb. εἰπεῖν ἐν τῇ καρδίᾳ αὐτοῦ, to say in one's heart, i. e. to think, Matt. 24: 48. Luke 12: 45. Rom. 10: 6. So ἰββ: 27 רמז and Sept. Ps. 10: 6, 11. 14: 1. Is. 49: 21. Comp. Gesen. Lex. רמז 2. In the same sense also, εἰπεῖν ἐν ἑαυτῶ, Matt. 9: 3. Luke 7: 39. 16: 3. 18: 4. Sept. for ἰβב: 27 רמז Esth. 6: 6.—(η) seq. infin. with accus. Rom. 4: 1. with accus. implied Matt. 16: 12.—Xen. H. G. 1. 6. 6.—So with εἶναι implied, where εἰπεῖν may be rendered to call, to name, etc. John 10: 35 ἐγὼ εἶπα, θεοὶ ἐστε· εἰ ἐκείνους εἶπε θεοὺς κ. τ. λ. 15: 15. 1 Cor. 12: 3.—Comp. Xen. H. G. 1. 6. 7 εἰπὼν ἀθλιωτάτους εἶναι τοὺς Ἕλληνας. Apol. Socr. 15. Herodian. 6. 1. 15.—(θ) seq. ὅτι, Matt. 5: 31. John 8: 55. 1 Cor. 1: 15. with dat. Mark 16: 7. John 6: 65.—Xen. Cyr. 1. 4. 25.

b) as modified by the context, where the sense often lies not so much in εἰπεῖν as in the adjuncts; e. g. spoken (α) before interrogations, for to ask, to inquire; Acts 8: 30 καὶ εἶπεν· ἄραγε γινώσκεις κ. τ. λ. Matt. 9: 4. 11: 3. 13: 10. John 8: 10. Acts 19: 2, 3.—Xen. Cyr. 1. 3. 16.—(β) before replies, for to answer, to reply, etc. viz. to a direct question, Matt. 15: 34. Mark 8: 5. Luke 8: 10. al. and so preceded by ἀποκριθεὶς or ἀπεκρίθη καὶ, Matt. 11: 4. 15: 13. John 7: 20. Acts 5: 29. Without a preceding question, Matt. 14: 18. Acts 5: 9. 11: 8. with ἀποκριθεὶς, Matt. 4: 4. 12: 39. Mark 6: 37. al.—(γ) of narration, teaching, etc. for, to tell, to make known, to declare, etc. Matt. 8: 4. 16: 20. 18: 17. Mark 11: 29. 16: 7, 8. John 3: 12. 12: 49. Rev. 17: 7. al. saep. Sept. for ἰβב: 27 2 K. 22: 10. Is. 41: 22. ἰבב: 27 Job 12: 7.—(δ) of predictions, to foretell, to predict, etc. Matt. 28: 6. Mark 14: 16. Luke 22: 13. John 2: 22. al. Here used especially in the passive forms, e. g. ἐρήθη Rom. 9: 12, 26. Rev. 6: 11. εἶρηται Luke 4: 12. Heb.



4: 7. τὸ εἰρημέρον Luke 2: 24. Acts 2: 16. al. ὁ ἠηθεις, lit. *the foretold*, Matt. 3: 3. τὸ ἠηθεν, *that foretold*, etc. Matt. 1: 22. 2: 15, 17. 22: 31. al saep. — (ε) of what is said with authority, for to direct, to bid, to command, etc. Matt. 8: 8. Mark 5: 43. 10: 49. Luke 7: 7. 17: 7, 8. 19: 15. 2 Cor. 4: 6. James 2: 11. al. Seq. ἵνα, Matt. 4: 3. Mark 3: 9. Rev. 9: 4. Sept. for יהצ Ex. 35: 1. Lev. 9: 6. AL.

Εἰλιωσ, see in Εἰ III. η.

Εἰρηνεύω, f. εἰσω, (εἰρήνη) to make peace, to be at peace, Sept. for עִשְׁוִי 1 K. 22: 44. Polyb. 5. 8. 7 ζω-ρα ἐκ παλαιού εἰρηνευομένη. Diog. Laert. 2. 5.—In N. T. metaph. to live in peace, harmony, concord, etc. absol. 2 Cor. 13: 11. ἐν εἰρητοῖς 1 Thess. 5: 13. ἐν ἀλλήλοις Mark 9: 50. μετὰ πάντων Rom. 12: 18.—Eccles. 6: 6. 28: 9, 13.

Εἰρήνη, ης, ἡ, peace, viz.

a) pp. in a civil sense, the opposite of war and dissension, Luke 14: 32. Acts 12: 20. Rev. 6: 4. al. — Xen. Ag. 1. 7. — Among individuals, peace, concord, Matt. 10: 34. Luke 12: 51. Acts 7: 26. Rom. 14: 19. al. Heb. 7: 2 βασιλεὺς εἰρήνης, i. e. *pacific king*.—Trop. *peace of mind, tranquillity*, arising from reconciliation with God and a sense of the divine favour, Rom. 5: 1. 15: 13. Phil. 4: 7. Comp. Is. 53: 5.

b) by impl. *state of peace, tranquillity, security*; Luke 11: 21 ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. 2: 29. John 16: 33. Acts 9: 31. 1 Cor. 14: 33. 1 Thess. 5: 3. So Sept. for עִשְׁוִי Judg. 6: 23. פִּשְׁטָּ Is. 14: 30. Ez. 38: 8, 11.

c) like Heb. עִשְׁוִי, *peace*, i. e. *health, welfare, prosperity*, every kind of good. Luke 1: 79 ὁδὸς εἰρήνης, *way of happiness*. 2: 14. 10: 6 υἱὸς εἰρήνης, *son of happiness*, i. q. one worthy of it. 19: 42. Rom. 8: 6. Eph. 6: 15 εὐαγγέλιον τῆς εἰρήνης, *gospel of bliss*, i. e. which leads to bliss. 2 Thess. 3: 16. So ὁ θεὸς εἰρήνης, i. e. *God the author and giver of bliss*, Rom. 15: 33. 16: 20. Phil. 4: 9. 1 Thess. 5: 23. 2 Thess. 3: 16. Heb. 13: 20. Comp. עִשְׁוִי-רַשׁ, Sept. ἄρχων εἰρήνης, Is. 9: 6.—So εἰρήνη ὑμῶν, i. e. *the good or blessing which you have invoked by way of salutation*,

*your benediction*, Matt. 10: 13. Luke 10: 6. John 14: 27. Hence μετ' εἰρήνης, *with good wishes, benediction, kindness*, Acts 15: 33. Heb. 11: 31. ἐν εἰρήνῃ, 1 Cor. 16: 11. So Sept. and Heb. עִשְׁוִי Gen. 26: 29. Ex. 18: 23.—Hence also in the formulas of salutation, either at meeting or parting; see in Ἀσπά-ζομαι. Jahn § 175. Gesen. Lex. עִשְׁוִי, B. 1. Thus on meeting, εἰρήνη ὑμῖν, *peace unto you*, i. e. every good, Luke 24: 36. John 20: 19, 21, 26. Also in letters, etc. Rom. 1: 7. 2: 10. 1 Cor. 1: 3. 2 Cor. 1: 2. Gal. 1: 3. al. (Act. Thom. § 27.) Luke 10: 5 εἰρήνη τῷ οἴκῳ τούτῳ. So Sept. and Heb. עִשְׁוִי, רַשׁ Judg. 19: 20. 1 Chr. 12: 18. Dan. 10: 19. At parting, ὑπάγε εἰς εἰρήνην, *go away into peace*, Mark 5: 34. ὑπ. ἐν εἰρήνῃ, *go in peace*, James 2: 16. πορεύου εἰς εἰρήνην Luke 7: 50. 8: 48. πορ. ἐν εἰρήνῃ Acts 16: 36. Comp. in Εἰς no. 4. Sept. for Heb. עִשְׁוִי רַשׁ Judg. 18: 6. 1 Sam. 1: 17. 20: 42. AL.

Εἰρηνικός, ἡ, ὄν, (εἰρήνη) *peaceful*, pp. relating to peace, Xen. Oec. 1. 17 εἰρηνικαὶ ἐπιστήμαι. In N. T.

a) *pacific, disposed to peace*, James 3: 17. Sept. for שְׁלוֹמִי Ps. 37: 37. comp. Deut. 2: 26.

b) from the Heb. *healthful, wholesome*, Heb. 12: 11 καρπὸς εἰρηνικός. Comp. εἰρήνη for עִשְׁוִי in Εἰρήνη c.

Εἰρηνοποιέω, ὦ, f. ἦσω, (i. e. εἰρήνην ποιεῶ) to make peace, to make reconciliation, Col. 1: 20. — Sept. Prov. 10: 10.

Εἰρηνοποιός, οὔ, ὁ, a *peace-maker*, pp. of an ambassador to treat of peace, Xen. H. G. 6. 3. 4. In N. T. trop. *one disposed to peace*, Matt. 5: 9.

Εἶρω, f. ἐρω, see in Εἶπον.

Εἰς, a prep. governing the accusative, with the primary idea of motion into any place or thing, and then also of motion or direction to, towards, upon, any place, thing, etc. The antithesis is expressed by ἐκ, out of. Sept. everywhere for ב, ל, לָא, etc. See Winer § 53. a. Matth. § 578. Passow Lex. Εἰς. Schweighäuser Lex. Herodot. art. Ές.

1. Of *place*, which is the primary and most frequent use, *into*, *to*, viz.

a) after verbs implying motion of any kind *into*, or also *to*, *towards*, *upon*, any place or object; e. g. verbs of going, coming, leading, following, sending, throwing, placing, delivering over, and the like, etc. etc. Matt. 2: 12 ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. 4: 8. 5: 1 ἀνέβη εἰς τὸ ὄρος. 6: 6 εἰσελθε εἰς τὸ ταμεῖόν σου. 8: 18 ἀπελθεῖν εἰς τὸ πέραν. 12: 44 ἐπιστρέψω εἰς τὸν οἶκόν μου. 15: 11, 17 πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα, καὶ εἰς ἀφροδῶνα ἐκβάλλεται. 20: 17 ἀναβαίνω εἰς Ἱερουσόλυμα. 21: 18. Mark 1: 38. 5: 21. 6: 45. 9: 31 παραδίδεται εἰς χεῖρας ἀνθρώπων. 13: 14 φεύγειν εἰς τὰ ὄρη, as in Engl. *to flee into the mountains*. Luke 8: 23, 26. John 1: 9. 7: 14. Acts 16: 16. 26: 14. Rom. 5: 12. 10: 18. Rev. 2: 22 see in Βάλλω b. 8: 5. al. saepiss. — Xen. Mem. 4. 2. 1. An. 1. 3. 17. ib. 3. 1. 5.—So in ‘constr. praegnans,’ John 16: 21 ἐγγενήθη εἰς τὸν κόσμον. 1 Pet. 3: 20 εἰς ἣν [μωβωτὸν] ὄλιγαὶ ψυχαὶ διεσώθησαν δι’ ὕδατος. — Xen. An. 2. 3. 18. — So εἰς c. accus. of thing, implying place; as John 18: 6 ἀπῆλθον εἰς τὰ ὀπίσω. 7: 8, 10, εἰς τὴν ἑορτήν sc. at Jerusalem, Mark 13: 16. 4: 22 εἰς φανερόν ἐλθῆν. John 1: 11 εἰς τὰ ἴδια ἦλθε. Acts 15: 38 εἰς τὸ ἐργόν. 21: 6. John 16: 32.—With an accus. of person, but referring always to the place where the person dwells or is, and implying *to*, *among*, etc. Luke 10: 36 ἐμπεσῶν εἰς τοὺς κηστᾶς. 21: 24. Acts 18: 6 εἰς τὰ ἔθνη πορεύσομαι. 20: 29 εἰσελεύσονται λύκοι βαρεῖς εἰς ὑμᾶς. 22: 21. Rom. 5: 12. 16: 19. 2 Cor. 9: 5. 10: 14. 1 Thess. 1: 5. Rev. 16: 2. al. See Buttm. § 147. n. 5. Winer § 53. a. Matth. § 578.—Hom. Il. 15. 402. Xen. Cyr. 3. 3. 6. Mem. 1. 1. 14. — Spoken also of persons *into* whom demons have entered, Mark 9: 25. Luke 8: 30. comp. Matt. 8: 31. Luke 8: 32. al. Also Luke 15: 17 εἰς ἑαυτὸν ἐλθὼν, *having come to himself*, i. e. to his right mind.—Diod. Sic. 13: 95 εἰς ἑαυτοὺς ἐρχόμενοι.

b) after verbs implying direction *upon* or *towards* any place or object; e. g. verbs of hearing, calling, announcing, shewing, etc. etc. Matt. 10: 27 et Acts 11: 22 ἀκούειν εἰς τὰ ὦτα. Luke 7:

1. Matt. 22: 3 καλέσαι εἰς τοὺς γάμους. v. 4. Mark 5: 14 ἀπήγγειλαν εἰς τὴν πόλιν. 11: 8 ἔστρωσαν εἰς τὴν ὁδόν. 13: 10 εἰς πάντα τὰ ἔθνη δεῖ κηρυχθῆναι. Luke 24: 47. John 8: 26 ταῦτα λέγω εἰς τὸν κόσμον. Acts 7: 39 ἐστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον. 27: 6. 1 Cor. 14: 9 εἰς ἀέρα λαλοῦντες. 2 Cor. 8: 24 εἰς ἀντοὺς ἐνδείξασθε. 11: 6. al. saep. — Xen. Anab. 5. 6. 28, 37. — Especially after verbs of looking, etc. Acts 1: 10 ἀνέιζοντες εἰς τὸν οὐρανόν. 3: 4. Matt. 22: 16 οὐ βλέπεις εἰς πρόσωπον ἀνθρώπου. John 13: 22. 19: 37. Acts 1: 11. Heb. 11: 26. al. So Matt. 5: 35 ὁμοσαι εἰς Ἱερουσόλυμα, *towards Jerusalem*, i. e. turning or looking towards it.—Hom. Il. 9. 373 εἰς ὤψα ἰδέσθαι.—So after nouns, e. g. Acts 9: 2 ἐπιστολάς εἰς Λαμνακόν, i. e. directed to Damascus. Rom. 15: 31 ἡ διακονία μου ἢ εἰς Ἱερουσαλήμ. al.

c) metaph. of a state or condition *into* which one comes, after verbs of motion, direction, etc. Matt. 25: 46 ἀπελεύσονται εἰς κόλασιν αἰώνιον, εἰς ζωὴν αἰώνιον. Mark 5: 26 εἰς τὸ χεῖρον ἐλθούσα. 9: 43. Luke 22: 33. 24: 20. John 4: 38. 5: 24. 16: 13. Acts 26: 18. 2 Cor. 10: 5. Gal. 1: 6. Phil. 1: 12. 3: 11. 1 Tim. 2: 4. 3: 6, 9. Heb. 2: 10. al. saep. For ὑπάγε v. πορεύου εἰς εἰρήνην, *go into peace*, see no. 4 below. — Xen. Ath. 1. 9. Mem. 1. 2. 22.—So in ‘constr. praegn.’ βαπτίζειν εἰς τινα v. εἰς ὄνομά τινος, i. e. to baptize into the obligations incumbent on a disciple of any one, etc. Matt. 28: 19. Acts 8: 16. Rom. 6: 3, 4. al. See in Βαπτίζω 2. a. β.

2. Of *time*, viz. a) time *when*, implying a term, limit, *to*, *up to*, *until*; Acts 4: 3 εἰς τὴν αὔριον, *till the morrow*. Matt. 10: 22 εἰς τέλος. Phil. 1: 10 εἰς ἡμέραν Χριστοῦ, i. e. *against the day of Christ*. 2: 16. 2 Pet. 3: 7. Acts 13: 42. 1 Thess. 4: 15. 2 Thess. 2: 6. 2 Pet. 2: 4. al. — Xen. Cyr. 5. 3. 26. Oec. 17. 10.—So with accus. of person, as marking the time when one lives, appears, etc. Gal. 3: 17, 24, εἰς Χριστόν.—Herodian. 2. 9. 8. Herodot. 3. 97.

b) time *how long*, marking duration, *for*, etc. Matt. 21: 19 εἰς τὸν αἰῶνα, *for ever*. Mark 3: 29. John 8: 35. 2 Pet.



3: 18. Luke 1: 50 εἰς γενεάς γενεῶν. 12: 19 εἰς ἔτη πολλά. 1 Tim. 6: 19. Heb. 7: 3. Rev. 9: 15. al. — Xen. Lac. 11. 2. ib. 9. 2.

3. Tropically, as marking the object or point to or towards which any thing tends, aims, etc. Spoken

a) of a result, effect, consequence, marking that which any person or thing tends to or becomes. Matt. 13: 30 δησατε αὐτοὺς εἰς δεσμᾶς. 27: 51 ἐσχίσθη εἰς δύο sc. μέρη. (Sept. Ez. 37: 22. Polyb. 2. 16. 11. Xen. Cyr. 1. 2. 4.) John 17: 23 τετελειωμένοι εἰς ἓν. Acts 2: 20 μεταστραφήσεται εἰς σκότος, εἰς αἶμα. Rev. 11: 6. Rom. 10: 10 καρδίᾳ πιστεύεται εἰς δικαιοσύνην. 15: 2. 1 Cor. 11: 17 οὐκ εἰς τὸ κρεῖττον ἀλλ' εἰς τὸ ἥττον συνέρχεσθε. 15: 54. Acts 10: 4 αἱ προσευχαὶ σου ἀνέβησαν εἰς μνημόσυνον κ. τ. λ. Eph. 2: 21, 22. Heb. 6: 6, 8. 1 Pet. 1: 22. al. saep.—Hom. Il. 9. 102. Diod. Sic. 19. 33.—So with an infin. as subst. Rom. 7: 4 εἰς τὸ γενέσθαι ὑμᾶς κ. τ. λ. v. 5. 12: 3. 1 Cor. 9: 18. Gal. 3: 17. Heb. 11: 3. al. saep.—Xen. An. 7. 8. 20. — So from the Heb. where εἰς corresponds to the Heb.  $\text{ל}$ ; see Gesen. Lehrgeb. p. 816. Stuart §507. b. Thus λογίζομαι [τινά, τι,] εἰς τι, to reckon or count FOR, AS, any thing, Acts 19: 27. Rom. 2: 26. 9: 8. So Sept. for  $\text{ל}$   $\text{ב}$   $\text{פ}$   $\text{ש}$   $\text{ת}$  1 Sam. 1: 13. Is. 29: 17. — Wisd. 9: 6. c. double accus. Wisd. 5: 4. 15: 15. — Also λογίζεσθαι τιμι εἰς τι, to reckon or impute to any one FOR, AS, etc. Rom. 4: 3 εἰς δικαιοσύνην. v. 5, 9, 22. Gal. 3: 6. al. quoted from Gen. 15: 6 where Sept. for  $\text{ל}$   $\text{ב}$   $\text{פ}$   $\text{ש}$   $\text{ת}$ , as also Ps. 106: 31.—1 Macc. 2: 52. — So after verbs of constituting, making, becoming, and the like; Acts 13: 22 ἤγειρον αὐτοῖς τὸν Δαβὶδ εἰς βασιλείαν. v. 47 τέθεικά σε εἰς φῶς. (Comp. Sept. and  $\text{ל}$   $\text{ב}$   $\text{פ}$   $\text{ש}$   $\text{ת}$  Ez. 37: 22.) With εἶναι, as ἔσονται εἰς σύρακα μίαν, instead of ἔσ. σῶς μία, Matt. 19: 5. Mark 10: 8. al. comp. Gen. 2: 24 where Sept. for  $\text{ל}$   $\text{ב}$   $\text{פ}$   $\text{ש}$   $\text{ת}$ . Luke 5: 3, comp. Is. 40: 4. So 1 Cor. 14: 22. 2 Cor. 6: 18. Heb. 1: 5. al. saep. With γίνεσθαι, as Luke 13: 19 ἐγένετο εἰς δένδρον μέγα. Acts 5: 36. Rom. 11: 9, quoted from Ps. 69: 23. So 1 Cor. 15: 45. John 16: 20. Rev. 8: 11. al. saep.

b) of measure, degree, extent, etc.

perhaps Matt. 5: 25 ἔνοχος εἰς τὴν γέενναν, i. e. guilty even to Gehenna; but see in ἔνοχος. Chiefly by way of periphrasis for an adverb; Winer § 53. c. a. § 55. 1. b. Matth. § 578. d. Luke 13: 11 εἰς τὸ παντελές, i. e. entirely, and Heb. 7: 25 with the idea of perpetuity. (Ael. V. H. 7. 2. ib. 12. 20.) 2 Cor. 4: 17 εἰς ὑπερβολήν, exceedingly. (Luc. D. Mort. 27. 9 or 14.) 2 Cor. 10: 13 εἰς τὰ ἄμετρα, immoderately. 2 Cor. 13: 2 εἰς τὸ πάλιν, again. So εἰς κενόν, in vain, 2 Cor. 6: 1. Gal. 2: 2. Phil. 2: 16. (Diod. Sic. 19. 9.) — Comp. Herodot. 8. 144 εἰς τὰ μέγιστα. Polyb. 1. 20. 7 εἰς τέλος. Xen. Mem. 3. 3. 4 εἰς τὸ δυνατόν.

c) of a direction of mind, i. e. as marking an object of desire, good will, also aversion, etc. (α) In a good sense, towards, for, in behalf of; Rom. 10: 1 ἡ εὐδοκία τῆς ἐμῆς καρδίας ὑπὲρ αὐτῶν ἐστὶν εἰς σωτηρίαν. Jude 21 τὸ ἔλεος τοῦ κυρ. Ἰ. X. εἰς ζῶην αἰόνιον. Rom. 1: 27 ἐν τῇ ὀρέξει αὐτῶν εἰς ἀλλήλους. 14: 19. Phil. 1: 23 ἐπιθυμία εἰς τὸ ἀναλῦσαι. Matt. 26: 10 ἔργον καλὸν ἐργάσατο εἰς ἐμέ. Rom. 12: 16. 2 Cor. 10: 1. 1 Thess. 4: 10. 5: 15. 2 Pet. 3: 9. al. — Judith 6: 17. Thuc. 1. 38. — So after nouns, e. g. ἀγαπή εἰς τινα, Rom. 5: 8. 2 Cor. 2: 4, 8. Eph. 1: 15. al. χάρισμα εἰς τινα, 2 Cor. 1: 11. So Acts 20: 21. 2 Cor. 9: 13. — 2 Macc. 9: 26. — After adjectives, χρηστοὶ εἰς ἀλλήλους Eph. 4: 32. φιλόξενοι εἰς ἀλλήλους, 1 Pet. 4: 9.—Polyb. 1. 16. 10. — Here belongs the construction of ἐλπίζω and πιστεύω with εἰς, (usually c. dat.) these verbs implying an affection or direction of mind towards a person or thing, i. e. to place hope or confidence IN or UPON; e. g. John 5: 45 et 2 Cor. 1: 10 εἰς ὃν ἠλπικαμεν, comp. Acts 24: 15 ἐλπίδα ἐχόν εἰς τὸν θεόν. (Herodian. 7. 10. 1 εἰς ὃν ἠλπικαμεν. Plut. Galb. 19.) Matt. 18: 6 τῶν πιστευόντων εἰς ἐμέ. John 2: 11. al. saep. So ἐλπὶς καὶ πίστις εἰς τινα, 1 Pet. 1: 21. πίστις Acts 20: 21. 24: 24. al. πεποιθήσις 2 Cor. 8: 22. — (β) In an unfriendly sense, against; e. g. Matt. 18: 15 et 1 Cor. 6: 18 ἁμαρτάνειν εἰς. Luke 12: 10 ὡς ἐρεῖ λόγον εἰς τὸν υἱὸν τοῦ ἀνθρ. εἰς τὸ ἅγ. πνεῦμα. Mark 3: 29 ὡς δ' ἂν βλασφημήσῃ εἰς τὸ πνεῦμα τὸ ἅγιον. Luke 22: 65. Acts 9: 1. Col. 3. 9. al.—

Ael. V. H. 11. 10. Thuc. 1. 130. ib. 3. 85. Xen. Cyr. 2. 2. 2.—So after nouns, Heb. 12: 3 ἀντιλογία εἰς αὐτόν. Acts 23: 30 ἐπιβουλή εἰς τινα. Rom. 8: 7 ἔχθρα εἰς θεόν.—Xen. H. G. 7. 4. 34 ἔγκλημα εἰς τοὺς θεοὺς.

d) of an intention, purpose, aim, end, i. e. εἰς final. (α) In the sense of *unto*, in order to or for, i. e. for the purpose of, for the sake of, on account of, etc. Matt 8: 4 τὸ δῶρον εἰς μαρτύριον αὐτοῖς, v. 34 ἡ πόλις ἐξῆλθεν εἰς συνάντησιν τῷ Ἰησοῦ. 27: 7 ἠγόρασαν τὸν ἄγρον εἰς ταφήν. v. 10. Mark 1: 4 βᾶπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν. Luke 5: 4 χαλάσατε τὰ δίκτυα εἰς ἄβυσσον. 22: 19 τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. 24: 20. John 1: 7. 9: 39. Acts 4: 30. 11: 29. 14: 26. Rom. 1: 16, 17. 5: 21. 6: 19. 9: 21. 10: 4. 15: 18. 1 Cor. 2: 7. 2 Cor. 2: 12. Eph. 4: 12 bis. 1 Tim. 1: 16. al. saep. So Matt. 3: 11 βαπτίζω εἰς μετανοίαν, unto repentance. 1 Cor. 12: 13 εἰς ἕν σῶμα ἐβαπτίσθημεν, εἰς ἕν πνεῦμα ἐποτίσθημεν, i. e. in order that we may be one in body and spirit. Matt. 18: 20 συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, i. e. on my account, for my sake, in order to promote my cause, etc. So before an infin. c. art. in order to, in order that, etc. Matt. 20: 19 εἰς τὸ ἐμπαῖξαι. Mark 14: 55 εἰς τὸ θανατώσαι αὐτόν. Luke 20: 20. Rom. 1: 11. 11: 11. James 1: 18. al. saep.—Herodian. 1. 6. 20. Herodot. 2. 103. Xen. Cyr. 7. 1. 5. An. 6. 5. 14. c. infin. Xen. Mem. 3. 6. 2. Ag. 9. 3.—Hence εἰς τί, to what end? wherefore? why? Matt. 14: 31. Mark 15: 34. al. εἰς τοῦτο, to this end, for this purpose, therefore, Mark 1: 38. Acts 9: 21. Rom. 9: 17. al. εἰς ὃ, to which end, whereunto, etc. 2 Thess. 1: 11. 1 Pet. 2: 8. — (β) In the sense of *to* or *for*, implying use, advantage, etc. and equivalent to the 'dat. commodi et incommodi,' but more emphatic; Winer § 53. c. δ. Matt. 10: 10 μὴ κτήσθητε πῆραν εἰς ὁδόν. 20: 1 ἐξῆλθεν μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ. Mark 8: 19, 20, ὅτι τοὺς ἄρτους ἔλασα εἰς τοὺς πεντακισχιλίους κ. τ. λ. Luke 9: 13. 14: 35 οὕτε εἰς γῆν, οὕτε εἰς κοπρίαν εὐθεῖόν ἐστι. Matt. 5: 13. John 6: 9. Acts 2: 22. Rom. 11: 36 et 1 Cor. 8: 6, εἰς αὐτόν, for him, i. e. for his honour and glory. Rom. 15: 26.

16: 6. 2 Cor. 8: 6. Gal. 4: 11. Eph. 1: 5 εἰς αὐτόν. 3: 2 χάρις δοθεῖσα μοι εἰς ὑμᾶς. 1 Pet. 1: 4 κληρονομίαν τετηρημένην εἰς ὑμᾶς. al. saep. — Xen. An. 1. 2. 27. ib. 3. 3. 19. H. G. 4. 2. 9. — So Luke 7: 30 τὴν βουλήν τοῦ θεοῦ ἠθέτησαν εἰς ἑαυτούς, i. e. to their own detriment.

e) genr. as marking the object of any reference, relation, allusion, *into*, *unto*, *towards*, i. e. with reference to, etc. Passow in *Eis* no. 5.—(α) pp. in accordance with, conformably to; Matt. 10: 41, 42, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου κ. τ. λ. i. e. in accordance with the character of a prophet, or as a prophet. Matt. 12: 41 et Luke 11: 32 μετενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, into, i. e. conformably to or at the preaching of Jonah. Acts 7: 53 ἐλάβετε τὸν νόμον εἰς διαταγὰς ἀγγέλων, into, i. e. conformably to or in consequence of the arrangements of angels, etc. — (β) genr. in the sense of *as to*, *in respect to*, *as concerning*, etc. Acts 2: 25 Δαβὶδ γὰρ λέγει εἰς αὐτόν, concerning him; so Eph. 5: 32 et Heb. 7: 14. (Comp. Kypke Obs. II. p. 15.) Acts 25: 20 ἀπορούμενος ἐγὼ εἰς τὴν ζήτησιν. Luke 12: 21 μὴ εἰς τὸν θεὸν πλουτῶν. Rom. 4: 20 εἰς τὴν ἐπαγγελίαν οὐ διεκρίθη. Rom. 13: 14 προνοία εἰς ἐπιθυμίας. 16: 5 ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν. 16: 19 σοφοὺς μὲν εἰς τὸ ἀγαθόν, ἀκραιούς δὲ εἰς τὸ κακόν. 2 Cor. 2: 9 εἰ εἰς πάντα ὑπήκοοί ἐστέ. 9: 8. Gal. 6: 4. Eph. 3: 16. 1 Thess. 5: 18. 2 Tim. 2: 14. 1 Pet. 3: 21. al. saep. — Diod. Sic. 2. 57. Luc. pro Inag. 23. Xen. An. 2. 6. 30. ib. 4. 1. 28.

4. Sometimes εἰς c. accus. is found where the natural construction would seem to require ἐν c. dat. as after verbs which imply neither motion nor direction, but simply rest in a place or state. In such cases the idea of a previous coming into that place or state is either actually expressed, or is implied in the context. See Passow, *Eis* no. 6. Winer § 54. 4. b. Matth. § 596. Comp. Buttm. § 151. I. 8. So Matt. 2: 23 ἐλθὼν κατέκησεν εἰς πόλιν. Mark 1: 39 καὶ ἦν κηρῖσσαν εἰς τὰς συναγωγὰς, comp. v. 38 where is ἄγωμεν εἰς τὰς ἐχομένας κωμοπόλεις. Mark 2: 1 καὶ



εἰσῆλθεν εἰς Καπερναοῦμ, καὶ ἠκούσθη ὅτι εἰς οἶκόν ἐστι, i. e. that he was come into the house. 13: 9, 16. Luke 11: 7 τὰ παιδιά μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν, as in colloquial Engl. *my children are to bed*, 21: 37. John 9: 7 ὑπάγε, νῆμαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ. Acts 7: 4. 8: 39, 40, πνεῦμα κυρίου ἤρπασε τὸν Φίλιππον, εὐρέθη δὲ εἰς Ἀζωτοῦ. 18: 21. 21: 13, coll. ἀναβαίνειν in v. 12. 23: 11. al. — Hom. II. 15. 275 ἐφάνη λῆς εἰς ὁδόν. Xen. Cyr. 1. 2. 4 νόμῳ εἰς τὰς ἑαυτῶν χώρας ἕκαστοι τούτων πάρεσιν. 2. 1. 5. An. 1. 2. 24. Ael. V. H. 7. 8 ὅτι Ἡρασιῶν εἰς Ἐκβάτανα ἀπεθανε. Diod. Sic. 5. 84. — Here belongs also in N. T. the apparent construction of εἰς with a genitive through the omission of its noun; as εἰς ἄδου, Acts 2: 27, 31, i. e. for εἰς οἶκον ἄδου, Buttm. § 132. n. 9. Matth. § 578. g. Passow l. c. no. 7. The phrase in Acts is, ἐγκαταλείπειν εἰς ἄδου, quoted from Ps. 16: 10 where Sept. for לְ בַיְתָא, i. e. *to leave or abandon to the grave or Sheol*; not strictly *to leave in it*. Comp. Gen. 44: 31. — In other instances εἰς and ἐν are used alternately, according to the different shape of the thought; e. g. John 20: 19, 26, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον αὐτῶν, but Luke 24: 36 ταῦτα δὲ αὐτῶν λαλοῦντων αὐτὸς ὁ Ἰησοῦς ἔστη ἐν μέσῳ αὐτῶν. Here the attention of John is fixed more on Jesus' coming and standing; that of Luke on his actual presence. John 21: 4, comp. 8: 3, 9. Acts 4: 7. (Xen. Cyr. 4. 1. 1 σιάς εἰς τὸ μέσον.) So καθῆσθαι εἰς Mark 13: 3, coll. Matt. 13: 2; and καθῆσθαι ἐν, Matt. 26: 69. al. Comp. Schweighäus. Lex. Herodot. Ἔς no. 1. Also, Mark 1: 9 ἦλθεν Ἰησοῦς καὶ ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην; but Matt. 3: 6 καὶ πᾶσα ἡ περιχώρα τοῦ Ἰορδάνου—ἐβαπτίζοντο ἐν τῷ Ἰορδάνῳ ὑπ' αὐτοῦ, i. e. the attention in the latter case being fixed upon the act of baptism; in the former, also on the coming of Jesus to the Jordan.—So too in the phrases ὑπάγε v. πορεύου εἰς εἰρήνην or ἐν εἰρήνῃ, *go away into peace or in peace*, i. e. *into or in the enjoyment of peace, good, etc.* the idea being at bottom the same, but expressed under different aspects; Mark 5: 34.

Luke 7: 50. al. James 2: 16. Acts 16: 36. Comp. in Εἰρήνῃ ult.

NOTE. In composition εἰς implies 1. motion *into*, as εἰσδέχομαι, εἰσιμι, εἰσέρχομαι, εἰσφέρω, etc. 2. motion or direction *to, towards*, as εἰσακούω, etc. AL.

Εἷς, μία, ἓν, gen. ἑνός, μιᾶς, ἑνός, one, the first cardinal numeral; see Buttm. § 70.

a) pp. and genr. e. g. without subst. Luke 18: 19 οὐδεὶς ἀγαθός, εἰ μὴ εἷς, ὁ θεός. 1 Cor. 9: 24. Gal 3: 20. al. Matt. 25: 15 ἔδωκε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἓν. al. With a subst. Matt. 6: 27 πῆχυν ἓνα. John 11: 50. al. Mark 10: 8 δύο εἰς σάρκα μίαν. 1 Cor. 10: 8. al. Matt. 5: 41 μίλιον ἓν. Acts 17: 26. al. — Xen. An. 6. 6. 14. al. — With a negative, equivalent to *not one, none*; Matt. 5: 18 ἵατα ἐν ἡ μία κεραία οὐ μὴ παρέλθῃ. Rom. 3: 12 οὐκ ἔστιν ἕως ἑνός, *not so much as one, not even one*, quoted from Ps. 14: 3 et 53: 4, where Sept. for יהוה-בא יהוה. So Sept. and יהוה בך נב Judg 4: 16. comp. Ex. 9: 7. Gesen. Lehrs. p. 840. So οὐδὲ εἷς, οὐδὲ ἓν, *not one, not even one*, more emphatic than οὐδεὶς, Buttm. § 70. 1. Matt. 27: 14 πρὸς οὐδὲ ἓν ὄμμα. John 1: 3. Acts 4: 32 καὶ οὐδὲ εἷς ἔλεγεν. Rom. 3: 10 οὐκ ἔστι δίκαιος οὐδὲ εἷς. 1 Cor. 6: 5. al. — Xen. Cyr. 1. 3. 10. Mem. 1. 6. 2. — With the art. ὁ εἷς, τὸ ἓν, *the one*; Matt. 25: 18, 24, τὸ ἓν τάλαντον. 1 Cor. 10: 17 ἓν ἐνός ἄρτον. — Xen. An. 5. 4. 11. — Seq. genit. partitively, Buttm. § 132. 4. 2. Matth. § 318 sq. Matt. 5: 19 μίαν τῶν ἐντολῶν τούτων. Mark 6: 15 εἷς τῶν προφητῶν. Luke 5: 3. John 12: 2. al. So with ἐκ seq. gen. Matt. 18: 12 ἐν αὐτῶν. Mark 9: 17 εἷς ἐκ τοῦ ὄχλου. Acts 21: 28. Rev. 5: 5.

b) used distributively, viz. (α) εἷς—εἷς, *one—one*, i. e. *one—the other*, Matt. 20: 21. 24: 41 μία—μία. 27: 38. John 20: 12. al. Also ὁ εἷς—ὁ εἷς, *the one—the other*, Matt. 24: 40. εἷς τὸν ἓνα 1 Thess. 5: 11. εἷς ὑπὲρ τοῦ ἑνός 1 Cor. 4: 6. So εἷς—εἷς—εἷς, Matt. 17: 4. Luke 9: 33. Mark 4: 8. al. Sept. for יהוה יהוה Lev. 12: 8. 2 Chr. 3: 17. for יהוה יהוה יהוה 1 Sam. 10: 3. 13: 17, 18. — Ecclus. 31: 23. Xen. Cyr. 1. 2. 4. — In like manner, εἷς—ὁ ἕτερος, *one—the other*, Matt. 6: 24.

ὁ εἰς—ὁ ἕτερος, *the one—the other*, Matt. 6: 24. Luke 7: 41. Acts 23: 6. ὁ εἰς—ὁ ἄλλος, Rev. 17: 10.—(β) εἰς ἕκαστος, *each one, every one*, Acts 2: 6. 20: 31. Col. 4: 6. al. (Xen. An. 6. 6. 12.) Seq. gen. partitively, Luke 4: 40. Acts 2: 3. Eph. 4: 7. al. For ἀνά εἰς ἕκαστος Rev. 21: 21, see in Ἀνά 2.—(γ) καθ' ἕνα, καθ' ἕν, *one by one, singly*, pp. for εἰς καθ' ἕνα, etc. John 21: 25. 1 Cor. 14: 31. οἱ καθ' ἕνα Eph. 5: 33. καθ' ἕν ἕκαστον, *each one singly, καθ' ἕν* here qualifying ἕκαστον, Acts 21: 19.—Xen. Ven. 6. 14. κ. ἕ. ἕκαστον Cyr. 1. 6. 22. Apol. 15.—So ἐν καθ' ἕν, *one by one, one after another, singly*, Rev. 4: 8. From the analogy of this correct form has sprung in N. T. the anomalous εἰς καθ' εἰς, *one by one*, etc. instead of εἰς καθ' ἕνα, Mark 14: 19. John 8: 9. Also ὁ δὲ καθ' εἰς, Rom. 12: 5.—Lucian. Pseudosoph. § 9.

c) emphatic, *one, i. e. (a) even one, one single, only one*, Matt. 5: 36 οὐ δύνασαι μίαν τρίχα λευκὴν ἢ μέλαιναν ποιῆσαι. 21: 24. Mark 8: 14. 10: 21. 12: 6. John 7: 21. 1 Cor. 10: 17. 2 Pet. 3: 8. al. For ἀπὸ μιάς Luke 14: 18, see Ἀπὸ III. 3. (Xen. An. 4. 7. 9.) In the sense of *only, alone*, Mark 2: 7 εἰ μὴ εἰς ὁ θεός. James 4: 12. εἰς ἕνα τόπον John 20: 7.—Xen. Cyr. 4. 1. 17.—(β) for *one and the same*, Rom. 3: 30 εἰς ὁ θεός, ὃς δικαιοῦσαι κ. τ. λ. 1 Cor. 3: 8. Gal. 3: 28. Phil. 2: 2. Heb. 2: 11. Rev. 17: 13. So Sept. and ἑβρ. Gen. 41: 25, 26.—Wisd. 7: 6. 17: 17. Plut. Alex. 22.—Fully written, ἐν και τὸ αὐτό, 1 Cor. 11: 5. 12: 11.—Diod. Sic. 11. 47. Polyb. 2. 62. 4.

d) indef. *one, some one, any one, a certain*, i. q. τις, Matt. 19: 16 εἰς προσεθῶν. With subst. Matt. 8: 19 εἰς γραμματεὺς, i. q. γραμματεὺς τις. Mark 12: 42 μία χίρα, i. q. χίρα τις. John 6: 9. Rom. 9: 10. al. Seq. gen. partit. Luke 5: 3. 20: 1. Sept. for ἑβρ. Gen. 22: 2. 42: 16. So ἑβρ. Sept. τις, Gen. 26: 10. 27: 44.—Luc. Demonax 15. Herodian. 2. 12. 11. Thuc. 1. 85. Comp. Kypke I. p. 45.—So εἰς τις, *a certain*, Mark 14: 51 εἰς τις νεανίσκος. seq. gen. v. 47. seq. ἐκ, Luke 22: 50. John 11: 49.—Diod. Sic. 11. 47.—In this use εἰς sometimes has the force of our indef. article *a* or *an*; as Matt. 21: 19 συγκῆν μίαν. James 4: 13 ἐπιαιτὸν ἕνα. Rev. 8:

13. 9: 13. al. So Sept. and ἑβρ. Ezra 4: 8. Dan. 2: 31. 8: 3. Comp. Gesen. Lehrs. p. 655. Stuart § 412. n. 3.

e) from the Heb. as an ordinal, *the first*, mostly spoken of the first day of the week, Matt. 28: 1 εἰς μίαν (ἡμέραν) τῶν σαββάτων. Mark 16: 2. Luke 24: 1. Acts 20: 7. 1 Cor. 16: 2. al. So Sept. and ἑβρ. of the first of the month, Gen. 1: 5. 8: 13. Ex. 40: 2, 17. al. See Gesen. Lehrs. p. 701 sq. Stuart § 465.—Jos. Ant. 1. 1. 1 αὐτὴ μὲν ἂν εἴη ἡ πρώτη ἡμέρα Ἐβραίων δ' αὐτὴν μίαν εἶπε.—Joined with δεύτερος, τρίτος, etc. Rev. 9: 12 ἡ οὐαὶ ἡ μία, comp. 11: 14.—Herodot. 4. 161. Eurip. Bacch. 680. Comp. Gesen. Thesaur. Heb. p. 62. AL.

Εἰσάγω, f. ἄγω, (ἄγω), *to lead into, to bring in or into*, trans. and seq. εἰς c. accus. of place. Thus of person, Luke 22: 54 εἰσήγαγον αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως. 2: 27. Acts 9: 8. 21: 28, 29, 37. So εἰς τὴν αὐλήν John 18: 16, coll. v. 15. Also εἰσάγειν εἰς τὴν οἰκουμένην, i. e. *to produce, to introduce, into the world*, Heb. 1: 6. Seq. ὄδω, Luke 14: 21. Sept. for ἑβρ. Gen. 8: 9. 24: 67. 2 K. 9: 2.—Palaeph. Fab. 19. Xen. An. 1. 6. 11.—Of things, Acts 7: 45.—Act. Thom. 13. Xen. Athen. 2. 3.

Εἰσακούω, f. οὔσμαι, (ἀκούω) *to hear to, to listen to*, i. e.

a) *to give heed to, to obey*, seq. gen. 1 Cor. 14: 21 οὐδ' οὕτως εἰσακούονται μου. So Sept. and ἑβρ. Deut. 1: 43. 4: 30. al.—Eccles. 3: 6. absol. Thuc. 5. 45. Xen. H. G. 5. 2. 12.

b) from the Heb. spoken of God's hearing prayer, *to hear, i. e. to hear favourably, to grant*, in N. T. only in Pass. Matt. 6: 7. Luke 1: 13. Acts 10: 31. Heb. 5: 7. So Sept. and ἑβρ. Ps. 4: 2, 4. 6: 9. ἑβρ. Ps. 4: 2. 13: 4.

Εἰσδέχομαι, f. ἔσμαι, depon. Mid. *to receive into sc. one's house, city, country, or to one's self, in hospitality, etc.* Wisd. 19: 16. Xen. H. G. 1. 1. 21 Περίηθοιοι εἰσέδεξαντο εἰς τὸ ἄστυ τὸ στρατόπεδον. Sept. everywhere for Heb. קָבַץ, where God is said *to gather, to collect*, the exiles of Israel into their own land, Jer. 23: 3. Ez. 11: 17. 20:



34, 41. al. — Hence in N. T. 2 Cor. 6: 17, *καὶ ἐσοδέξομαι ὑμᾶς*, and *I will gather you*, etc. quoted apparently from Jer. 32: 37, 38, where Sept. *συνάγω* for *ᾤψω*; comp. *ἐπιστρέφω* for Heb. *בָּשַׁבְתִּי*; comp. Zeph. 3: 19, 20, where Heb. *בָּשַׁבְתִּי*, Sept. *ἐσοδέξομαι*.

*Εἶσομι*, imperf. *εἰσῆμι*, (*εἰς*, *εἰμι* to go, Buttm. § 108. V,) *to go into, to enter*, seq. *εἰς* c. acc. of place, Acts 3: 3. 21: 26. Heb. 9: 6. seq. *πρός* c. acc. of pers. Acts 21: 18. Sept. for *ἐξ* Ex. 28: 29, 35. — Jos. Ant. 3. 11. 4. Xen. Apol. 15. c. *πρός* Mem. 3. 11. 1.

*Εἰσορόχομαι*, f. *εἰσελεύσομαι*, (see Buttm. § 108. V. 5. § 114 *ἔρχομαι* ult.) aor. 2 *εἰσῆλθον*, *to go or come into, to enter*, spoken

a) of persons etc. seq. *εἰς* c. acc. of place, Matt. 6: 6 *εἰσέλθε εἰς τὸ ταμεῖον*. 24: 38. Mark 3: 27. Luke 9: 34. John 18: 28. Acts 11: 20. Rev. 22: 14. al. saep. With *εἰς* c. acc. implied, Matt. 9: 25. Mark 13: 15. Luke 14: 23. 17: 7. 24: 3 coll. v. 1. 24: 29. 1 Cor. 14: 23, 24. al. Sept. for *ἐξ* Gen. 6: 18. 19: 3. al. saep. — Palaeph. Fab. 14. Xen. Cyr. 7. 5. 57 *εἰσέρχεται εἰς τὰ βασίλεια*. 1. 4. 13. saep. — Seq. *εἰς* c. acc. of pers. Acts 16: 40 *εἰς τὴν Λυδίαν*, i. e. into her house; so text. recept. but later edit. *πρός*. Acts 19: 30 *εἰς τὸ δῆμον*, i. e. unto the people, into the assembly. (Pol. 3. 44. 10.) Acts 20: 29 *εἰς ὑμᾶς*, among you. Spoken of demons entering into persons Mark 9: 25. Luke 8: 30. 22: 3. al. into swine Mark 5: 12, 13. Luke 8: 32, 33. With *εἰς* implied, Matt. 12: 45. Luke 11: 26. — Seq. *ἐν*, c. dat. of pers. Rev. 11: 11 *πνεῦμα ζωῆς εἰσῆλθεν ἐν αὐτοῖς*, (text. rec. *ἐπ' αὐτούς*) i. e. life entered and remained in them; see in *Ἐν* 4, and comp. Winer § 54. 4. Matth. § 577. — Seq. *παρά* c. dat. of pers. *to enter in by or with any one, to lodge with*, Luke 19: 7. — Seq. *πρός* c. accus. of pers. *to enter to any one, i. e. into his house, etc.* Mark 15: 43. Acts 10: 3. 17: 2. Rev. 3: 20. — Ceb. Tab. 29. Xen. Mem. 3. 10. 1. — Seq. *ὑπό*, c. acc. of place, e. g. *ὑπὸ τὴν στέγην*, Matt. 8: 8. — Seq. *ἔσω* Matt. 26: 58. *ἔσπον* Mark 14: 14. *ἔσδε* Matt. 22: 12.

b) metaph. of persons. seq. *εἰς* c. acc.

of state, condition, etc. Matt. 18: 8, 9, *εἰς τὴν ζωὴν*. Mark 9: 43, 45. *εἰς τὴν βασιλείαν τοῦ θεοῦ*, Matt. 5: 20. 18: 3. 19: 24. Mark 9: 47. John 3: 5. al. *εἰς τὴν χαρὰν τοῦ κυρίου*, Matt. 25: 21, 23. *εἰς τὴν κατάπανον*, Heb. 3: 11. 4: 1, 3. With *εἰς* implied, Matt. 7: 13. 23: 14. Luke 11: 52. 13: 24. — So Matt. 26: 41 *εἰσερχεσθαι εἰς πειρασμόν*, *to come into, i. e. to fall into temptation*. John 4: 38 *ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσεληλύθατε*, *ye have entered into their labours*, i. e. ye succeed them and reap the fruits of their labours.

c) of things, *to enter in or into*, equivalent to *εἰσφέρωμαι*, 'to be brought or put into'; e. g. food, *εἰς τὸ στόμα*, Matt. 15: 11. Acts 11: 8. Comp. Xen. Cyr. 1. 6. 17 *τὰ εἰσίσοντα*. — Metaph. Luke 9: 46 *εἰσῆλθε διαλογισμὸς ἐν αὐτοῖς* i. e. there arose a dispute among them. (Jos. Ant. 14. 14. 4 *Ἀντώνιον οἶκος εἰσέρχεται*. Plat. Phaedo. 2. Herm. ad Vig. p. 759.) James 5: 4 *αἱ βοαὶ εἰς τὰ ὦτα κυρίου εἰσεληλύθασιν*. Of hope, Heb. 6: 19 *εἰσερχόμενον εἰς τὸ ἑσώτερον κ. τ. λ.* *entering in*, i. e. extending even unto etc.

d) from the Heb. *εἰσορόχομαι καὶ ἐξεόχομαι*, *to go in and out*, i. e. to perform one's daily duties, spoken of one's daily walk and life; e. g. of Jesus, Acts 1: 21 *ἐφ' ἡμᾶς*, i. e. among us, in our company. Trop. John 10: 9. Comp. *εἰσπ. καὶ ἐκπορεύομαι*, Acts 9: 28. So Sept. and Heb. *נָשַׁבְתִּי נָשַׁבְתִּי*, 2 Chr. 1: 10. for which Sept. *εἰσπ. καὶ ἐκπορεύομαι*, Deut. 31: 2. 1 Sam. 18: 13, 16. *εἴσοδος καὶ ἔξοδος*, 1 Sam. 29: 6. Is. 37: 28. AL.

*Εἰσκαλέω*, *ῶ*, f. *ἔσω*, *to call or invite into*, sc. a house, etc. Xen. Oec. 4. 15. In N. T. Mid. *εἰσκαλέομαι, οὔμαι*, *to invite into* sc. one's own house, Acts 10: 23.

*Εἴσοδος*, *ου*, *ῆ*, (*εἰς, ὁδός*,) pp. *way into any place, entrance*, Hom. Od. 10. 90. Sept. for *נָשַׁבְתִּי* Judg. 1: 24, 25. Hence in N. T. *entrance*, i. e. the act or power of entering, seq. *εἰς* c. acc. of place 2 Pet. 1: 11. seq. gen. Heb. 10: 19. Seq. *πρός* c. acc. of person, *a coming to any one, access*, 1 Thess. 1: 9. 2: 1. absol. Acts 13: 24. Sept. and *נָשַׁבְתִּי* 1 Sam. 16: 4. Mal. 3: 2.

**Εἰσπηδάω**, ᾧ, f. ἴσω, to leap into, to spring in, e. g. εἰς τὸν ὄχλον, among the people, Acts 14: 14. absol. Acts 16: 29. Sept. for נָחַץ Am. 5: 19. — Herodian. 7. 5. 6. Xen. An. 1. 5. 8.

**Εἰσπορεύομαι**, f. εἰσομαι, depon. (πορεύομαι) to go into, to enter; spoken n) of persons, seq. εἰς c. accus. of place, Mark 1: 21. 6: 56. 11: 2. Acts 3: 2. With εἰς implied, Luke 8: 16. 11: 33. 19: 30. coll. Mark 11: 2. Sept. for נָחַץ Gen. 23: 10. 40: 29. al. — Xen. Cyr. 2. 3. 21. — Seq. ὄπον, Mark 5: 40. οὐ Luke 22: 10. seq. κατὰ τοὺς οἴκους, from house to house, Acts 8: 3. — Seq. πρὸς c. accus. of pers. to enter to any one, i. e. into his house, Acts 28: 30. So Sept. for נָחַץ Gen. 44: 30. Esth. 2: 14. — Ceb. Tab. 29.

b) of things, to enter in, comp. in **Εἰσέρχομαι** c. So seq. εἰς, Matt. 15: 17. Mark 7: 15, 18, 19. — Metaph. for to arise, to spring up, sc. in the mind, Mark 4: 19.

c) from the Heb. **εἰσπορεύομαι καὶ ἐκπορεύομαι**, to go in and out, i. e. to perform one's daily duties; spoken of one's daily life and walk, Acts 9: 28. See the Heb. in **Εἰσέρχομαι** d.

**Εἰστρέχω**, aor. 2 εἰσίδραμον, (τρέχω,) to run into a house, etc. In N. T. absol. to run in, Acts 12: 14. — 2 Macc. 5: 26 εἰς τὴν πόλιν. Jos. Ant. 7. 14. 6. Xen. An. 5. 2. 16.

**Εἰσφέρω**, aor. 2 εἰσήνεγκον, aor. 1 εἰσήνεκα, (φέρω,) to bear into, to bring into, trans. and seq. εἰς c. acc. of place, 1 Tim. 6: 7 οὐδὲν εἰσηνεγάμεν εἰς τὸν κόσμον. Heb. 13: 11. With εἰς impl. Luke 5: 18, 19. Sept. for נָחַץ Ex. 40: 19. Num. 31: 54. al. — Jos. Ant. 3. 8. 2. Xen. Cyr. 8. 8. 10. Conv. 2. 11. — Spoken of persons, and seq. εἰς c. acc. of state, condition, i. q. to lead into, e. g. εἰς πειρασμόν, Matt. 6: 13. Luke 11: 4. — Trop. εἰσφέρειν τι εἰς τὰς ἀκοὰς τινος, to bring to (into) the ears of any one, i. e. to announce, Acts 17: 20. — Eurip. Dan. 55 εἰς ὧτα φέρειν. id. Bacch. 649 τοὺς λόγους γὰρ εἰσφέρεις καινοὺς ἀεί. Soph. Aj. Flagell. 149. Comp. Wetstein in loc.

**Εἶτα**, adv. then; spoken

a) of time, i. e. afterwards, after that, Mark 8: 25 εἶτα πάλιν ἐπέθηκε. Luke 8: 12. John 13: 5. 19: 27. 20: 27. James 1: 15. — Plut. Mor. II. p. 19. ed. Tauchn. Xen. Mem. 4. 2. 13. — By a sort of redundancy, before a participle, Mark 4: 17 εἶτα γενομένης θλίψεως κ. τ. λ. The Greeks place it after the particip. Buttm. § 144. n. 6. § 149. p. 429. Comp. Herm. ad Vig. p. 772. — Xen. An. 1. 2. 25.

b) of order and succession, as πρώτον—εἶτα, 1 Tim. 2: 13. 3: 10. Mark 4: 28 bis, πρώτον, δεύτερον, τρίτον,—εἶτα, 1 Cor. 12: 28. ἔπειτα—εἶτα 1 Cor. 15: 7, 24. inverted, v. 5. — So πρώτον—εἶτα Xen. Mem. 1. 2. 1. An. 1. 3. 2.

c) as a particle of continuation, then, so then, consequently, etc. Heb. 12: 9. See Buttm. § 149. p. 429. — Plut. de esu Anim. Or. II. 2. Xen. Mem. 2. 2. 13, 14.

**Εἶτε**, see in **Εἰ** III. 3.

**Ἐκ**, before a vowel ἐξ, (Buttm. § 26. 6,) a prep. governing the genitive, with the primary signif. out of, from, of; spoken of such objects as before were in another, (comp. in Ἀπό init.) but are now separated from it, either in respect of place, time, source or origin, etc. It is the direct antithesis of εἰς. Sept. chiefly for יָצָא. See Winer § 51. p. 313, 314 sq. Matth. § 569. Passow art. Ἐκ.

1. Of place, which is the primary and most frequent use, out of, from, viz.

a) after verbs implying motion of any kind out of or from any place or object, e. g. verbs of going, coming, sending, throwing, falling, gathering, separating, removing, and the like, etc. etc. Matt. 2: 6 καὶ σὺ Βηθλεὲμ, ἐκ σοῦ γὰρ ἐξελεύσεται ἡγοούμενος. Mark 5: 2. Matt. 7: 5 ἐκβαλε τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σοῦ. 13: 52. John 2: 15. Luke 2: 4 ἀνέβη Ἰωσήφ ἐκ πόλεως Ναζαρεθ εἰς τὴν Ἰουδαίαν. Mark 1: 11 φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν. 9: 7. Matt. 17: 5. Luke 10: 18 ἐκ τοῦ οὐρανοῦ πεσόντα. 17: 24. 23: 55. John 1: 19 ἀπέστειλαν ἐξ Ἱερουσολ. 13: 1. Heb. 3: 16. Matt. 2: 15 ἐξ Αἰγύπτου ἐκάλεσα τὸν υἱόν μου. 13: 49 ἀφοριοῦσι τοὺς πονηροὺς ἐκ μέσου τ. δικ. Mark 11: 8 ἔκοπτον ἐκ τῶν δένδρων. Rom. 11: 24. Mark 13: 27 ἐπισυναΐξει τοὺς ἐκλεκτοὺς ἐκ



τῶν τεσσ. ἀνέμων. 2 Thess. 2: 7 ἐκ μέσου γένηται, i. e. be taken away. Rev. 2: 5. Mark 13: 15 ἀραὶ τι ἐκ τῆς οἰκίας. Matt. 24: 17. (Xen. Cyr. 7. 2. 5.) Mark 16: 3 τίς ἀποκλιθεὶς τὸν λίθον ἐκ τῆς θύρας. Acts 23: 10, 27: 29, 30 φηγῶν ἐκ τοῦ πλοίου. al. saepiss. Comp. ἦξ Gesen. Lex. 2.—Herodian. 1. 15. 2. Xen. H. G. 1. 1. 32 φηγῶν ἐκ. An. 2. 3. 24 λαμβάνειν ἐκ. — With a gen. of person, out of or from whose presence, number, etc. any person or thing proceeds, etc. John 8: 42 ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον. Acts 3: 22, 23. 19: 34. 20: 30. 1 Cor. 5: 13. Heb. 5: 1. 1 John 2: 19. al. Mark 7: 20 τὸ ἐκ τοῦ ἀνθρώπου πορευόμενον. — Xen. Ven. 12. 9. Mem. 3. 6. 17. — Spoken also of persons out of whom demons are cast, or depart; Mark 7: 26, 29. 9: 25. Luke 4: 35. Here it is interchanged with ἀπό, as Luke 4: 41. 8: 3, 33. al. see in Ἀπό I. 4. — So by Hebraism, ἐξέρχασθαι ἐκ τῆς ὀσφύος τινός, to come forth out of the loins of any one, i. e. to be born to him, Heb. 7: 5, coll. v. 10. So Sept. and גָּזַרְתָּ מֵעַצְמְךָ Gen. 35: 11. 2 Chr. 6: 9.

b) after verbs implying direction out of or from any place, etc. thus marking the terminus de quo, the point from which the direction sets off or tends. Luke 5: 3 ἐδίδασκεν ἐκ τοῦ πλοίου. John 19: 23 ἐκ τῶν ἄνωθεν ὑφαντός. Mark 11: 20 συνεκίνησεν ἐκ τῆς ἰσχύος. (Sept. κατέστρεψε ἐκ ἰσχύος ὄρη for שִׁבְרָה Job 28: 9.) Acts 28: 4 κραιμάμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ. (Hom. Od. 8. 67. Xen. Mem. 3. 10. 13.) v. 17. Rev. 9: 13. Comp. Matth. § 574. p. 1133.—Jos. Ant. 14. 7. 1. Herodot. 4. 10. Xen. An. 1. 8. 10 εἶχον τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα.—So by Hebraism, in constr. praegnans; Rev. 18: 20 ἐκρινεν ὁ θεὸς τὸ κρίμα ὑμῶν ἐξ αὐτῆς, and 19: 2 ἐξεδίκησε τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ τῆς χειρὸς αὐτῆς, i. e. God has avenged or taken vengeance of or from her, etc. So Sept. ἐδικίω ἐκ for ἦξ Ps. 92: 7. Sept. ἐκζητέω ἐκ for ἦξ Ps. 92: 7. Sept. δικάζω v. κρίνω ἐκ for ἦξ 1 Sam. 24: 16. 2 Sam. 18: 19. — So in constr. praegn. of a different sense, Acts 15: 2 τοὺς νικῶντας ἐκ τοῦ θηρίου κ. τ. λ. i. e. those who come off conquerors from

or over the beast, etc.—As implying the direction in which one is placed from or in respect to a person etc. as καθίσαι, ἰστάναι, εἶναι, ἐκ δεξιῶν, ἐκ δεξιῶν, ἐξ εὐωνύμων, where in Engl. we use at or on; Matt. 20: 21, 23. 22: 44. 25: 33. 26: 64. Mark 10: 37. Luke 1: 11. Acts 2: 25, 34. Heb. 1: 13. So Sept. and ἦξ Ex. 14: 22, 29. 1 Sam. 23: 19, 24. Ps. 16: 8. Comp. Gesen. Lex. ἦξ 3. c. — Polyb. 5. 7. 12. Xen. Cyr. 8. 5. 15 ἐκ δεξιῶν ἢ ἀριστερῶν. An. 4. 8. 2. Eq. 7. 3. Comp. also Lat. a dextra, a fronte; Fr. *dessus, dessous*, etc. Winer § 51. p. 315.

c) metaph. of a state or condition, etc. out of which one comes, is brought, or tends; after verbs of motion, direction, etc. John 10: 39 ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν, i. e. out of their power. v. 28. Rom. 13: 11 ἐξ ὑπνου ἐγερθῆναι. Rom. 6: 4 ἠγέρθη Χριστὸς ἐκ νεκρῶν. v. 9. 7: 4. al. Acts 17: 3 ἀναστήναι ἐκ νεκρῶν. v. 31. 4: 2. Rom. 6: 13 ζῶντας ἐκ νεκρῶν. 11: 15. Col. 1: 18 πρωτότοκος ἐκ νεκρῶν. Rom. 7: 24 τίς με φύσει ἐκ κ. τ. λ. Luke 1: 74. 2 Cor. 1: 10. 5: 8. Gal. 3: 13 Χρ. ἡμᾶς ἐξηγόρασεν ἐκ τῆς κατάρας. John 12: 27 σώσον με ἐκ τῆς ὄρας ταύτης. Heb. 5: 7. Luke 1: 71. (Xen. An. 3. 2. 11.) John 17: 15 ἵνα τηρήσῃς αὐτοὺς ἐκ τοῦ πονηροῦ. (trop. Acts 15: 29.) Rev. 3: 10. 2: 21 μετανοῆσαι ἐκ τῆς πορνείας. v. 22. 9: 20, 21. Acts 1: 25 ἀποστολὴ ἐξ ἧς παρέβη Ἰούδας. Also John 5: 24. 2 Tim. 2: 26. James 5: 20. 1 Pet. 1: 18 et 1 Cor. 9: 19. 1 Pet. 2: 9. 2 Pet. 2: 21. Rev. 14: 13 ἀναπαύσονται ἐκ τῶν κόπων αὐτῶν. al. saep.—Hom. Il. 10. 107. Herodian. 7. 12. 13.

2. Of time, viz. of the beginning of a period of time, a point from which onward anything takes place etc. So ἐκ κοιλίας μητρός, Matt. 19: 12. Luke 1: 15. al. (Sept. for ἦξ Ps. 22: 11. ἦξ Ps. 49: 1.) ἐκ νεότητος Matt. 19: 20. ἐκ χρόνων ἰκανῶν, Luke 8: 27. ἐξ ἀρχῆς John 6: 64. ἐκ γενετῆς 9: 1. ἐκ τοῦ αἰῶνος 9: 32. So Acts 9: 33. 15: 21. 24: 10. al. — Ael. V. H. 3. 4. Herodot. 3. 33. Herodian. 6. 2. 7. Xen. Oec. 3. 10. Cyr. 8. 5. 12. — Hence it may sometimes be rendered after, as Rom. 1: 4 ἐξ ἀναστάσεων νεκρῶν. Rev.

17: 11 ἐκ τῶν ἐπτά ἐστι, *after the seven*, i. e. their successor. So by Hebraisms, 2 Pet. 2: 8 ἡμέραν ἐξ ἡμέρας, lit. *day out of day*, or as in Engl. *day after day*; so Sept. for עַד יוֹם Gen. 39: 10. comp. Lev. 25: 50. Deut. 15: 20.—With an adjunct. or pron. it forms sometimes an adverb of time, e. g. ἐξ αὐτῆς sc. ὥρας, lit. *from this time*, i. e. immediately, Mark 6: 25. ἐξ ἱκανοῦ sc. χρόνου, *of a long time*, of old, long, Luke 23: 8. ἐκ τούτου sc. χρόνου, *from this time*, i. e. afterwards, John 6: 66. ἐκ δευτέρου, i. e. a second time, again, Acts 10: 15. ἐκ τρίτου, Matt. 26: 44. al. Winer § 55. 1. c.—Diod. Sic. 15. 43 ἐξ αὐτῆς. Xen. Cyr. 1. 2. 8 ἐκ τούτου. Mem. 2. 9. 8.

3. Of the origin or source of any thing, i. e. the primary, direct, immediate source, in distinction from ἀπό; see Ἀπό III. init. Winer § 51. p. 313. This is strictly the primary sense of the genitive case itself, which is also so used both in N. T. and in Greek writers; e. g. 2 Cor. 4: 7. 1 Thess. 5: 8. Xen. Cyr. 1. 2. 1 ter.—Spoken

a) of persons, viz. of the place, stock, family, condition, etc. *out of* which one is derived, or to which he belongs, e. g. (α) of the place whence one is, where one resides, etc. Luke 8: 27 ἀνὴρ τις ἐκ τῆς πόλεως. 23: 7 ὅτι ἐκ τῆς Ἰουδαίας Ἡρώδου ἐστὶ. John 1: 47. Acts 23: 34. al. So ὁ ἐξ ὑμῶν, *of you*, i. e. of your city, etc. Col. 4: 9, 12.—Theocr. 1. 65. Herodian. 6. 7. 7. Lucian. D. Mort. 27. 9 or 7. Diod. Sic. 16. 61 ult.—So Luke 11: 13 ὁ πατὴρ ὁ ἐξ οὐρανοῦ, *heavenly father*; elsewhere usually ἐν οὐρανῷ Matt. 5: 45. 6: 9. 7: 21. al. Comp. Xen. An. 1. 2. 18 οἱ ἐκ τῆς ἀγορᾶς, i. e. market-people. Epict. Fragm. 161 οἱ ἐκ παλαίστρας, i. e. athletes. Viger. p. 601.—(β) of family, race, ancestors, etc. Luke 1: 5 ἱερούς τις ἐξ ἐφημερίας Ἀβιά. v. 27 et 2: 4 ἐξ οἴκου Δαβίδ. Acts 4: 6. 13: 21. Rom. 9: 5, 24. Heb. 7: 14. Acts 15: 23 ἀδελφοὶ οἱ ἐξ ἔθνων, i. e. Gentile Christians. Rom. 9: 6 οἱ ἐξ Ἰσραήλ, i. e. Israelites. Acts 17: 26 ἐξ ἐνὸς αἵματος. John 3: 6 γενεν. ἐκ τῆς σαρκός. Matt. 3: 9 ἐκ τῶν λίθων ἐγγράει τέκνα τῷ Ἀβραάμ. So ἐκ σπέρματος τινος, *of or from the seed* i. e. family, race, of any one, John 7: 42.

Rom. 1: 3. 2 Tim. 2: 8. (So Sept. for עַד יוֹם Ruth 4: 12. 1 K. 11: 14.) Seq. gen. of the mother, γενεᾶσθαι ἐκ γυναικός, Matt. 1: 3, 5, 6, 16. Gal. 4: 4, 22, 23.—Hom. Il. 5. 896. Arr. Exped. A. M. 2. 16. 2. Herodian. 5. 7. 1.—(γ) of condition, state, etc. John 8: 41 ἡμεῖς ἐκ πορνείας οὐ γεννημέθα. So οἱ ἐκ περιτομῆς πιστοί, i. e. believers out of the circumcision, Jewish Christians, Acts 10: 45. Rom. 4: 12. Gal. 2: 12.

b) of the source, i. e. the person, thing, etc. *out of or from* which any thing proceeds, is derived, to which it pertains, etc. (α) genr. Mark 11: 30, 31, τὸ βάπτισμα Ἰωάννου ἐξ οὐρανοῦ ἦν, ἢ ἐξ ἀνθρώπων. Matt. 21: 19 μηκέτι ἐκ σοῦ καρπὸς γένηται. Luke 1: 78 ἀνατολή ἐξ ὕψους. John 4: 22 ἡ σωτηρία ἐκ τῶν Ἰουδαίων ἐστίν, i. e. is first revealed to the Jews and proceeds from them to others. John 10: 16 ἄ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης. v. 32. Luke 10: 11. John 1: 13. 3: 31. 1 Cor. 15: 47. 2 Cor. 5: 2 τὸ ἐξ οὐρανοῦ, i. e. heavenly. John 3: 25 ζήτησις ἐκ τῶν μαθητῶν, i. e. proceeding from the disciples of John. v. 27. 7: 22. Acts 5: 38. 19: 25. Rom. 2: 29. 10: 17. 12: 18 τὸ ἐξ ὑμῶν, i. e. so far as it is *of or from* you, depends on you, etc. (Hom. Il. 1. 525.) Heb. 2: 11. 7: 6. 1 John 4: 7. Rev. 15: 8. al. sacp. So 1 Cor. 2: 12 τὸ πνεῦμα τὸ ἐκ Θεοῦ, i. e. divine. 2 Cor. 8: 7. 9: 2. Spoken of an affection or state of mind *out of* which an emotion flows, 1 Tim. 1: 5 ἀγάπη ἐκ καθαρῶς καρδίας 1 Pet. 1: 22. 2 Cor. 2: 4 ἐκ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα ὑμῖν διὰ κ. τ. λ.—Spoken likewise of any source of knowledge, Matt. 12: 33 ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκειται. Luke 6: 44. John 12: 34 ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου. Rom. 2: 18. (Xen. An. 7. 7. 43 bis.) Or of proof, James 2: 18 δεῖξω σοι ἐκ τῶν ἔργων μου τὴν πίστιν μου. 3: 13. Or of the source from which any judgment is drawn, *from, out of*, where in Engl. *by, according to*; Matt. 12: 37 ἐκ γὰρ τῶν λόγων σου δικαιοσύνη κ. τ. λ. Luke 19: 22 ἐκ τοῦ στόματός σου κρινῶ σε. Rev. 20: 12.—Sept. ἐκ τοῦ κλήρου μεριμᾶς τὴν κληρονομίαν Num. 26: 56, where ἐκ for עַד-לָךְ. Xen. Cyr. 2. 2. 21 ἐκ τῶν ἔργων καὶ αὐτοὶ κρινόμενοι.



ib. 2. 3. 6.—(β) As marking not only the source and origin, but also the character of any person or thing as derived from that source, etc. implying connexion, dependence, adherence, devotedness, likeness, etc. John 7: 17 *γνωσεται περι της διδαχης, ποτερον εκ του θεου εστιν.* 8: 47 *ο ων εκ του θεου τα ρηματα του θεου ακουει, κ. τ. λ.* 1 John 2: 29. 3: 9, 10. 4: 1, 2, 3, 4, 6. al. John 8: 44 *εκ του διαβολου.* 1 John 3: 8. John 3: 6, 8, *εκ της σαρκος.* John 3: 31 *εκ της γης,* bis. 8: 23 *εκ των αιτων, εκ των ανων.* John 17: 14, 16, *εκ του κοσμου.* 1 John 2: 16. 4: 5. al.—Trop. of the source of character, quality, etc. implying adherence to, connexion with, etc. John 18: 37 *πας ο ων εκ της αληθειας.* 1 John 2: 21. 3: 19. Gal. 3: 10 *οσοι γαρ εξ εργων νομου εισιν.* v. 12 *ο δε νομος ουκ εστιν εκ πιστεως.* Hence *εκ* with its gen. preceded by the article, forms a periphrasis for an adj. or particip. e. g. *ο εκ πιστεως,* lit. a person of faith, a believer, i. q. *ο πιστευων,* Rom. 3: 26. Gal. 3: 7, 9. Rom. 4: 16 *ο εκ πιστεως Αβρααμ,* i. e. a person of Abraham's faith, who believes as he did, etc. So *ο εκ νομου,* one of the law, i. e. one under the law, an adherent of it, etc. Rom. 4: 14, 16. Also Rom. 2: 8 *οι εξ εριθειας,* i. q. *ερίζοντες.* v. 27 *η εκ φύσεως ακροβυστια,* i. q. *φυσική.* Tit. 2: 8 *ο εξ εναντιας,* i. q. *ο εναντιος.*

c) of the motive, ground, occasion, whence any thing proceeds, the incidental cause, *from, out of,* i. e. by reason of, because of, in consequence of, etc. John 4: 6 *κεκοπιακως εκ της οδοιποριας.* James 4: 1 *ουκ εντευθεν εκ των ηδονων κ. τ. λ.* Rev. 8: 11, 13 *ουαι εκ των λοιπων φωνων κ. τ. λ.* 16: 10, 11, 21. So 2 Cor. 13: 4 *εστανωθη εξ ασθενειας,* αλλά *ζη εκ δυναμειως θεου, κ. τ. λ.* 1 Tim. 6: 4. Heb. 7: 12 *εξ αναγκης.* (Herodian. 1. 4. 12.) Phil. 1: 16, 17, *οι μεν εξ αγαπης, οι δε εξ εριθειας.* al.—Herodian. 1. 14. 4. Xen. Mem. 1. 2. 31. An. 2. 5. 5. Conv. 8. 22.—So *δικαιου, δικαιωθηναι εκ πιστεως, from faith,* i. e. on account of, by, through, etc. Rom. 3: 30. 5: 1. Gal. 2: 16. 3: 24. al. (elsewhere c. dat. *πιστει,* Rom. 3: 28.) *δικ. εξ εργων,* Rom. 3: 20. 4: 2. Gal. 2: 16 bis. al. *δικαιος εκ πιστεως* Rom. 1: 17. *δικαιοσινη εκ πιστεως* Rom. 9: 30. 10: 6.

d) of the efficient cause, agent, etc. that from which any action or thing proceeds, is produced, effected, *from, by,* etc. Rom. 9: 12 et Gal. 5: 8 *εκ του καλουντος.* 1 Cor. 8: 6. *εξ ου τα παντα.* 2 Cor. 1: 11 *εκ πολλων το εις ημεις χαρισμα.* So *εξ εμαυτου, of myself,* John 12: 49. Likewise Matt. 1: 18 *εν γαστρι εχουσα εκ πν. αγ. v. 20 το εν αυτη γεν. εκ πνευματος εστιν αγιου.* Rom. 9: 10 *εξ ενος κοιτην εχουσα,* comp. in *Κοιτη.*—So especially for *υπο* or *παρα* after passive verbs, where in the active construction the gen. after *εκ* would become the nominative; Butt. § 134. 3. Matth. § 574. p. 1135. John 6: 65 *εαν μη η δεδομενον αυτω εκ του πατρος μου.* 2 Cor. 2: 2 *ο λυποουμενος εξ εμου.* 7: 9. Eph. 4: 16. Phil. 1: 23. Rev. 2: 11. 9: 2, 18.—Hom. Od. 7. 70. Herodot. 2. 151 *το ποιηθεν εκ τιμος.* ib. 7. 175. Xen. H. G. 3. 1. 6. Hiero 7. 6.

e) of the manner or mode in which any thing is done, etc. *out of, from,* in Engl. *in, with,* etc. Mark 12: 30, 33, *αγαπην εξ ολης της καρδιας και εξ ολης της ψυχης κ. τ. λ.* Luke 10: 27. Acts 8: 37. Rom. 6: 17 *εκ καρδιας,* i. e. heartily. Eph. 6: 6 *εκ ψυχης.* (Xen. Oec. 10. 4.) Rom. 14: 23 bis, *ουκ εκ πιστεως, not out of faith,* i. e. not in or with faith. 1 Thess. 2: 3 *ουκ εκ πλάνης, ουδε εξ ακαθαρσιας, ουτε εν δολω.*—So where in Engl. *of, according to,* etc. 2 Cor. 8: 11 *εκ του εχειν,* i. e. according to your ability. v. 13, [14], *εξ ισότητος.* (Herodot. 7. 135 *εξ ισου.*) Matt. 12: 34. John 3: 31 *εκ της γης λαλει.* 8: 44. 1 John 4: 5. 1 Pet. 4: 11 *εξ ισχυος ης κ. τ. λ.*—Arr. Diss. Ep. 1. 22. 1. ib. 2. 17. 22. Herodian. 1. 4. 21. Ael. V. H. 1. 21. Xen. An. 4. 2. 23. ib. 6. 4. 9.—So in an adverbial sense, e. g. *εκ περισσοῦ, abundantly, exceedingly,* Mark 6: 51. 14: 31. *εκ μερους, ex parte,* i. e. in part, *partly,* 1 Cor. 12: 27. 13: 9, 10, 12. *εκ μετρον, measurably, moderately,* John 3: 34. *εκ συμφωνου,* i. e. by mutual consent, 1 Cor. 7: 5. Comp. Winer § 55. 1. c. — Herodot. 6. 85. Polyb. 2. 46. 1. Xen. Mem. 3. 11. 8. H. G. 6. 5. 16. Thuc. 3. 43, 67.

f) of the means, instrument, instrumental cause, *from,* i. e. by means of, by, through, with, etc. Luke 16: 9 *ποιησατε εκαυτοις φιλους εκ του μαμωνα,* i. e. by

means of. John 3: 5 *ἐὰν μὴ τις γεννηθῆ* ἐξ ὕδατος. 1 Cor. 9: 14 *ἐκ τοῦ εὐαγγελίου ζῆν*, coll. v. 13. John 9: 6. Heb. 11: 35. Rev. 3: 18 *χρυσίον πεπυρομένον ἐκ πυρός*. 17: 2, 6. 18: 3, 19. So with verbs of filling, being full, etc. Matt. 23: 25 *ἔσωθεν γέμουσιν ἐξ ἄρπαγῆς καὶ ἀδικίας*. John 12: 3. Rev. 8: 5. Comp. Matth. § 396. n. 2. § 574. p. 1133. — Judith 9: 10. Eccles. 13: 11. Eur. Hec. 573. Soph. El. 398. Aj. 537. Xen. Oec. 13. 6. Apol. 4. — Hence also of the price, as a means of acquiring any thing etc. Matt. 20: 2 *συμφωνήσας μετὰ τῶν ἐργάτων ἐκ δηναρίου*, coll. v. 13. 27: 7 *ἠγόρασαν ἐξ αὐτῶν (ἀργυρίων) τὸν ἀγρόν*. Acts 1: 18. Here *ἐκ* c. gen. is equivalent to the simple gen. which is the usual construction; Buttm. § 132. n. 1, and 6. 2. Matth. § 364. Winer § 51. p. 316.—Ep. Jer. 25. Palaeoph. 46. 3, 4.

g) of the material, viz. of, out of, from, Matt. 27: 29 *στήφανον ἐξ ἀκανθῶν*. John 2: 15 *φραγγέλιον ἐκ σχοινίων*. Rom. 9: 21. 1 Cor. 11: 8. Eph. 5: 30. Heb. 11: 3. Rev. 18: 12. 21: 21. Comp. Matth. § 374. b. n. Winer l. c. p. 314. — Herodot. 2. 71, 96. Herodian. 8. 4. 27. Diod. Sic. 1. 20. Xen. Conv. 8. 32.

h) of a whole in relation to a part, a whole from which a part is spoken of, i. e. partitively. 1 Cor. 12: 15, 16, *οὐκ εἰμὶ* v. *οὐκ ἔστι τοῦ σώματος*. Acts 10: 1. So after *ἐσθίω*, *φάγομαι*, *πίνω*, to eat or drink of any thing, i. e. part of it, e. g. *ἐσθίω ἐκ* 1 Cor. 9: 7. 11: 28. *φάγομαι ἐκ* Luke 22: 16. John 6: 26. Rev. 2: 7. *πίνω ἐκ* Matt. 26: 27, 29. John 4: 12, 13, 14. Rev. 14: 10. 18: 3. al. The classic writers employ here the simple genitive, Buttm. § 132. 4. 2. d. Sept. *ἐσθίειν ἐκ* for *ἵν* *בְּ* 2 Sam. 12: 3. 2 K. 4: 40. *φάγομαι ἐκ* Eccles. 11: 19. *πίνειν ἐκ* for *ἵν* *בְּ* 2 Sam. 12: 3. Gen. 9: 21. Comp. the like use of *ἀπό* in Ἄπο III. 7.—Also after other verbs, where an accus. would imply the whole, and where classic writers put the simple genitive; e. g. Matt. 25: 8 *δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν*. John 6: 11. (1 Chr. 29: 14.) John 1: 16 *ἐκ τοῦ πληρώματος αὐτοῦ ἡμεῖς πάντες ἐλάβομεν*. Rev. 18: 4. 1 Cor. 10: 17 *πάντες ἐκ τοῦ ἐνός ἄρτου μετέχομεν*. Matt. 13: 47 *σαγήνη ἐκ παντὸς γένους συναγάγουσα*. Comp. Buttm.

§ 132. 4. 2. c.—Spoken of a class or number out of which one is separated, of which he forms part, etc. John 1: 24 *οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρισαίων*. 2 Tim. 3: 6. Mark 14: 69 *οὗτος ἐξ αὐτῶν ἐστιν*. Luke 22: 3. Acts 21: 8. — Xen. Mem. 1. 7. 10. ib. 3. 6. 17. Comp. in *Εἰμί* H. b. γ. — So Phil. 4: 22 *οἱ ἐκ τῆς Καισαρος οἰκίας*. Acts 6: 9. Rom. 16: 10 *οἱ ἐκ τῶν Ἀριστοβούλου*. — Thuc. 8. 92 *οἱ ἐκ τοῦ ἄστειος*. Plut. Cic. 3. Xen. Cyr. 8. 3. 5. H. G. 2. 3. 18.— After a numeral or pronoun; e. g. *εἰς* etc. Matt. 10: 29 *ἐν ἐξ αὐτῶν*. Mark 9: 17. Luke 15: 4. al. *δύο* Mark 16: 12. John 1: 35. *πέντε ἐξ αὐτῶν* Matt. 25: 2. *πρῶτος ἐξ* Acts 26: 23. *δεκάτην ἐκ* Heb. 7: 4. (Xen. H. G. 1. 2. 9.) After *τις* indef. Heb. 4: 1 *δοκῆ τις ἐξ ὑμῶν*. James 2: 16. *τινὲς* Luke 11: 15. Acts 11: 20. Rom. 11: 14. (Herodian. 3. 2. 18. Dem. 1265. 28.) After *τις* interrog. Matt. 21: 31 *τίς ἐκ τῶν δύο*. Luke 11: 5. John 8: 46. al. After *οὐδεὶς* John 7: 19. etc. — So with *τις*, *τινὲς*, implied, Matt. 23: 34. Luke 21: 16. John 9: 40. 16: 17. Rev. 3: 9. Comp. Winer § 51. p. 314.

NOTE. In composition *ἐκ* implies 1. removal, out, from, off, away, as *ἐκβαίνω*, *ἐκβάλλω*, *ἐκφέρω*. 2. continuance, as *ἐκτείνω*, *ἐκτρέφω*. 3. completion, in full, as *ἐκκαπανάω*. 4. Hence genr. intensive, as *ἐκδηλος*, *ἐξακατάω*, *ἐκταράσσω*. AL.

Ἐκαστος, η, ον, (superl. fr. *ἐκάς* separate, Buttm. § 78. 3.) each, every one, sc. of any number separately.

a) genr. Matt. 16: 27 *ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ*. Luke 6: 44 *ἐκαστον δένδρον*. John 7: 53. Rom. 2: 6. al. Seq. gen. plur. Matt. 26: 22 *ἐκαστος αὐτῶν*. John 6: 7. Rom. 14: 12. al.—Xen. Cyr. 3. 3. 6. — This idea of separation or singling out is expressed still more strongly by *εἰς ἕκαστος*, each one, Acts 20: 31 *ρουθειῶν ἕνα ἕκαστον*. Eph. 4: 16. Rev. 21: 21. al. Seq. gen. plur. Luke 4: 40. Acts 2: 3. al. (Xen. An. 6. 6. 12.) So in *καθ' ἐκάστην ἡμέραν*, where it strengthens the distributive force of *κατά*, Heb. 3: 13. Rev. 22: 2. —Xen. H. G. 2. 1. 27.

b) distributively, in construction with plural verbs, where it is in apposition



with a plur. noun implied; Matt. 18: 35 *ἐάν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ* κ. τ. λ. John 16: 32. Heb. 8: 11. al. Seq. gen. plur. Acts 11: 29. (Xen. Cyr. 3. 1. 3.) So *εἰς ἕκαστος*, Acts 2: 6. — Xen. An. 6. 6. 12.—In apposition with a plural noun or pron. expressed; Luke 2: 3 *ἐπορεύοντο πάντες, ἕκαστος εἰς τὴν κ. τ. λ.* Acts 2: 8. Eph. 5: 33. c. *εἰς* 1 Cor. 12: 18.—Xen. H. G. 7. 1. 22. AL.

*Ἐκάστοτε*, adv. (ἕκαστος,) *each time, ever, always*, i. e. assiduously, 1 Pet. 1: 15.—Xen. Conv. 1. 14.

*Ἐκατόν*, οἶ, αἶ, τά, a hundred, Matt. 18: 12, 28. John 19: 39. al.—Adverbially, *an hundred-fold, centuple*, Matt. 13: 8. Mark 4: 8. al. comp. Luke 8: 8. AL.

*Ἐκατονταετής*, ου, ὅ, ἡ, or *ἐκατονταετής*, εὸς, οὖς, ὅ, ἡ, adj. (ἕκατον, ἔτος,) a hundred years old, Rom. 4: 19. Sept. for *הַשְּׁמֵנִים הַשְּׁנָיִם* Gen. 17: 17. — On the form and flexion comp. Buttm. § 56. n. 4. § 70. n. 2. Ausf. Sprachl. § 56. n. 7.\* Lob. ad Phryn. p. 407.

*Ἐκατονταπλασίον*, ονος, ὅ, ἡ, adj. (Buttm. § 71. 3,) a hundred-fold, centuple, Luke 8: 8 *καρπὸν ἑκατ.* Matt. 19: 29. Mark 10: 30. Sept. for *מֵאָסְרֵי הַשְּׁנָיִם* 2 Sam. 24: 3.—Xen. Oec. 2. 3.

*Ἐκατοντάρχης* and *ἐκατόνταρχος*, ου, ὅ, (ἐκατόν, ἄρχω,) a centurion, see Adam's Rom. Ant. p. 370. In *-ης*, Acts 10: 1, 22. 24: 23. 27: 1, 31.—Jos. Ant. 9. 7. 2. Herodian. 5. 4. 12. — In *-ος*, Matt. 8: 5, 8, 13. 27: 54. Luke 7: 2, 6. 23: 47. Acts 21: 32. 22: 25, 26. 23: 17, 23. 27: 6, 11, 43. 28. 16. Sept. for *רִבְעֵי אַרְבָּעִים* Ex. 18: 25. Deut. 1: 15. — Herodian. 2. 13. 3. Xen. Cyr. 5. 3. 41 bis.

*Ἐκβαίνω*, aor. 2 *ἐξέβην*, to go out; so Griesb. Heb. 11: 15 *ἀπ' ἧς ἐξέβησαν*, for *ἐξῆλθον* in text. rec. Sept. for *הֵצִיא* Josh. 4: 16 sq.—Jos. Ant. 15. 1. 3. Xen. H. G. 7. 1. 29.

*Ἐκβάλλω*, aor. 2 *ἐξέβαλον*, plupf. without augm. *ἐκβεβλήκειν* Mark 16: 9, comp. Buttm. § 83. n. 6; to throw out, to cast out, trans. Comp. in *Βάλλω*.

a) genr. and with the idea of force,

impulse; seq. *εἰς* c. acc. of place, Matt. 15: 17 *εἰς ἀφειδρόνα ἐκβάλλεται*. Acts 27: 38. Matt. 8: 12. 25: 30. Sept. for *הֵצִיא* Lev. 14: 40.—Ceb. Tab. 14. absol. Xen. Vect. 4. 2.—Seq. *ἔξω* c. gen. of place, Matt. 21: 39 *ἐξέβ. ἔξω τοῦ ἀμπελώνος*. So *ἔξω* c. gen. impl. Luke 20: 12. John 9: 34, 35. 12: 31. Comp. Sept. Lev. 14: 40. — In the sense of to force out, to thrust out, to urge or drive out, etc. Mark 9: 47 *τὸν ὀφθαλμὸν*. Mark 1: 12 *τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον*. John 10: 4 *πρόβατα ἐκβάλλη*, comp. *ἐξάγει* in v. 3. Seq. *ἐκ* c. gen. of place, John 2: 15 *πάντας ἐξέβ. ἐκ τοῦ ἱεροῦ*. 3 John 10. Seq. *ἔξω* c. gen. Luke 4: 29 *ἔξω τῆς πόλεως*. Acts 7: 58. *ἔξω* c. gen. impl. Luke 8: 54. John 6: 37, sc. *τῆς βασιλείας*. 12: 31. Seq. *ἀπό* c. gen. of place, Acts 13: 50 *ἐξέβ. ἀπὸ τῶν ὄρων*. Absol. but from a place impl. Matt. 9: 25. Luke 19: 45. Acts 16: 37. Gal. 4: 30. Spoken of demons, to cast or drive out, to expel, sc. from the body of any one, e. g. *ἀπό τινος* Mark 16: 9. *ἐκ τινος* Mark 7: 26. genr. Matt. 7: 22. Mark 1: 34, 39. Luke 9: 40.—In the sense of to send out, sc. *εργάτας εἰς τὸν θερισμὸν* Matt. 9: 38. Luke 10: 2. So to send away, to send off, James 2: 25.—Metaph. in the sense of to cast out sc. to scorn and reproach, to reject, Luke 6: 22 *ὅταν ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρὸν ἔνεκα κ. τ. λ.* i. e. when they shall falsely slander you, i. q. *εἴπωσι πᾶν πονηρὸν ὄημα κατ' ὑμῶν ψευδομένοι ἔνεκεν κ. τ. λ.* Matt. 5: 11. — Ael. V. H. 13. 16 of a rejected actor. Dem. 449. 19.

b) the idea of force being dropped, to take out, to extract, to remove, etc. Matt. 7: 4 *ἐκβάλω τὸ κάρφος ἀπὸ τοῦ ὄφθ.* v. 5 *ἐκ τοῦ ὄφθ.* Luke 6: 42. So to bring out or forth, etc. Luke 10: 35. Matt. 12: 35 bis. v. 20 *ἕως ἂν ἐκβάλῃ εἰς νίκος τὴν κρίσιν*, quoted from Is. 42: 3, where Sept. *εἰς ἀλήθειαν ἐξοίσαι κρίσιν* for Heb. *וַתִּשְׁפֹּךְ אֶת הַיַּיִן בְּרַגְלָיִם*.—Also, to throw out, i. e. not to include, to leave out, Rev. 11: 2 *τὴν αὐλὴν τὴν ἔξωθεν ἐκβάλῃ* *ἔξω*; so the writer explains it by adding the neg. *καὶ μὴ αὐτὴν μετρήσῃς*. AL.

*Ἐκβασις*, εως, ἡ, (ἐκβαίνω,) a going out, egress, Pol. 4. 64. 5. In N. T.

spoken of egress from life, exit, end, Heb. 13: 7 ἔκβασις τῆς ἀναστροφῆς. — Wisd. 2: 17. comp. Pol. 3. 7. 2.—Trop. of the exit of any thing, i. e. result, event, end, 1 Cor. 10: 13. — Wisd. 8: 9. Phavor. ἔκβασις τὴν πλήρωσιν, τὴν παῦσιν.

Ἐκβολή, ἦς, ἦ, (ἐκβάλλω,) a casting out, sc. of the lading of a ship in order to lighten her, Lat. *jactura*. Acts 27: 18 ἐκβολὴν ἐποιούντο. So Sept. for יצא Jon. 1: 5. — Aristot. Eth. 3. 1. Dem. 926. 17.

Ἐγαμίζω, f. ἴσω, to marry out, trans. i. e. to give in marriage, absol. 1 Cor. 7: 38 bis, comp. Γαμίζω. Pass. Matt. 22: 30. 24: 38. Luke 17: 27.

Ἐγαμίωσκω, i. q. ἐγαμίζω, Pass. Luke 20: 34, 35.

Ἐγγονος, ου, ὅ, ἦ, adj. (ἐγγίνομαι, perf. 2 ἐγγίγωνα,) lit. sprung from, born of, Jos. Ant. 2. 12. 1 ἀγαθὸν καὶ μεγάλων ἀνδρῶν ἔγγονον. Hence a descendant of any kind, as son, daughter, grandchild, etc. Ammonius p. 47. Hom. II. 5. 813. ib. 20. 206. al.—In N. T. neut. τὰ ἔγγονα, descendants, spec. grandchildren, 1 Tim. 5: 4 τέκνα ἢ ἔγγονα. Sept. genr. for יצא Is. 49: 15. יצא Deut. 29: 10. 31: 12. יצא Deut. 7: 13. Is. 14: 29. — Hesych. ἔγγονα τέκνα τέκνων. genr. Xen. Lac. 1. 4.

Ἐκδαπανᾶω, ὦ, f. ἴσω, to spend out, i. e. entirely, to consume; Pass. to be consumed, to be entirely spent, spoken of one's life, powers, etc. ἐπὶ τινος 2 Cor. 12: 15.—Pol. 17. 11. 10. Comp. Kypke ad loc.

Ἐκδέχομαι, f. ξομαι, to receive from any quarter, trans. Ecclus. 18: 14. Herodot. 2. 166 ult. or in succession, in turn, Hom. II. 13. 710. Herodot. 4. 39.—In N. T. inchoatively, to be about to receive from any quarter, i. e. to wait for, to look for, to expect, trans. John 5: 3 ἐκδεχ. τὴν τοῦ ὕδατος κίνησιν. Acts 17: 16. 1 Cor. 11: 33. 16: 11. Heb. 11: 10. James 5: 7. absol. Heb. 10: 13. 1 Pet. 3: 20.—Pol. 3. 45. 6. ib. 20. 4. 5.

Ἐκδηλος, ου, ὅ, ἦ, adj. (ἐκ intens. δῆλος,) i. q. δῆλος but stronger, quite plain, conspicuous, 2 Tim. 3: 9.—3 Macc. 6: 5. Pol. 3. 12. 4.

Ἐκδημέω, ὦ, f. ἴσω, (ἐκδημος,) to go out from one's people, to be absent from one's country, Jos. Ant. 9. 4. 6 ἐκδημήσαντος δὲ εἰς Λαμασκὸν Ἐλισσαίου τοῦ προφήτου. Arr. Diss. Ep. 1. 4. 22. Comp. ἐκδημος Xen. Cyr. 8. 5. 26.—In N. T. genr. to be absent from any place, person, etc. 2 Cor. 5: 6, 8, 9. Comp. Ἀποδημέω.

Ἐκδίδομαι, f. ἐδώσω, to give out, i. e. to publish, e. g. a book, decree, etc. Esdr. 8: 4. Pol. 2. 37. 6. to deliver out or up, e. g. a person, Pol. 3. 8. 8, 10. Xen. An. 6. 6. 10, 18. to place out sc. in marriage, to give in marriage, Sept. Ex. 2: 22. Herodian. 1. 8. 6, 7. to give out on hire, to let out, Ael. V. H. 14. 15. Pol. 6. 17. 2.—In N. T. Mid. ἐκδίδομαι, to let out, to hire out, sc. for one's own benefit, e. g. ἀμπελώνα, Matt. 21: 33, 41. Mark 12: 1. Luke 20: 9.

Ἐκδιηγέομαι, οὔμαι, f. ἴσομαι, (διηγέομαι,) to tell out, to relate in full, trans. Acts 13: 41. 15: 3. Sept. for יצא Ez. 12: 16. Heb. 1: 5. — Ecclus. 33: 8. 42: 17.

Ἐκδικέω, ὦ, f. ἴσω, (ἐκδικος,) to execute right and justice, viz.

a) to do justice to, to maintain one's right, to defend one's cause, Luke 18: 5. So in constr. praegn. Luke 18: 3 ἐκδικήσόν με ἀπὸ τοῦ ἀντιδικου μου, comp. in Ἐκ 1. b.—Sept. Ps. 37: 28. 1 Macc. 6: 22. 13: 6.

b) to avenge, i. e. to make penal satisfaction; Rom. 12: 19 μὴ ἐκτιούς ἐκδικούντες, coll. v. 17, 20. So to take vengeance of, to punish, e. g. in the constr. praegn. τὸ αἷμα ἀπὸ τινος or ἔκ τινος, blood from or at the hand of any one, Rev. 6: 10. 19: 2. Comp. in Ἐκ 1. b. So Sept. for יצא 2 K. 9: 7. comp. also for יצא Deut. 18: 19. יצא Hos. 1: 4. — Herodian. 2. 6. 13. Dem. 801. 24.—In the sense to punish, simply, 2 Cor. 10: 6 πᾶσαν παρακοήν. So Sept. and יצא Ex. 21: 20. יצא Ob. 21.—Ecclus. 5: 3. 23: 21.

Ἐκδίχσις, εως, ἦ, (ἐκδικέω,) execution of right and justice, viz.

a) maintenance of right, support, protection; hence ποιεῖν ἐκδίχσιν, i. q. ἐκδικεῖν, to maintain one's right, to de-



*send one's cause*, seq. gen. of pers. for whom, Luke 18: 7, 8. seq. dat. of pers. against whom, Acts 7: 24. Comp. Sept. Judg. 11: 36. 2 K. 22: 48.

b) *avengement, vengeance*, i. e. penal retribution, Rom. 12: 19. Heb. 10: 30. Sept. for  $\text{נָקָם}$ ; 2 Sam. 4: 8. Ps. 79: 10. Jer. 11: 20.  $\text{פָּקַדָה}$  Hos. 9: 7.—In the sense of *vindictive justice, punishment*, Luke 21: 22  $\text{ἡμεῖς ἐκδικήσεις}$ . 2 Thess. 1: 8. 1 Pet. 2: 14. So 2 Cor. 7: 11, referring to the evil doer; comp. v. 12. Comp. Sept. for  $\text{נָקָם}$ ; Mic. 5: 15.—Ecclus. 7: 17. 47: 25.

Ἐκδικος, *ov, ὁ, ἡ, (ἐκ, δίκη)*, pp. *executing right and justice*; hence, a *retributer, avenger, punisher*, Rom. 13: 4. 1 Thess. 4: 6. — Wisd. 12: 12. Ecclus. 30: 6. Aristaenet. 1. 27. Herodian. 2. 14. 6.

Ἐκδιώκω, f.  $\xi\omega$ , *to pursue out, to drive out of or from a place etc.* Sept. for  $\text{דָּרַךְ}$  Deut. 6: 19.  $\text{דָּרַךְ}$  Joel 2: 20. Chald.  $\text{טָרַד}$  Dan. 4: 22.—Hence in N. T. *to persecute*, trans. i. q.  $\delta\iota\omega\kappa\omega$ , but stronger, Luke 11: 49. 1 Thess. 2: 15. Sept. for  $\text{דָּרַךְ}$  Ps. 119: 157.—Ecclus. 30: 19.

Ἐκδοτος, *ov, ὁ, ἡ, adj. (ἐκδίδομι)*, *delivered out or up*, Acts 2: 23. — Bel and Drag. 26. Jos. Ant. 6. 13. 9. Herodot. 6. 85.

Ἐκδοχή, *ἡς, ἡ, (ἐκδέχομαι)*, a *waiting for, expectation*, Heb. 10: 27.

Ἐκδύω, f.  $\acute{\upsilon}\sigma\omega$ , as intrans. *to go or come out of*,  $\text{ἐκδύς μεγάροιο}$  Hom. Od. 22. 334; hence in the trans. relation, *to put off sc. clothes*; comp. Buttm. § 114  $\acute{\upsilon}\delta\omega$ . — In N. T. *to put off, to strip one of his clothes, to unclothe*; with two accus. Matt. 27: 31  $\text{ἔξεδυσαν αὐτὸν τὴν χλαμίδα}$ . Mark 15: 20. c. acc. of pers. Matt. 27: 28. Luke 10: 30. See Buttm. § 131. 5. Sept. for  $\text{בָּשָׂה}$  Gen. 37: 22. Num. 20: 28.—Xen. Cyr. 1. 3. 17. c. acc. of garm. ib. 1. 4. 26. absol. An. 4. 3. 12. — Mid. *to lay off one's clothes, to unclothe oneself*, trop. of the mortal body, 2 Cor. 5: 4, see in Γυμνός b.

Ἐκεῖ, adv. of place, *there*, i. e.

a) of place where, *there, in that place*,

Matt. 2: 13  $\text{καὶ ἴσθι ἐκεῖ ἕως κ. τ. λ.}$  5: 24. 6: 21. 12: 45. James 2: 3. al. So by impl. Luke 13: 28  $\text{ἐκεῖ ἔσται ὁ κλαυθμὸς κ. τ. λ.}$  as in the corresponding passages, Matt. 8: 12. 13: 42, 50. 24: 51. 25: 30. Also  $\text{οἱ ἐκεῖ}$ , *those there*, i. e. those who were there, Matt. 26: 71. Sept. for  $\text{שָׁם}$  Gen. 2: 8, 12.—Xen. H. G. 3. 2. 14.  $\text{οἱ ἐκεῖ}$  ib. 1. 6. 4.—By Heb. joined with  $\acute{\omicron}\rho\omega$ , as  $\acute{\omicron}\rho\omega$   $\text{ἐκεῖ}$ , *where*, Mark 6: 55. Rev. 12: 6, 14. So Sept. for  $\text{שָׁם}$  I Sam. 9: 10. Gen. 13: 4. Comp. Gesen. Lehrs. p. 743. Stuart § 478. b.

b) by attraction, spoken of place whither, *thither, to that place*, after verbs of motion, instead of  $\text{ἐκεῖσε}$ , see Buttm. § 151. I. 8. Winer Gr. § 58. 7. Herm. ad Vig. p. 790, 893. Matt. 2: 22  $\text{ἐφοβήθη ἐκεῖ ἀπελθεῖν}$ , i. e. for the sake of remaining there. Mark 6: 33. Luke 12: 18. 17: 37. John 11: 8. 18: 3. al. So Matt. 17: 20, coll. 21: 21. So Sept. and  $\text{שָׁם}$  Deut. 1: 37. Judg. 18: 3. 2 Sam. 17: 18. for  $\text{הָשָׁם}$  Deut. 4: 42.—Herodian. 4. 8. 9. Xen. H. G. 1. 2. 9. ib. 7. 1. 27. AL.

Ἐκεῖθεν, adv. ( $\text{ἐκεῖ}$ , Buttm. § 116. 6.) *thence, from that place*, Matt. 4: 21  $\text{προβὰς ἐκεῖθεν}$ . 5: 26. 9: 9, 27. Acts 13: 4. 20: 13. al. So  $\text{οἱ ἐκεῖθεν}$ , *those from thence*, i. e. those who belong there, Luke 16: 26. Sept. for  $\text{שָׁם}$  Gen. 28: 2, 6.—Xen. H. G. 1. 6. 40. An. 5. 6. 24.  $\text{οἱ ἐκεῖθεν}$  Eur. Hec. 719. ed. Porson. AL.

Ἐκεῖνος, *η, ο, pron. demonstr. (ἐκεῖ)*, *that, that one there*, plur. *those*; equiv. to an emphatic *he, she, it*, or to *he there, she there, it there*. When in an antithesis or opposition, it usually refers to the person or thing more remote or absent; elsewhere to the next preceding, which it thus often renders more definite and emphatic. Matth. § 471. Passow Lex.

a) in antithesis etc. referring to the more remote subject, e. g. with  $\text{οὗτος}$ , Luke 18: 14  $\text{κατέβη οὗτος δεικναιόμενος ἢ γὰρ ἐκεῖνος}$ . James 4: 15. So genr. Matt. 13: 11  $\text{ὑμῖν δέδοται—ἐκείνοις δὲ οὐ δέδοται}$ . Mark 16: 20. John 5: 35, 47. 8: 42. Heb. 12: 25. al. saep. So Luke 13: 4 coll. v. 2. 19: 27 coll. v. 14, 26.—

Luc. D. Mort. 14. 6 or 9. Xen. Cyr. 1. 4. 19 οὔτοι—ἐκεῖνοι. An. 3. 1. 21, 29.

b) without anitich. referring to the person or thing immediately preceding or just mentioned. (α) genit. Matt. 17: 27 εὐρήσεις στατήρα· ἐκεῖνον λαβὼν δός κ. τ. λ. Acts 3: 13 Πιλάτου, κριναντος ἐκεῖνον. Mark 3: 24. 16: 10, 11, 13. John 4: 25. 5: 19, 43. 7: 45. 13: 6, 27. Rom. 14: 14. 2 Cor. 8: 9. James 1: 7 ὁ ἄνθρωπος ἐκεῖνος. 2 Pet. 1: 16. 1 John 5: 16. al. Comp. Winer § 23. 1. Matth. 1. c. Passow sub voc. — Xen. Mem. 1. 1. 3. ib. 1. 3. 13. Conv. 2. 25.—So with a subst. of time, and referring to a time more or less definite, e. g. ἐν ταῖς ἡμέραις ἐκεῖναις Matt. 3: 1. Luke 2: 1. 4: 2. al. ἐν ἐκεῖναις ταῖς ἡμ. Matt. 24: 19. Mark 1: 9. 2: 20. al. ἐν τῇ ἡμ. ἐκεῖνη Matt. 7: 22. 13: 1. al. ἐν ἐκεῖνῃ τῇ ἡμ. Matt. 22: 23. Mark 4: 35. al. ἀπ' ἐκεῖνης τῆς ἡμ. Matt. 22: 46. (Xen. An. 1. 7. 18.) So Matt. 8: 13. 10: 19. 9: 22. 11: 25. 12: 1. Acts 12: 1. 19: 23. — (β) Emphatic, like the Engl. *that, he, etc.* where however the emphasis lies in the construction, and not in the word itself. Thus where it is put instead of repeating the subject etc. (comp. in *Αὐτός* I. 3.) Mark 7: 15 τὰ ἐκπορευόμενα ἀπ' αὐτοῦ, ἐκεῖνα ἐστὶ κ. τ. λ. v. 20. John 1: 18 ὁ μονογενὴς υἱὸς—ἐκεῖνος ἐξηγήσατο. 5: 11 ὁ ποιήσας με ὑγιᾶ, ἐκεῖνός μοι ἔλεεν. 9: 37. 10: 1. 12: 48. 14: 26. Rom. 14: 14. 2 Cor. 10: 18. al. — Xen. Cyr. 6. 1. 17. ib. 6. 2. 33.—Or where it introduces a following clause, e. g. before a relative, John 13: 26 ἐκεῖνος ἐστὶ, ᾧ κ. τ. λ. Rom 14: 15. John 10: 35. Heb. 6: 7. 11: 15. So neut. ἐκεῖνο before ὅτι, Matt. 24: 43 ἐκεῖνο γινώσκετε, ὅτι κ. τ. λ. —Xen. Cyr. 2. 1. 3, 21.—Especially for persons well known and celebrated; comp. in *Αὐτός* I. 2. b. Matt. 27: 63 ἐκεῖνος ὁ πλάγος. So of Jesus, John 7: 11 ποῦ ἐστὶν ἐκεῖνος; 2 Tim. 2: 13. 1 John 3: 3, 5, 7.—Luc. D. Deor. 11. 1. Ael. V. H. 2. 14. Dem. 308. 18. — In like manner ἢ ἡμέρα ἐκεῖνη refers to the time of Christ's second coming, Matt. 7: 22. 26: 29. Acts 2: 18. 2 Thess. 1: 10. Rev. 16: 14.

c) genit. ἐκείνης, as an adv. for ἐκείνης ὁδοῦ, *that way*; Luke 19: 4 ὅτι ἐκείνης ἡμελλε διερχεσθαι, where text. rec. has

δι' ἐκείνης. Comp. Buttm. § 115. n. 3. Matth. § 377. 1. § 486.

Ἐκεῖσε, adv. (ἐκεῖ Buttm. § 116. 6.) *thither, to that place*, Xen. H. G. 1. 6. 10. ib. 2. 2. 2. In N. T. by attraction, instead of ἐκεῖ, *there, in that place*, comp. in Ἐκεῖ b. Buttm. § 151. 1. 8. Herm. ad Vig. p. 790, 893. Acts 21: 3. 22: 5 καὶ τοὺς ἐκείσε ὄντας.—Sept. Job 39: 29. Act. Thom. 8. Jos. Ant. 3. 2. 1 τὰ ἐκεῖσε ἔθνη. Herodian. 2. 9. 15. Only in later writers, cf. Passow.

Ἐκζητέω, ὦ, f. ἦσω, *to seek out, to search out*, sc. any thing lost, Sept. for שָׁרַח Ez. 34: 11. קָרַב Ez. 34: 12. In N. T. metaph. viz.

a) *to inquire diligently, to scrutinize*, c. c. περὶ τινος 1 Pet. 1: 10, where it is parall. with ἐξερευνάω. Sept. for חָקַר Ps. 44: 22.—Ecclus. 39: 3.

b) *to seek after*, i. e. *to endeavour to gain, to solicit*, trans. Heb. 12: 17 μετὰ δακρύων ἐκζητήσας αὐτήν. Sept. for שָׁרַח Ps. 122: 9. שָׁרַח 1 K. 14: 5. Mic. 6: 8. — By Hebraism, in the sense of *to require, to demand*, e. g. ἐκζητῆν τὸ αἷμά τινος ἀπὸ τινος, i. e. *to avenge, to punish*, Luke 11: 50, 51. So Sept. and שָׁרַח Ez. 3: 18, 20. 2 Sam. 4: 11. שָׁרַח Gen. 9: 5. 42: 22.

c) from the Heb. ἐκζητῆν τὸν θεόν, *to seek out God*, i. e. *to turn to him, humbly and sincerely to follow and obey him*, Acts 15: 17. Rom. 3: 11. Heb. 11: 6. So Sept. and שָׁרַח Deut. 4: 29. Jer. 29: 13. שָׁרַח Deut. 4: 29. 2 Chr. 15: 2, 13.—Ecclus. 24: 34.

Ἐκθαμβέω, ὦ, f. ἦσω, (ἐκθαμβος,) *to astonish outright, to amaze*, Aquil. for תָּרַח Job 33: 7. Ecclus. 30: 9. —In N. T. Pass. ἐκθαμβέομαι, οὔμαι, *to be greatly amazed, astonished*, sc. from admiration, Mark 9: 15. from terror, Mark 16: 5, 6. from distress of mind, Mark 14: 33, where it is paral. with λυπέσθαι Matt. 26: 37. Comp. Titm. de Synon. N. T. p. 134.

Ἐκθαμβος, ου, ὁ, ἡ, adj. (ἐκ, θάμβος,) *quite astonished, greatly amazed*, Acts 3: 11.—Pol. 20. 10. 9.

Ἐκθεταιος, ου, ὁ, ἡ, adj. (ἐκτίθημα,) *exposed*, e. g. as an infant; hence Acts



7: 19 ποιῆν ἐκθετα τὰ βρέφη, i. q. ἐκτιθέσθαι τὰ βρέφη, i. e. to expose. Comp. Ex. c. 2. — So Philo de Vit. Mos. I. p. 604 τὸν παῖδα ἐκτιθέσσι. ib. ἀδελφῆ τοῦ ἐκτεθέντος βρέφους. Ael. V. H. 2. 7.

**Ἐκκαθαίρω**, f. ἀρῶ, (καθαίρω,) to purge out, i. e. to cleanse thoroughly; pp. τὰς ἀσπίδας ἐκκαθαυμένας, i. e. burnished, Xen. An. 1. 2. 16. In N. T. metaph. c. acc. of pers. ἐαυτὸν ἀπό τινος 2 Tim. 2: 21. Sept. for הָרַצַּ Judg. 7: 4.—Xen. Conv. 1. 4.—Seq. acc. of thing, to cleanse out, to put away, etc. 1 Cor. 5: 7. — Dinarch. contra Aristogit. p. 67 ἐκκαθ. τὴν δωροδοκίαν. pp. Sept. Deut. 26: 13.

**Ἐκκαίω**, nor. 1 pass. ἐξεκαύθη, to cause to burn or flame out, i. e. to kindle, trans. Herodot. 4. 134. Sept. for הָרַצַּ Ex. 22: 6. Judg. 15: 5. metaph. τὸν πόλεμον Plut. Agesi. 31 med.—In N. T. Pass. or Mid. to burn out, to flame up, intrans. i. e. to be inflamed, to burn vehemently; metaph. ἐν τῇ ὀργῆ, with lust, Rom. 1: 27.—Of anger, Sept. for הָרַצַּ Ps. 2: 12. Jer. 4: 4. הָרַצַּ Deut. 29: 20. So Diod. Sic. 14. 108. Pol. 9. 10. 10. pp. Dion. Hal. Ant. 7. 14.

**Ἐκκακέω**, ὤ, f. ἦσω, (ἐκ, κακός,) pp. to turn out a coward, i. e. to lose one's courage; in N. T. genr. to be fainthearted, to faint, to despond, sc. in view of trial, difficulty, etc. intrans. Eph. 3: 13 αἰτούμαι μὴ ἐκκακεῖν ἐν ταῖς θλίψεσι μου ὑπὲρ ἰμῶν. 2 Cor. 4: 1, 16. — In the sense of to be remiss, slothful, sc. in duty, Luke 18: 1. Gal. 6: 9. 2 Thess. 3: 13. — Hesych. ἐκκακοῦμεν ἀμελοῦμεν, ἀκηδιοῦμεν. Pol. 14. 19. 10, where others ἐγκακέω.

**Ἐκκεντιέω**, ὤ, f. ἦσω, to prick out, to pierce out, trans. e. g. τοὺς ὀφθαλμούς, Ael. H. A. 17. 20. comp. Valekn. Diatr. p. 203. In N. T. to pierce through, to transfix, trans. John 19: 37. Rev. 1: 7. Comp. Zech. 12: 10, where Sept. for הָרַצַּ, as also Judg. 9: 54. for הָרַצַּ Num. 22: 9. — 2 Macc. 12: 6. Pol. 5. 56. 12.

**Ἐκκλάω**, ὤ, f. ἴσω, nor. 1 pass. ἐξεκλάσθη Butt. § 98. n. 6. § 100. 3; to break out or off, trans. e. g. a branch,

Rom. 11: 17, 19, 20. Sept. for נִצַּח Lev. 1: 17.

**Ἐκκλείω**, f. εἶσω, nor. 1 pass. ἐξεκλείσθη Butt. § 98. n. 6. § 100. 3; to shut out, to exclude, trans. pp. Pol. 25. 1. 10.—In N. T. trop. to exclude, sc. from the intercourse and instruction of any one, seq. accus. Gal. 4: 17. (So ἀποκλείω Plut. Alcib. 4.) Pass. to be excluded, i. e. to have no place, Rom. 3: 27.

**Ἐκκλησία**, ας, ἡ, (ἐκκλητος called out, summoned, from ἐκκαλέω,) a convocation, assembly, congregation, viz.

a) pp. of persons legally called out or summoned; Acts 19: 39 ἐν τῇ ἐνόμῳ ἐκκλησίᾳ sc. of the people; and hence also of a tumultuous assembly not legal, Acts 19: 32, 40. — Judith 6: 16. 14: 6. Ael. V. H. 5. 12. Xen. Mem. 3. 7. 6. An. 1. 3. 2.—In the Jewish sense, congregation, assembly, of the people for worship, e. g. in a synagogue, Matt. 18: 17. or genr. Acts 7: 8. Heb. 2: 12 quoted from Ps. 22: 22, where Sept. for הָקָה; also Deut. 18: 16. 2 Chr. 1: 3, 5. al. — 1 Macc. 2: 56. 4: 59. Ecclus. 13: 20.

b) in the christian sense, an assembly sc. of Christians, genr. 1 Cor. 11: 18 συνερχόμενοι ἐν ἐκκλησίᾳ. Hence, a church, the christian church, viz. (α) a particular church, e. g. in Jerusalem, Acts 8: 1. 11: 22. al. in Antioch, Acts 11: 26. 13: 1. al. in Corinth, 1 Cor. 1: 2. 2 Cor. 1: 1. of Asia Minor, 1 Cor. 16: 19. of Galatia, Gal. 1: 2. at Thessalonica, 1 Thess. 1: 1. 2 Thess. 1: 1. at Cenchrea, Rom. 16: 1. etc. etc. So αἱ ἐκκλ. τῶν ἐθνῶν, i. e. churches of Gentile Christians, Rom. 16: 4. Also ἡ κατ' οἶκόν τινος ἐκκλησία, i. e. the church which meets at the house of any one, Rom. 16: 5. 1 Cor. 16: 19. Philem. 2. So ἐκκλ. τοῦ Χριστοῦ, Rom. 16: 16. ἐκκλ. τοῦ Θεοῦ, 1 Cor. 1: 2. 10: 32. al. — (β) The church universal, Matt. 16: 18. 1 Cor. 12: 28. Gal. 1: 13. Eph. 1: 22. 3: 10. Heb. 12: 23. al. So ἐκκλ. τοῦ Θεοῦ, 1 Cor. 11: 22. 15: 9. 1 Tim. 3: 15. al. Comp. Sept. ἐκκλ. κύριου for הָקָה דְּיְהוָה Deut. 23: 2, 4. AL.

**Ἐκκλίνω**, f. νῶ, to bend out, to turn aside or away, intrans. e. g. ἐκ τῆς

οδοῦ, Sept. for חָטָא Num. 22: 23. in flight, Pol. 1. 19. 2. Xen. Cyr. 1. 4. 23. — In N. T. metaph. of those who turn away or swerve from piety and virtue, Rom. 3: 12, quoted from Ps. 14: 3. 53: 4, where Sept. for חָטָא.—Seq. ἀπό c. gen. to turn away from, to avoid, Rom. 16: 17. 1 Pet. 3: 11. So Sept. for חָטָא Ps. 37: 28. Prov. 3: 7.

Ἐκκολυμβάω, ὠ, f. ἴσω, to swim out, sc. to land, Acts 27: 42.—Diod. Sic. 20. 86, 88.

Ἐκκομίζω, f. ἴσω, to bear out, to carry out, sc. a dead body for burial, Luke 7: 12.—Herodian. 2. 1. 5.

Ἐκκόπτω, f. ψω, to strike out or off, to cut off or out, trans. e. g. a branch or scion, ἐκ τινος Rom. 11: 24. absol. v. 22, paral. with ἐκκλάω in v. 17, 19, 20. δένδρον, i. e. to cut down, Matt. 3: 10. 7: 19. Luke 3: 9. 13: 7, 9. τὴν δεξιάν, Matt. 5: 30. 18: 8. — Ael. V. H. 5. 17. Xen. An. 1. 4. 10. Oec. 17. 14. Sept. for חָטָא Jer. 6: 6. 22: 7. — Metaph. τὴν ἀφορμὴν ἐκκόπτειν, to cut off occasion, i. e. to remove it, 2 Cor. 11: 12. Sept. ἐκκ. τὴν ἐλπίδα for עָרָא Hiph. Job 19: 10. — Hierocl. Carm. aur. Pyth. ἐκκόπτει τὰς ἀφορμὰς. Jos. Ant. 8. 12. 1. Pol. 5. 10. — So in text. rec. 1 Pet. 3: 7 εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ὑμῶν, that your prayers be not cut off, rendered fruitless; in later edit. ἐγκόπτεσθαι.

Ἐκκρέμαμαι, Mid. form intrans. of ἐκκρεμάννυμι, (Buttm. §114 κρεμάννυμι,) to hang from; trop. of those who listen closely to a person speaking, as in Engl. to hang on the lips of any one; seq. gen. of person, Luke 19: 48 ὁ λαὸς ἐξεκρέματο αὐτοῦ ἀκούων. — Comp. Sept. Gen. 44: 30. Philo de Abr. p. 373. E, ὁ δὲ πόθῳ ἀλέκτω τοῦ παιδὸς ἐκκρεμώμενος. Id. de Vict. off. p. 856. C. Plut. VII. p. 851. 14. ed. Reiske.

Ἐκκαλέω, ὠ, f. ἴσω, to speak out, i. e. to tell, to disclose, trans. c. dat. of pers. Acts 23: 22 μηδενὶ ἐκκαλέσαι, where for the infin. instead of the imperat. see Buttm. § 142. n. 5. Winer § 45. 7. — Judith 11: 9. Dem. 354. 23.

Ἐκλάμπω, f. ψω, to shine out, to be resplendent, Matt. 13: 43, in allusion to Dan. 12: 3 where Sept. for חָרָא, comp. Wisd. 3: 7.—Ecclus. 43: 5. Pol. 15. 29. 3. Xen. Cyr. 7. 1. 2.

Ἐκλανθάνω, f. ἐκλήσω, (ἐκ intens.) to make forget entirely, Hom. II. 2. 600. — In N. T. Mid. ἐκλανθάνομαι, perf. pass. in mid. signif. ἐκλήθημαι, to forget entirely, seq. gen. Heb. 12: 5. See Buttm. § 114 λανθάνω. § 136. 3.—Jos. Ant. 4. 3. 3. Pol. 5. 48. 6. Aeschlin. Dial. Soc. 3. 16.

Ἐκλέγω, f. ξω, pp. to lay out together, Passow Lex. λέγω no. 2, i. e. to choose out, to select, trans. Jos. B. J. 2. 8. 6. Xen. H. G. 1. 6. 19. Mem. 3. 5. 2. — In N. T. Mid. ἐκλέγομαι, f. ξομαι, to choose out for one's self, i. e. genr. to choose, to select, trans.

a) genr. of things, Luke 10: 42 τὴν ἀγαθὴν μερίδα ἐξελέξατο. 14: 7. So seq. ἵνα of purpose, 1 Cor. 1: 27 bis, 28. Sept. for חָטָא Gen. 13: 11.—Jos. B. J. 2. 8. 9. Xen. Mem. 1. 6. 14.—Of persons, seq. acc. simply, John 6: 70. 15: 16 bis. Acts 1: 2, 24. 6: 5. Acts 15: 22, 25, ἔδοξε τοῖς ἀποστόλοις—ἐκλεξαμένους ἄνδρας πέμψαι, i. e. either, to send men who let themselves be chosen, Winer § 39. 5. Buttm. § 135. 8; or else ἐκλεξαμένους is in the accus. by anacoluthon instead of the dat. as also the nom. γράφαντες in v. 23; Winer § 64. 2. Buttm. § 151. II. 5. Sept. for חָטָא 1 Sam. 8: 18. 10: 24.—Xen. Oec. 7. 11. Cyr. 8. 6. 7.—Seq. ἐκ c. gen. John 15: 19 ἐκ τοῦ κόσμου. (Ecclus. 45: 4.) seq. ἀπό c. gen. Luke 6: 13. (Ecclus. 45: 16.) With an infin. implied, James 2: 5 θεὸς ἐξελέξατο τοὺς πτωχοὺς (εἶναι) πλουσίους κ. τ. λ. Seq. ἐν, among, Acts 15: 7 ὁ θεὸς ἐν ἡμῖν ἐξελέξατο διὰ τοῦ στόματός μου ἀκοῦσαι τὰ ἔθνη κ. τ. λ. i. e. God chose among us that through my mouth, etc. Comp. Winer § 32. 3. a.

b) by implic. to choose out, with the accessory idea of kindness, favour, love, etc. Mark 13: 20. John 13: 18. Acts 13: 17. Eph. 1: 4. So Sept. and חָטָא Deut. 4: 37. Ps. 65: 5. Zech. 3: 2. So in Mss. Luke 9: 35 ἐκλεγεμένος for ἀγαπητός.



**Ἐκλείλω**, f. ψω, to leave out or off, trans. i. e. to relinquish, to desert, Xen. An. 4. 1. 8. H. G. 1. 1. 19. — In N. T. intrans. to leave off, i. e. to fail, to cease; e. g. ἡ πίστις Luke 22: 32. So Sept. for נִצַּח Jer. 7: 27. So τὰ ἔτη Heb. 1: 12, quoted from Ps. 122: 28, where Sept. for נִצַּח Niph. Sept. also for הִצַּח Gen. 21: 15. נִצַּח Josh. 3: 13. — Xen. An. 4. 5. 15. Vect. 5. 12. — By impl. to cease to live, i. e. to die, Luke 16: 9. Sept. for נִצַּח Gen. 49: 32. Lam. 1: 20. נִצַּח Jer. 42: 17, 22. — Jos. B. J. 4. 1. 9. Apollodor. Bibl. 3. 4. 3. Comp. Pol. 2. 60. 7 ἐκλιπεῖν τὸ ζῆν. Xen. Cyr. 8. 7. 26 ἤδη ἐκλιπεῖν μοι φαίνεται ἡ ψυχή.

**Ἐκλεκτός, ἡ, ὄν,** (ἐκλέγω,) chosen, elect, i. e.

a) select, choice, excellent, e. g. λίθος 1 Pet. 2: 4, 6, quoted from Is. 28: 16 where Sept. for נִצַּח, coll. Ezra 5: 8. — Lib. Henoch. Fabr. Cod. Pseud. V. T. I. 184, λίθοι ἐκλεκτοί, gems. — Of persons, chosen, distinguished, e. g. γένος ἐκλεκτόν 1 Pet. 2: 9. Sept. for נִצַּח Is. 43: 20. So of angels, 1 Tim. 5: 21. Comp. Jos. B. J. 2. 16. 4.

b) by impl. chosen, with the accessory idea of kindness, favour, love, i. q. cherished, beloved, etc. Luke 23: 35 ὁ Χριστὸς ὁ τοῦ Θεοῦ ἐκλεκτός. Rom. 16: 13, coll. v. 12. So Sept. and נִצַּח Is. 42: 1. Ps. 105: 6. 1 Chr. 16: 13. — Fabric. Cod. Pseud. V. T. I. p. 747, (Messiah) ἐκλεκτός Θεοῦ. — Hence οἱ ἐκλεκτοί, the elect, i. e. those chosen of God unto salvation or as members of the kingdom of heaven, and who therefore enjoy his favour and lead a holy life in communion with him, i. q. saints, Christians; comp. ἄγιοι in Ἄγιος 1. b. β. Seq. τοῦ Θεοῦ, Matt. 24: 31. Luke 18: 17. Mark 13: 27. Rom. 8: 33. Col. 3: 12. Tit. 1: 1. absol. Matt. 20: 16. 22: 14. 24: 22, 24. Mark 13: 20, 22. 2 Tim. 2: 10. So genr. with a subst. 1 Pet. 1: 1. 2 John 1, 13. Rev. 17: 14. — Clem. Alex. Strom. 7. 2.

**Ἐκλογή, ἡς, ἡ,** (ἐκλέγω,) choice, election, selection, viz.

a) genr. Acts 9: 15 σκεῦος ἐκλογής, a chosen vessel; comp. Buttm. § 123. n. 4. — Pol. 5. 63. 11. Diod. Sic. 12. 80.

b) election, i. e. the benevolent purpose of God by which any are chosen unto salvation, so that they are led to embrace and persevere in the religion of Christ and the enjoyment of its privileges and blessings here and hereafter. Rom. 11: 5 καὶ ἐκλογὴν χάριτος. 11: 28. 1 Thess. 1: 4. 2 Pet. 1: 10. — By meton. of abstr. for concr. i. q. οἱ ἐκλεκτοί, Rom. 11: 7.

c) by impl. free choice, free will, libera voluntas; Rom. 9: 11 ἡ καὶ ἐκλογὴν πρόθεσις, the purpose according to free choice, i. e. the free, spontaneous purpose of God, uninfluenced by external motives. — Jos. B. J. 2. 8, 14 ἐπ' ἀνθρώπων ἐκλογῇ τό τε καλὸν καὶ τὸ κακὸν προκίται. Psalt. Salom. 9: 7 τὰ ἔργα ἡμῶν ἐν ἐκλογῇ καὶ ἐξουσίᾳ τῆς ψυχῆς ἡμῶν. Comp. Raphael. Ann. e Polyb. in loc.

**Ἐκλύω**, f. ὄσω, to loose out of, to set free from, Ceb. Tab. 24 κακῶν ἐξ ὧν οὐ δύνανται ἐκλύσαι ἑαυτούς. Pol. 16. 6. 12. to loosen out, to relax, to weary, Sept. for נִצַּח Jer. 12: 5. Diod. Sic. 13. 77. Xen. Ven. 5. 5. — In N. T. Pass. or Mid. ἐκλύομαι, to be weary, to be exhausted, to faint; Gal. 6: 9 μὴ ἐκλύομενοι, i. e. in well-doing, paral. with ἐκκακῶμεν. Spoken of the body, Matt. 15: 32. Mark 8: 3. also Matt. 9: 36 in text. rec. where later edit. ἐσκυμένοι. Sept. for נִצַּח 1 Sam. 14: 27. 2 Sam. 21: 16. נִצַּח 2 Sam. 16: 14. 18: 29. נִצַּח Lam. 2: 11, 19. — Jos. Ant. 5. 2. 7. Pol. 20. 4. 7 τοῖς σώμασι. — Spoken of the mind, to faint, to despond, Heb. 12: 3 ψυχαῖς ὑμῶν ἐκλύομενοι. absol. v. 5. Sept. for נִצַּח Deut. 20: 3. — Judith 14: 6. 1 Macc. 9: 8. Pol. 20. 4. 7 ταῖς ψυχαῖς. 29. 6. 14. Diod. Sic. 20. 1.

**Ἐκμάσσω** or **ἀτίω**, f. ξω, to wipe off, i. e. to wipe dry, trans. Luke 7: 38, 44. John 11: 2. 12: 3. 13: 5. — Ecclus. 12: 11. Ep. of Jer. 13, 24. Aristot. H. An. 9. 40. Dion. Hal. Ant. 9. 10. A word of later use in this sense, for which the Attics said ἀπομόγγνμι and ἐξομόγγνμι, Thom. Mag. p. 649. Moeris p. 249. Sturz de Dial. Alex. p. 163.

**Ἐκμυκτηρίζω**, f. ἴσω, (ἐκ intens. and μυκτηρίζω, to turn up the nose at, to scorn, fr. μυκτήρ the nose, scorn,) to deride out and out, to scoff at, trans.

Luke 16: 14. 23: 35. Sept. for אַבְּֿ Ps. 2: 4. 22: 8.—Esd. 1: 51.

**Ἐκνεύω**, f. εὐσω, to nod out, i. e. spoken of a horse, to throw out the head, intrans. Xen. Eq. 10. 12. also trans. to shake off by throwing out the head, ib. 5. 4. Then genr. to incline out, sc. with the head, intrans. Xen. Ven. 10. 12. also trans. to avoid by inclining the head or body, Diod. Sic. p. 675. C. ed. Rhod. ὁ δὲ ἕτερος βραχὺ παρεγκλίνας, τὴν ἐπιφερομένην πληγὴν ἐξένευσε. ib. 15. 87 βελῶν τὰ μὲν ἐξένευε. Comp. Sept. Mic. 6: 14.—Hence in N. T. intrans. to turn aside, to turn away, absol. John 5: 13 ὁ γὰρ Ἰησοῦς ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ, i. e. he turned away, went aside, withdrew. So Sept. for רָבַד Judg. 4: 18. חָרַבַּ Judg. 18: 26. comp. 2 K. 2: 24. 23: 16. — Philo Vit. Mos. p. 690. E, ποῖ τις τράπηται, ποῖ τις ἐκνεύσῃ; Plut. VIII. p. 280. 5. ed. Reisk. ἐκνεύσας μικρὸν τῆς ὁδοῦ. Pind. Ol. 13. 163. Jos. Ant. 7. 4. 2 ὁ Δαυὶδης ἐκνεύσας εἰς τι χωρίον. trop. 3 Macc. 3: 22. Trans. Jos. Ant. 9. 6. 3 τὸ ἄρμα εἰς ἐτέραν ὁδὸν ἐξένευσε. — Others derive the form ἐξένευσε from ἐκνέω, f. εὐσω, to swim out, i. e. to escape by swimming, Thuc. 2. 90; and hence genr. to escape, to withdraw privately, etc. See Kuinoel in loc. Krebs Obs. e Jos. Kypke Obs. etc.

**Ἐκνήγω**, f. ψω, intrans. to sober out, i. e. to become sober out of drunkenness, Sept. for יָנַח אֲבָֿ 1 Sam. 25: 37. יָנַח אֲבָֿ Gen. 9: 24. יָנַח אֲבָֿ Joel 1: 5. Aretaeus 4. 3.—In N. T. metaph. to rouse up, to awake, sc. from a state of torpor, ignorance, delusion, etc. 1 Cor. 15: 34. Comp. Sept. Ps. 78: 65.

**Ἐκούσιος**, οὐ, ὁ, ἡ, adj. (ἐκόν,) willing, voluntary; Philem. 14 κατὰ ἐκούσιον, i. e. willingly, spontaneously. Sept. καθ' ἑκ. for כְּרָצוֹן Neh. 15: 3.—Xen. Mem. 2. 1. 18.

**Ἐκουσίως**, adv. (ἐκούσιος,) willingly, voluntarily, Heb. 10: 26. 1 Pet. 5: 2. Sept. for כְּרָצוֹן Ps. 54: 8.—Jos. Ant. 5. 2. 3. Xen. Mem. 2. 1. 18.

**Ἐκπαλαι**, adv. (πάλαι,) of old, long since, 2 Pet. 2: 3. 3: 5. — Plut.

Aristid. 17. 365. Appian. Maced. 9. 4. 517. Comp. Lob. ad Phryn. p. 45 sq. where the word is shown to belong only to the later Greek.

**Ἐκπειράζω**, f. ἄσω, (ἐκ intens.) to try out, i. e. to put to the test, to tempt, trans. Matt. 4: 7. Luke 4: 12. 10: 25. 1 Cor. 10: 9. Sept. for נִסָּֿ Deut. 6: 16 where see. 8: 16. Ps. 78: 18.

**Ἐκπέμπω**, f. ψω, to send out, to send forth, Acts 13: 4. 17: 10. Sept. for נִשְׁלַח Gen. 24: 54, 56, 59.—Bar. 4: 16. Xen. H. G. 1. 1. 32.

**Ἐκπερισσῶς**, adv. (περισσῶς,) abundantly, exceedingly, vehemently, Mark 14: 31 in Mss. for ἐκ περισσοῦ.

**Ἐκλειάννυμι**, f. ἄσω, (πειάννυμι Butt. § 114,) to spread out, to expand, to stretch forth, e. g. the hands in supplication, Rom. 10: 21, from Is. 65: 2 where Sept. for שָׁרַפְּ, as also Ex. 9: 30, 34.—Eccles. 48: 20. 1 Macc. 3: 48 τὸ βιβλίον. Pol. 1. 44. 3.

**Ἐκπηδάω**, ᾧ, f. ἴσω, to leap out, to rush forth, intrans. Acts 14: 14 ἐκπέδησαν εἰς τὸν ὄχλον in later edit. for εἰσπέδησαν in text. rec.—Judith 14: 17 ἐκπέδησεν εἰς τὸν λαόν. Jos. Ant. 6. 9. 5. Xen. Cyr. 1. 4. 8.

**Ἐκλίλιω**, f. ἐκπισοῦμαι, perf. ἐκπέπτωκα, aor. 2 ἐξέπεσον, aor. 1 ἐξέπεισα Gal. 5: 4, comp. Butt. § 97. n. 9. § 114. p. 298. Winer § 13. 1. a. Lob. ad Phryn. p. 724; to fall out of, to fall from or off, intrans.

a) pp. spoken of things which fall out of or from their places, etc. e. g. stars from heaven, Mark 13: 25, coll. Matt. 24: 29, and Is. 14: 12 where Sept. πῶς ἐξέπεσαν ἐκ τοῦ οὐρανοῦ ὁ ἑωσφόρος, for לָבַד. So of flowers, James 1: 11 and 1 Pet. 1: 24 ἄνθος αὐτοῦ ἐξέπεσε, comp. Sept. for לָבַד Is. 28: 1, 4. So of chains from the hands, Acts 12: 7. a boat from a ship, Acts 27: 32.—Herodian. 3. 7. 8. Xen. Cyr. 5. 4. 8.—Spoken of a ship, to fall out or to be driven out of its course, usually seq. εἰς c. acc. of place, to be driven upon; Acts 27: 17 φοβ. μὴ εἰς τὴν Σύρτιν ἐκπέσωσι. v. 26, 29.—Diod. Sic. 2. 60 τὸ



πλοῖαριον—ἐκπεσῖν εἰς ἄμμους. Pol. 1. 51. 11. Xen. An. 7. 5. 12. Comp. ἐκπ. ἐκ τῆς ὁδοῦ Xen. An. 5. 2. 31. — Trop. to fall from any state or condition, i. e. to lose one's part or interest in that state; seq. gen. τῆς χάριτος Gal. 5: 4. τοῦ ἰδίου στηριγμοῦ 2 Pet. 3: 17. πόθεν ἐκπ. Rev. 2: 5 in text. rec. where others πέπτωκας. — Jos. Ant. 7. 9. 2. Luc. D. Deor. 1. 2 or 4. Thuc. 8. 81.

b) metaph. to fall away, i. e. to fail, to be without effect, to be in vain, ἡ ἀγάπη 1 Cor. 13: 8. ὁ λόγος θεοῦ Rom. 9: 6. So ἔρηξ, Sept. πίπτω Josh. 23: 14. 2 K. 10: 10. διαπίπτω Josh. 21: 45. — Plut. de Audit. VI. p. 140. 1. ed. Reisk. λόγος ὑπηνέμιος ἐκπίπτων.

Ἐκπλέω, f. εὔσομαι, to sail out of, to sail from, a port or harbour, seq. εἰς, Acts 15: 39. 18: 18. seq. ἀπό 20: 6. — c. εἰς Xen. H. G. 4. 8. 32. seq. ἀπό An. 5. 6. 23.

Ἐκπληρόω, ὦ, f. ὠσω, to fill out, to complete in full, trans. e. g. in measure or number, 2 Macc. 8: 10. Xen. Cyr. 5. 4. 32. — In N. T. metaph. to fulfil, e. g. a promise, Acts 13: 32. — Pol. 1. 67. 1 ἐλπίδας.

Ἐκπλήρωσις, εως, ἡ, (ἐκπληρόω,) a filling out, completion, 2 Macc. 6: 14. In N. T. of time, fulfilment; Acts 21: 26 διαγγέλων τὴν ἐκπλήρωσιν τῶν ἡμερῶν τοῦ ἄγν. announcing the fulfilment [full observance] of the days, i. e. that he was about to keep in full the proper number of days, etc. comp. Num. 6: 9. — So ἐκπληρόω, Diod. Sic. 2. 57 νόμιμον δ' αὐτοῖς ἐστι ζῆν ἐτῶν ὠρισμένων, καὶ τὸν χρόνον τοῦτον ἐκπληρώσαντες, ἐκονσιως μεταλλάττειν. Comp. πληρόω 1 Macc. 3: 49.

Ἐκπλήρωσω v. τιω, f. ξω, aor. 2 pass. ἐξεπλάγην (α instead of η) in such compounds as signify 'to terrify,' etc. Butt. § 114 πλήρωσω; pp. to strike out, to force out by a blow; but found only trop. to strike one out of his senses, his self-possession, i. e. to strike with astonishment, terror, admiration, etc. Xen. Mem. 4. 5. 6. Mag. Eq. 8. 19. — In N. T. only Pass. to be struck with astonishment, admiration, etc. i. e. to be astonished, to be amazed, genr. Matt. 19:

25. Mark 10: 26. Sept. for εὐψῆ Ecc. 7: 16. — Xen. Cyr. 3. 3. 67. — Especially of admiration, comp. Tittm. de Syn. N. T. p. 134. absol. Matt. 13: 54. Mark 6: 2. 7: 37. Luke 2: 48. Seq. ἐπί c. dat. Matt. 7: 28 ἐπὶ τῇ διδασκῆ. 22: 33. Mark 1: 22: 11: 18. Luke 4: 32. 9: 43. Acts 13: 12. — Hesych. ἐξεπλάγη· ἐθαύμασεν, ἐξέστη. Seq. ἐπί c. dat. Ael. V. H. 12. 41. Xen. Cyr. 1. 4. 27. seq. dat. ib. 6. 3. 15. seq. accus. 2 Macc. 7: 12. Jos. Ant. 8. 7. 5. Herodian. 1. 15. 10.

Ἐκπνέω, ὦ, f. εὔσω, to breathe out or forth, trans. Plut. ed. Reisk. VIII. 238. 6. Plato Phaedo. 16. In N. T. intrans. to expire, to die, Mark 15: 37, 39. Luke 23: 46. — Soph. Aj. Fl. 1045. Plut. de gen. Socr. 32. — The accus. τὴν ψυχὴν is strictly here implied; so in full, Eurip. Orest. 1163 ἐκπνέων τὴν ψυχὴν. Phoeniss. 1475.

Ἐκπορεύομαι, f. εὔσομαι, to go out of, to go or come forth, spoken

a) of persons, seq. ἐκ c. gen. of place whence, Mark 13: 1 ἐκπορευομένου ἀπὸ τοῦ ἐκ τοῦ ἱεροῦ. Seq. ἀπό, Matt. 20: 29 ἐκπορευομένων αὐτῶν ἀπὸ Ἱεριχῶ. Mark 10: 46. ἔξω c. gen. Mark 11: 19. ἐκείθεν Mark 6: 11. παρά c. gen. of person from whom, John 15: 26. absol. Luke 3: 7. Acts 25: 4. Spoken of demons, absol. Matt. 17: 21. Sept. c. ἐκ for ἦν ΝΣΨ Ps. 19: 6. c. ἀπό Ex. 5: 20. c. ἐκείθεν Deut. 11: 10. — c. ἐκ Pol. 6. 58. 4. absol. Xen. Ag. 2. 25. — Seq. εἰς c. acc. of place whither, Mark 10: 17 ἐκπορευομένου αὐτοῦ εἰς ὁδόν. John 5: 29. ἐπί c. acc. of pers. Rev. 16: 14. πρὸς c. acc. of pers. Matt. 3: 5. Mark 1: 5. Sept. c. εἰς for ΝΣΨ Ex. 33: 7. c. ἐπί Ex. 7: 15. c. πρὸς Judg. 9: 33. — c. εἰς Xen. An. 5. 6. 33. ἐπί ib. 5. 1. 8.

b) of things, to go forth from, to proceed out of; seq. ἐκ c. gen. ἐκ τοῦ ἀνθρώπου, Mark 7: 20. ἐκ τῆς καρδίας 7: 21. τὰ ἐκπορ. ἐκ τοῦ στόματος, Matt. 15: 11, 18. Luke 4: 22. Eph. 4: 29. Also symb. of a sword, Rev. 1: 16. 19: 15, 21. (comp. 2: 16. Is. 49: 2. Hos. 6: 5.) of lightning, Rev. 4: 5. fire, 9: 17, 18. 11: 5. a river, 22: 1. Seq. ἀπό Mark 7: 15. διά c. gen. Matt. 4: 4. ἔσωθεν Mark 7: 23. Sept. c. ἐκ for ΝΣΨ Num. 32: 24. Ez. 1: 13. for ἦν ΝΣΨ Deut. 8:

3. 23: 24. — Seq. εἰς c. acc. of place whither; spoken of rumour, Luke 4: 37 ἔξπορ. ἤχος περὶ αὐτοῦ εἰς πάντα τόπον. In the sense of *to be ejected*, εἰς τὸν ἀφαιδρῶνα, Mark 7: 19.

c) from the Heb. in the phrase εἰσπορεύομαι καὶ ἐκπορεύομαι, *to go in and out*, i. e. to perform one's daily duties, Acts 9: 28; see in *Εἰσπορεύομαι* c, and *Εἰσέρχομαι* d.

Ἐκπορεύω, f. εἴσω, *to whore it out*, i. e. to practise fornication, to be given to lewdness, intrans. Jude 7. Sept. for עָרַב Gen. 38: 24. Ex. 34: 16.—Fabr. Cod. Pseud. V. T. I. p. 653.

Ἐκπύω, f. ὑσω, *to spit out*, Hom. Od. 5. 322. In N. T. metaph. *to loathe, to reject*, trans. Gal. 4: 14. comp. Rev. 3: 16. — So ἀποπύω Eurip. Androm. 607. Hesiod. Op. et D. 724.

Ἐκρίζω, ᾧ, f. ὠσω, *to root out or up*, trans. Matt. 13: 29. 15: 13. Luke 17: 6. Jude 12 δένδρα ἐκρίζωθέντα, i. e. the same as rooted up. Sept. for עָרַב Jer. 1: 10. עָרַב Zeph. 2: 4. — Wisd. 4: 4.

Ἐκστασις, εως, ἦ, (ἐξίστημι,) pp. *a putting away, removal*, sc. of any thing out of a place etc. Plut. ed. Reisk. IX. p. 727. 8 ἐκστασις θερμοτόμος. ib. 728. 9. In N. T. and commonly, metaph. *ecstasy*, i. e. the state of being out of one's usual mind; Hesych. φρενός ἐκστασις, ὁ εἰς ἑαυτὸν μὴ ὄν. Thus

a) genr. as arising from any strong emotion, *astonishment, amazement*, e. g. from admiration, Mark 5: 42. Luke 5: 26. Acts 3: 10. from terror, Mark 16: 8. Sept. for עָרַב Jer. 5: 30. עָרַב Deut. 28: 28. עָרַב Gen. 27: 33. עָרַב 2 Chr. 14: 14. עָרַב Ez. 27: 35. — Test. XII Patr. p. 538. Plut. ed. Reisk. VI. 136. 8 ἐκστάσις καὶ ταραχάς καὶ πτοίας ἐπιφέρειν.

b) *a trance*, i. e. a state in which the soul is unconscious of present objects, being rapt into visions of distant or future things, Acts 10: 10. 11: 5. 22: 17. comp. 2 Cor. 12: 2 sq. Ez. 1: 1.—Artemid. 2. 37. Comp. Sept. for עָרַב Gen. 2: 21. Hesych. ἐκστασις ὑπνόν, φόβον.

Ἐκστρέφω, f. ψω, *to turn out of a place*, trans. e. g. a tree or post ἐκ τῆς γῆς, Arr. Exped. Al. M. 3. 29. *to turn inside out*, as a garment, Schol. in Aristoph. Nub. 89. — In N. T. metaph. *to change*, sc. for the worse, i. e. *to subvert, to pervert*, perf. pass. Tit. 3: 11. So Sept. for עָרַב Am. 6: 12. Pass. for עָרַב Deut. 32: 20.—genr. Aristoph. Nub. 89 ἐκστρεφον ὡς τάχιστα τοὺς σαντοῦ τρόπους.

Ἐκταράσσω v. τιτω, f. ξω, *to stir up wholly, to disturb greatly, to agitate greatly*, trans. e. g. trop. τὴν πόλιν, Acts 16: 20. Sept. for עָרַב Ps. 18: 4. עָרַב Ps. 88: 17.—Wisd. 17: 3. 18: 7. Andocid. de Myster. ὁ δὲ τὴν πόλιν ὅλην ἐκταράσας.

Ἐκτείνω, f. τεῶ, perf. τέτακα, *to stretch out, to extend*, e. g. τὸν τράχηλον Xen. Eq. 1. 8. or the body for sleep, Xen. Conv. 4. 31. In N. T. spoken

a) of the hand, τὴν χεῖρα ἐκτείνειν, *to stretch forth the hand*, genr. Matt. 12: 13 bis. 26: 51. Mark 3: 5 bis. Luke 6: 10. Acts 21: 1. Sept. for עָרַב Josh. 8: 19. Ex. 15: 12. עָרַב Gen. 19: 10. 22: 10.—Ceb. Tab. 30. Xen. Eq. 7. 2.—So for the purpose of healing, Matt. 8: 3. Mark 1: 41. Luke 5: 13. Acts 4: 30. of assisting, Matt. 14: 31. of entreaty, John 21: 18. — Seq. ἐπὶ c. acc. of pers. *to stretch out one's hand upon*, i. e. genr. towards, Matt. 12: 49; or i. q. *to lay hands upon* in a hostile manner, Luke 22: 53; so Sept. for עָרַב Ex. 7: 5. Jer. 6: 12. Ez. 6: 14.—1 Macc. 12: 39, 42.

b) of an anchor, i. e. *to let go an anchor* with its cable, *to cast anchor*, Acts 27: 30.

Ἐκτελέω, ᾧ, f. εἴσω, *to finish out or off, to complete fully*, absol. Luke 14: 29, 30. Sept. for עָרַב Deut. 32: 45.—Pol. 10. 26. 1. Xen. Lac. 10. 7.

Ἐκτένεια, ας, ἦ, (ἐκτείνω,) *extension*, Herodian. 7. 2. 8.—In N. T. trop. *intentness, assiduity*; Acts 26: 7 ἐν ἐκτενείᾳ, i. e. intently, assiduously.—2 Macc. 14: 38. Phalar. Ep. 68. A word of the later Greek, Lob. ad Phryn. p. 311.

Ἐκτενής, εὐς, οὐς, ὁ, ἦ, adj. (ἐκτείνω,) pp. *extended*; trop. *intent, earnest, fervent*, Acts 12: 5 προσευχῇ ἐκτ. 1 Pet.



4: 8 ἀγάπη. — 3 Macc. 5: 29. Pol. 22. 5. 4. Chiefly in later writers, Lob. ad Phryn. p. 311.—Neut. compar. ἐκτενέστερον as adv. *more earnestly*, Luke 22: 44. See Buttm. § 115. 5.

Ἐκτενῶς, adv. (ἐκτενής,) *intently, earnestly*, 1 Pet. 1: 22. Sept. for עֲרֵב עֲרֵב Jon. 3: 8.—3 Macc. 5: 9. Diod. Sic. 2. 24. Pol. 8. 21. 1. A later word, Lob. ad Phryn. p. 311.

Ἐκτίθηναι, f. ἐκθήσω, *to place out, to expose*, trans. viz.

a) an infant that it may perish, Acts 7: 21 ἐκτιθέντα δὲ αὐτόν, in particip. aor. 1 pass. comp. Buttm. § 107. n. I, 16.—Wisd. 18: 5. Ael. V. H. 2. 7. Diod. Sic. 3. 58. ib. 4. 64. comp. in Ἐκθετος. b) Mid. ἐκτιθεμαι, *to set forth, to expound, to declare*, Acts 11: 4. 18: 26. 28: 23. Sept. for הִצִּיחַ Job 36: 13.—Jos. Ant. 1. 12. 2. Athen. VII. p. 278.

Ἐκτινάσσω v. τιτώ, ἀξώ, *to shake out or off*, e. g. τὸν κοινοστὸν τῶν ποδῶν, Matt. 10: 14. Acts 13: 51. τὸν χοῦν ἵποκ. τ. ποδ. Mark 6: 11. τὰ ἱμάτια, Acts 18: 6. These were symbolical actions, signifying the total breaking off of all further intercourse. Comp. Lightfoot, Hor. Heb. ad Matt. 10: 14.—Plut. Cato Maj. 14.

Ἐκτός, η, ον, ordin. num. (ἕξ,) *the sixth*, as ἕκτη ὥρα, *the sixth hour*, i. e. in the Jewish reckoning, noon, Matt. 20: 5. 27: 45. Mark 15: 33. Luke 23: 44. John 4: 6. 19: 14. Acts 10: 9. Also Luke 1: 26, 36. Rev. 6: 12. 9: 13, 14. 16: 12. 21: 20. Sept. for עֲשֵׂי Gen. 1: 31. 30: 19.—Hom. Od. 3. 415.

Ἐκτός, adv. (ἐκ,) *out of, without*, i. e.

a) pp. of place, with the art. τὸ ἐκτός, *the outside*, Matt. 23: 26 τὸ ἐκτός αὐτῶν. Buttm. § 125. 6, 7. — So τὰ ἐκτός, Arg. Diss. Ep. 3. 7. 2. Pol. 3. 46. 2.—As a prep. with a gen. *out of*, 2 Cor. 12: 2, 3, εἶτε ἐκτός τοῦ σώματος. 1 Cor. 6: 18 πᾶν ἁμάρτημα ἐκτός τοῦ σώματος ἐστι, i. e. does not pertain to the body, is not physical.—Hom. Od. 12. 219. Xen. Mag. Eq. 7. 4.

b) trop. *without*, i. e. *except, besides*, as prep. c. gen. Acts 26: 22 οὐδὲν ἐκτός

λέγων ὧν κ. τ. λ. 1 Cor. 15: 27. Sept. for עֲרֵב 1 K. 4: 23. Judg. 8: 26. עֲרֵב עֲרֵב 1 K. 10: 13. Dan. 11: 4.—Xen. H. G. 1. 2. 3. ib. 1. 6. 35.—By pleonasm prefixed to εἰ μὴ, as ἐκτός εἰ μὴ, *without perhaps, unless, except*, 1 Cor. 14: 5 ἐκτός εἰ μὴ διεμμενῆν. 15: 2. 1 Tim. 5: 19. See Winer § 67. p. 487. Lob. ad Phryn. p. 459.—Luc. D. Mort. 16. 4. quom. Hist. conser. 13, 21, 38. pro Imag. 23, 28.

Ἐκτρέφω, f. ψω, *to turn out or away*, trans. sc. from a place, course, etc. e. g. τὸ ὕδωρ ἐξέρπει Thuc. 5. 65. Mid. and aor. ἐξεράπην as Mid. (Buttm. § 136. 2,) *to turn one's self away from a way or course*, i. e. *to turn aside from, to deflect*, intrans. e. g. τῆς ὁδοῦ Ael. V. H. 14. 49. ἔξω τῆς ὁδοῦ Arr. Exp. A. M. 3. 21. 7. absol. Xen. An. 4. 5. 15.—Hence in N. T. Mid. metaph. *to turn away from*, intrans. viz.

a) from the true course, spoken of those who abandon the truth and embrace error, 1 Tim. 1: 6 ἐξεράπησαν εἰς ματαιολογίαν. seq. ἐπὶ 2 Tim. 4: 4. seq. ὁπίσω 1 Tim. 5: 15. absol. Heb. 12: 13 ἵνα μὴ τὸ χωλὸν ἐκτραπῆ, viz. 'make straight and level paths, that the lame may not be driven to turn aside into other paths, but may be healed,' i. e. that those who are wavering in faith may not be led to turn quite away, but rather be brought back and established. Others here render ἐκτραπῆ, *be wrenched, dislocated*, but without sufficient authority.—Polyb. 6. 10. 2, 7, εἰς κακίας. Jos. Ant. 8. 10. 2. Plut. ed. Reisk. VI. 428. 7.

b) seq. accus. of person or thing, *to turn away from, to avoid*; 1 Tim. 6: 20 ἐκτρέπομενος τὰς βεβήλους κενοφωνίας.—Jos. Ant. 4. 8. 10. Epict. Ench. 31. 3. Plut. ed. Reisk. VI. 282. 1.

Ἐκτρέφω, f. ἐκθρέψω, *to nourish out* sc. in full, *to nourish up, to bring up to maturity*, e. g. children. Sept. for הִצִּיחַ Kal and Piel, 1 K. 12: 8, 10. Is. 23: 4. 49: 21. Xen. An. 7. 2. 32.—In N. T. genr. *to nourish up, to cherish*, e. g. τὴν ἐναντιοῦ σώμα, Eph. 5: 29. Sept. for עֲרֵב עֲרֵב Gen. 45: 11.—Ael. V. H. 2. 14. Xen. Ōec. 17. 10.—In the sense of *to train up, to educate*, trans. Eph. 6:

4 ἐπαρέφτε αὐτὰ ἐν παιδείᾳ κ. τ. λ. — Sept. Prov. 23: 24. Pol. 1. 65. 7 ἐν παιδείᾳ καὶ νόμοις κ. τ. λ.

Ἐπιρώμα, α. ιος, τό, (ἐπιρώσσω) to wound out, i. e. 'to cause or suffer abortion,' Diod. Sic. 3. 64. ib. 4. 2. Herodot. 3. 32,) an abortion, one born prematurely, trop. 1 Cor. 15: 8, coll. v. 9. Sept. for עָרַב Job 3: 16. Ecc. 6: 3.—Aristot. H. An. 10. 27. Philo Leg. Alleg. p. 54. C. — Found only in Ionic and later writers; the Attics said ἄμβλωμα, Phryn. p. 208 et ibi Lob. Thom. Mag. p. 318 sq. Sturz de Dial. Alex. p. 164.

Ἐκφέρω, f. ἐξοίσω, aor. 1 ἐξένεγα, aor. 2 ἐξένεγον, to bear out, to carry out, to bring forth, trans.

a) pp. out of a place, Luke 15: 22 τὴν σπολήν, sc. from its place. Acts 5: 15 τοὺς ἄσθενεῖς, sc. out of the houses. 1 Tim. 6: 7. Sept. for אֶרְבֵּי 1 Sam. 5: 1. אֶרְבֵּי Gen. 14: 18. Judg. 6: 19.—Herodian. 2. 1. 3, 4. Xen. Cyr. 5. 2. 7.—So of a dead body for burial, Acts 5: 6, 9, 10. — Pol. 1. 80. 10. Xen. An. 6. 1. 6. Mem. 1. 2. 53.

b) spoken of the earth, to bring forth, to yield, trans. Heb. 6: 8 τὰς ἀκάνθας. Sept. for אֶרְבֵּי Gen. 1: 12. Hag. 1: 11.—Diod. Sic. 2. 47. Xen. Oec. 17. 10.

Ἐκφεύγω, f. εὐξομαι, to flee out of a place, intrans. Acts 19: 16 ἐκφυγεῖν ἐκ τοῦ οἴκου. absol. 16: 27. — Eccclus. 27: 20. Xen. Cyr. 6. 1. 40. An. 4. 7. 6.—Trans. to flee from, to escape, seq. acc. e. g. calamities, Luke 21: 36. τὰς χεῖρας τινος, i. e. out of the power of any one, 2 Cor. 11: 33. (Susann. 22. 2 Macc. 6: 26.) τὸ κῆμα τοῦ θεοῦ, Rom. 2: 3. (2 Macc. 7: 35 κρίσιν.) also c. acc. impl. 1 Thess. 5: 3. Heb. 2: 3. coll. Eccclus. 16: 13. Sept. for סָרַר Job 15: 30. הָרַר Prov. 10: 19.—Diod. Sic. 1. 31. Herodian. 1. 9. 16.

Ἐκφοβέω, ὦ, f. ἴσω, (ἐκ intens.) to frighten outright, to terrify greatly, trans. 2 Cor. 10: 9. Sept. for הִרְחִיב Lev. 26: 6. Zeph. 3: 14. הִרְחִיב Job 7: 14.—Jos. Ant. 2. 5. 5. Pol. 14. 10. 3.

Ἐκφοβος, ου, ὅ, ἡ, adj. (ἐκφοβέω,) frightened outright or out of one's senses,

greatly terrified, Mark 9: 6. Heb. 12: 21. Sept. עָפ. עִמִּי for עָפָּ Deut. 9: 19.

Ἐκφύω, f. ἴσω, aor. 2 ἐξέφυον, to generate out, to produce, to put forth, trans. Matt. 24: 32 and Mark 13: 28 ὅταν ὁ κλαδὸς—τὰ φύλλα ἐκφύῃ, in subjunct. pres.—Symm. for אֶרְבֵּי Ps. 104: 14. Sept. ἐξαγαγεῖν. Plut. ed. Reisk. VIII. 732. 10.—Others in these passages read ἐκφυῖ, which is the subjunct. of ἐξεφύην, a later form of the aor. 2 for ἐξέφυον, (intrans. as also the perf.) to egerminate, to shoot out, to put forth, i. e. the leaves put forth. See Buttm. §114 φύω. Passow sub φύω. Winer § 15. p. 81.—Jos. Ant. 2. 5. 5 σταχίας ἐκφυέντας. Palaeph. 6. 1. Hesych. ἐκφύναι· ἐκπλαστήσαι, γεννηθῆναι. perf. Hom. II. 11. 40.

Ἐκχέω, also ἐκχύνω a later form disapproved by the grammarians, Lob. ad Phryn. p. 726; fut. ἐκχεῶ, instead of the Att. ἐκχέω for ἐκχεύσω, Buttm. § 95. n. 9. § 114 χέω. Ausf. Sprachl. II. p. 436. Matth. §182. n. 1. Winer §13. 3.—Aor. 1 ἐξέχεα, Buttm. § 96. n. 1. Matth. §185. n. For the 3 pers. aor. 1 ἐξέχεε John 2: 15. al. see Buttm. § 105. n. 2.\* — Perf. Pass. ἐκχέχυμαι, Buttm. § 98. n. 4.—Aor. 1 Pass. ἐξεχύθη, fut. 1 Pass. ἐκχυθήσομαι; comp. Buttm. §114 χέω.—To pour out, trans.

a) pp. Matt. 9: 17 and Mark 2: 22, ὁ οἶνος ἐκχέται, the wine is poured out, i. e. spilled. Luke 5: 37. John 2: 15 ἐξέχεε (aor. 1) τὸ κέρμα, i. e. he poured out the money, scattered it upon the ground, etc. Acts 1: 18 ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ, i. e. his bowels gushed out. Sept. for עָפָּ Ex. 4: 9. Judg. 6: 20. of ashes and dust, Lev. 4: 12. 14: 41. χαλκόν Ex. 16: 35. ἐξεχύθη ἡ κοιλία αὐτοῦ 2 Sam. 20: 10.—Hom. II. 3. 296 οἶνον. Arr. Diss. Ep. 4. 10. 26. Herodian. 4. 4. 18 πάντα. Xen. H. G. 6. 5. 50 ἐπιτήδεια.—In the phrase αἷμα ἐκχέω, to pour out blood, to shed blood, to kill, Acts 22: 20. Rom. 3: 15. Rev. 16: 6. So particip. αἷμα ἐκχυνόμενον, Matt. 23: 35. Luke 11: 50. Spoken of the blood of Christ shed or poured out as a sacrifice for sin, περὶ v. ἐπὶ πολλῶν, Matt. 26: 28. Mark 14: 24. Luke 22: 20. Sept. for עָפָּ Gen. 9: 6.



1 Sam. 25: 31. 2 K. 21: 16. coll. Deut. 19: 10. Ps. 79: 10. — By meton. of the container for the contents, *ἐκχ. τὴν φιάλην*, Rev. 16: 1, 2, 3, 4, 8, 10, 12, 17.

b) metaph. *to pour out, to shed abroad, to give largely*; seq. *ἐν*, Rom. 5: 5 ἡ ἀγάπη τοῦ θεοῦ ἐκκέχεται ἐν ταῖς καρδίαις ὑμῶν. seq. *ἐπὶ* c. acc. of pers. e. g. τὸ πνεῦμα, Acts 2: 17, 18, 33. 10: 45. Tit. 3: 6. So Sept. and  $\overline{\text{פ}}\overline{\text{ש}}$  Ps. 79: 6. Jer. 14: 16. πνεῦμα Joel 2: 28, 29. 4: 19. Zech. 12: 10. — Eccclus. 18: 11. 24: 35.

c) trop. Pass. or Mid. *to be poured out*, spoken of persons, i. e. as in Engl. intrans. *to pour forth, to rush tumultuously*, Hom. Od. 8. 515. Plut. ed. Reisk. III. 761. 2, *εἰς τὴν ὁδόν*. Comp. Sept. Judg. 9: 44. 20: 37. In N. T. and later writers spoken metaph. of a passion or direction of the mind, *to rush into, to give one's self up to*, e. g. τῇ πλάνῃ τοῦ Βαλάαμ Jude 11. — Eccclus. 37: 32. Test. XII Patr. p. 520 πορνεία ἐν ἣ ἐξέχυθην ἐγώ. Plut. Vit. Marc. Anton. 21 *εἰς τὸν ἠδύπαθῆ καὶ ἀκόλαστον βίον ἐκχευμένος*. Pol. 32. 11. 4. Comp. Lat. 'effluantur ad luxuriam,' Liv. 34. 6. 'in amorem effusus,' Q. Curt. 8. 5.

Ἐκχύνω, see in Ἐκχέω.

Ἐκχωρέω,  $\omega$ , f. ἴσω, *to depart out of a place, to go away, to flee out*, Luke 21: 21. Sept. for  $\overline{\text{ח}}\overline{\text{ר}}\overline{\text{ג}}$  Am. 7: 12. — 1 Macc. 9: 62. Ael. V. H. 3. 21.

Ἐκχύω, f. ξω, *to breathe out, to expire, to die*, intrans. Acts 5: 5, 10. 12: 23. — Sept. Ez. 21: 7 [12]. coll. Judg. 4: 21.

Ἐκῶν, οὔσα, *ον*, *willing, voluntary*, usually in an adverbial sense, Rom. 8: 20. 1 Cor. 9: 17. See Buttm. §123. n. 3. — Sept. Ex. 21: 13. Herodian. 2. 4. 5. Xen. Cyr. 1. 1. 4.

Ἐλαία, *ας*, ἡ, *an olive*, viz.

a) the tree, *an olive-tree*, symbolically, Rom. 11: 17, 24. Rev. 11: 4. Sept. for  $\overline{\text{ח}}\overline{\text{ח}}$  Gen. 8: 11. Judg. 9: 8, 9. symb. Zach. 4: 3, 11, 12. — Xen. An. 6. 4. 6. — Elsewhere, τὸ ὄρος τῶν ἐλαίων, *the Mount of Olives*, i. e. the high ridge lying east of Jerusalem parallel to the city, and separated from it by the val-

ley of the Cedron; it was formerly planted with olive-trees, of which few remain; see Calmet, art. *Jerusalem* p. 564, and art. *Olives, Mount of*. Matt. 21: 1. 24: 3. 26: 30. Mark 11: 1. 13: 3. 14: 26. Luke 19: 29, 37. 21: 37. 22: 39. John 8: 1. Sept. for  $\overline{\text{ח}}\overline{\text{ח}}\overline{\text{ח}}\overline{\text{ח}}$  Zeph. 14: 4. comp. 2 Sam. 15: 30. — Jos. Ant. 20. 8. 6. B. J. 5. 2. 3. — On the value and culture of the olive, see Jahn § 71. Rees' Cycl. art. *Olea*.

b) the fruit, *an olive*, James 3: 12. — Xen. An. 7. 1. 37. Oec. 19. 13.

Ἐλαιον, *ον*, τό, (*ἐλαία*), *oil*, i. e. *olive-oil*, of various qualities and uses; e. g. for lamps, Matt. 25: 3, 4, 8. for wounds and anointing the sick, Mark 6: 13. Luke 10: 34. James 5: 14. as mixed with spices for anointing the head and body in token of honour etc. Luke 7: 46. Heb. 1: 9, see in Ἀλείρω. Jahn § 148. Oil was also an article of traffic, Luke 16: 6. Rev. 18: 13. Sept. for  $\overline{\text{ח}}\overline{\text{ח}}$  Gen. 28: 18. 1 Sam. 16: 1, 13. al. — Xen. An. 4. 4. 13. Conv. 2. 4. — By meton. and genr. *oil* is put for the fruit or the tree, Rev. 6: 6. comp. Is. 40: 10. Hag. 1: 11.

Ἐλαιών, ὄνος, ὁ, (*ἐλαία*), *an olive-yard*, pp. Sept. for  $\overline{\text{ח}}\overline{\text{ח}}$  Ex. 23: 11. 2 K. 5: 26. — In N. T. as a name of the Mount of Olives, Acts 1: 12; see in Ἐλαία a. — Jos. Ant. 7. 9. 2.

Ἐλαμίτης, *ον*, ὁ, *an Elamite*, an inhabitant of Elam or Elymais, a region of Persia near the extremity of the Persian gulf, between Media and Babylonia, and forming part of the district of Susiana or the modern Khusistan, of which Susa was the capital; Acts 2: 9. Comp. Is. 21: 2. Jer. 49: 34 sq. Dan. 8: 2. — See Rosenm. Bibl. Geogr. I. i. p. 300 sq.

Ἐλάσσων v. τιτων, *ονος*, ὁ, ἡ, *adj.* pp. compar. of *ἐλαχίς* an old epic word, but used as compar. of *μικρός*, Buttm. § 68. 4, i. e. *less, minor*, e. g. in quality, *inferior*, as wine, John 2: 10. in age, *younger*, Rom. 9: 12. (Sept. for  $\overline{\text{ח}}\overline{\text{ח}}$  Gen. 25: 23.) in dignity, Heb. 7: 7. — Herodian. 5. 1. 14. — Neut. adverbially, *less than*, 1 Tim. 5: 9. comp. Buttm. §115. 5. — Diod. Sic. 1. 32.

**Ἐλατιονέω**, ὠ, f. ἴσω, (ἐλάτων,) *to make less*, i. e. trans. *to diminish*, Sept. Prov. 14: 36. for עָרַבְתָּ Lev. 25: 16. רָבַחְתָּ Gen. 8: 3, 5.—In N. T. intrans. *to be less*, in respect to quantity, i. e. *to lack*, *to fall short*, absol. 2 Cor. 8: 15 ὁ τὸ ὀλίγον, οὐκ ἐλατιόνησε, quoted from Ex. 16: 18, where Sept. for רָבַחְתָּ. also for עָרַבְתָּ Ex. 30: 15.—Ecclus. 19: 5, 7. A later word instead of ἐλατιώω, Passow sub voc.

**Ἐλατιόω**, ὠ, f. ὠσω, (ἐλάτων,) *to make less*, trans. e. g. in dignity, Ἰησοῦν παρὰ τοὺς ἀγγέλους, *to make lower than*, Heb. 2: 7, 9, quoted from Ps. 8: 6 where Sept. for רָבַחְתָּ. Sept. also for עָרַבְתָּ Num. 26: 54.—Ecclus. 18: 5, 42: 29, Philo de Opif. p. 20. A. Xen. H. G. 1. 4. 16.—Pass. or Mid. intrans. *to become less*, *to decrease*, John 3: 30. Sept. for רָבַחְתָּ Jer. 44: 18.—Ecclus. 18: 19, 20. 41: 2. Jos. Ant. 7. 1. 1. Philo de Gig. p. 287. C. Plut. Vit. Pyrrh. 26 init.

**Ἐλαύνω**, f. ἐλάσω, perf. ἐλήλακα, *to drive*, *to impel*, *to urge on*, trans. In N. T.

a) of ships and clouds driven about by winds, James 3: 4. 2 Pet. 2: 17.—Jos. Ant. 5. 5. 3 τὸν ὑπεὶν ἤλαυνε ἄνεμος. Spoken of oxen, Ecclus. 38: 28. horses, Xen. Cyr. 8. 3. 29. al.—Metaph. of a person, Luke 8: 29 ἡλαύνετο ὑπὸ τοῦ δαίμονος κ. τ. λ.—Wisd. 16: 18. 17: 15. Xen. Mem. 2. 1. 5.

b) by impl. *to impel* sc. a vessel with oars, i. e. *to row*, absol. Mark 6: 48. John 6: 19. So Sept. for עָרַבְתָּ Is. 33: 21.—Hom. Od. 13. 22. Thuc. 3. 49. Xen. H. G. 6. 2. 29. Fully written c. τὴν ναῦν, Hom. Od. 15. 502. Xen. Ath. 1. 2.

**Ἐλαφρία**, ας, ἦ, (ἐλαφρός,) *lightness*, pp. in weight, Hesych. ἐλαφρία· κουφότης. In N. T. metaph. spoken of mind, *lightness*, *inconstancy*, 2 Cor. 1: 17.—Hesych. ἐλαφρία· μορσία. A word of the later age, Lob. ad Phryn. p. 343.

**Ἐλαφρός**, ἄ, ὄν, *light*, *not heavy*, *easy to bear*; Matt. 11: 30 φορτίον μου ἐλαφρόν ἐστιν, i. e. trop. my

precepts, requirements, are light.—Hom. Il. 12. 450. Xen. Ven. 6. 11. ib. 4. 1.—Metaph. 2 Cor. 4: 17 τὸ ἐλαφρόν τῆς θλίψεως, i. q. ἡ ἐλαφρὰ θλίψις, comp. Buttm. §123. 3, and n. 4.

**Ἐλάχιστος**, η, ον, pp. superl. of the old epic ἐλαχός, but used as superl. of μικρός, comp. in Ἐλάσσων, Buttm. § 68. 4, i. e. *the least*, *minimus*, e. g. in magnitude, James 3: 4. in number and quantity, Luke 16: 10 bis. 19: 17. in rank or dignity, Matt. 2: 6. 5: 19 ἐλάχ. κληθήσεται. 25: 40, 45. 1 Cor. 15: 9. in weight or importance, Matt. 5: 19 ἐντολαὶ ἐλαχ. Luke 12: 26. 1 Cor. 6: 2. 4: 3 see in Ἐμί II. h. β. So Sept. of dignity for רָבַחְתָּ 1 Sam. 9: 21. Job 30: 1. רָבַחְתָּ 2 K. 18: 24. of importance, for רָבַחְתָּ Prov. 30: 24.—Of dignity Wisd. 6: 6. Xen. Mem. 2. 1. 6. II. G. 7. 1. 4.

**Ἐλαχιστότερος**, η, ον, (compar. from the superl. ἐλάχιστος,) *far less*, *far inferior*, Eph. 3: 8.—Such double comparisons, though used by the poets, are elsewhere found only in the prose of a later age, Buttm. § 69. n. 3. Winer § 11. 2. b. Lob. ad Phryn. p. 136.

**Ἐλάω**, f. ἐλάσω, see Ἐλαίνο.

**Ἐλεάζαρ**, ὁ, indec. Eleazar, Heb. עֲזַרְיָה (God his helper), pr. name of a man; Matt. 1: 15 bis.

**Ἐλεγξίς**, εως, ἦ, (ἐλέγχο,) *conviction*, *reproof*; 2 Pet. 2: 16 ἔλεγξιν ἔχειν, i. q. ἐλέγχεσθαι, *to have conviction*, i. e. *to be convicted*, *reproved*.—Sept. Job 21: 4.

**Ἐλεγχος**, ον, ὁ, (ἐλέγχο,) *convincing argument*, *proof*, Ael. V. H. 7. 19. Arr. Diss. Ep. 3. 10. 11. In N. T. *conviction*, i. e. by meton. *certain persuasion*, Heb. 11: 1.—Also in the sense of *refutation*, sc. of adversaries, 2 Tim. 3: 16. Sept. for עָרַבְתָּ Job 13: 6. 23: 4. עָרַבְתָּ Hos. 5: 9.—Long. de Sublim. Fragm. 3. 11.

**Ἐλέγχο**, f. ξω, *to shame*, *to disgrace*, only in Homer, as Od. 21. 424. Il. 9. 518 or 522.—Usually and in N. T. *to convict*, *to prove one in the wrong*, and thus to shame him, trans.



a) pp. to convict, to show to be wrong, etc. John 8: 9 ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι. seq. περί John 8: 46. 16: 8. Also 1 Cor. 14: 24. James 2: 9. Sept. for חֲרִיבֵי הַדָּבָר Ps. 50: 21. Prov. 30: 6. — Jos. Ant. 4. 8. 15. Ael. V. H. 12. 51. Xen. Cyr. 3. 1. 12.—Hence, to convince of error, to refute, to confute, Tit. 1: 9 τοὺς ἀντιλέγοντας ἐλέγχειν. v. 13. 2: 15. So Sept. for חֲרִיבֵי הַדָּבָר Job 32: 12. חֲרִיבֵי הַדָּבָר Prov. 18: 17. — Arr. Diss. Ep. 2. 1. 32. Xen. Mem. 3. 8. 1.

b) by impl. to reprove, to rebuke, to admonish; Luke 3: 19 ἐλεγχόμενος ὑπὸ αὐτοῦ περὶ Ἡρωδιάδος. Matt. 18: 15. 1 Tim. 5: 20. 2 Tim. 4: 2. Sept. for חֲרִיבֵי הַדָּבָר Gen. 21: 25. Prov. 9: 8. — Ecclus. 19: 12, 13, 14, 16. Ael. V. H. 13. 24. Xen. Mem. 1. 2. 47.—Hence from the Heb. in the sense of to reprove by chastisement, to correct, to chastise, in a moral sense, Rev. 3: 19 ἐλέγξω καὶ παιδεύω. Heb. 12: 5 quoted from Prov. 3: 11, 12, where Sept. for חֲרִיבֵי הַדָּבָר. Sept. also for חֲרִיבֵי הַדָּבָר Job 5: 17. Ps. 6: 2. 38: 2.

c) by impl. spoken of hidden things, to detect, to demonstrate, to make manifest; John 3: 20 where ἐλεγχθήσῃ is parallel with φανερωθήσῃ in v. 21. So Eph. 5: 11, 13. — Pol. 9. 22. 9. Herodian. 3. 12. 11. Ael. V. H. 12. 5. Xen. Conv. 8. 43.

Ἐλεεινός, ἦ, ὄν, (ἐλεος), inclined to pity, merciful, Herodian. 1. 4. 3. In N. T. deserving pity, pitiable; by impl. wretched, miserable, 1 Cor. 15: 19. Rev. 3: 17. — Suid. ἐλεεινός ὁ ἐλίους ἄξιος. Jos. Ant. 4. 6. 7. Diod. Sic. 13. 28. The Attic form is ἐλεινός, Lob. ad Phr. p. 87.

Ἐλεέω, ᾧ, ῥ. ἴσω, (ἐλεος), to pity, to have compassion on, to have mercy on, sc. a person in unhappy circumstances, trans. Pass. to be pitied, to obtain mercy; implying not merely a feeling of the evils of others, (sympathy, οἰκτιρμός,) but also an active desire of removing them; see Tittm. de Synon. N. T. p. 69 sq.

a) genr. Matt. 5: 7 αὐτοὶ ἐλεηθήσονται. 9: 27 ἐλέησον ἡμᾶς, ὡς Δαβὶδ. 15: 22. 17: 15. 18: 33 bis. 20: 30, 31. Mark 5: 19. 10: 47, 48. Luke 16: 24. 17: 13. 18: 38, 39. Phil. 2: 27. Jude 22 see in Διακρίνω a. Sept. for חֲרִיבֵי הַדָּבָר 2 Sam. 12: 22.

2 K. 13: 22. Ps. 6: 2. חֲרִיבֵי הַדָּבָר Deut. 13: 17. Is. 13: 18.—Ael. V. H. 14. 40. Xen. Mem. 2. 6. 1.—Spoken perhaps of those who had charge of the poor etc. Rom. 12: 8. Comp. Sept. and חֲרִיבֵי הַדָּבָר Prov. 14: 21, 33. 28: 8.—Of those who are freed from deserved punishment, in the Pass. to obtain mercy, to be spared, 1 Tim. 1: 13, 16. Comp. Sept. and חֲרִיבֵי הַדָּבָר Deut. 7: 2. חֲרִיבֵי הַדָּבָר Is. 9: 19. Ez. 7: 4, 9. — By impl. and from the Heb. to be propitious towards, to bestow kindness on, Rom. 9: 15, 16, 18, quoted from Ex. 33: 19 where Sept. for חֲרִיבֵי הַדָּבָר. comp. Gen. 43: 29.

b) spoken in N. T. of the mercy of God through Christ, or salvation in Christ, i. q. to bestow salvation on; Pass. to obtain salvation; Rom. 11: 30, 31, 32. 1 Cor. 7: 25. 2 Cor. 4: 1. 1 Pet. 2: 10.

Ἐλεημοσύνη, ης, ἡ, (ἐλεήμων), mercy, compassion, Sept. for חֲרִיבֵי הַדָּבָר Prov. 21: 21. חֲרִיבֵי הַדָּבָר Is. 38: 18. Callim. Hymn. in Del. 152.—In N. T. by meton. of effect for cause, alms, charity, money given to the poor, etc. Matt. 6: 1 in text. rec. where others δικαιοσύνη q. v. Matt. 6: 2, 3, 4. Luke 11: 41. 12: 33. Acts 3: 2, 3, 10. 9: 36. 10: 2, 4, 31. 24: 17. Sept. for Chald. חֲרִיבֵי הַדָּבָר Dan. 4: 24 [27]. — Ecclus. 3: 14. 12: 3. Diog. Laert. 5. 17 πονηρῶ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν.

Ἐλεήμων, ονος, ὁ, ἡ, adj. (ἐλεος), merciful, compassionate, i. e. actively so, Matt. 5: 7. Heb. 2: 17. Sept. for חֲרִיבֵי הַדָּבָר Ex. 22: 27. Ps. 103: 8. חֲרִיבֵי הַדָּבָר Jer. 3: 12. חֲרִיבֵי הַדָּבָר Ps. 145: 8. — Hom. Od. 5. 191. Lysias 168. 40.

I. Ἐλεος, ου, ὁ, ἡ, mercy, compassion, i. e. active pity, see Tittm. de Syn. N. T. p. 69 sq. Comp. in Ἐλεέω above. Matt. 23: 23. Tit. 3: 5. Heb. 4: 16. Sept. for חֲרִיבֵי הַדָּבָר Is. 60: 10. — Hom. Il. 24. 44. Jos. Ant. 4. 8. 26. Luc. D. Deor. 13. 1. — From the Heb. goodness in general, and espec. piety, Matt. 9: 13 and 12: 7, quoted from Hosea 6: 6 where Sept. τὸ ἔλεος for חֲרִיבֵי הַדָּבָר, parallel to ἐπίγνωσις Θεοῦ for חֲרִיבֵי הַדָּבָר.

II. Ἐλεος, εους, τό, found only in Sept. the N. T. and ecclesiastical writers, i. q. ὁ ἔλεος which alone is used by classic writers; comp. H.

Plauck de Indole etc. in Bibl. Repos. 1. p. 668; *mercy, compassion*, i. e. active pity; see in ἔλεος I, and comp. in Ἐλεῖω above.

a) genr. Luke 1: 50, 78. Rom. 9: 23. 15: 9. Eph. 2: 4. 1 Pet. 1: 3. James 3: 17. Sept. for רַחֵם Neh. 13: 22. Ps. 51: 1. al. saep. רַחֵם Deut. 13: 7. Is. 63: 7. So ποιεῖν ἔλεος μετὰ τινος, *to do mercy with any one*, i. e. *to show mercy to*, i. q. ἐλεῖν, e. g. Luke 1: 72. 10: 37. James 2: 13. Sept. for רַחֵם Gen. 24: 12. 1 Sam. 15: 6. al. saep. Also μεγαλύνειν ἔλεος μετὰ τινος, Luke 1: 58. — In the phrase μνησθῆναι ἐλέους, *to remember mercy*, Luke 1: 54, i. e. to give a new proof of mercy and favour to Israel, in allusion to God's ancient mercies to that people; comp. Ps. 25: 6. 89: 29, 50. Sept. for רַחֵם 2 Chr. 6: 42. Jer. 2: 2. — Spoken of *mercy* as exhibited in the remission of deserved punishment, James 2: 13. Comp. Sept. for רַחֵם Num. 14: 19. also Ecclus. 16: 13. Song of 3 Childr. 14.

b) spoken of the *mercy* of God through Christ, i. e. *salvation* sc. from sin and misery, in the christian sense. Jude 21 τὸ ἔλεος Ἰησοῦ, i. e. the salvation of or through Christ. Rom. 11: 31. So in benedictions, including the idea of mercies and blessings of every kind; e. g. δάη ἔλεος ὁ κύριος, 2 Tim. 1: 16, 18. also joined with εἰρήνη etc. Gal. 6: 16. 1 Tim. 1: 2. 2 Tim. 1: 2. Tit. 1: 4. 2 John 3. Jude 2.

Ἐλευθερία, ας, ἡ, (ἐλεύθερος,) *freedom, liberty*, sc. to do as one pleases, 1 Cor. 10: 29. 2 Pet. 2: 19. (Diog. Laert. 7. 121.) From the yoke of the Mosaic law, Gal. 2: 4. 5: 1, 13 bis. 2 Cor. 3: 17, coll. v. 6, 7. so from the yoke of external observances in general, 1 Pet. 2: 16. From the dominion of sinful appetites and passions, James 1: 25. 2: 12. (Xen. Mem. 4. 5. 2.) From a state of calamity and death, Rom. 8: 21.

Ἐλεύθερος, ἐρα, ον, pp. 'one who can go where he will,' from obsol. ἐλεύθω i. q. ἔρχομαι; hence, *free, at liberty*, viz.

a) in a civil sense, (α) *free-born*, 1 Cor. 12: 13. Gal. 3: 28. 4: 22, 23, 30, 31.

Eph. 6: 8. Col. 3: 11. Rev. 6: 15. 13: 16. 19: 18. Trop. of the heavenly Jerusalem, *nobler*, Gal. 4: 26. Sept. for רַחֵם Neh. 13: 17. Ecc. 10: 17. — Esdr. 3: 19. Xen. Mem. 2. 7. 3, 4, 6. — (β) *freed, made free*, John 8: 33. 1 Cor. 7: 21, 22. Sept. for רַחֵם Ex. 21: 2, 26, 27. — (γ) *free, exempt*, sc. from an obligation, law, etc. Matt. 17: 26. Rom. 7: 3 et 1 Cor. 7: 39, comp. Sept. for רַחֵם Deut. 21: 14. — Herodian. 1. 10. 4. — Also *free*, from external obligations in general, so as to act as one pleases, 1 Cor. 9: 1, 19, coll. v. 4. (Xen. Hi. 1. 16.) Or in respect to the exercise of piety, 1 Pet. 2: 16. — Metaph. *free* from the slavery of sin, John 8: 36.

b) in the sense of *free from, without, destitute*, Rom. 6: 20 ἐλεύθεροι τῇ δικαιοσύνῃ, *destitute as to righteousness*, i. e. without righteousness; for the dat. see Winer § 31. 3. Matth. § 400. 6. Buttm. § 133. 3.

Ἐλευθερώω, ᾶ, f. ὄσω, (ἐλεύθερος,) *to free, to set at liberty*, trans. pp. Xen. Mem. 2. 1. 28. In N. T. metaph. *to make free*, sc. from the power and punishment of sin, John 8: 32, 36. seq. ἀπό c. gen. Rom. 6: 18, 22. From the yoke of the Mosaic law, Gal. 5: 1, or of its condemnation, seq. ἀπό Rom. 8: 2. From a state of calamity and death, Rom. 8: 21. — Xen. Cyr. 8. 7. 21 ἡ ψυχὴ μάστιγα ἐλευθεροῦται. pp. seq. ἀπό H. G. 5. 2. 12.

Ἐλευσις, εως, ἡ, (obsol. ἐλεύθω i. q. ἔρχομαι,) *a coming*, Acts 7: 52. — Act. Thom. § 28. Hesych. ἐλεύσεως ἀφίξεως.

Ἐλεφάντινος, η, ον, (ἐλεφας,) *ivory*, adj. i. e. made of ivory, Rev. 18: 12. Sept. for ἰψ 1 K. 10: 18. Am. 3: 15. — Herodian. 4. 2. 3, 13.

Ἐλιακίμ, ὄ, indec. *Eliakim*, Heb. עֲלִיָּאִים (God appointed), pr. name of a man, Matt. 1: 13 bis. Luke 3: 30.

Ἐλιέζερ, ὄ, indec. *Eli ezer*, Heb. עֲלִיָּעֶזֶר (God his help), pr. name of a man, Luke 3: 29.

Ἐλιούδ, ὄ, indec. *Eliud*, pr. name of a man, Matt. 1: 14, 15; prob. comp.



from Heb.  $\text{לֵּילִי}$  God,  $\text{תִּירַח}$  praise, but not found in O. T.

Ἐλισάβετ, ἡ, indec. *Elizabeth* the wife of Zacharias and mother of John the Baptist, Luke 1: 5, 7, 13, 24, 36, 40, 41 bis, 57. — Comp. prob. from Heb.  $\text{לֵּילִי}$  God, and  $\text{שָׁבַע}$  to swear, or  $\text{שָׂבַע}$  to satiate; not found in O. T.

Ἐλισσαῖος, ου, ὁ, *Elisha*, Heb.  $\text{עִשְׂרָאֵל}$  (God his deliverance), the celebrated prophet of the O. T. Luke 4: 27. See 1 K. 19: 16 sq. 2 K. c. 2. c. 4 sq. c. 13: 14 sq.

Ἐλίωσω v. τιω, f. ξω, (ἔλιξ, εἰλέω,) to roll up, to fold up, as a garment to be laid away; trop. of the heavens, Heb. 1: 12, quoted from Ps. 102: 27 where Sept. for Heb.  $\text{תִּירַח}$ . Comp. Is. 34: 4, where Sept. for  $\text{לֵּילִי}$ . — Hom. II. 22. 95. Anthol. Gr. IV. p. 206.

Ἐλκος, εος, ους, τό, (ἔλκω,) a wound, Hom. II. 11. 812. In N. T. and later writers, an ulcer, a sore, Luke 16: 21. Rev. 16: 2, 11. Sept. for  $\text{תִּירַח}$  Ex. 9: 9. Job 2: 7. — Pol. 1. 81. 5. Xen. Eq. 5. 1.

Ἐλκόω, ὠ, f. ὠσω, (ἔλκος,) to ulcerate, trans. Pass. to be full of ulcers, Luke 16: 20. — Xen. Eq. 1. 4. ib. 5. 1.

Ἐλκύω, a later form i. q. ἔλκω q. v. Passow in voc.

Ἐλκω, f. ἐλκύω from ἐλκύω, Butt. § 114, aor. 1 ἐλκυσσα, to drag, trans. e. g. a net, John 21: 6, 11. a sword, John 18: 10. Sept. for  $\text{תִּירַח}$  Ps. 10: 9. Jer. 38: 13.  $\text{תִּירַח}$  2 Sam. 22: 17. — ἐλκυσαντες Xen. H. G. 7. 1. 19. ἔλκω Herodian. 4. 9. 14. Xen. An. 5. 2. 15. — Of persons, to drag, to force away, e. g. before magistrates Acts 16: 19 ἐλκυσαν. James 2: 6 ἔλκουσιν. or out of a place Acts 21: 30 ἐλκόν. — Xen. Mem. 3. 6. 1. Cyr. 8. 1. 32. — Metaph. to draw, i. e. to induce to come, John 6: 44. 12: 32. So Sept. and  $\text{תִּירַח}$  Cant. 1: 4. — Comp. Xen. Conv. 1. 9.

Ἑλλας, ἁδος, ἡ, *Hellas, Greece*. At first this was the name of a city in Thessaly founded by Hellen the son of Deucalion, Hom. II. 2. 683; then of the adjacent portion of Thessaly inhabited

by the Myrmidons; afterwards of the whole central part of continental Greece, as far north as to Thesprotia, excluding the Peloponnesus and islands, Hes. Op. 655. Herodot. 8. 44, 47. Plin. H. N. 4. 11. In this sense it seems to be used in Acts 20: 2, where it is distinguished from Macedonia. Comp. Arr. Exp. Al. M. 2. 10. 11. ib. 4. 11. 14. See in *Ἀρχαία*. — Elsewhere in the classics it is likewise spoken of the whole extent of Greece, including the Peloponnesus, the islands, Macedonia, etc. Xen. Vect. 1. 6. and so as opposed to Asia Minor, Xen. H. G. 3. 4. 5. but sometimes also including Ionia, Herodot. 1. 92, where Ephesus is said to be ἐν τῇ Ἑλλάδι. — The Heb. name for Greece is  $\text{יָוֹן}$  i. q. *Ἰωνία*, Sept. *Ἰωνίαν* Gen. 10: 2, but the Sept. translate it also by *Ἑλλάς*, Is. 66: 19. Ez. 27: 13.

Ἑλλην, ηνος, ὁ, *Hellen*, pr. name of the son of Deucalion, Hes. Fr. 28; then of his descendants, *Ἑλληνες*, the early inhabitants of the Thessalian Hellas, Hom. II. 2. 684; afterwards a general name for all the Greeks, Herodian. 3. 2. 14. Xen. Cyr. 6. 3. 11. — Hence in N. T. *Ἑλλην* a Greek, οἱ *Ἑλληνες* the Greeks, viz.

a) pp. as opp. to οἱ βάρβαροι, under which term are comprised all who are not Greeks, Rom. 1: 14, where the polished Greeks are the οἱ σοφοί. So Acts 18: 17, spoken of the Greek inhabitants of Corinth in distinction from the Jews; but the reading is uncertain. — Philo de Conf. Ling. p. 347. E. Xen. Vect. 1. 4. Comp. Loesner Obs. e Phil. p. 243.

b) as opp. to οἱ Ἰουδαῖοι it means a Greek, the Greeks, in the broadest sense, i. e. all those who use the Greek language and customs, whether in Greece, Asia Minor, or other countries; and as this was then the prevailing language, the name *Greek* was often used to designate all those who were not Jews, i. q. Gentiles; comp. Hug in Bibl. Repos. 1. p. 547 sq. Acts 16: 1, 3. 19: 10, 17. 20: 21. 21: 28. Rom. 1: 16. 2: 9, 10. 3: 9. 10: 12. 1 Cor. 1: 22, 23, 24. 10: 32. 12: 13. Gal. 2: 3. 3: 28. Col. 3: 11. So Acts 11: 20 in later ed. for

Ἑλληνιστάς in text. rec. John 7: 35 bis, where ἡ διασπορά τῶν Ἑλλήνων is the dispersed among the Gentiles. — Comp. Sept. for 𐤇𐤒𐤃𐤇 Is. 9: 11. 1 Macc. 8: 18. 2 Macc. 4: 36. Jos. Ant. 12. 5. 1.

c) spoken of a Gentile convert to Judaism, a Greek proselyte, John 12: 20. Acts 14: 1. 17: 4. 18: 4.

Ἑλληνικός, ἡ, ὄν, Greek, Grecian, Luke 23: 38. Rev. 9: 11. — Sept. Jer. 46: 16. 50: 16. Jos. Ant. 12. 5. 1, 5. Xen. Cyr. 22. 28.

Ἑλληνίς, ἰδος, ἡ, (fem. of adj. Ἑλλην), pp. Greek, in fem. 2 Macc. 6: 8. Xen. An. 5. 1. 1. In N. T. a female Greek, i. e. a Gentile, Mark 7: 26 γυνή Ἑλλ. Acts 17: 12. Comp. in Ἑλλην h. — Palaeph. 35.

Ἑλληνιστής, οὔ, ὅ, (ἑλληνίζω, to Hellenize, i. e. to speak Greek, Thuc. 2. 68. Xen. Cyr. 7. 3. 25. Lob. ad Phryn. p. 379 sq.) a Hellenist, i. e. a Jew by birth or religion who speaks Greek; used chiefly of foreign Jews and proselytes, whether converted to Christianity or not, Acts 6: 1. 9: 29. So text. rec. Acts 11: 20, where later edit. Ἑλληνας. See Hug in Bibl. Repos. I. 547 sq. Winer § 3. p. 28. n.\* Wetstein on Acts 6: 1.

Ἑλληνιστί, adv. (ἑλληνίζω,) in Greek, i. e. in the Greek language, John 19: 20. Acts 21: 37. — Xen. An. 7. 6. 8. Comp. Butt. § 119. 15. c.

Ἑλλογέω, ᾶ, f. ἴσω, (ἐν, λόγος,) to reckon in, i. e. to put to one's account, Philem. 18. Metaph. of sin, to impute, Rom. 5: 13. — Hesych. ἔλλογι' καταλογίσαι.

Ἑλμωδάμ, ὁ, indec. Elmodam, pr. name of a man, Luke 3: 28.

Ἑλπίζω, f. ἴσω, (ἐλπίς,) fut. Att. ἐλπῶ Butt. § 95. 7, to hope, to hope for, to expect, trans. and absol.

a) pp. absol. 2 Cor. 8: 5. seq. infin. aor. Luke 6: 34 παρ' ὧν ἐλπίζετε ἀπολαβεῖν. 23: 8. Acts 26: 7. Rom. 15: 24. 1 Cor. 16: 7. Phil. 2: 19, 23. 1 Tim. 3: 14. 2 John 12. 3 John 14. seq. infin. perf. 2 Cor. 5: 11. — Herodian. 1. 12. 9. Thuc. 7. 21. Xen. Ag. 7. 6. —

Seq. ὅτι instead of an infin. Luke 24: 21. Acts 24: 26. 2 Cor. 1: 13. 13: 6. Philem. 22. Comp. Winer § 45. 2 ult. — Seq. accus. of thing, to hope for, Rom. 8: 24, 25. 1 Cor. 13: 7. Hence Pass. τὰ ἐλπίζόμενα, Heb. 11: 1. — Xen. Mem. 4. 3. 17.

b) in the constr. to hope in or on any one, i. e. to trust in, to confide in; so genr. seq. dat. Matt. 12: 21 τῷ ὀνόματι αὐτοῦ ἔθνη ἐλπιοῦσι, in later edit. but text. rec. ἐν τῷ ὄν. see below. Seq. εἰς c. accus. John 5: 45 εἰς ὃν ἐλπίζατε. So Sept. for 𐤇𐤒𐤃 Is. 51: 5. 𐤇𐤒𐤃 Ps. 145: 15. (Herodian. 7. 10. 1.) Seq. ἐπί τινι, Rom. 15: 12 ἐπ' αὐτῷ ἔθνη ἐλπιοῦσι. 1 Tim. 6: 17. Sept. for 𐤇𐤒𐤃 Judg. 9: 26. Ps. 44: 7. Comp. Matth. § 399. n. 1. Seq. ἐπί τινι, 1 Pet. 1: 13. So Sept. for 𐤇𐤒𐤃 Judg. 20: 36. Ps. 62: 9, 11. — Spoken of those who put their trust in God; seq. εἰς c. acc. 2 Cor. 1: 10. Seq. ἐπί c. dat. 1 Tim. 4: 10. So Sept. for 𐤇𐤒𐤃 Ps. 26: 1. al. comp. Is. 11: 10. Seq. ἐπί c. accus. 1 Tim. 5: 5. 1 Pet. 3: 5. So Sept. for 𐤇𐤒𐤃 Ps. 37: 3, 5. 𐤇𐤒𐤃 Is. 11: 10. — Spoken of trusting in Christ, seq. ἐν c. dat. 1 Cor. 15: 19. Sept. c. ἐν for 𐤇𐤒𐤃 2 K. 18: 5. Ps. 33: 21. Comp. ἐλπίδα ἔχων ἐν τινι, Xen. Mem. 4. 2. 28. coll. Pol. 1. 59. 2.

Ἑλπίς, ἰδος, ἡ, hope, confident expectation, sc. of good.

a) genr. Rom. 8. 24 τῇ ἐλπίδι σωθήμεν, in hope are we saved, as yet only in expectation, not actually. 2 Cor. 10: 15. Phil. 1: 20. With a gen. of the thing hoped for, Acts 27: 20 πᾶσα ἐλπίς τοῦ σωθῆσθαι. 16: 19. 26: 6, 7. 23: 6 περὶ ἐλπίδος καὶ ἀναστάσεως, instead of περὶ ἐλπίδος τῆς ἀναστάσεως, or of the person hoping, Acts 28: 20. 2 Cor. 1: 7. Sept. for 𐤇𐤒𐤃 Job 14: 7. 17: 15. Ez. 37: 11. 𐤇𐤒𐤃 Is. 31: 2. — Herodian. 2. 7. 9. ib. 6. 2. 8. Xen. Cyr. 1. 6. 19. H. G. 4. 8. 38. — So παρ' ἐλπίδα, against hope, i. e. without ground of hope, Rom. 4: 18. Also ἐπ' ἐλπίδι, lit. on hope, Engl. in hope, i. e. with hope, full of hope and confidence, Acts 2: 26. Rom. 4: 18. 8: 20. 1 Cor. 9: 10 bis. Sept. for 𐤇𐤒𐤃 Ps. 4: 9. 16: 9. — By meton. spoken of the object of hope, Rom. 8: 24 bis, ἐλπίς δὲ βλεπομένη οὐκ



ἔσιν ἐλπίς, comp. in *Βλέπω* 1. b. 1 Cor. 9: 10 τῆς ἐλπίδος μετέχειν in text. rec. So Sept. and 𐤀𐤋𐤍𐤏 Job 6: 8.—Callim. Ep. 20.

b) spoken espec. of the Christian's hope, i. e. the hope of salvation through Christ, of eternal life and happiness; Rom. 5: 2 ἐλπ. τῆς δόξης τοῦ Θεοῦ. 5: 4, 5. 12: 12 τῇ ἐλπίδι χαίροντες. 15: 4, 13 bis, ὁ Θεὸς τῆς ἐλπ. i. e. God the author and source of hope. 1 Cor. 13: 13. 2 Cor. 3: 12. Eph. 2: 12. 4: 4. 1 Thess. 4: 13. 5: 8. 2 Thess. 2: 16. Tit. 1: 2. 3: 7. Heb. 3: 6. 6: 11. 10: 23. 1 Pet. 1: 3. 3: 15. Seq. gen. of the thing or person on which this hope rests, Eph. 1: 18. Col. 1: 23. 1 Thess. 1: 3. — By meton. spoken of the object of this hope, i. q. *salvation*, Col. 1: 5. Gal. 5: 5 ἐκ πίστεως ἐλπίδα δικαιοσύνης, i. e. the hope or salvation resulting from justification by faith. Tit. 2: 13. Heb. 6: 18. 7: 19. — Meton. also of the source, ground, author of hope, e. g. Christ Col. 1: 27. 1 Tim. 1: 1. genr. 1 Thess. 2: 19.

c) of a *hope in* or *upon* any one, i. e. *trust*, *confidence*, etc. seq. εἰς, Acts 24: 15 ἐλπίδα ἔχων εἰς τὸν Θεόν 1 Pet. 1: 21. seq. ἐπὶ τινι, 1 John 3: 3. Comp. in Ἐλπίζω b.

Ἐλύμας, α, ὁ, *Elymas*, i. q. ὁ μάγος, a magician, as explained by Luke, Acts 13: 8. It appears to come from the Arabic 𐤀𐤋𐤍𐤏, wise, learned.

Ἐλωί, *Eloi*, interj. Aram. 𐤀𐤋𐤍𐤏, my God, Mark 15: 34, quoted from Ps. 22: 2 where Sept. ὁ Θεός μου for Heb. 𐤀𐤋𐤍𐤏, which Matthew writes ἡλί, Matt. 27: 46.

Ἐμανιοῦ, ἦς, οῦ, reflex. pron. of 1 pers. found only in gen. dat. acc. sing. of *myself*, *to myself*, *myself*, etc. Luke 7: 7. John 5: 31. 8: 14, 18, 54. 1 Cor. 4: 3. 2 Cor. 2: 1. al. For ἀπ' ἐμανιοῦ and ἐξ ἐμανιοῦ, see in Ἀπό III. 2. c. Ἐξ 3. d. — Sometimes used merely as the simple ἐμοῦ, Matt. 8: 9. Luke 7: 8. John 12: 32. Philem. 13. al. See Matth. § 148. n. 2. Buttm. § 75. 3. n. 3. AL.

Ἐμβαίνω, (ἐν, βαίνω), in N. T. only in aor. 1 ἐνέβην, inf. ἐμβῆναι,

part. ἐμβάς, *to go in, to enter*, intrans. John 5: 4, supply εἰς τὸ ὕδωρ. — Jos. Ant. 5. 1. 3. Xen. An. 4. 3. 20.—Elsewhere only as followed by εἰς τὸ πλοῖον etc. *to go on board, to embark*, Matt. 8: 23. 9: 1. 13: 2. 14: 22, 32. 15: 39. Mark 4: 1. 5: 18. 6: 45. 8: 10, 13. Luke 5: 3. 8: 22, 37. John 6: 17, 22, 24. — 1 Macc. 15: 36. Pol. 1. 25. 2. Xen. An. 1. 3. 17.

Ἐμβάλλω, f. βαλῶ, (ἐν, βάλλω), *to cast in*, Luke 12: 5 ἐμβαλεῖν εἰς τὴν γέενναν. Sept. for 𐤀𐤋𐤍𐤏 Jonah 1: 12, 15. 𐤀𐤋𐤍𐤏 Gen. 37: 21. al. — Ael. V. H. 2. 4. Xen. H. G. 1. 7. 21.

Ἐμβαλίτω, f. ψω, (ἐν, βάπτω), *to dip in*, sc. into any thing, trans. Matt. 26: 23 ὁ ἐμβ. τὴν χεῖρα ἐν τῷ τρυβλίῳ. Mark 14: 20 ὁ ἐμβαπτόμενος (Mid.) εἰς τὸ τρυβλίον. John 13: 26 ἐμβ. τὸ ψωμίον sc. εἰς τὸ τρ.—Test. XII Patr. p. 637. Aristoph. Nub. ἀνέβαψε εἰς τὸν κηρὸν τὸ πόδε. Athen. IX. p. 367. B.

Ἐμβατεύω, f. εὔσω, (ἐν, βατεύω) i. q. βαίνω, pp. *to go in, to enter*, e. g. εἰς τὸ ὄρος Jos. Ant. 2. 12. 1. Aesch. Pers. 449. Dion. Hal. Ant. I. p. 196. in a hostile sense, εἰς τὴν χώραν i. e. *to invade*, 1 Macc. 12: 25. 15: 40.—In N. T. metaph. *to go into* a matter, *to investigate*, and with the idea of impertinence, *to pry into, to intrude into*, seq. accus. i. q. with εἰς implied, Col. 2: 18 ἃ μὴ εἴωρακεν ἐμβατεύων.—2 Macc. 2: 30. Philo de Plant. Noë, p. 225. de Opif. p. 16. Xen. Conv. 4. 27 in some editions.

Ἐμβιβάζω, f. ἄσω, (ἐν, βιβάζω), *to cause to go in*, usually spoken of a ship, *to embark*, *to put on ship-board*, trans. Acts 27: 6 ἐνεβίβασεν ἡμᾶς εἰς αὐτό sc. τὸ πλοῖον. Comp. in Ἐμβαίνω. —Pol. 1. 49. 5. Xen. An. 5. 3. 1.

Ἐμβλέπω, f. ψω, (ἐν, βλέπω), *to look in*, pp. into a place, Bel and Drag. 40. Hence in N. T.

a) *to look in the face, to fix the eyes upon, to regard fixedly*, seq. dat. Mark 10: 21 Ἰησοῦς ἐμβλέψας αὐτῷ. v. 27. 14: 67. Luke 20: 17. 22: 61. John 1: 36, 43. Matt. 19: 26. — Pol. 15. 28. 3. Xen. Cyr. 1. 3. 2. — Seq. εἰς c. acc.

Acts 1: 11 εἰς τὸν οὐρανόν, comp. v. 10 where it is ἀτενίζοντες. So in the sense of *to look at* or *upon*, i. e. *to contemplate*, *to consider*, Matt. 6: 26 εἰς τὰ πτεινά, coll. Luke 12: 24. So Sept. and 𐤀𐤓𐤁𐤏 Is. 51: 1, 2, 6. — Ecclus. 2: 10.

b) by impl. *to look at distinctly*, i. e. *to see clearly*, *to discern*, trans. Mark 8: 25, coll. v. 24. absol. Acts 22: 11.

Ἐμβριμάομαι, ὄμαι, f. ἴσομαι, depon. Mid. (ἐν, βριμάομαι v. ὄμαι to be enraged, indignant, Xen. Cyr. 4. 5. 9.) *to express indignation* sc. against any one, seq. dat.

a) in the sense of *to murmur against*, *to blame*, Mark 14: 5.—Suid. ἐνεβριμήσατο μετ' ὀργῆς ἐλάλησεν.

b) by impl. *to admonish sternly*, *to charge strictly*, i. e. *to threaten* with one's indignation *to disobedience*; Matt. 9: 30 ἐνεβριμήσατο αὐτοῖς. Mark 1: 43. — Symm. for 𐤁 𐤓𐤁 Is. 17: 13. Hesych. ἐμβριμήσαι ἐπιτιμῆσαι, κελεύσαι. Id. ἐμβριμώμενος μετ' ἀπειλῆς ἐντελλόμενος.

c) like Heb. 𐤁𐤓𐤁, usually 'indignatus est,' but also spoken of any great perturbation of mind, e. g. grief, *to be greatly moved*, *to be agitated*, seq. dat. of manner, John 11: 33 ἐνεβρ. τῷ πνεύματι, where it is parall. with ἐτάραξεν ἑαυτόν. v. 38 ἐν ἑαυτῷ. So 𐤀𐤓𐤁 Gen. 40: 7, Sept. τεταραγμένω, Cod. Alex. σκυθρωποί. Dan. 1: 10.

Ἐμέω, ὤ, f. ἴσω, *to spue out*, *to vomit forth*, seq. acc. trop. in contempt, Rev. 3: 16. Sept. for 𐤀𐤓𐤁 Is. 19: 14.—Ael. V. H. 9. 26. Xen. An. 4. 8. 20.

Ἐμμαίνομαι, f. οὔμαι, (ἐν, μαίνομαι,) *to be mad in* or *against* any person or thing, *to be furious against*, seq. dat. Acts 26: 11. — So ἐμμανής, furious, raging, Wisd. 14: 23. Plut. ed. Reisk. II. p. 798.

Ἐμμανουήλ, ὁ, indec. Emmanuel, Heb. 𐤀𐤓𐤁𐤏𐤅𐤀𐤋 Immanuel, i. e. God with us, a name of the Saviour, Matt. 1: 23. See Is. 7: 14. 8: 10.

Ἐμμαοῦς, ἡ, Emmaus, a village 60 furlongs or about 7½ miles from Jerusalem, probably in a northern direc-

tion, Luke 24: 13. The supposed site is still pointed out, with ruins of some extent; see Rosenm. Bibl. Geogr. II. ii. 198. Jos. B. J. 7. 6. 6, χωρίον ὃ καλεῖται μὲν Ἀμμαοῦς, ἀπέχει δὲ τῶν Ἱεροσολύμων σταδίων ἐξήκοντα. — Another Emmaus lay in the plain of Judah, towards Joppa, and was called by the Romans Nicopolis; it is not mentioned in N. T. but often elsewhere, as 1 Macc. 3: 40. Jos. Ant. 14. 11. 2. B. J. 2. 20. 4.

Ἐμμένω, f. ενῶ, (ἐν, μένω,) *to remain in* a place, seq. ἐν c. dat. Xen. An. 4. 7. 18. In N. T. metaph. *to remain in*, *to continue in*, *to persevere in*, seq. ἐν c. dat. Gal. 3: 10 πᾶς ὃς οὐκ ἐμμένει ἐν πᾶσι τοῖς γεγρα. Heb. 8: 9.—Sept. Is. 30: 18. Pol. 3. 70. 4 ἐν τῇ πίστει. Plut. Artaxerx. 23 init.—Seq. dat. simply, Acts 14: 22 τῇ πίστει. So Sept. for 𐤀𐤓𐤁 Deut. 27: 26.—Pol. 1. 43. 3 τῇ πίστει. Xen. Ag. 1. 11.

Ἐμμόρ, ὁ, indec. Emmor, Heb. 𐤀𐤓𐤁𐤏 (ass) Hamor, Acts 7: 16. Comp. Gen. 33: 19. Josh. 24: 32. — On the difficulty in Acts l. c. see Kuinoel and Olshausen in loc.

Ἐμός, ἡ, ὄν, possess. adj. of the first pers. sing. *my*, *mine*, viz.

a) pp. marking possession, property, etc. Matt. 18: 20 τὸ ἐμὸν ὄνομα. John 3: 29. 4: 34. Rom. 10: 1. al. saep. (Xen. Conv. 5. 5.) τὸ ἐμὸν, τὰ ἐμά, *my own*, i. e. *my property*, etc. Matt. 25: 27. 20: 15. Luke 15: 31. Emphat. τῇ ἐμῇ χειρὶ, *with my own hand*, 1 Cor. 16: 21. Gal. 6: 11. Col. 4: 18. — Implying power, office, etc. οὐκ ἔστιν ἐμὸν sc. δοῦναι, *it is not mine to give*, Lat. *meum non est*, Matt. 20: 23. Mark 10: 40.—Comp. Jos. Ant. 2. 16. 1 σὸν ἐστι ἐκπορίζειν.

b) spoken of things which proceed from any one as the source, author, agent, etc. Mark 8: 38 τοὺς ἐμούς λόγους. Luke 9: 26. John 6: 38. 7: 16. 8: 16. 14: 27. Rom. 3: 7. al. saep. So τὸ ἐμὸν, i. e. *my doctrine*, John 16: 14, 15.

c) objectively or passively, Winer § 22. 7. n. 3. Matth. § 466. 2. Spoken of that which is appointed, destined, for a person, as ὁ καιρὸς ὁ ἐμός John 7: 6, 8. ἡ ἡμέρα ἡ ἐμῇ John 8: 56. καιρὸς τῆς ἐμῆς ἀναλύσεως 2 Tim. 4: 6. or of that



which is done to or in respect to a person, as εἰς τὴν ἐμὴν ἀνάμνησιν, in my memory, i. e. in memory of me, Luke 22: 19. 1 Cor. 11: 24, 25. ἀγάπη ἢ ἐμὴ, i. e. love of me, John 15: 9.—Jos. Ant. 1. 3. 8 ἐξῶβριζον εἰς τὴν ἐμὴν εὐσέβειαν, i. e. εἰς ἐμέ, towards me. Xen. Cyr. 3. 1. 28 φίλια τῇ ἐμῇ. 8. 3. 32 τῆς ἐμῆς δωρεᾶς, i. e. the gift to me. At.

Ἐμπαιμονή, ἦς, ἦ, (ἐμπαίζω,) derision, scoffing; only in later edit. 2 Pet. 3: 3 ἐν ἐμπαιμονῇ ἐμπαύκται, i. e. intens. for shameless scoffers. Gesen. Lebrg. p. 671. 3. Stuart cf 456. Not found in Sept. or Greek writers.

Ἐμπαιγμός, οῦ, ὅ, (ἐμπαίζω,) derision, scoffing, mocking, Heb. 11: 36. Sept. for מַצְחֵרֵךְ Ez. 22: 4.—Wisd. 12: 25. Eccles. 27: 28. A form of the Alexandrine age, Lob. ad Phryn. p. 241. n.

Ἐμπαίζω, f. αἰζω, (ἐν, παίζω,) aor. 1 ἐνέπαιζα, a later form instead of the earlier ἐνέπαισα, Buttm. §114 παίζω. Phryn. et Lob. p. 240; pp. to sport in, with, against any one, Lat. illudere, Engl. to illude, to mock, i. e.

a) to deride, to scoff at, seq. dat. Matt. 27: 29 ἐνέπαιζον αὐτῶν, λέγοντες. v. 31. Mark 10: 34. 15: 20. Luke 14: 29. 22: 63. 23: 36. absol. Matt. 20: 19. 27: 41. Mark 15: 31. Luke 18: 32. 23: 11. Sept. for פָּרַץ Gen. 39: 14, 17. בְּפָרְצֵךְ Ex. 10: 2.—1 Macc. 9: 26. Anthol. Gr. III. p. 58, 115.

b) in the sense of to delude, to deceive, Pass. Matt. 2: 16.—Sept. Jer. 10: 14.

Ἐμπαίκτης, ου, ὅ, (ἐμπαίζω,) a mocker, scoffer, spoken of impostors, false prophets, etc. 2 Pet. 3: 3. Jude 18. See Matt. 24: 24 sq.—A word of the Alexandrine age, Lob. ad Phryn. p. 241. n.

Ἐμπεριπατέω, ὦ, f. ἦσω, (ἐν, περιπατέω,) pp. to walk about in a place, e. g. τὴν γῆν, Sept. for הִלְכֵהֶן Job 1: 7. 2: 2. also Wisd. 19: 21.—In N. T. metaph. to walk in or among a people, to live among, i. e. to be habitually conversant with, absol. 2 Cor. 6: 16. So Sept. and הִלְכֵהֶן Lev. 26: 12. Deut. 23: 14.

Ἐμπέπλημι, f. ἐμπλήσω, (ἐν, πίμπλημι, the μ being dropped after ἐμ, Buttm. §114. Lob. ad Phr. p. 95,) aor. 1 ἐνέπλησα, aor. 1 pass. ἐνεπλήσθην, particip. pres. ἐμπιπλῶν Acts 14: 17, from a form ἐμπιπλώω less usual in this tense and not Attic, Buttm. § 114 πίμπλημι. § 106. n. 5. § 107. n. I, 2.—To fill in, Lat. implere, i. e. to fill up, to make full, trans. Sept. for מִלֵּא Gen. 42: 25. Prov. 24: 4. Herodian. 1. 12. 5. Xen. Mem. 1.4.6.—In N. T. spoken only of food, to fill with food, to satisfy, to satiate, absol. John 6: 12 ὡς δὲ ἐνεπλήσθησαν. Sept. for שָׂבַע Lev. 26: 6. Ps. 78: 29.—Xen. Cyr. 1. 3. 4. Mem. 1. 3. 6.—So trop. to fill, to satiate, sc. one's desire with good, absol. Luke 6: 25. Seq. acc. and gen. Luke 1: 53. Acts 14: 17. comp. Buttm. § 132. 5. 2. Sept. for מִלֵּא Is. 27: 6. Ps. 107: 9. שָׂבַע Jer. 31: 14.—Eccles. 16: 30.—Metaph. Pass. to be filled with any person or thing, i. e. as in Engl. to enjoy the society, intercourse of any one, Rom. 15: 24 ἐὰν ὑμῶν ἐμπλησθῶ.—Comp. Hist. of Sussann. 32.

Ἐμπίπτω, f. πεσοῦμαι, (ἐν, πίπτω,) aor. 2 ἐνέπεσον, to fall in, seq. εἰς c. acc. of place, to fall into; Matt. 12: 11 εἰς βόθρον. Luke 14: 5 εἰς φρέαρ. So Sept. and בָּרַץ Ex. 21: 33. Prov. 26: 27.—Æsop. F. 117 μῦθα ἐμπεσοῦσα εἰς χύτραν. Xen. Cyr. 3. 3. 64 εἰς τάρφος. An. 5. 7. 25.—Of persons, to fall in with, to fall among, to meet with, Luke 10: 36 εἰς τοὺς ληστὰς.—2 Macc. 5: 12. Arr. Epict. 3. 13. 3 ὅταν εἰς ληστὰς ἐμπεσομεν. Xen. Cyr. 3. 1. 4. ib. 8. 5. 14.—Metaph. to fall into any state or condition, to come into, to incur, seq. εἰς, 1 Tim. 3: 6 εἰς κῆμα. v. 7 εἰς οὐνειδισμόν. 6: 9. Sept. and בָּרַץ Prov. 17: 21. 28: 10.—1 Macc. 6: 8. Ael. V. H. 5. 2. Xen. H. G. 7. 5. 6.—So ἐμπεσεῖν εἰς χεῖρας Θεοῦ, to fall into the hands of God, i. e. into his power, for punishment, Heb. 10: 31. So Sept. and בָּרַץ 2 Sam. 24: 14. 1 Chr. 21: 13.—Eccles. 2: 19. 38: 15.

Ἐμπλέω, f. ἐξω, (ἐν, πλέω,) to braid in, to interweave, pp. Ael. V. H. 13. 1 ἐνεπλέοντο οἱ κίττοι μαλακοῖς δένδροις.—In N. T. metaph. to involve in, to entangle; Mid. to entangle one's self

in, 2 Tim. 2: 4. Pass. 2 Pet. 2: 20. —  
Isocr. 181. E. Pol. 1. 17. 3. ib. 25. 9. 3.  
Comp. Sept. Prov. 28: 18.

Ἐμπλήθω, see Ἐμπλήρημι.

Ἐμπλοκή, ἤς, ἦ, (ἐμπλέκει,) a  
braiding, intertwinning, plaiting, sc. of  
the hair in ornament, 1 Pet. 3: 3. Comp.  
1 Tim. 2: 9. Judith 10: 3. Jahn §125.

Ἐμπνέω, ὦ, f. εὔσω, (ἐν, πνέω,)  
to blow in or upon, to breathe in, intrans.  
e. g. αἰλοῖς ἐμπνεῖν, Anth. Gr. II. p. 103.  
Hom. Il. 17. 502. genr. to draw breath, to  
breathe, i. e. to live, Plut. Eumen. 5 ult.  
Aristoph. Thesm. 926 or 933. Eurip.  
Phoen. 1440. Sept. ἐμπνέον for ψεῖς  
Josh. 10: 28 sq. Trop. trans. to breathe  
in, to inspire, c. c. acc. et dat. Wisd. 15:  
11 ἐμπνεύσαντα αὐτῷ ψυχὴν ζῶσαν.  
Hom. Od. 9. 381 θάρσος. Il. 15. 262  
μένος. — In N. T. trop. and intrans. to  
breathe, to respire, and seq. gen. to  
breathe of any thing, i. e. to be full of,  
to be ready to burst with; Acts 9: 1  
ἐμπνέον ἀπειλῆς καὶ φόβου. See Matth.  
§ 376. Buttm. § 132. 5. 2. — So πνέω,  
Anacr. 9. 3 μύρων τοσοῦτων πνεῖς.  
Aristaenet. I. Ep. 5 πνέων θυμοῦ. Achill.  
Tat. 2. p. 65 ἔρωτος πνεῖ. Aristoph. Eq.  
435 κακίας πνεῖ. See Kypke and Elsner  
in loc. Comp. Heb. פָּנָה Ps. 27: 12.

Ἐμπορεύομαι, f. εἴσομαι, depon.  
Mid. (ἐν, πορεύομαι, or ἔμπορος q. v.)  
to go in, to enter in, seq. acc. Sept. Gen.  
34: 24. seq. πρὸς, i. e. to any one, to  
have intercourse with, Plut. ed. Reisk.  
VI. 119. to travel about in, to journey,  
Soph. Elect. 405. Oed. T. 456 or 464.  
Pol. 28. 10. 5. — In N. T. and usually,  
to travel about sc. as a merchant or  
trader on a large scale, i. e. to trade, to  
traffic, viz.

a) genr. and absol. James 4: 13. Sept.  
for פָּנָה Gen. 34: 10. 42: 34. 2 Chr.  
9: 14. — Diod. Sic. 5. 39. Xen. Lac. 7. 1.

b) seq. accus. to traffic in, to make gain  
of, 2 Pet. 2: 3 ὑμᾶς ἐμπορεύονται, i. e.  
they will deceive you for their own  
gain. — Jos. Ant. 4. 6. 8 (virgins) οὐκ  
ἐμπορευόμεναι τὴν ὄρην τοῦ σώματος.  
Athen. XIII. p. 569. F. See Winer  
p. 503 sq.

Ἐμπορεία, ας, ἦ, (ἔμπορος,) a  
journey for traffic, Arr. Epict. 3. 24. 80.

In N. T. trade, traffic, commerce, Matt.  
22: 5. Sept. for פָּנָה Ez. 27: 15.  
פָּנָה Ez. 28: 5. — Pol. 3. 23. 4. Thuc.  
6. 44. Xen. Hi. 9. 9.

Ἐμπορίον, ου, τό, (ἔμπορος,) em-  
porium, mart. John 2: 16 οἶκον ἐμπορίου,  
a mart-house. — Sept. Is. 23: 17. Fz. 27:  
3. Thuc. 1. 13. Xen. Vect. 3. 3.

Ἐμπορος, ου, ὁ, (ἐν, πόρος, pas-  
sage, transit, fr. πείρω, πείρω, πορεύω,)  
lit. a passenger from one place to  
another, ὁ ἐν πόρῳ ὢν, one on a jour-  
ney, a traveller, etc. Soph. Oed. C. 456.  
Oed. T. 25, 303. Espec. a passenger by  
ship who pays fare; and this indeed  
seems to have been the earliest use of  
the word, (for which later ἐπιβάτης,)  
Hom. Od. 2. 319. ib. 24. 300. et ibi  
Schol. — In N. T. and usually, a mer-  
chant, trader, i. e. one who trades to  
foreign countries by sea or land on a  
large scale, a wholesale dealer; distin-  
guished from the κάπηλος or ἀγοραῖος,  
who purchased his wares of the ἔμπο-  
ρος and dealt them out at retail; see  
Boeckh Staatshaush. I. p. 336. comp.  
Passow ἔμπορος et κάπηλος. Xen. Vect.  
3. 12. 13. Mem. 3. 7. 6. Cyr. 5. 4. 42.  
Plat. Rep. 2. 12. p. 371. D. — So Rev. 18:  
3, 11, 15, 23. Matt. 13: 45 ἀνθρώπος  
ἔμπορος, see in Ἀνθρώπος 2. b. Sept.  
for פָּנָה Gen. 37: 27. 1 K. 10: 28.  
Ez. 27: 12. פָּנָה Ez. 27: 15, 20 sq. —  
Jos. Ant. 2. 3. 3. Herodian. 4. 10. 9.  
Xen. H. G. 1. 6. 38. Mag. Eq. 4. 7.

Ἐμπρήθω, f. ἴσω, (ἐν, πρήθω,)  
Lat. incendo, to inflame, to set on fire, i. e.  
to destroy by fire, τὴν πόλιν Matt. 22: 7.  
Sept. for פָּנָה Deut. 13: 16. Judg. 18:  
27. — Herodian. 3. 7. 16. Xen. H. G. 1.  
2. 4.

Ἐμπροσθεν, adv. and prep. (ἐν,  
πρόσθεν,) before, viz.

1. As adv. of place, after verbs of  
motion, forwards, Luke 19: 28 ἐμπροσ-  
τετο ἔμπρ. or before a person implied,  
19: 4. — Jos. Ant. 7. 8. 5. Xen. Cyr.  
4. 2. 23. — So τὰ ἔμπροσθεν, things be-  
fore, Phil. 3: 14. Comp. Buttm. § 125.  
6, 7. — Xen. An. 6. 3. 14. Mem. 2. 3. 19.  
— Of the body, before, in front, Rev. 4:  
6. So Sept. and פָּנָה Ez. 2: 10. — Test.  
XII Patr. p. 591. Xen. An. 5. 4. 32. —



In Sept. and Greek writers spoken also of time, Ruth 4: 7. Judg. 1: 11. al. Ael. V. H. 2. 41. Xen. Vect. 4. 28.

2. As prep. seq. gen. Buttm. §146. 2. Spoken

a) of place, *before*, c. gen. of person, after verbs of motion, etc. John 3: 28. 10: 4 ἔμπρ. αὐτῶν πορεύεται. Matt. 6: 2. 11: 10. Mark 1: 2. Luke 7: 27. Sept. for עָמַדְ Gen. 24: 7. 32: 3, 16. 1 Chr. 15: 24. — Xen. Cyr. 2. 7. ib. 3. 2. 5. — Genr. *before*, in the presence of, Matt. 5: 16. 6: 1. 10: 32 bis, 33 bis. 17: 2. 25: 32. 26: 70. 27: 11, 29. Mark 9: 2. Luke 5: 19. 12: 8 bis. 14: 2. 19: 27. 21: 36. John 12: 37. Gal. 2: 14. 1 Thess. 2: 19. So Matt. 7: 6 βάλλειν ἔμπρ. χ. 23: 13 or 14 κλείετε τὴν θύραν τῶν οὐρ. ἔμπρ. τῶν ἀνδρ. to shut up before, so as to prevent from entering; comp. Sept. ἀνοίξω ἔμπρ. αὐτοῦ θύρας, for עָמַדְ Is. 45: 1. — Act. Thom. § 7 οἱ ἔμπρ. αὐτῆς ἐπηροῦντες. — Hence and from the Heb. ἔμπροσθεν τοῦ θεοῦ, *before God*, in the sight of God, i. e. God being witness, God knowing and approving; 1 Thess. 1: 3. 3: 9, 13. 1 John 3: 19. Comp. Heb. עָמַדְ עָמַדְ, Sept. δίκαιον ἐναντίον, Gen. 7: 1. So Matt. 11: 26 et Luke 10: 21 οὕτως ἐγένετο εὐδοκία ἔμπροσθέν σου, see in Γίνομαι II. b. β. Matt. 18: 14 θέλημα ἔμπρ. σου. So Heb. עָמַדְ עָמַדְ, Sept. εὐδοκία ἐνώπιον θεοῦ Ps. 19: 15. δεκτὸν ἐναντι κυρίου Ez. 28: 38. Comp. Gesen. Lex. art. עָמַדְ D. 1. b. Lebrg. p. 820. 9 ult. — Seq. gen. of thing, *before*, at, Matt. 5: 24 ἔμπρ. τοῦ θουαστήριου. Acts 18: 17. 2 Cor. 5: 10. Rev. 19: 10. 22: 8. — Comp. Sept. and עָמַדְ Neh. 8: 3. 2 Chr. 5: 5. Ceb. Tab. I.

b) of time, *before*, seq. gen. of pers. John 1: 15, 27, 30. So Sept. and עָמַדְ 2 K. 17: 2. 23: 25. al. — Herodot. 7. 144.

Ἐπιτύω, f. ὄσω, (ἐν, πτύω,) to spit in or on, seq. εἰς, as εἰς τὸ πρόσωπον, to spit in one's face, Matt. 26: 67. genr. 27: 30. Sept. εἰς τὸ πρ. for עָמַדְ Num. 12: 14. κατὰ τὸ πρ. Deut. 25: 9. See Jahn § 180 ult. — Plut. ed. Reisk. VI. 715. 14, ἐμπτύειν τινὲ εἰς τὸ πρόσωπον. — Seq. dat. Mark 10: 34. 14: 65. 15: 19. Pass. Luke 18: 32. — Ael. V. H. 1. 15.

Athen. 9. 11. Comp. Lob. ad Phryn. p. 17. Thom. Mag. p. 507.

Ἐμφανής, εὐς, οὐς, ὄ, ἦ, adj. (ἐμφαίνω, Pass. to appear in e. g. a mirror, Xen. Conv. 7. 4.) pp. *appearing in any thing*; hence genr. *apparent*, and ἔμφανής γίνομαι, to become apparent, i. q. ἐμφανίζομαι, hence to appear, to be seen openly, Acts 10: 40. — Ael. V. H. 1. 21. Xen. Cyr. 8. 7. 23. — Metaph. to become manifest, known, etc. Rom. 10: 20, quoted from Is. 65: 1 where Sept. for עָמַדְ. Sept. for עָמַדְ Ex. 2: 14. — Plut. Romul. 23 init. Pol. 22. 15. 7.

Ἐμφανίζω, f. ἴσω, (ἐμφανής,) to make apparent, to cause to be seen, to shew, trans. Pass. to appear, to be seen openly.

a) pp. Matt. 27: 53 ἐμφανισθήσαν πολλοῖς. Heb. 9: 24 ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν, i. e. in our behalf; for the construction ἐμφ. τῷ πρ. comp. Sept. and Heb. Ps. 42: 3, coll. 95: 2. —

b) trop. to manifest, to make known, to declare, to shew, seq. dat. Acts 23: 15 ἐμφανίσαι τῷ χιλιάρχῳ ὅπως κ. τ. λ. seq. acc. et πρὸς, 23: 22 ταῦτα πρὸς με. seq. ὅτι Heb. 11: 14. Sept. τινὶ τι for עָמַדְ Esth. 2: 22. — τινὶ τι Jos. Ant. 8. 4. 2. Diod. Sic. 14. 11. Xen. Mem. 4. 3. 4. τοῦτο ὅτι Xen. Cyr. 8. 1. 26. ὡς Jos. Ant. 14. 10. 8. — In a judicial sense, seq. dat. et κατὰ τινος, to inform against, to accuse, Acts 24: 1. 25: 2. so περὶ τινος, 25: 15. — Jos. Ant. 10. 9. 3 κατὰ. 14. 10. 12 περὶ. — Of a person, ἐμφανίζειν ἐαυτὸν τινι, to manifest oneself, i. e. to let oneself be intimately known and apprehended, John 14: 21, 22. So Sept. for עָמַדְ Ex. 33: 13. — Wisd. 1: 2.

Ἐμφοβος, ου, ὄ, ἦ, adj. (ἐν, φόβος,) pp. in fear, i. e. terrified, affrighted, Luke 24: 5, 37. Acts 10: 4. 22: 9. 24: 25. Rev. 11: 13. — 1 Macc. 13: 2. Theophr. Char. 24 or 25. 1.

Ἐμφυσάω, ὦ, f. ἴσω, (ἐν, φυσάω,) to blow in or on, to breathe on, absol. John 20: 22. Sept. for עָמַדְ of wrath Ez. 22: 21. of a wind 37: 9. עָמַדְ Ez. 21: 31. — Dioscor. 5. 99 καίεται

ἐμφυσηθέν. Comp. Hom. II. 19. 159.

Ἐμφυτιος, ου, ὁ, ἡ, adj. (ἐμφύω,) *inborn, implanted* sc. by nature, Wisd. 12: 10. Pol. 9. 11. 2. Xen. Mem. 3. 7. 5. In N. T. trop. *implanted, engrafted*, sc. from another source, τὸν ἔμφυτον λόγον James 1: 21, the gospel being here represented under the figure of a seed or shoot *implanted* or *engrafted*, as elsewhere by seed *sown*; comp. Mark 6: 14 sq.—Barnab. Ep. c. 9, ἡ ἔμφ. δωρεὰ τῆς διδαχῆς τ. Θεοῦ. Herodot. 9. 94 ἔμφυτος μαντικῆ.

Ἐν, prep. governing the dative, with the primary idea of rest in any place or thing, as also *on, at, by*. As compared with εἰς and ἐκ, it stands between the two, εἰς implying motion *into*, ἐν the being or remaining *in*, and ἐκ motion *out of*. See Passow in Ἐν. Winer § 52. a. Matth. § 577.

1. Of *place*, which is the primary and most frequent use, and spoken of every thing which is conceived as being, remaining, taking place, *within* some definite space or limits, *in, on, at, by*, etc. Sept. usually for Heb. עַל.

a) pp. *in, within*; Luke 11: 1 ἐν τῷ πνεύματι. Matt. 8: 6 ἐν τῇ οἰκίᾳ. Acts 2: 46 ἐν τῷ ἱερῷ. Luke 22: 55 ἐν μέσῳ τῆς αὐλῆς. Matt. 4: 23 ἐν ταῖς συναγωγαῖς. 4: 21 ἐν τῷ πλοίῳ. 11: 2. Mark 5: 3. John 5: 28. 11: 17. 19: 41. Phil. 1: 13. Luke 9: 57 et 19: 36 ἐν τῇ ὁδῷ. Matt. 6: 2, 5, ἐν ταῖς ὕμναις. 11: 16 ἐν ἀγοραῖς. Luke 7: 32. Matt. 20: 23 ἐν τῇ πόλει. 13: 24, 27, ἐν τῷ ἄγρῳ. al. saep.—Herodian. 1. 9. 7. ib. 1. 12. 12. Xen. Cyr. 1. 4. 5. An. 1. 2. 8, 26. — With the names of cities, countries, places, etc. Luke 2: 43 ἐν Ἱερουσαλὴμ. Matt. 2: 1, 5, ἐν Βηθλεέμ. Rom. 1: 7 ἐν Ρώμῃ. Matt. 2: 19 ἐν Αἰγύπτῳ. Acts 7: 36 ἐν γῇ Αἴγ. Matt. 9: 31. 3: 1, 3, ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας. 4: 13. 6: 4. Acts 9: 36. 10: 1. 1 Thess. 1: 7, 8. al. saep.—Herodian. 1. 3. 1. ib. 3. 2. 7. Thuc. 7. 21. — So ἐν τῷ ἄδῃ Luke 16: 23. comp. Matt. 10: 28. Rev. 21: 8, ἐν οὐρανῷ, ἐν τοῖς οὐρανόις, Matt. 6: 10, 20. Luke 15: 7. Matt. 5: 12. 16: 19. al. also of God, ὁ πατὴρ ὁ ἐν τοῖς οὐρ. as adj. i. q. ὁ ἐπουράνιος, *heavenly Father*, Matt. 5: 12, 45. 7: 11.

al. comp. 18: 35. ἐν τῇ βασιλείᾳ τῶν οὐρ. Matt. 5: 19. 8: 11. al. ἐν πάσῃ τῇ γῇ, Rom. 9: 17. Matt. 25: 18, 25. ἐν τῷ κόσμῳ, John 13: 1. Col. 1: 6. al. ἐν τῇ θαλάσῃ Mark 5: 13. ἐν μέσῳ τῆς θαλ. 6: 47. 1 Col. 11: 25.—Of a book, writing, etc. Mark 12: 26 ἐν τῇ βιβλῷ Μωσέως. Luke 2: 23. 20: 42. al. Acts 13: 33 ἐν τῷ ψαλμῷ τῷ δευτ. Heb. 4: 5. 5: 6. So Heb. 4: 7 ἐν Λαβίδ, i. e. in the book of David, the Psalms. John 6: 45 ἐν τοῖς προφήταις. Rom. 11: 2 ἐν Ἠλῆα, i. e. in the section respecting Elijah.—Of the body and its parts, Rom. 6: 12 ἐν τῷ θνητῷ σώματι. 2 Cor. 12: 2. Matt. 3: 12 ἐν τῇ χειρὶ αὐτοῦ. Rev. 6: 5. 11: 9. al. (Xen. An. 6. 1. 9.) Matt. 7: 3, 4, ἐν τῷ ὄφθαλμῷ. Matt. 1: 18, 23, ἐν γαστρὶ ἔχειν, i. e. to be pregnant, see in Γαστήρ b. Luke 1: 44 ἐν τῇ κοιλίᾳ. Trop. ἐν τοῖς μέλεσι Rom. 7: 5. James 4: 1. ἐν τῇ καρδίᾳ, ἐν ταῖς καρδίαις, Matt. 5: 28. Luke 2: 51. Matt. 9: 4. Mark 2: 6, 8. ἐν στόματι 1 Pet. 2: 22. —Spoken of persons, pp. in one's body; Matt. 1: 20 τὸ ἐν αὐτῇ γεννηθέν. 6: 23. Acts 20: 10. of a demoniac Acts 19: 16. Trop. Rom. 7: 17, 18, 20. al.

b) spoken of elevated objects, a surface, etc. *in, i. e. on, upon*, as a fig-tree, ἐν αὐτῇ Mark 11: 13. a mountain, ἐν τῷ ὄρει, Luke 8: 32. John 4: 20. Heb. 8: 5. (Sept. and עַל Ex. 31: 18. Luc. D. Deor. 4. 3. Xen. An. 4. 3. 31.) Matt. 8: 24 σεισμός ἐν τῇ θαλάσῃ, on the lake. Luke 12: 51. John 20: 25. Acts 7: 33. 2 Cor. 3: 7 ἐντετυπωμένη ἐν λίθοις. Rev. 3: 21 ἐν τῷ θρόνῳ. (Hom. Od. 8. 422.) Rev. 13: 12. 18: 19. Trop. Jude 12 ἐν ταῖς ἀγάταις ὑμῶν σπιλάδες.

c) in a somewhat wider sense, implying simply contact, close proximity, etc. *in, i. e. at, on, by, near, with*, equivalent to παρά; e. g. ἐν δεξιᾷ τινος, Heb. 1: 3. 8: 1. 10: 12. Rom. 8: 34. al. (Xen. Cyr. 2. 4. 2.) So Matt. 6: 5 ἐν ταῖς γωνίαις τῶν πλατειῶν. 24: 36 et Acts 2: 19 ἐν τῷ οὐρανῷ, *in or on the sky*. (Hom. II. 22. 318.) Luke 13: 4 ὁ πύργος ἐν τῷ Σιλωάμ, *at or near the fountain*, comp. Jos. B. J. 5. 4. 1. Luke 16: 23 et John 13: 23, see in Ἀνάκειμαι 2. Matt. 7: 6 μήποτε καταπατήσωσιν ἐν τοῖς ποσὶν αὐτῶν, i. e. *at or under their feet*. John



15: 4 ἐὰν μὴ (τὸ κλήμα) μείνῃ ἐν τῷ ἀμπίλω, i. e. remains on, attached to, the vine. 19: 41. Rev. 9: 10. John 11: 10 οὐτὶ τὸ φῶς οὐκ ἔστιν ἐν αὐτῷ, i. e. by him, around him, in his path. So trop. 1 John 1: 5. — Herodot. 1. 76. Pol. 2. 66. 10. Xen. Cyr. 7. 1. 45. H. G. 7. 5. 18. An. 4. 8. 22.—Trop. c. dat. of person, i. e. (α) spoken of those with whom any one is in near connexion, intimate union, oneness of heart, mind, purpose; especially of the union by faith of Christians with Christ, who are then *in* Christ, as a branch in or on a vine, John 15: 2, 4, 5. So John 6: 56. 14: 20. Rom. 16: 7, 11. 1 Cor. 1: 30. 9: 1, 2. 2 Cor. 5: 17. Eph. 2: 13. al. saep. 1 Thess. 4: 16 οἱ νεκροὶ ἐν Χριστῷ, i. e. who died in union by faith with Christ, as Christians. 1 Cor. 15: 18. Rev. 14: 13. Hence οἱ ἐν Χριστῷ as adj. *Christians*, i. q. οἱ Χριστιανοί, 8: 1. 2 Cor. 12: 2. Gal. 1: 22. 1 Pet. 5: 14. al. So gener. i. e. in connexion with Christ, in the Christian faith, Rom. 12: 5. Gal. 3: 28 πάντες ὑμεῖς εἰς ἓστε ἐν Χρ. 5: 6. 6: 15. Phil. 4: 1, 7. 1 Thess. 3: 8. 1 John 2: 24. al. Vice versa of the union of Christ with Christians in consequence of their faith in him; John 6: 56. 14: 20. 15: 4, 5. 17: 23, 26. Rom. 8: 9. Gal. 2: 20. al. Of a like union with God, and vice versa, 1 Thess. 1: 1. 1 John 2: 24. 3: 6, 24. 4: 13, 15, 16. al. Of the mutual union of God and Christ, John 10: 38. 14: 10, 11, 20. al. Of the Holy Spirit in Christians, John 14: 17. Rom. 8: 9, 11 bis. 1 Cor. 3: 16. 6: 19. 1 Pet. 1: 11. al. — (β) Of those *in, with, on* whom, i. e. *in* whose person or character any thing exists, is done, (comp. παρά,) e. g. in external life and conduct, John 18: 38 et 19: 4, 6, οὐκ εὗρισκω ἐν αὐτῷ αἰτίαν. Acts 24: 20. 25: 5. 1 John 2: 10. 1 Cor. 4: 2. So gener. of any power, influence, efficiency, e. g. from God, the Spirit, etc. Matt. 14: 2 διὰ τοῦτο αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ. John 1: 4. 14: 13. v. 30 ἐν ἐμοὶ οὐκ ἔχει οὐδέν. 17: 26. 1 Cor. 12: 6. 2 Cor. 4: 4, 12, 6: 12. Gal. 4: 19. Phil. 2: 5, 13. Col. 1: 19. Heb. 13: 21. 1 John 3: 9, 15. al. So ἐν ἑαυτῷ, *in, with* or *of* oneself, etc. Matt. 13: 21. John 5: 26. 6: 53. 1 Cor. 11: 13. 2 Cor. 1: 9. al.

—(γ) Of those *in* or *with* whom, i. e. in whose mind, heart, soul, any thing exists or takes place, (παρά,) e. g. virtues, vices, faculties, etc. John 1: 48 ἐν ᾧ δόλος οὐκ ἔστι. 4: 14 ἐν αὐτῷ, i. e. in his soul. 17: 13. Rom. 7: 8. 1 Cor. 2: 11. 8: 7. 2 Cor. 11: 10. Eph. 4: 18. Phil. 6. al. So κρύπτεσθαι ἐν Θεῷ, i. e. in the mind and counsels of God, Col. 3: 8. Eph. 3: 9. So ἐν ἑαυτῷ, ἐν ἑαυτοῖς, *in* or *with* oneself, *themselves*, i. e. in one's heart, Matt. 3: 9. Luke 7: 39, 49. John 5: 41. Rom. 8: 23. Eph. 1: 9. James 2: 4. al.

d) of a number or multitude, as indicating place, *in, among, with*, equivalent to ἐν μέσῳ, *in the midst*; Matt. 2: 6 ἐλαχίστη ἐν τοῖς ἡγεμόσιν Ἰουδα. 11: 11 οὐκ ἐγγήγρηται ἐν γεννητοῖς γυναικῶν. v. 21 οἱ γενομένοι ἐν ὑμῖν. 20: 27. Mark 10: 43. Luke 1: 1. John 1: 14. 11: 54. Acts 2: 29. 20: 32. Rom. 1: 5, 6. 1 Cor. 11: 18. Eph. 5: 3. 1 Pet. 5: 1, 2. 2 Pet. 2: 8. al. saepiss. So ἐν ἑαυτοῖς, *among themselves*, Matt. 9: 3. 21: 38. Acts 28: 29. (Thuc. 7. 67.) ἐν ἀλλήλοις, *with one another*, Mark 9: 50. John 13: 35. Rom. 15: 5. (Luc. Asin. 19.) So with a dat. sing. of a collective noun, Luke 4: 25, 27, ἐν τῷ Ἰσραήλ. 1: 61. 2: 44. John 7: 43. Acts 10: 35. Eph. 3: 21. 2 Pet. 2: 1. al. Sept. for ἐ 2 K. 18: 5. ἦν τῷ Gen. 23: 6. Lev. 16: 29. — Tob. 3: 4. Hom. Il. 13. 689. Ael. V. H. 1. 31. Luc. D. Deor. 23. 1. ib. Alex. 2. Xen. An. 2. 3. 15. Cyr. 1. 3. 2.—Hence with dat. plur. of persons by whom one is accompanied, escorted, etc. Luke 14: 31. Jude 14 ἦλθε κύριος ἐν μυριάσιν ἀγλίας αὐτοῦ. So Sept. and ἔ Num. 20: 20.—1 Macc. 1: 17. 7: 28.—With a dat. plur. of thing, 1 Cor. 15: 3 ἐν πρώτοις, *among the first*, i. e. adv. first of all. — Xen. Oec. 4. 4. Cyr. 1. 6. 24.

e) of persons, by implic. *before, in the presence of*; Mark 8: 38 ὃς ἐπαισχυνθή με ἐν τῇ γενεᾷ ταύτῃ. Luke 1: 25. Acts 6: 8. 24: 21 ἔστω ἐν αὐτοῖς, sc. as judges. 1 Cor. 2: 6. 2 Cor. 10: 1. Col. 1: 23. Trop. and from the Heb. Luke 4: 21 ἐν τοῖς ὡσὶν ὑμῶν, comp. Sept. and ἔ Deut. 5: 1.—Judith 16: 1. Plut. Leg. 10. p. 886. E, κατηγορεῖν ἐν ἀσεβέσιν ἀνθρώποις. Arr. Diss. Ep. 3. 22. 8. Pol. 17. 6. 1. Hom. Il. 1. 587. Xen. Cyr. 1.

5. 6. — Hence metaph. in the sight of any one, he being judge; Luke 16: 15 τὸ ἐν ἀνθρώποις ὑψηλόν, i. e. in the sight, judgment, of men. 1 Cor. 14: 11 ὁ λαλῶν, ἐν ἐμοὶ βίβρατος. Col. 3: 20. — Demosth. 764. 15. ib. 813. 10. Eurip. Hipp. 1335. — So by Hebraism, ἐν ὀφθαλμοῖς ὑμῶν, in i. e. before your eyes, in your judgment, Matt. 21: 42. Mark 12: 11. So Sept. and  $\text{פ} \text{ב} \text{ע} \text{י} \text{נ}$  Ps. 118: 23. Comp. Gesen. Lehrg. p. 820. — 1 Macc. 1: 12.

f) spoken of that by which one is surrounded, in which one is enveloped, etc. in, with. Matt. 16: 27 ἔρχεσθαι ἐν τῇ δόξῃ. 25: 31. al. Mark 13: 26 ἐν νεφέλαις. Luke 21: 27. al. Acts 7: 30 ἐν φλογὶ πυρός.—Hom. Il. 15. 192 οὐρανὸς ἐν αἰθέρι καὶ νεφέλῃσι.—Of clothing, Matt. 11: 8 ἐν μαλακοῖς ἱματίοις ἡμφιεσμένον. 6: 29. 7: 15. Mark 12: 38. Heb. 11: 37. James 2: 2. al. of ornaments, 1 Tim. 2: 9. of bonds, Eph. 6: 20. So ἐν σαρκί, in the flesh, i. e. clothed in flesh, in the body, 1 John 4: 2. 2 John 7. ζῆν ἐν σαρκί, Gal. 2: 20. Phil. 1: 22. Sept. and  $\text{א} \text{ב} \text{ד} \text{ע} \text{ו}$  Deut. 22: 12. Ps. 147: 8.—Jos. Ant. 18. 6. 7 ὁ ἐν τῇ πορφύρῃδι. Pind. Isth. 6. 53. Herodian. 2. 13. 5. Xen. Mem. 3. 11. 4. — Hence of that with which one is furnished, which he carries with him, etc. 1 Cor. 4: 21 ἐν ῥάβδῳ ἔλθω. Heb. 9: 25. Metaph. Luke 1: 17 ἐν πνεύματι καὶ δυνάμει Ἡλίου. Rom. 15: 29. Eph. 6: 2. Sept. and  $\text{א} \text{ב} \text{ד} \text{ע} \text{ו}$  Gen. 32: 11 ἐν ῥάβδῳ. Josh. 22: 8. 1 Sam. 1: 24. Ps. 66: 13.—Jos. Ant. 6. 9. 4 σὺ μὲν ἐπέρχῃ μοι ἐν ἡομαίᾳ κ.τ.λ. Diod. Sic. 18. 16 ult. Xen. Cyr. 2. 3. 14. Mem. 3. 9. 2.

2. Of time. a) of time when, i. e. a definite point or period, in, during, on, at which any thing takes place, etc. Matt. 2: 1 ἐν ἡμέραις Ἡρώδου. 3: 1. 8: 13. 12: 1, 2 ἐν σαββάτῳ. Acts 20: 7. 1 Cor. 11: 23. al. saepiss. John 11: 9, 10, ἐν τῇ ἡμέρᾳ, ἐν τῇ νυκτὶ, i. e. by day, by night. — Palaeph. 52. 1. Herodian. 1. 5. 1. Xen. An. 1. 5. 16. — With a neut. adj. Acts 7: 13 ἐν τῷ δευτέρῳ. 2 Cor. 11: 6 ἐν παντί sc. χρόνῳ. Phil. 4: 6. So Acts 26: 28 ἐν ὀλίγῳ sc. χρόνῳ, shortly, and v. 29 ἐν ὀλίγῳ καὶ ἐν πολλῷ, in short or in long; comp. Kuinoel. (Luc. D. Deor. 9. 1. Xen. H. G. 4. 4. 12 ἐν

ὀλίγῳ πολλοὶ ἔπεσον. Plato Apol. 7. comp. in full, Xen. Cyr. 2. 4. 2.) With a pron. absol. e. g. ἐν ᾧ sc. χρόνῳ Mark 2: 19. John 5: 7. (Thuc. 7. 29. Xen. An. 1. 10. 10.) So with art. and adv. Luke 7: 11 ἐν τῇ ἑξῆς. 8: 1. John 4: 31 ἐν τῷ μεταξὺ.—Xen. Conv. 1. 14.—Spoken of an action or event which serves to mark a definite time; Matt. 22: 28 ἐν τῇ ἀναστάσει. Luke 11: 31, 32, ἐν τῇ κρήσει. John 21: 20 ἐν τῷ δεῖπνῳ. 1 Cor. 15: 52 ἐν τῇ ἑσχ. σάλπιγγι. 2 Thess. 1: 7. 1 John 2: 28. al. saep. So ἐν οἷς, sc. πράγμασι, i. e. during which things, meanwhile, Luke 12: 1.—Luc. Alex. 36 ἐν τῷ λοιμῷ. Diod. Sic. 14. 68. Xen. Mem. 2. 1. 32. Herodian. 5. 1. 4 ἐν οἷς.—Espec. c. dat. of art. and infin. in, i. e. on or at an action or event, while it is taking place; Luke 9: 36 ἐν τῷ γίνεσθαι τὴν φωνήν. 1: 8. 2: 6. 5: 1. 24: 51. Acts 8: 6. al. saep.—Sept. 1 Sam. 1: 7. Diod. Sic. 1. 21. Xen. Cyr. 1. 4. 5.

b) of time how long, i. e. a space or period within which any thing takes place, in, within, ἐν τρισὶν ἡμέραις, in three days, Matt. 27: 40. Mark 15: 29. al. So Sept. and  $\text{א} \text{ב} \text{ד} \text{ע} \text{ו}$  Is. 16: 14. — Ael. V. H. 1. 6. Diod. Sic. 20. 83 ult. Xen. Ag. 1. 34 ἐν δυοῖν ἡτοῖν.

3. Trop. of the state, condition, manner, in which one is, moves, acts; of the ground, occasion, means, on, in, by, through which one is affected, moved, acted upon, etc.

a) Of the state, condition, or circumstances in which a person or thing is, viz.

(α) genr. either external or internal; comp. Passow Ἐν 2. Winer § 52. p. 330. Matth. § 577. 3. E. g. of an external state; Luke 7: 35 ἐν τρυφῇ ὑπάρχοντες. 8: 43 γυνὴ οὖσα ἐν ἕψει αἵματος. 2: 29 et 11: 21 ἐν εἰρήνῃ, comp. James 2: 16 ὑπάγετε ἐν εἰρήνῃ for which see in Eis 4. Luke 16: 23 ἐν βασάνοις. 23: 12 ἐν ἔχθρᾳ. v. 40. Rom. 1: 4 υἱὸς θεοῦ ἐν δυνάμει. 8: 37. 1 Cor. 7: 18, 20, 24. 15: 42, 43. 2 Cor. 6: 4, 5. Gal. 1: 14 ἐν τῷ Ἰουδαϊσμῷ. Phil. 2: 7. 2 Thess. 3: 16 ἐν παντὶ τρόπῳ, i. e. in every state, at every turn. 1 Tim. 2: 2. al. saep.—Herodian. 1. 3. 3. Pol. 8. 10. 4. Thuc. 6. 35. Xen. Mem. 3. 3. 9 ἐν νόσῳ. An. 2. 5. 38.—Of an internal state, sc. of the



mind, feelings, etc. Acts 11: 5 *ἐν ἐκστάσει*. Rom. 15: 32 *ἐν χαρῇ*. 1 Cor. 1: 10 *ἐν τῷ αὐτῷ νοῦ κ. τ. λ.* 2: 3 *ἐν ἀσθενείᾳ καὶ ἐν φόβῳ*. 14: 6 *ἐν ἀποκαλύψει κ. τ. λ.* i. e. in the state or condition of one who receives and utters a revelation. 2 Cor. 11: 17, 21, *ἐν ἀφροσύνῃ*. Eph. 3: 12. 5: 21. 1 Thess. 2: 17. 1 Tim. 1: 13. 2: 11. Heb. 3: 11. James 1: 21. 2: 1. Jude 24. al. saep.—Hom. Il. 7. 302, Thuc. 3. 22. Xen. An. 7. 6. 38. Cyr. 5. 2. 5.—In this usage *ἐν* with its dative is often equivalent to an adjective; Rom. 4: 10 *ὢν ἐν ἀκροβυσσίᾳ, ἐν περιτομῇ*, i. e. as uncircumcised or circumcised. 2 Cor. 3: 7, 8, et Phil. 4: 19 *ἐν δόξῃ* i. q. *ἔνδοξος*. 1 Tim. 2: 7, 12, 14. Tit. 1: 6 *ἐν κατηγορίᾳ*, i. e. accused. 3: 5 *ἔργα τὰ ἐν δικαιοσύνῃ*, i. q. *τὰ δίκαια*.—Luc. Amor. 50. Xen. Cyr. 8. 5. 15. H. G. 7. 5. 8.—So also adverbially, Acts 5: 23 *ἐν πασῇ ἀσφαλείᾳ*. Rom. 2: 28, 29, *ἐν τῷ φανερωθῆ, ἐν τῷ κρυπτῷ*. (Xen. Cyr. 8. 1. 31.) Eph. 6: 24. 2 Tim. 4: 2.—Plato Gorg. p. 512. C. Xen. Cyr. 4. 5. 54.

(β) of the business, employment, actions, in which one is engaged; Passow *ἐν* 2. a. Winer § 52. p 330. Thus Matt. 21: 22 *ἐν προσευχῇ*. Mark 4: 2 *ἐν τῇ διδασκίᾳ αὐτοῦ*, i. e. as he taught. 8: 27 et Luke 24: 35 *ἐν τῇ ὁδῷ*, i. e. in the walk or journey. Luke 16: 10. John 8: 3 *ἐν μοιχείᾳ κατεκλιμένην*. Acts 6: 1. 24: 16. Rom. 1: 9 *ἐν τῷ εὐαγγελίῳ*, i. e. labouring in the gospel. 14: 18. 15: 58. 1 Cor. 15: 1. 2 Cor. 7: 11 *ἐν παντί*. Col. 1: 10 *ἐν παντί ἔργῳ*. 4: 2. 1 Tim. 4: 15 *ἐν τούτοις ἡσθι*. 5: 17. Heb. 6: 18 *ἐν οἷς*. 11: 34. James 1: 8. 4: 3. al. saep. So Matt. 20: 15 *ποιῆσαι ὃ θέλω ἐν τοῖς ἐμοῖς*, i. e. in my own affairs. 22: 15. 23: 30 *κοινωνοὶ ἐν τῷ αἵματι*, i. e. in slaying the prophets.—Xen. Cyr. 3. 1. 1 ὁ Κύρος *ἐν τούτοις ἦν*. ib. 1. 6. 15. Herodot. 2. 82 *οἱ ἐν ποιήσει*. Plat. Prob. p. 317. C, *εἰμὶ ἐν τῇ τέχνῃ*.—So c. dat. of person, i. e. ‘in the work, business, cause of any one;’ Rom. 16: 12 *ἥτις ἐκοπίσεν ἐν κυρίῳ*. Eph. 6: 21. al. Rom. 6: 3 *τοὺς συνεργούς μου ἐν Χριστῷ*. 1 Cor. 4: 17. al.

(γ) implying in the power of any one; Passow *ἐν* 1. f. Matth. § 577. 6. Acts 5: 4 *ἐν τῇ σῆ ἔξουσίᾳ*, comp. 1: 7 et John

3: 35. Acts 4: 12 *οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σπητρία*. So *ἐν πνεύματι*, i. e. in the power or under the influence of the Spirit, in a state of inspiration, inspired, Matt. 22: 43. Mark 12: 36. Luke 2: 27. 4: 1. 9: 1. 1 Cor. 12: 3. also Matt. 12: 28. 1 Pet. 3: 19. Rev. 1: 10. 4: 2. 17: 3. al. Of demoniacs, *ἐν πνεύματι ἀκαθάρτῳ*, i. e. in the power of, possessed, Mark 1: 23. 5: 2.—Jos. Ant. 3. 1. 5. Aristoph. Av. 1677 *ἐν τῷ Τριβάλλῳ πᾶν τὸ πρᾶγμα*. Herodot. 6. 109. Xen. Oec. 6. 14 *ἐν σοὶ πάντα ἔστιν*.—Hence, *γενόμενος ἐν ἑαυτῷ*, having come to himself, Acts 12: 11. Comp. Herm. ad Vig. p. 749, 856. Matth. § 577. 6 ult.

b) Of manner or mode, i. e. the state or circumstances, external or internal, by which any action is accompanied, in, with, in reference to which it is performed, viz.

(α) genr. of manner etc. comp. <sup>2</sup>Ex 3. e. Matt. 22: 37 *ἀγαπᾶν ἐν ὄλῃ τῇ καρδίᾳ κ. τ. λ.* quoted from Deut. 6: 5 where Heb. <sup>2</sup>, Sept. *ἐκ*, as also Mark 12: 30, 33. So Mark 4: 2 *διδάσκων ἐν παραβολαῖς*. Luke 2: 36 *ἐν ἔξουσίᾳ καὶ δυνάμει ἐπιτάσσει*. 21: 25 *συναχὴ ἐθνῶν ἐν ἀπορίᾳ*. John 16: 25 *ἐν παροιμίαις λαλεῖν*. 23: 24 *προσκυνεῖν ἐν πνεύματι καὶ ἀληθείᾳ*, i. e. to render sincere and spiritual worship. Acts 2: 46. 10: 48 *βαπτισθῆναι ἐν τῷ ὀνόματι τοῦ κυρίου*, comp. in Βαπτίζω 2. a. β. Rom. 1: 9 *ἐν τῷ πνεύματι μου*. 9: 22. 15: 6. 1 Cor. 2: 4 *τὸ κήρυγμά μου οὐκ ἐν πειθοῖς λόγοις*. v. 7. 14: 21. 2 Cor. 3: 7 *ἐν γραμμασιν*. Col. 3: 22. 1 Pet. 2: 24. 2 Pet. 3: 3. 1 John 5: 6 *ἔλθῶν ἐν τῷ ὕδατι καὶ τῷ αἵματι*.—Eurip. Bacch. 1167. Herodian. 2. 13. 8. Palaeph. 32. 2 *ἔλθῶν ὀπίσω αὐτῶν ἐν ἡρμαῖοις βαδίσματι*. Thuc. 6. 16. ib. 7. 67 *οὐκ ἐν τῷ αὐτῶν τρόπῳ κινούμενοι*.—So in an adverbial sense; Matt. 22: 16 *ἐν ἀληθείᾳ διδάσκεις*, i. e. truly, in reality. Mark 9: 1 *ἐν δόλῳ*. Acts 12: 7 et 22: 18 *ἐν τάχει*. (Thuc. 6. 92 init.) Acts 17: 31 et Rev. 19: 11 *κρίνειν ἐν δικαιοσύνῃ* i. e. righteously. 26: 7 *ἐν ἐκτενεῖᾳ*, continually. Col. 4: 5. Eph. 6: 9 *ἐν παύρησιν*, boldly. Rev. 18: 2 *ἔκραξεν ἐν ἰσχύϊ*.—Judith 1: 11. Wisd. 18: 9. Xen. Cyr. 6. 1. 11 *ἐν τῷ μέρει πάλιν*, vicissim.

(β) of a rule, law, standard, *in, by, according to, conformably to*; comp. Passow *ἐν* 1. h. Winer § 52. a. 3. b. Matth. § 577. 3 ult. So Matth. 7: 2 *ἐν ᾧ κρίματι κρίνετε, κριθήσεσθε*. Luke 1: 8 *ἐν τῇ τάξει*, comp. 1 Cor. 15: 23. Phil. 1: 8. 1 Thess. 4: 15 *ἐν λόγῳ κυρίου*. 1 Tim. 1: 18 *ἐν αὐταῖς* sc. *προφητεῖαις*. Heb. 4: 11. So of a rule of life etc. Luke 1: 6 *πορευόμενοι ἐν πάσαις ταῖς ἐντολαῖς*.—Pind. Pyth. 4. 105 *ἐν τούτῳ λόγῳ*. Thuc. 1. 77 *ἐν τοῖς ὁμοίοις νόμοις τὰς κρίσεις ποιεῖν*. Xen. Conv. 2. 8. Cyr. 1. 2. 2. Mem. 3. 9. 1.—So c. dat. of person; 2 Cor. 10: 12 *ἐν ἑαυτοῖς ἑαυτοῖς μετροῦντες*. Also ‘in conformity with the will, law, precept of any one;’ John 3: 21 *ἐν θεῷ ἐστιν εὐργασμένα*. 1 Cor. 7: 39 *ἐν κυρίῳ*. Eph. 6: 1.

(γ) in the sense of *in respect to, as to*; Luke 1: 7, 18, *προβεβηκέναι ἐν ἡμέραις*. Gal. 4: 20 *ὅτι ἀποροῦμαι ἐν ὑμῖν*, comp. Winer Comm. in loc. Eph. 2: 11 *ἔθνη ἐν σαρκί*. Tit. 1: 13 *ἵνα ὑγιαίνουσιν ἐν τῇ πίστει*. James 2: 10 et 3: 2 *πταίειν ἐν ἐνί, ἐν λόγῳ*. So *ἐν παντί*, in every respect, 2 Cor. 8: 7. 9: 8, 11. *ἐν μηδενί*, in no respect, 2 Cor. 7: 9. James 1: 4. ἐν οὐδενί Phil. 1: 20. Also after words signifying plenty or want, Rom. 15: 13 *περισσεύειν ἐν τῇ ἐλπίδι*. 2 Cor. 3: 9. 8: 7. Col. 2: 7 et Eph. 2: 4 *πλούσιος ἐν ἐλπί*. 1 Cor. 1: 5. 1 Tim. 6: 18. al. 1 Cor. 1: 7 *ὑπερεῖσθαι ἐν μηδενί χάρισματι*.—Soph. Oed. Tyr. 1112 *ἐν μακροῦ γήρα ξυνάδει τῷδε τῶνδρῶ*, ‘in high old age he accords etc.’ Palaeph. 28. 2 *ὑπερφέρων ἐν*. Diod. Sic. 5. 57 *διαφέρω ἐν*, and so Xen. Hi. 1. 8. ib. 2. 2.

c) Of the ground, basis, occasion, *in, on, upon* which any thing rests, exists, takes place, etc. Thus

(α) of a person or thing *in or on* which as a substratum any thing rests, exists, is done, etc. Matth. § 577. 1. Winer § 52. a. 3. a. So c. dat. of thing, 1 Cor. 2: 5 *ἵνα ἡ πίστις ὑμῶν μὴ ἦ ἐν σοφίᾳ ἀνθρώ. κ. τ. λ.* 2 Cor. 4: 10 et Gal. 6: 17 *ἐν τῷ σώματι*. Gal. 4: 14. Eph. 2: 11 *περιτομῇ ἐν σαρκί*. Seq. dat. of pers. i. e. *in the person or case of any one, in or by* his example, etc. Luke 22: 37 *τοῦτο δεῖ τελεσθῆναι ἐν ἐμοί*. John 9: 3. Acts 4: 2 *καταγγέλλειν ἐν τῷ Ἰησοῦ τὴν ἀνάστασιν*. Rom. 9: 17. 1 Cor. 4: 6 *ἵνα*

*ἐν ἡμῖν μάθητε*. 2 Cor. 4: 3. Eph. 1: 20. Phil. 1: 30.—Plato Meno. p. 82. A, *ἐπιδείκνυσθαι ἐν τινι*. Xen. Cyr. 1. 6. 29.—So after verbs implying ‘to do anything in one’s case,’ i. e. to or for one, where the acc. or dat. might stand; Matt. 17: 12 *ἐποίησαν ἐν αὐτῷ ὅσα ἐθέλησαν*. Luke 23: 31. 1 Cor. 9: 15. 1 Thess. 5: 12 *τοῖς κοπιῶντας ἐν ὑμῖν*, i. e. for your benefit. So too *ὁμολογεῖν ἐν τινι*, to confess in one’s case or cause, i. e. to acknowledge, Matt. 10: 32. Luke 12: 8. Comp. Winer § 32. 3. b. Also *σκανδαλίξεσθαι ἐν τινι*, to take offence in any one, i. e. in his case or cause, Matt. 11: 6. 13: 57. 26: 31, 33. al.—Luc. Philopat. 18 *μὴ ἑτεροῖόν τι ποιήσης ἐν ἐμοί*.—Spoken also of that in which any thing consists, is comprised, fulfilled, manifested, etc. John 9: 30 *ἐν γὰρ τούτῳ θαυμαστόν ἐστιν*. Rom. 13: 9 *ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦται*. Gal. 5: 14 *ὁ πᾶς νόμος ἐν ἐνὶ λόγῳ πληροῦται*. Eph. 2: 7. 5: 9. Heb. 3: 12. 1 Pet. 3: 4. 1 John 3: 10 et 4: 9 *ἐν τούτῳ ἐφανερώθη*. 4: 10, 17. al. So from laxness of expression, Matt. 22: 40 *ἐν ταύταις ταῖς δυνάμει ἐντολαῖς ὅλος ὁ νόμος κ. οἱ πρ. κερμάνται*. Also Acts 7: 14 *ἐν ψυχαῖς ἰβδ. πάντα*, consisting in 75 souls; comp. Deut. 10: 22 where Sept. for  $\aleph$ , and see Winer § 52. p. 334. e.—Herodian. 2. 3. 17 *οὐ γὰρ ἐν τῇ καθεδρῷ ἢ προεδρῷ, ἀλλ’ ἐν τοῖς ἔργοις*.—Here too we may refer the use of *ἐν* by Hebraism after verbs of swearing, to mark the ground, basis, object, on which the oath rests, in Engl. *by*, sometimes *upon*; Matt. 5: 34, 35, 36, *μὴ ὁμόσαι ἐν τῷ οὐρανῷ, ἐν τῇ γῆ, ἐν τῇ κεφαλῇ σου*. 23: 16, 18, 20sq. Rev. 10: 6. al. Sept. for  $\aleph$   $\aleph$   $\aleph$  1 Sam. 24: 22. 2 Sam. 19: 8. 1 K. 2: 8.

(β) of the ground, motive, exciting cause, *in consequence of* which any action is performed, *in, on, at, by*, i. e. because of, on account of, *propter*; Winer § 52. p. 331. Matth. 6: 7 *ὅτι ἐν τῇ πολυλογία αὐτῶν εἰσακουθήσονται*. Acts 7: 29 *ἔφυγεν ἐν τῷ λόγῳ τούτῳ*. 1 Cor. 11: 2 *ἐν τούτῳ οὐκ ἐπαινοῦ*. 2 Cor. 6: 12 *ἐν ἡμῖν*. 1 Pet. 4: 16. v. 14 *εἰ ὀνειδίξεσθε ἐν ὀνόματι Χριστοῦ*, comp. Mark 9: 41 *ἐν ὀνόματι ὅτι Χριστοῦ ἐστε*. So Sept. and  $\aleph$  2 Chr. 16: 7.—Ecclus. 11: 2 bis. Xen. Eq. 9. 11.



Cyr. 1. 6. 19 *ἐν πίστει*. An. 3. 1. 1 et Thuc. 5. 3 *ἐν ταῖς σπονδαῖς*. — So *ἐν τούτῳ*, herein, hereby, i. e. on this account, therefore, John 15: 8. 16: 30. Acts 24: 16. 1 Cor. 4: 4. (Xen. Cyr. 1. 3. 17.) *ἐν τούτῳ γινώσκειν*, to know herein, hereby, i. e. by this, etc. John 13: 35. 1 John 2: 3, 5. al. *ἐν ᾧ*, equivalent to *ἐν τούτῳ ὅτι*, herein that, i. e. in that, because, Rom. 8: 3. Heb. 2: 18. 1 Pet. 2: 12. (Thuc. 8. 86.) *wherefore*, Heb. 6: 17. — In this sense of *propter*, *ἐν* does not occur with a dat. of person, Winer § 52. p. 332.—Spoken also of the authority in consequence of which any thing is done, *in*, *by*, *under*, i. e. by virtue of etc. Matt. 21: 23 et Luke 20: 2 *ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς*. Acts 4: 7 *ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ὀνόματι*. John 5: 43 et 10: 25 *ἐν τῷ ὄν. τοῦ πατρὸς*. Matt. 21: 9. John 12: 13. 14: 26. 1 Cor. 5: 4. 2 Thess. 3: 6. al. So *αἰτέω ἐν τῷ ὀνόματι Ἰησοῦ*, to ask in the name of Jesus, i. e. under his authority and sanction, John 14: 13, 14. 15: 16. 16: 23, 24, 26.

(γ) of the ground or occasion of an emotion of mind, after words expressing joy, wonder, hope, confidence, etc. and the reverse; so c. dat. of thing, Luke 1: 21 *ἐθαύμαζον ἐν τῷ χρονίζειν αὐτόν*. Rom. 2: 23 *ὅς ἐν νόμῳ καυχᾶσθαι*. (Sept. and  $\Xi$  Jer. 9: 22, 23.) Acts 7: 41 *εὐφραίνετο ἐν τοῖς ἔργοις*. Luke 10: 20 *ἐν τούτῳ μὴ χαίρετε*. Eph. 3: 13 *μὴ ἐκαυχῆν ἐν ταῖς θλίψεσί μου*. So Matt. 12: 21 *ἐν τῷ ὄν. αὐτοῦ ἔθνη ἐλπιούσι*. (Sept. for  $\Xi$   $\Pi\Omega\Xi$  Ps. 33: 21.) Mark 1: 14 *πιστεύετε ἐν τῷ εὐαγγελίῳ*. Phil. 3: 3, 4, *πεποιθέναι ἐν σαρκί*, and so Sept. for  $\Xi$   $\Pi\Omega\Xi$  Jer. 48: 7. — Epict. Ench. 40. Pol. 1. 59. 2.—Seq. dat. of person, Rom. 2: 7 et 5: 11 *καυχᾶσθαι ἐν Θεῷ*. 1 Cor. 15: 19 *ἠλπικότες ἐσμέν ἐν Χριστῷ μόνον*. Eph. 1: 12. 1 Tim. 6: 17. 2 Cor. 7: 16 *θαύρω ἐν ὑμῖν*. Sept. *ἐλπίζειν ἐν* for  $\Xi$   $\Pi\Omega\Xi$  Hos. 10: 13. 2 K. 18: 5.—Xen. Mem. 4. 2. 28.

d) Of the means by the aid or intervention of which any thing takes place, is done; *in*, i. e. by means of.

(α) c. dat. of person, by whose aid or intervention, *in*, *by*, *with*, *through* whom, any thing is done etc. Winer § 52. p. 332 ult. Matt. 9: 34 *ἐμβάλλει τὰ δαιμόνια ἐν τῷ ἀρχόντι τῶν δ*. Acts 4: 9 *ἐν*

*τίνι ὄντος σέσωσται*. 17: 28, 31 *ἐν ἀνδρῖ*. 1 Cor. 15: 22. Gal. 3: 8 *εὐλογηθήσονται ἐν σοὶ πάντα τὰ ἔθνη*, *in and through thee*, comp. Acts 3: 25. Heb. 1: 1. 1 John 5: 11. al. —Hdot. 8. 100. Thuc. 7. 8 *ἐν τῷ ἀγγέλω*. Soph. Aj. 1136. Dem. 31. 10. ib. 710. 18.

(β) c. dat. of thing, but used strictly only of such means as imply that the object affected is actually *in*, among, surrounded by them, pp. *in and through*; Passow *Ev* 4. Winer § 52. p. 332. Matth. § 577. 7.—Matt. 8: 32 *ἀπέθανον ἐν τοῖς ὕδασι*, i. e. *in and by the waters*. 1 Cor. 3: 13 *ἐν πυρὶ ἀποκαλύπτεται*. Rev. 14: 10. 16: 8. al. So Sept. and  $\Xi$  Lev. 8: 32. — 1 Macc. 5: 44 et 6: 31 *ἐν πυρὶ*. Hom. Il. 24. 38 *καίεν ἐν πυρὶ*. — Hence *geur.* where the object is conceived as being *in*, or in contact or connexion with the means etc. Matt. 3: 11 *βαπτίζω ἐν ὕδατι*. 5: 13 *ἐν τίνι ἀλισθησεται*. 17: 21 *ἐν προσευχῇ*. 25: 16. Luke 21: 34 *ἐν κραυγῇ κ. τ. λ*. Acts 11: 14. 20: 19. Rom. 10: 5, 9 *ἐὰν ὁμολογήσῃς ἐν τῷ στόματί σου*. 12: 21. 1 Cor. 6: 20. Heb. 10: 29. 13: 20. Rev. 1: 5. al. *saep.* So *ἐν χειρὶ νινος*, *in or by the hand of any one*, Acts 7: 35. Gal. 3: 19. Sept. and  $\Xi$  Judg. 16: 7. Num. 36: 2. Job 18: 8. — Esdr. 1: 40. Soph. Ajac. 488. Thuc. 7. 11 *ἵστε ἐν ἄλλαις ἐπιστολαῖς*. Xen. An. 4. 3. 8 *ἔθοξεν ἐν πέδαις δεδέσθαι*. id. Ath. 1. 2, 4. — Hence in N. T. and later writers simply of the instrument, where classic writers usually employ the dative alone, Winer l. c. Matth. § 577. 9. § 396. n. 2. Luke 22: 49 *εἰ πατάξομεν ἐν μαχαίρα;* Rom. 16: 16. James 3: 9 *ἐν αὐτῇ (τῇ γλώσσῃ) εὐλογοῦμεν*. Rev. 6: 8 *ἀποκτεῖναι ἐν ὄμφαλῳ κ. τ. λ*. 12: 55. 13: 10. al. So Sept. and  $\Xi$  Gen. 48: 22. Deut. 15: 19. Jer. 14: 12. Hos. 1: 7. — Judith 2: 19. Ecclus. 46: 6. Plato Tim. 1081. B, *τετραμμένης ἐν γάλακτι*. Aristot. Probl. 30. 5. p. 218 Syll. Hippocr. Aphor. 2. 36.

(γ) from the Heb. spoken of price or exchange, of that 'by means of' which, *with* which, any thing is purchased or exchanged, etc. Rev. 5: 9 *ἠγόρησας τῷ Θεῷ ἡμᾶς ἐν τῷ αἵματι σου*. So Sept. and  $\Xi$  Lam. 5: 4. 1 Sam. 24: 24. Ecc. 4: 9. — Rom. 1: 23 *ἠλλάξαν τὴν δόξαν Θεοῦ ἐν ὁμοιότητι*, for an image etc. v. 25. So Sept. for  $\Xi$   $\Gamma\eta\eta\eta$  Ps. 106:

20. — Comp. the dat. of price or exchange, Lys. c. Epicr. 178. 16. Hom. II. 7. 472. Herodot. 7. 152. also ἐν c. dat. Soph. Ant. 945 φῶς ἀλλάξει ἐν χαλκοδέτοις αὐλαῖς. Matth. § 364. n. § 365. n. 2.

4. Sometimes ἐν c. dat. is found where the natural construction would seem to require εἰς c. accus. as after verbs which imply not rest in a place or state, but motion or direction into or towards an object. In such cases, the idea of arrival and subsequent rest in that place or state is either actually expressed or is implied in the context. See the converse of this in Εἰς 4. Passow ἐν 6. Winer § 54. 4. Matth. § 577. p. 1141. So after verbs of motion, Matt. 10: 16 ἀποστείλω ὑμᾶς ἐν μέσῳ λύκων, in the midst of wolves, by whom ye are already surrounded. Luke 5: 16 ἦν ὑποχωρῶν ἐν ταῖς ἐρήμοις, i. e. he withdrew and abode in deserts. 7: 17 ἐξῆλθεν ὁ λόγος ἐν ὅλῃ τῇ Ἰουδαίᾳ, i. e. went out, spread abroad, in the whole land. John 5: 4 κατέβαιναν ἐν τῇ κολυμβήθρᾳ καὶ ἐτάρασαν. Rev. 11: 11. al. So Matt. 14: 3 ἐθροτο ἐν φυλακῇ, as in Engl. 'to put in prison,' for into. Mark 15: 46 et Luke 23: 53 κατέθρην αὐτὸν ἐν μνημείῳ, as in Eng. 'they placed him in the tomb.' Mark 1: 16 βάλλοντας ἀμφιβληστρον ἐν τῇ θαλάσσῃ, comp. Matt. 4: 18 εἰς τὴν θ. John 3: 35 πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ, has given i. e. has put, placed, all things in his hand. Trop. Luke 1: 17. So Sept. and 2 Judg. 6: 35. Ezra 7: 10.—Ael. V. H. 4. 18 ὅτε κατέθρε Πλάτων ἐν Σικελίᾳ. Dion. Hal. Ant. 1. 73 πρὶν Αἰνείαν εἰσεῖν ἐν Ἰταλίᾳ. Arr. Diss. Ep. 1. 11. 32. ib. 2. 20. 23. Act. Thom. 32 εἰσελθὼν ἐν τῷ παραδεισῷ. So Hom. II. 1. 441 ἐν χειρὶ τίθει. ib. 1. 593.—Metaph. after words expressing an affection of mind towards any one; e. g. ἀγάπη ἐν ἡμῖν 2 Cor. 8: 7. 1 John 4: 9, 16. ὀργή ἐν τῷ λαῷ Luke 21: 23 in text. rec. Comp. Sept. and 2 Sam. 24: 17.—Lib. Henoch. in Fabr. V. T. Pseudep. p. 161.

NOTE. In composition ἐν implies: 1. a being or resting in, as ἐνεμι, ἐμμένω. 2. into, when compounded with verbs of motion, as ἐμβάινω. 3. conformity etc. as ἐνδικος, ἐννομος. 4. participation, as ἐνοχος. AL.

Ἐναγκαλίζομαι, f. ἴσομαι, (ἀγκαλίζομαι fr. ἀγκάλη,) to take in one's arms, Matt. 9: 36. 10: 16. Sept. for 𐤁𐤏𐤓 Prov. 6: 10. 24: 33.—Plut. de frat. Amor. ult. Diod. Sic. 3. 58.

Ἐνάλιος, ου, ὁ, ἡ, adj. (ἐν, ἄλις) belonging in the sea, marine, James 3: 7.—Hom. Od. 5. 67. Aristoph. Thesmoph. 325. [333.]

Ἐναντι, adv. (ἀντί,) pp. over against; hence, in presence of, before, seq. gen. Luke 1: 8. Sept. for 𐤁𐤏𐤓 Ex. 28: 26, 29. al. saep. 𐤁𐤏𐤓 Gen. 38: 7.

Ἐναντίον, adv. (neut. of ἐναντίος,) pp. over against; hence, before, in the presence of, seq. gen. Mark 2: 12 ἐξῆλθεν ἐναντίον πάντων. Luke 20: 26. Acts 8: 32. Sept. for 𐤁𐤏𐤓 Gen. 20: 15. 41: 46. 𐤁𐤏𐤓 Ex. 7: 20. 𐤁𐤏𐤓 Num. 20: 8.—Xen. Mem. 2. 5. 1.—From the Heb. in the sight of, seq. gen. Acts 7: 10 ἔδωκεν αὐτῷ χάρις ἐναντίον Φαραῶ, i. e. with him, q. d. 'he won his favour,' comp. Ex 11: 3. 12: 36. al. where Sept. for 𐤁𐤏𐤓 Luke 24: 19 δυνατὸς ἐναντίον τοῦ Θεοῦ κ. τ. λ. in the sight of God, i. e. God being judge; comp. Sept. for 𐤁𐤏𐤓 Gen. 21: 11, 12. al. 𐤁𐤏𐤓 Gen. 10: 9. See Gesen. Lehrs. p. 693 d. p. 820. 9. Stuart § 456.

Ἐναντίος, α, ον, (ἀντίος fr. ἀντί,) over against, opposite.

a) pp. Hom. II. 9. 190; in N. T. of a wind, contrary, adverse, Matt. 14: 24. Acts 27: 4. seq. dat. Mark 6: 48.—Luc. D. Deor. 25. 1. Xen. An. 4. 5. 3.—So ἐξ ἐναντίας or ἐξεναντίας, as adv. seq. gen. over against, Mark 15: 39. comp. Buttm. § 123. 3. § 115. n. 5. Sept. for 𐤁𐤏𐤓 Josh. 8: 11. 𐤁𐤏𐤓 Neh. 3: 27.—Thuc. 4. 33.

b) metaph. contrary, adverse, hostile, seq. dat. 1 Thess. 2: 15. Acts 28: 17. So ἐναντία πρὸς σεις seq. πρὸς c. acc. 26: 9. comp. Sept. Ez. 18: 18.—Thuc. 7. 11. Xen. Cyr. 1. 4. 22.—So ὁ ἐξ ἐναντίας, i. q. ὁ ἐναντίος, an adversary, an enemy, Tit. 2: 8. See Buttm. § 125. 6.—Xen. Eq. 11. 3.

Ἐνάροχομαι, f. ἴσομαι, (ἄροχομαι) to make beginning in, i. e. to begin, to



commence, absol. Gal. 3: 3. seq. accus. Phil. 1: 6. comp. Matth. § 336. Sept. for לָהֵבֶטֶד Deut. 2: 24, 25, 31.—Seq. gen. 1 Macc. 9: 54. Luc. Somn. 3. Pol. 5: 1. 3.

Ἐνάτος, see Ἐνάτος.

Ἐνδεής, οὐς, ὁ, ἡ, adj. (ἐνδέω,) in want, needy, destitute, Acts 4: 34. Sept. for עָרֵבֵי־לֶחֶם Deut. 15: 4, 7. Is. 41: 17.—Ael. V. H. 1. 31. Xen. Mem. 2. 2. 10.

Ἐνδειγμα, ατος, τό, (ἐνδείκνυμι,) indication, token, proof, 2 Thess. 1: 5.—Dem. 423. 13.

Ἐνδείκνυμι, f. δείξω, to point out in any thing, to shew in any thing, trans. Sept. Josh. 7: 14 sq. Thuc. 4. 126 ult.—In N. T. only Mid. ἐνδείκνυμαι, to shew forth, to manifest, sc. any thing relating to or depending on one's self, seq. accus. Rom. 2: 15 ἐνδείκ. τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν. 9: 17 τὴν δύναμιν μου. v. 22. 2 Cor. 8: 24. Eph. 2: 7. 1 Tim. 1: 16. Tit. 2: 10. 3: 2. Heb. 6: 10, 11. Sept. for הִשְׁתַּדְּרָה Ex. 9: 17.—Wisd. 12: 17. Jos. Ant. 7. 9. 5. Xen. An. 6. 1. 19.—Hence by impl. to manifest towards any one, i. e. to do to any one, seq. accus. et dat. 2 Tim. 4: 14 πολλὰ μοι κακὰ ἐπέδειξατο. So Sept. for הִשְׁתַּדְּרָה Gen. 50: 15, 17.—Song of 3 Childr. 19. Diod. Sic. II. p. 631. ed. Wess. or X. p. 171. ed. Bip. μεγάλην ὕβριν τῇ πρᾶξει ἐπέδειξατο. pp. to point out, to shew, Pol. 3. 54. 3.

Ἐνδείξις, ἑως, ἡ, (ἐνδείκνυμι,) a pointing out, pp. with the finger, Pol. 3. 38. 5. In N. T. trop.

a) manifestation, declaration, Rom. 3: 25, 26.—Philo de Op. Mund. I. p. 9. 50. p. 20. A.

b) indication, token, proof, i. q. ἔνδειγμα, 2 Cor. 8: 24. Phil. 1: 28.—So ἐπίδειξις Jos. Ant. 4. 3. 3.

Ἐνδέκα, οἱ, αἱ, τά, card. num. eleven; in N. T. only of the eleven disciples, after the apostasy of Judas. Matt. 28: 16. Mark 16: 14. Luke 24: 9, 33. Acts 1: 26. 2: 14.

Ἐνδέκατος, ἡ, ον, ordin. eleventh, Matt. 20: 6, 9. Rev. 21: 20.

Ἐνδέχομαι, f. ζῶμαι, to take or receive in, to admit, Luc. Eun. 9. Thuc. 3. 31. In N. T. only impers. ἐνδέχεται, it is admissible, possible; Luke 13: 33 οὐκ ἐνδέχεται, it is impossible.—Herodian. 4. 8. 8. Xen. Mem. 1. 2. 23.

Ἐνδημέω, ᾧ, f. ἦσω, (ἐνδημος,) pp. to be among one's people, to be at home, Jos. Ant. 3. 11. 3. In N. T. trop. to be present in any place, or with any person, 2 Cor. 5: 9. seq. ἐν ib. v. 6. seq. πρὸς ib. v. 8. comp. Phil. 1: 23.

Ἐνδιδύσσω, i. q. ἐνδύω or ἐνδύνω q. v. (by redupl. and change of ending, Butt. § 112. 10,) to clothe in a garment; Mid. to clothe one's self in, to wear, seq. accus. Luke 8: 27. 16: 19. Sept. for עָבַדְתִּי 2 Sam. 1: 24. 13: 18.—Judith 9: 1.

Ἐνδικος, ου, ὁ, ἡ, adj. (ὁ ἐν δίκῃ,) conformable to right, i. e. right, just, Rom. 3: 8. Heb. 2: 2.—Anth. Gr. I. 216 τὰ μὴνδικα. IV. p. 53.

Ἐνδόμησις, εως, ἡ, (ἐνδομῶ,) pp. something built in, as a mole in a harbour, Jos. Ant. 15. 9. 6. In N. T. genr. a structure, building, Rev. 21: 18.

Ἐνδοξάζω, f. ἄσω, (ἐνδοξος,) to cause to be ἐν δόξῃ, i. e. to glorify, i. q. δοξάζω q. v. Pass. or Mid. 2 Thess. 1: 10, 12. So Sept. for הִשְׁתַּדְּרָה Ex. 14: 4. Ez. 28: 22.—Ecclesi. 38: 6.

Ἐνδοξος, ου, ὁ, ἡ, adj. (ἐν, δόξα,) pp. in honour, in glory, i. e.

a) of persons, honoured, respected, noble, 1 Cor. 4: 10. Sept. for הִשְׁתַּדְּרָה 1 Sam. 9: 6. Is. 23: 8.—Herodian. 1. 6. 18. Xen. Mem. 1. 2. 56.—Of deeds, τὰ ἔνδοξα, glorious, memorable, Luke 13: 17. Sept. for הִשְׁתַּדְּרָה Ex. 34: 10. Job 5: 9. הִשְׁתַּדְּרָה Is. 12: 4.

b) of external appearance, splendid, glorious, of raiment, Luke 7: 25. Sept. for הִשְׁתַּדְּרָה Is. 23: 9. הִשְׁתַּדְּרָה Is. 22: 18. הִשְׁתַּדְּרָה 2 Chr. 2: 9.—Herodian. 1. 16. 7.—Trop. ἐκκλησία ἐνδοξος, i. e. the church adorned in pure and splendid raiment, as a bride, Eph. 5: 27, coll. v. 25 et Rev. 19: 7, 8. 21: 9 sq.

**Ἐνδυμα**, *αἶψος, τό*, (*ἐνδύω, ἐνδύω*), *clothing, raiment, a garment*, Matt. 6: 25, 28. 23: 3. Luke 12: 23. Sept. for  $\text{רָבֵד}$  2 Sam. 1: 24. Prov. 31: 22.  $\text{שָׂרָבֵד}$  Zeph. 1: 8.—Act. Thom. § 7. Anth. Gr. IV. p. 141. — Spoken of the outer garment, Matt. 3: 4 *ἔνδυμα ἀπὸ τριχῶν καμήλων*, the usual garment of the ancient prophets, comp. 2 K. 1: 8. Zech. 13: 4. Jahn §122. (Sept. for  $\text{רָבֵד}$  2 Sam. 20: 8. so Wisd. 18: 24.) Also *ἔνδυμα γάμου*, a *wedding garment*, Matt. 22: 11, 12, presented to guests in token of honour, according to oriental custom; comp. Gen. 45: 22. Judg. 14: 12 sq. 2 K. 5: 5, 22 sq. Jahn §178. Act. Thom. § 7. — Metaph. Matt. 7: 15 *ἐν ἐνδύμασι προβάτων*, i. e. externally with the meekness and gentleness of lambs, in contrast to the spirit of wolves.

**Ἐνδυναμόω**, *ᾧ, ἴ. ὠσω*, *to strengthen in*, i. e. *to render strong, to impart strength to*, trans. Pass. or Mid. *to acquire strength, to be strong*, spoken of the body, as made strong out of weakness, Heb. 11: 34. — Trop. of the mind etc. Acts 9: 22. Rom. 4: 20. Eph. 6: 10. Phil. 4: 13. 1 Tim. 1: 12. 2 Tim. 2: 1. 4: 17. — Sept. for  $\text{רָבֵד}$  Ps. 52: 9. Aquila for  $\text{רָבֵד}$  Gen. 7: 20, 24. Not found in the classics.

**Ἐνδύω** or **ἐνδύω**, *ἴ. ὠσω*, (*δύω*) *to go in, to envelope*, Buttm. §114 *δύω*) aor. 1 *ἐνέδυσα*, aor. 1 pass. *ἐνέδυσθην*, perf. pass. *ἐνέδυσμαι*. Aor. 2 *ἐπέδυν* is not found in N. T.

1. *to go in, to enter in*, seq. *εἰς τὰς οἰκίας*, 2 Tim. 3: 6.—Herodot. 2. 121. 2, *ἐνδύντος* sc. *εἰς τὸ οἶκημα*. Hesych. *ἐνδύσαι· εἰσδύσαι, εἰσελθεῖν*.

2. *to put on* sc. a garment, (pp. 'to cause to go into a garment,' Buttm. l. c.) i. e. *to clothe, to dress*, trans. and c. c. dupl. accus. i. e. of pers. and thing, Buttm. § 131. 5.—Pass. *to be clothed*, and Mid. *to clothe oneself*, c. c. accus. of thing in or with which, Buttm. § 134. 6. §135. 4.

a) pp. Matt. 6: 25 *τί ἐνδύσθησθε;* 22: 11. 27: 31 *ἐνέδυσαν αὐτὸν τὰ ἱμάτια αὐτοῦ*. Mark 1: 6. 6: 9. 15: 17, 20. Luke 12: 22. 15: 22. Acts 12: 21. Rev. 1: 13. 15: 6. 19: 14. Sept. for  $\text{שָׂרָבֵד}$  Gen. 41: 42. Ex. 29: 5, 8. Mid. Lev. 6: 10, 11.—

Eccus. 6: 31. Ael. V. H. 4. 22. Xen. Cyr. 1. 3. 3. Mid. ib. 8. 1. 4.—Spoken of armour, *τὰ ὄπλα* etc. Rom. 13: 12. Eph. 6: 11, 14. 1 Thess. 5: 8. Sept. and  $\text{שָׂרָבֵד}$  1 Sam. 17: 5. Jer. 46: 4. — 1 Macc. 3: 3. Herodot. 7. 229. Xen. Cyr. 6. 4. 2.

b) metaph. (α) of the soul as *clothed* with the body, 2 Cor. 5: 3 *εἶγε καὶ ἐνδυσάμενοι*, comp. in *Γε II. γ. Γυνός* b. Sept. and  $\text{שָׂרָבֵד}$  Job 10: 11. — (β) of a person as *clothed*, i. e. endowed, furnished, with any power, quality, etc. *δύναμιν* Luke 24: 49. *ἀφθαρσίαν, ἀθανασίαν*, 1 Cor. 15: 53 bis, 54 bis. *σπλάγχνα οἰκτιρμοῦ*, i. e. compassion, Col. 3: 12. Sept. for  $\text{שָׂרָבֵד}$ , c. *δύναμιν* Ps. 93: 1. comp. Ez. 7: 27. 2 Chr. 6: 41. Job 29: 14. al. — Eccus. 17: 3. Test. XII Patr. p. 587 *ἐνδ. εὐφροσύνην*. — (γ) of one who *puls on*, i. e. assumes, a new character, etc. *τὸν καιρὸν ἄνθρ.* Eph. 4: 24. Col. 3: 10. *ἐνδ. τὸν Χριστόν*, i. e. to be filled, imbued, with Christ's spirit, to be like him, Rom. 13: 14. Gal. 3: 27. — Dion. Hal. Ant. 11. 5, *τὸν Ταρκύνιον ἐκείνον ἐνδύόμενοι*. Comp. *ἀποδυσάμενος τὸν Πυθαγόραν* Luc. Gall. 19.

**Ἐνδύοις**, *εἰς, ἡ*, (*ἐνδύω*) *the putting on* sc. of clothes, *wearing*, 1 Pet. 3: 3.

**Ἐνδύω**, see **Ἐνδύω**.

**Ἐνέδρα**, *ας, ἡ*, (*ἐν, ἔδρα*) *a lying in wait*, pp. in war, *an ambushcade*, Sept. for  $\text{בָּרָב}$  Josh. 8: 9. Thuc. 3. 90. Xen. Cyr. I. 4. 23. In N. T. in order to kill any one, Acts 25: 3. also 23: 16 in later ed. where text. rec. has *ἔσδρον*. — 1 Macc. 1: 36.

**Ἐνεδρεύω**, *ἴ. ὠσω*, (*ἐνέδρα*) *to lie in wait for*, trans. pp. in war, *to lie in ambush against*, Sept. for  $\text{בָּרָב}$  Lam. 4: 19. Diod. Sic. 12. 47. ib. 19. 69; in N. T. in order to kill any one, Acts 23: 21. Sept. for  $\text{בָּרָב}$  Deut. 19: 11.—Dem. 1011. 3. — By impl. *to lie in wait for* as prey, in order to ensnare or seize, *to watch narrowly*, Luke 11: 54. So Sept. and  $\text{בָּרָב}$  Lam. 3: 10.—Eccus. 27: 10, 29. Jos. Ant. 5. 2. 12. Xen. Mem. 2. 1. 4.



Ἐνεδρον, ου, τό, in text. rec. Acts 23: 16, i. q. ἐνέδρα, which is substituted for it in later editions. Sept. for כְּרֶגֶל Judg. 9: 35.

Ἐνειλέω, ᾧ, f. ἴσω, (εἰλέω, Buttm. §114,) to roll up in, to wrap up in, trans. and seq. dat. of thing, Mark 15: 46. Sept. for כְּרֶגֶל 1 Sam. 21: 9.—Artemid. 1. 13 or 14.

Ἐνειμι, to be in any place, Xen. An. 2. 4. 21, 27. trop. to be in or with any person, Xen. Mem. 1. 2. 23.—In N. T. impers. ἔνεσι, but only in the form ἔνι, (i. e. the Ion. form of the prep. ἐν, the verb being dropped, Buttm. §117. 3. 2. Winer §14. 2. n.) there is in, with, among, e. g. ἔνι sc. ἐν ὑμῖν, Gal. 3: 28 ter; others ἐν Χριστῷ, comp. Ἐν 1. c. α. Col. 3: 11 ὅπου οὐκ ἔνι. James 1: 17 παρ' ᾧ οὐκ ἔνι.—Test. XII Patr. 733. Palaeoph. 14. 1. Aristoph. Plut. 348. pp. Xen. An. 5. 3. 11.—So τὰ ἐνόντα, things within, that which is within, pp. 1 Macc. 5: 5. Xen. Ag. 2. 19. H. G. 2. 3. 7. In N. T. Luke 11: 41 τὰ ἐνόντα δότε ἐλεημοσύνην, i. e. in the figurative discourse of Jesus, give that within the cup and platter as alms, comp. v. 39, here spoken of the inner man, the heart, viz. 'give alms from the heart, and not merely externally;' for the doub. accus. comp. Buttm. §131. n. 5. Others here prefer the sense [κατὰ] τὰ ἐνόντα, pro facultatibus, according to what you have, (Hesych. ἐνόν· δυνατὸν ἢ ἐνυπάρχον,) but the more usual construction would then be ἐκ τῶν ἐνόντων, as Epict. Frag. 108.

Ἐνεκα, Luke 6: 22. Acts 26: 21. Rom. 8: 36; more frequently ἔνεκεν; also poet. and Att. εἴνεκεν, [Luke 4: 18.] 2 Cor. 7: 12; comp. Buttm. § 117. 2. Winer § 5. p. 43. n. — prep. governing the genitive, on account of, because of, for the sake of; Matt. 5: 10, 11. 10: 18, 39. 16: 25. 19: 29. Mark 8: 35. 10: 29. 13: 9. Luke 6: 22. 9: 24. 18: 29. 21: 12. Acts 28: 20. Rom. 8: 36. 14: 20. 2 Cor. 3: 10 ἔνεκεν τῆς ἴπ. δόξης, because of, by reason of. 7: 12 bis. Sept. for כְּרֶגֶל לְעֵבֶר Gen. 20: 11, 18. לְעֵבֶר Deut. 18: 12. — Xen. Cyr. 1. 4. 13. al.—Also ἔνεκεν τούτου, for this cause, therefore, Matt. 19: 5.

Mark 10: 7. Acts 26: 21. οὐ ἔνεκεν, for which cause, wherefore, Luke 4: 18. τί-νος ἔνεκα, for what cause, wherefore, Acts 19: 32. — So εἴνεκεν τοῦ seq. infin. 2 Cor. 7: 12 εἴνεκεν τοῦ φανερωθῆναι, in order that, etc. In such constructions ἔνεκα is often omitted; comp. Buttm. §140. n. 1. §130. n. 1.

Ἐνεος, see Ἐνεος.

Ἐνέργεια, ας, ἡ, (ἐνεργής,) energy, pp. 'the being in work,' i. e. operation, efficiency, active power, etc. Eph. 1: 19 κατὰ τὴν ἐνέργειαν τοῦ κράτους αὐτοῦ, according to the efficiency, active exhibition, of his might, sc. in raising up Jesus. 3: 7. 4: 16. Col. 1: 29. Especially as exhibited in mighty works, miracles, e. g. of God, Phil. 3: 21. Col. 2: 12. of Satan, 2 Thess. 2: 9. — By meton. put for the works or miracles themselves, 2 Thess. 2: 11 ἐνεργεῖαν πλάνης, i. e. false miracles, delusive signs, viz. those mentioned in v. 9, 10. — Wisd. 7: 26. 18: 22. 3 Macc. 4: 21. Pol. 1. 4. 7. ib. 8. 9. 2.

Ἐνεργέω, ᾧ, f. ἴσω, (ἐνεργής,) pp. 'to be in work,' i. e. to work, to be effective, operative, etc.

a) neut. to work, to be active, to produce effect, spoken of things; Matt. 14: 2 et Mark 6: 14 αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ, i. e. the power of miracles works, miracles are wrought by him. Eph. 1: 20 ἣν [ἐνέργειαν] ἐνέργησεν, see Buttm. § 131. 3. Eph. 2: 2. Phil. 2: 13 τὸ ἐνεργεῖν. With a dat. of pers. Gal. 2: 8 bis, ὁ ἐνεργήσας Πέτρον εἰς κ. τ. λ. ἐνήργησε καὶ ἐμοὶ εἰς τὰ ἔθνη, i. e. he who effected in the case of Peter that he should be the apostle of the Jews, effected also in my case that I should go to the Gentiles; comp. v. 7. So Sept. seq. dat. γυνὴ ἀνδρεία ἐνεργεῖ τῷ ἀνδρὶ εἰς ἀγαθά, for לְרֵגֶל, Prov. 31: 12. — Wisd. 16: 17. Artemid. 1. 1 or 2. Pol. 4. 40. 4. Diod. Sic. 4. 38.

b) trans. to work, to effect, to produce, seq. accus. spoken of persons; 1 Cor. 12: 6 ὁ ἐνεργῶν τὰ πάντα. v. 11. Gal. 3: 5. Eph. 1: 11. Phil. 2: 13 ὁ ἐνεργῶν ἐν ἡμῖν τὸ θελεῖν κ. τ. λ. Sept. for לְעֵבֶר Is. 41: 4. לְעֵבֶר Prov. 21: 6.—Jos. B. J. 4. 6. 1. Diod. Sic. 13. 95 ult.

c) Mid. to show oneself active, i. e.

neut. *to work, to be active, to operate*, spoken only of things, Winer § 39. 6. p. 212. Rom. 7: 5 *ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν*. 2 Cor. 1: 6. 4: 12. Gal. 5: 6. Eph. 3: 20. Col. 1: 29. 1 Thess. 2: 13. 2 Thess. 2: 7.—Pol. 1. 13. 5. ib. 9. 13. 9.—Particip. *ἐνεργοῦμενος* as adj. *working, effective*, as James 5: 16 *δέησις ἐνεργομένη*.

*Ἐνεργημα, ατος, τό, (ἐνεργέω)* pp. 'what is wrought,' i. e. *effect produced, operation*; 1 Cor. 12: 6. v. 10 *ἐνεργήματα δυνάμεων, operations of miracles*, i. e. put for miraculous effects, the gift of working miracles. — Pol. 2. 42. 7. Diod. Sic. 4. 51 penult.

*Ἐνεργής, έος, ους, ό, ή, adj. (ἐν, ἔργον), energetic*, pp. 'in work,' i. e. *working, operative, active, effective*, Heb. 4: 12. 1 Cor. 16: 9 *θύρα μοι ἀνεῴγῃ μεγάλη καὶ ἐνεργής, effective*, i. e. presenting opportunity for great effects. Philem. 6. — Isocr. p. 282. C. Pol. 2. 65. 12. ib. 11. 23. 2.

*Ἐνεσιώς*, see *Ἐνίστημι*.

*Ἐνευλογέω, ώ, f. ήσω, to bless in or through any one*; in N. T. only Pass. Acts 3: 25 *ἐν τῷ πνεύματί σου ἐνευλογ. πᾶσαι αἱ πατριαί*. [Gal. 3: 8.] See in *Ἐν* 3. d. a. Comp. Gen. 12: 3. 18: 18. 26: 4. 28: 14. al. where Sept. for *ברך*.

*Ἐνέχω, f. ξω, pp. to have in any thing, viz.*

a) *to have in oneself*, seq. dat. implying a disposition of mind *towards* a person or thing, e. g. favourable, Jambl. Vit. Pyth. 6 *ἐνέχων [νοῦν] πρὸς τὸ μανθάνειν*; in N. T. unfavourable, Mark 6: 19 *Ἡρωδῆς ἐνέειχεν [χόλον] αὐτῷ*. Luke 11: 53 *δεινῶς ἐνέχειν*. So Sept. for *עָנָה* Gen. 49: 23.—Test. XII Patr. p. 682 *ἐνέχον τῷ Ἰωσήφ*. Hesych. *ἐνέχων ἔχολον, ὠργίζοντο*. In full, Herodot. 1. 118 *κρίπτων τὸν οἰ ἐνείχεσ χόλον*. 6. 119 *ἐνείχεσφι δεινὸν χόλον*.

b) Pass. *ἐνέχομαι, to be held in or by any thing*, trop. *to be entangled in, subject to*, seq. dat. Gal. 5: 1 *πάλην ζυγῶ δουλείας ἐνέχεσθαι*.—Plut. ed. R. VIII. p. 518 *ἐνέχ. δόγμασιν*. Lucian. Disp. c. Hes. 2. Herodot. 1. 90. ib. 2. 121. 2.

*Ἐνθάδε*, adv. strengthened form for *ἐνθα*, viz.

a) of place where, Butt. § 116. 7. comp. § 79. 5, *here, in this place*, Luke 24: 41. Acts 10: 18. 16: 28. 17: 6. 25: 24.—Xen. Mem. 1. 4. 9. Cyr. 1. 3. 15.

b) of place whither, Butt. § 116. 2, *hither, to this place*, John 4: 15, 16. Acts 25: 17. — Jos. Ant. 4. 6. 8. Hom. II. 1. 365. Xen. H. G. 1. 7. 16.

*Ἐνθεν*, adv. demonstr. Butt. § 116. 6, *hence, from this place*, Luke 16: 26, for *ἐντεῦθεν* in text. receipt. — Hom. Od. 6. 7. Jos. Ant. 4. 8. 48. Xen. Cyr. 1. 2. 2.

*Ἐνθυμέομαι, οὔμαι, f. ήσομαι*, depon. Mid. (*ἐν, θυμός*), aor. 1 pass. with mid. signif. Butt. § 136. 2; *to have in mind, to revolve in mind, to think upon*, trans. Matt. 1: 20. 9: 4. seq. *περὶ* c. gen. Acts 10: 19 in text. rec. where later edit. *διενθυμέομαι*.—seq. acc. Wisd. 3: 14. Thuc. 5. 32. Xen. Mem. 1. 7. 2. seq. *περὶ* Wisd. 6: 15.

*Ἐνθύμησις, εως, ή, (ἐνθυμέομαι)* thought, cogitation, Matt. 9: 4. 12: 25. Heb. 4: 12. — Thuc. 1. 132. — In the sense of *excogitation, invention*, Acts 17: 29.

*Ἐνι* for *ἐνσιν*, see *Ἐνεμι*.

*Ἐνιαυτός, ου, ό, a year*, John 11: 49, 51. 18: 13. Acts 11: 26. 18: 11. Gal. 4: 10. Heb. 9: 7, 25. 10: 1, 3. James 4: 13. 5: 17. Rev. 9: 15. Sept. for *שָׁנָה* Gen. 17: 21. Ex. 12: 2. al. — Jos. Ant. 3. 12. 2. Xen. Ath. 3. 4. Mem. 3. 6. 13. — By Hebr. put for any definite time, era, Luke 4: 19 *ἐνιαυτὸν κυρίου δεκτόν*, quoted from Is. 61: 2, where Sept. for *שָׁנָה*.

*Ἐνίστημι, (ἴστημι)* in N. T. only fut. Mid. *ἐνστήσομαι*, and perf. act. *ἐνέστηκα*, part. *ἐνιστηκός*, Heb. 9: 9, contr. *ἐνεσιώς*, Butt. § 110. 10; intrans. *to stand in or upon*, Butt. § 107. II. 1 sq. In N. T. trop. *to stand near*, i. e. *to be at hand, to impend*, 2 Thess. 2: 2. 2 Tim. 3: 1.—2 Macc. 4: 43. Pol. 2. 28. 9. ib. 3. 6. 1. — Part. perf. *ἐνεσιώς, inslant*, i. e. *present*, Rom. 8: 38 *οὔτε ἐνεσιώτα, οὔτε μέλλοντα*. 1 Cor. 3: 22. 7: 26. Gal.



1: 4. Heb. 9: 9.—Esd. 9: 6. Jos. Ant. 16. 6. 2. Xen. H. G. 2. 1. 6.

**Ἐνωχῦω**, f. ἔνωω, (ισχύω,) pp. to be strong in any thing; in N. T. to in-strengthen, i. e.

a) intrans. to be invigorated, to become strong, Acts 9: 19. Sept. for עָזַרְתִּי Gen. 48: 2. עָזַרְתָּ 2 Sam. 16: 21. Dan. 10: 19.—Trop. Diod. Sic. 5. 28 ἐνωχῦει παρ' αὐτοῖς ὁ Πυθαγόρου λόγος. ib. 1. 18.

b) trans. but only in Sept. and N. T. to invigorate, to strengthen, i. e. to cause to be strong, seq. acc. Luke 22: 43. Sept. for עָזַרְתִּי Dan. 10: 18. Judg. 3: 12. עָזַרְתָּ 2 Sam. 22: 40. עָזַרְתָּ Is. 41: 10. Comp. on the causative signif. Buttm. §113. 2, and n. 1.

**Ἐννατος**, η, ον, ord. adj. (ἐννέα,) the ninth, Rev. 21: 20. Elsewhere only in the phrase ἡ ὥρα ἡ ἐννάτη, the ninth hour, sc. in the Jewish mode of reckoning, corresponding to our 3 o'clock P. M. the hour of evening sacrifice and prayer, (see Acts 3: 1,) Matt. 20: 5. 27: 45, 46. Mark 15: 33, 34. Luke 23: 44. Acts 3: 1. 10: 3, 30.—Some Mss. read ἔνατος in Matt. 20: 5. Acts 10: 30. See Winer § 5. p. 44.

**Ἐννέα**, οί, αἱ, τά, card. num. nine, Luke 17: 17.

**Ἐννεηκοντιαιεννέα**, οί, αἱ, τά, ninety-nine, Matt. 18: 12, 13. Luke 15: 4, 7. Some Mss. write ἐννεηκοντ. which is better; Winer § 5. p. 44. Buttm. Ausf. Sprachl. I. p. 283.

**Ἐννεός**, ἄ, ὄν, better ἐνεός, Passow sub voc. Winer § 5. p. 44, (prob. i. q. ἄνωος fr. ἄω, αἰώ,) speechless, dumb, with amazement, Acts 9: 7, coll. 22: 9. — pp. dumb by nature, also a deaf-mute, Sept. for עָזַרְתָּ Is. 56: 10. Ep. Jer. 41. Jos. Ant. 4. 8. 32. Xen. An. 4. 5. 33.

**Ἐννεύω**, f. ἐύσω, to nod or wink towards any one, Lat. innuo, i. e. to make signs with the head, eyes, etc. Luke 1: 62. Sept. ἐννεύει ὀφθαλμῶν for עָזַרְתָּ Prov. 6: 13. 10: 10.

**Ἐννοια**, ας, ἡ, (ἐν, νοῦς,) pp. 'what is in the mind,' e. g. idea, notion,

Diog. Laert. 3. 79 ἐννοια καλοῦ. Pol. 1. 15. 13. In N. T. thought, intent, Heb. 4: 12. Sept. for עָזַרְתִּי Prov. 3: 21. comp. 23: 19.—Susann. 28. Wisd. 2: 14. Xen. Cyr. 1. 1. 1. — In the sense of mind, disposition, mode of thinking and feeling, 1 Pet. 4: 1 τὴν αὐτὴν ἐννοιαν, sc. with Christ.—Isocr. p. 112. D.

**Ἐννομος**, ον, ὁ, ἡ, (ἐν, νόμος,) pp. 'within the law,' or 'conformable to law,' i. e.

a) legal, legitimate, Acts 19: 39 ἐν τῇ ἐννόμῳ ἐκκλησίᾳ.—Lucian. Conc. Deor. 14 ἐκκλησίας ἐνόμον ἀγομένης. Pol. 2. 47. 3.

b) under law, subject to law, 1 Cor. 9: 21 ἐννομος Χριστῷ.

**Ἐννυχος**, ον, ὁ, ἡ, adj. (ἐν, νύξ,) nocturnal; neut. ἐννυχον as adv. in the night, by night, Buttm. §115. 4. Mark 1: 35 πρῶτ' ἐννυχον ἵαν, very early, yet in the night, i. q. ὄρθρον βαθείος Luke 24: 1.—adv. 3 Macc. 5: 5. fem. Hom. II. 11. 716.

**Ἐνοικέω**, ὦ, f. ἡσω, (οἰκέω,) to dwell in, to inhabit, e. c. ἐν, Sept. for עָזַרְתִּי Jer. 49: 1. Xen. Oec. 4. 13. In N. T. metaph. to dwell in or with any one, to be in or with, seq. ἐν, spoken of the indwelling of the Holy Spirit in Christians, Rom. 8: 11. 2 Tim. 1: 14. of the divine presence and blessing, 2 Cor. 6: 16, comp. 1 Cor. 3: 16. Lev. 26: 12. Ex. 29: 45. Ez. 37: 27. So of ἡ πίστις 2 Tim. 1: 5. ὁ λόγος τοῦ Χρ. Col. 3: 16, — Test. XII Patr. p. 539. Jos. B. J. 6. 1. 6.

**Ἐνόντια**, τά, see Ἐνεμι.

**Ἐνότης**, τητος, ἡ, (εἷς,) oneness, unity, Eph. 4: 3, 13. — Test. XII Patr. p. 642. Clem. Alex. Strom. 6. 13 ἐν. τῆς πίστεως.

**Ἐνοχλέω**, ὦ, f. ἡσω, (ὀχλέω fr. ὄχλος,) to excite tumult in; hence gen. to disturb, to trouble, to annoy, sc. a community, person, etc. absol. Heb. 12: 15.—absol. Xen. Cyr. 8. 3. 9. seq. dat. Xen. An. 3. 4. 21. seq. accus. Xen. Mem. 3. 8. 2. Esdr. 2: 22, 29.

**Ἐνοχος**, ον, ὁ, ἡ, adj. (ἐνέχομαι,) i. q. ἐνεχόμενος, pp. held in, contained in,

fastened in or on any thing, Anth. Gr. I. p. 179 ἐπ' ἀγκύρης ἔνοχον βύρος. In N. T. metaph. subject to, liable to, obnoxious to, viz.

a) pp. and usually c. c. dat. Matth. § 370. n. 4; so seq. dat. of tribunal, for the punishment inflicted by that tribunal, Matt. 5: 21, 22 bis, τῇ κρίσει, τῷ συνεδρίῳ. v. 22 ἔνοχος εἰς τὴν γέεννα i. q. ἔνοχος βάλλεσθαι εἰς γέεννα. Comp. Num. 35: 31 ἔνοχος ἀναίρεθῆναι. Tholuck Bergpred. p. 182. Winer § 31. 2. p. 173. Comp. in Εἰς 3. b. So Sept. ἔνοχ. τῷ θανάτῳ for תְּחַיֵּי הַמָּוֶת Gen. 26: 11.—Aesch. 2. 36 τῷ νόμῳ. Luc. bis accus. 39. Pol. 12. 14. 1. Xen. Mem. 1. 2. 64 τῇ γραφῇ.—Construed also c. gen. Matth. l. c. Heb. 2: 15 ἔνοχοι δουλείας, as in Engl. subjects of bondage. So of punishment, ἔνοχος θανάτου, lit. a subject of death, i. e. guilty of death, Matt. 26: 66. Mark 14: 64. ἔν. αἰών. κρίσεως Mark 3: 29. — Dem. 1229. 11 ἔνοχος δεισμῷ.

b) in the sense of chargeable with, guilty of, seq. gen. of that in or in respect to which crime is committed; 1 Cor. 11: 27 ἔν. τοῦ σώμ. κ. τοῦ αἵμ. τοῦ κυρίου. James 2: 10 πάντων ἔνοχος. — Sept. Is. 54: 17. 2 Macc. 13: 6. Philo de Joseph. p. 558 τῆς κλοπῆς ἔνοχος. Lys. in Alcib. 5. p. 140. init. ἔν. λειποταξίου. c. dat. Sept. Deut. 19: 10. Diod. Sic. I. 77 penult.

Ἐντάλμα, τος, τό, (ἐντέλλομαι) i. q. ἐπιτολή, mandate, precept, ordinance, Matt. 15: 9. Mark 7: 7. Col. 2: 22. Sept. for תְּצַוֵּךְ Job 23: 12. Is. 29: 13.

Ἐνταφιάζω, f. ἄσω, (ἐντάφιος, fr. ἐν, τάφος, pl. τὰ ἐντάφια grave-clothes and ornaments, Eurip. Hel. 1404 or 1424. Ael. V. H. 1. 16.) to prepare for burial, i. e. to lay out in the ἐντάφια, to decorate, to embalm, in the Jewish manner, see Jahn § 204, 205. trans. Matt. 26: 12. John 19: 40. Sept. for תְּצַוֵּךְ Gen. 50: 2, 3.—Test. XII Patr. p. 619<sup>7</sup> μηδεὶς με ἐνταφιάση πολιτελέει ἐσθῆτι κ. τ. λ. Plut. ed. Reisk. X. 138. 14 ὡσπερ νεκρὸν ἐνταφιάζοντες. Anth. Gr. IV. p. 137.

Ἐνταφιασμός, ου, ὅ, (ἐνταφιάζω) preparation for burial, i. e. a laying

out, embalming, etc. Mark 14: 8. John 12: 7.

Ἐντέλλομαι, f. τελοῦμαι, depon. Mid. (τέλλω to cause to exist etc.) perf. pass. ἐντέταλμαι, with mid. or act. signif. Acts 13: 47. Herodian. 1. 9. 23. Butt. § 136. 3; to enjoin upon, to charge with, to command, c. c. acc. of thing and dat. of person, one or both of which are often implied; Matt. 28: 20 ὅσα ἐντετάλαμην ὑμῖν. 15: 4. 17: 9. Mark 10: 3. 11: 6. John 8: 5. 14: 31. 15: 14, 17. Acts 1: 2. 13: 47. seq. περί c. gen. of thing, Matt. 4: 6. Luke 4: 10. Heb. 11: 22. seq. ἵνα Mark 13: 34. seq. infin. Matt. 19: 7. Sept. for תְּצַוֵּךְ Gen. 2: 16. 21: 4. Ex. 7: 2. al. saep. — Jos. Ant. 8. 14. 2 ἵνα. Herodian. 3. 11. 19, 20. Xen. Cyr. 4. 2. 12.—By Hebraism, Heb. 9: 20 διαθήκης ἧς [ἡν] ἐνετέτατο πρὸς ὑμᾶς ὁ θεός, which God enjoined upon or towards you, quoted from Ex. 24: 8 where Sept. διαθ. ἧς διέθετο πρὸς ὑμᾶς for Heb. כְּרַתְּ בְרִיתְךָ עִמָּנוּ; but elsewhere Sept. often διαθήκην ἐνετέτατο ὑμῖν for Heb. כְּרַתְּ בְרִיתְךָ עִמָּנוּ, e. g. Deut. 4: 13. Josh. 23: 16. Judg. 2: 20.

Ἐντεῦθεν, adv. strengthened form from ἐθεν, Butt. § 116. 7, hence, thence, from this or that place, Matt. 17: 20. Luke 4: 9. 13: 31. 16: 26 in text. rec. John 2: 16. 7: 3. 14: 31. 18: 36. — Jos. Ant. 1. 21. 3. Xen. An. 1. 2. 7, 10, 11. al. —So ἐντεῦθεν καὶ ἐκεῖθεν, hence and hence, on this side and that side, on each side, John 19: 18. Rev. 22: 2. Sept. for תְּצַוֵּךְ תְּצַוֵּךְ Num. 22: 24. תְּצַוֵּךְ תְּצַוֵּךְ Dan. 12: 5.—Trop. of the cause or source, hence, James 4: 1.—Jos. Ant. 4. 8. 18. Herodian. 2. 10. 13.

Ἐντευξίς, εως, ἡ, (ἐντυχάνω) pp. a falling in with, meeting with, coming together, Ael. V. H. 4. 20. access, audience, Pol. 16. 21. 8. ib. 25. 6. 6. petition, Jos. Ant. 15. 3. 8. Diod. Sic. 16. 55. — In N. T. supplication, prayer, sc. to God, 1 Tim. 2: 1. 4: 5. — Plut. Numa 14 penult. ποιῶσθαι τὰς πρὸς τὸ θεῖον ἐντεύξεις. Clem. Alex. Strom. 7. 7.

Ἐντιμος, ου, ὅ, ἡ, adj. (ἐν, τιμή) pp. in honour, i. e.



a) *honoured, estimable, dear*, Luke 7:2. 14: 8. Phil. 2: 29. Sept. for כְּרִיָּה Neh. 2: 16. 4: 14. כְּבֹד Num. 22: 15. — Herodian. 2. 1. 10. Xen. Cyr. 8. 2. 4.

b) *precious, costly*, spoken of a stone, trop. 1 Pet. 2: 4, 6, comp. Is. 28: 16 where Sept. for קָרָר.—Dem. 1285. 18.

Ἐντολή, ἡς, ἡ, (ἐπιτέλλομαι) *instruction, charge, command*, i. e.

a) pp. *charge, commission, direction*; John 10: 18 ἐντολήν λαβὼν παρὰ τοῦ πατρὸς. 12: 49, 50. Acts 17: 15. Col. 4: 10. Heb. 7: 5. al. Sept. for מִצְוָה 2 K. 18: 36. 2 Chr. 8: 15.—Herodian. 3. 5. 8. Xen. Cyr. 2. 4. 30.—In the sense of a public charge, edict, from magistrates, John 11: 57. Sept. for מִצְוָה 2 Chr. 35: 16.

b) in the sense of *precept, commandment, law*, spoken (α) of the traditions of the Rabbins, Tit. 1: 14. — (β) of the precepts and teaching of Jesus, John 13: 34. 15: 12. 1 Cor. 14: 37. 1 John 2: 8. al.—(γ) of the precepts and commandments of God, in general, 1 Cor. 7: 19. 1 John 3: 22, 23. al. Sept. and מִצְוָה Deut. 4: 2, 40. al. saep. — (δ) of the precepts of the Mosaic law, in whole or in part, Matt. 5: 19. 19: 17. 22: 36, 38, 40. Mark 10: 5, 19. Rom. 7: 8 sq. al. — (ε) genr. and collect. ἡ ἐντολή, or ἡ ἐντολή Θεοῦ, put either for the law, i. e. the Mosaic law, Matt. 15: 3, 6. Mark 7: 8, 9. Luke 23: 56. Sept. for הַתּוֹרָה 2 K. 21: 8. 2 Chr. 12: 1. — or, for the precepts given to Christians, christian doctrines and duties, 1 Tim. 6: 14. 2 Pet. 2: 21. 3: 2. AL.

Ἐντόπιος, ου, ὁ, ἡ, adj. (ἐν, τόπος,) pp. *in the place*, spoken of one who belongs in any place, a resident, an inhabitant, Acts 21: 12. — Porphyr. de Abst. 1. 14. Plato Phaedr. p. 1232. D.

Ἐντός, adv. (ἐν,) *in, within*; also as prep. c. gen. Luke 17: 21 ἡ βασιλεία τοῦ Θεοῦ ἐντός ὑμῶν ἐστίν, *the kingdom of God is within you*, i. e. its seat is in your heart and affections, not external. So τὸ ἐντός, *the inside*, Matt. 23: 26. Buttm. §125. 6, 7. Sept. for בְּקִרְבֵּי Ps. 39: 4. 109: 22. — Lucian. D. Deor. 14.

5 τὸ ἐντός. Herodian. 2. 15. 15. Herodot. 7. 47.

Ἐντρέπω, f. ψω, Lat. *inverto*, Eng. *to invert*, i. e. *to turn about*, trans. e. g. τὰ νότια Herodot. 7. 211. *to turn back*, Diog. Laert. Socr. 11. 29. Trop. *to turn one in upon himself, to bring to reflection*, i. q. *to affect, to move*, Ael. V. H. 3. 17 pen. Hom. Il. 15. 554. Hence in N. T.

a) *to shame, to put to shame*, trans. 1 Cor. 4: 14 οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα. Pass. 2 Thess. 3: 14. Tit. 2: 8. Sept. for קָרָר Ps. 35: 26. 40: 15. 83: 18. נִכְבַּח Is. 41: 11. Ez. 36: 32.—Esdr. 8: 74. Ecclus. 4: 25. Plato Crit. 14.

b) Mid. ἐντρέπομαι, *to shame oneself before any one*, i. e. *to feel respect or deference towards, to respect, to reverence*, in N. T. and in late writers seq. accus. Matt. 21: 37 et Mark 12: 6 ἐντραπήσονται τὸν υἱὸν μου, i. e. Pass. as Mid. comp. Buttm. § 136. 2. Luke 18: 2, 4. 20: 13. Heb. 12: 9. — Wisd. 2: 10. Diod. Sic. 19. 7. Pol. 30. 9. 2. Plut. ed. Reisk. VI. p. 882. 15. In earlier writers seq. gen. Soph. Ajac. 90. Xen. H. G. 2. 3. 33.

Ἐντρέφω, f. ἐνθρέψω, *to nourish up in any thing, to bring up or train up in*; hence Pass. trop. *to be skilled in, imbued with*, seq. dat. of thing, 1 Tim. 4: 6 ἐντρέφόμενος τοῖς λόγοις. Comp. for the particip. pres. Winer § 46. 5. p. 289, 291.—Philo de Vict. off. p. 855 ἐντρο. νόμοις. de Alleg. p. 59. Herodian. 5. 3. 5. ib. 5. 5. 4. pp. Eurip. Phoen. 379. [381.] Max. Tyr. 18. 9, or Diss. 3. C.

Ἐντρομος, ου, ὁ, ἡ, adj. (ἐν, τρόμος,) *in trembling, i. e. trembling with fear, terrified*; hence ἐντρομος γινόμεαι v. siml. *to tremble*, Acts 7: 32. 16: 29. Heb. 12: 21. Sept. for מַרְרֵי Dan. 10: 11.—1 Macc. 13: 2. Plut. Fab. Max. 3. genr. Anth. Gr. I. p. 23. p. 211.

Ἐντροπή, ἡς, ἡ, (ἐντρέπω q. v.) *shame, a pulling to shame*, 1 Cor. 6: 5 πρὸς ἐντρο. ὑμῶν λέγω. 15: 34. Sept. for מִבְּשָׁרָיִךְ Ps. 35: 26. 69: 8, 20.

Ἐντροφέω, ᾧ, f. ἴσω, *to live delicately or luxuriously in, to revel in*, e. g.

ἐν ταῖς ἀπάταις, 2 Pet. 2: 13 in some Mss. but the comm. reading is ἐν ταῖς ἀπάταις, i. e. trop. to revel in their frauds, or by means of them. Sept. for אֲפָתַי Is. 55: 2.—c. dat. Philo de Jos. II. p. 70. 15. Herodian. 2. 3. 22. Diod. Sic. 19. 71.

Ἐντυγχάνω, f. τεύχομαι, to fall in with, to light upon, seq. dat. genr. Xen. An. 4. 5. 19. to meet and talk with, Xen. Mem. 3. 2. 1. ib. 3. 6. 2. — In N. T. to come to, to address, to apply to, seq. dat. Acts 25: 24 περὶ οὗ πάν τὸ πλήθος ἐπέτευχον μοι.—2 Macc. 4: 36. Pol. 4. 76. 9. Plut. Theseus 26 med. — In the sense of to intercede, to make intercession for or against any one, viz. seq. dat. expr. or impl. et ὑπὲρ v. κατὰ c. gen. Rom. 11: 2 ὡς ἐντυγχάνει τῷ θεῷ κατὰ τοῦ Ἰσραήλ. 8: 27, 34 ὑπὲρ ἁγίων, ὑπὲρ ἡμῶν. Heb. 7: 25. — 1 Macc. 10: 61, 63 κατὰ. Jos. Ant. 14. 10. 13 ὑπὲρ.

Ἐντυλίσσω v. τιώ, f. ξω, to roll up in, to inwrap, trans. c. dat. of thing, Matt. 27: 59. Luke 23: 53. Also to fold or wrap together, John 20: 7.—Hesych. ἐνετύλιξεν· ἐνεμίσησεν.

Ἐντυπώω, ῶ, f. ὠσω, (ἐντυπος fr. ἐν, τύπος,) to instamp, to impress, to engrave, Pass. 2 Cor. 3: 7. — Aristot. de Mund. 6. Plut. ed. Reisk. VIII. p. 672. Hesych. ἐντυπούμενον· ἐγγραφόμενον.

Ἐνυβρίζω, f. ἰσω, (ἐν, ὑβρίζω,) to be contumacious in or towards any one, to treat with despite, to condemn, seq. acc. Heb. 10: 29 τὸ πνεῦμα τῆς χάριτος ἐνυβρίσας. — So seq. acc. Jos. Ant. 5. 8. 12. ib. 1. 8. 1. seq. dat. Herodian. 8. 5. 3. Pol. 10. 26. 3.

Ἐνυπνιάζω, also ἐνυπνιάζομαι depon. (ἐνύπνιον,) to dream, intrans. spoken of visions in dreams, Acts 2: 17 ἐνύπνια ἐνυπνιασθήσονται, where for the accus. of the cognate noun, see Butt. §131. 3. Comp. Joel 2: 28 where Sept. for אֲחֻזָּה. Gen. 28: 11.—pp. Plut. Brut. 24 med. id. Cato Maj. 23 ult. In the act. Aristot. H. An. 4. 10.—Trop. ἐνυπνιαζόμενοι, dreamers, i. e. holding vain and empty opinions, deceivers, Jude 8. Comp. Lat. somnīo, Cicero de Divin. 2. 71.

Ἐνύπνιον, ου, τό, (ἐν, ὕπνος,) pp. 'what comes in sleep,' a dream, spoken in N. T. of visions in dreams, Acts 2: 17, comp. in Ἐνυπνιάζω. Sept. for אֲחֻזָּה Joel 2: 28. 1 K. 3: 15.—pp. Herodot. 7. 16. 2. Xen. Conv. 4. 48.

Ἐνώπιον, (pp. neut. of ἑνώπιος, fr. ἐν, ὄψ,) prep. governing the gen. in the presence of, before, found only in the later Greek, Butt. §146. 2. Sept. every where for אֲנֹכְחִי, אֲנֹכְחִי; in N. T. used chiefly by Luke, Paul, and in the Apocalypse.

a) pp. mostly of persons, but also of things, as ἐνώπιον τοῦ θεοῦ, before, in front of, Rev. 1: 4. 4: 5, 6, 10. 7: 9, 11, 15. al. So Sept. and אֲנֹכְחִי Josh. 6: 4. 1 Sam. 5: 3. אֲנֹכְחִי Gen. 30: 39. — Elsewhere of persons, before, in the presence of, in the sight of; Luke 1: 17 προελεύσεται ἐνώπιον αὐτοῦ, as a herald, i. q. πρὸ προσώπου αὐτοῦ in Mark 1: 2. Luke 1: 19 Γαβριήλ, ὁ παριστηνὸς ἐνώπιον τοῦ θεοῦ, comp. in Ἀρχάγγελος. So προσκυνῶν v. πίπτειν ἐνώπιόν τινος, to prostrate one's self before any one, Luke 4: 7. Rev. 3: 9. 4: 10. 5: 8. 15: 4. (Sept. for אֲנֹכְחִי Ps. 22: 30.) Acts 9: 15 ἐνώπιον ἐθῶν κ. τ. λ. Luke 13: 26 ἐφαγομεν ἐνώπιόν σου, see in Ἐσθία. Luke 5: 18, 25. Acts 6: 6. 10: 4, 31. al. Sept. for אֲנֹכְחִי Ez. 15: 26. Jer. 7: 10. אֲנֹכְחִי Lev. 4: 4. Num. 17: 10.

b) as marking the manner, and espec. the sincerity in which any thing is done; ἐνώπιον τοῦ θεοῦ, in the sight of God, i. e. God being present and witness, Rom. 14: 22. 2 Cor. 4: 2. 7: 12. Comp. Sept. and אֲנֹכְחִי 1 Sam. 12: 7. 23: 18.—So in obtestations, before God, God being witness, Gal. 1: 20. 1 Tim. 5: 21. 6: 13. 2 Tim. 2: 14. 4: 1.

c) metaph. in the sight of, i. e. in the mind, will, purpose, judgment, of any one; Luke 1: 6 δίκαιοι ἐνώπιον τοῦ θεοῦ. v. 15 μέγας ἐνώπιον κυρίου. v. 75. 15: 18, 21 ἡμαρτον ἐνώπιόν σου. (Sept. and אֲנֹכְחִי 1 Sam. 20: 1.) 16: 15 δικαιοσύνης ἑαντοὺς ἐνώπιον ἀνθρώπων. Acts 8: 21. Rom. 12: 17. 2 Cor. 8: 21. al. So Sept. and אֲנֹכְחִי Deut. 4: 25. 1 K. 11: 33, 38. al. אֲנֹכְחִי Neh. 9: 28. Ps. 5: 9. 19: 15.—From the Heb. ἐνώπιόν τινός, where in Greek a dat. is usual, Luke



15: 10 χαρὰ γίνεται ἐνώπιον τῶν ἀγγέλων, i. e. joy to them, they rejoice. 24: 11 ἐφάνησαν ἐνώπιον αὐτῶν ὡσεὶ λίθος, i. e. seemed to them. Acts 6: 5 ἤρεσεν ὁ λόγος ἐνώπιον παντός κ. τ. λ. i. e. was pleasing to all. So Sept. and עֲבָרָה Num. 13: 34. Deut. 1: 23. 2 Sam. 3: 36. Also in the phrase εὐρίσκω χάριν ἐνώπιόν τινος, to find favour in the sight of any one, Acts 7: 46, elsewhere παρά τινι, Luke 1: 30. So Sept. for עֲבָרָה Ex. 33: 13, 17. Num. 11: 11. AL.

Ἐνώς, ὁ, indec. Enos, Heb. עֲנֹשׁ (man), pr. name of a man, Luke 3: 38, comp. Gen. 4: 26.

Ἐνωτίζομαι, f. ἴσομαι, depon. Mid. (ἐν, οὖς, ὠτός,) to receive in the ear, i. e. to give ear to, to listen to, seq. acc. Acts 2: 14. Sept. for קָטַן Gen. 4: 22. Job 37: 14. עֲשִׂיבָה Jer. 8: 6.—Wisd. 6: 2. Test. XII Patr. p. 520. Alex. Comm. 3. 9. Hesych. ἐνωτίζου ἐν τοῖς ὠτίοις δέχου.

Ἐνώχ, ὁ, indec. Enoch, Heb. עֲנוֹךְ (dedicated), the patriarch who walked with God, Luke 3: 37. Heb. 11: 5. Jude 14. Comp. Gen. 5: 8 sq.

Ἐξ, see Ἐκ.

Ἐξ, οἱ, αἱ, τά, six, Matt. 17: 1. Mark 9: 2. AL.

Ἐξαγγέλλω, f. λῶ, (ἐκ, ἀγγέλλω,) to give out intelligence, e. g. from one camp to another, Demosth. p. 45. 3. Xen. An. 2. 4. 24. In N. T. to announce abroad, i. e. by Hebraism, to make widely known, to celebrate, e. g. τὰς ἀρετὰς τοῦ θεοῦ 1 Pet. 2: 9. Sept. for עָרַב Ps. 9: 15. 79: 13.—Ecclus. 44: 15.

Ἐξαγοράζω, f. ἄσω, (ἐκ, ἀγοράζω,) to purchase out, to buy up, sc. from the possession or power of any one, trans. Plut. M. Crass. 2. Pol. 3. 42, 2.—In N. T. to redeem, to set free, sc. out of service or bondage; Gal. 3: 13 ἐκ τῆς κατάρας τοῦ νόμου. 4: 5. Comp. in Ἀγοράζω b.—Mid. pp. to redeem for one's use, trop. Eph. 5: 16 et Col. 4: 5 ἐξαγοράζόμενοι τὸν καιρὸν, redeeming the time, i. e. rescuing and improving every oppor-

tunity to do good.—Comp. Marc. Antonin. 4. 28 κερδαντέον τὸ παρόν.

Ἐξάγω, f. ἄγω, (ἐκ, ἄγω,) to lead out, to conduct out, sc. out of any place, c. accus. of pers. e. g. out of prison, Acts 5: 19. 16: 37, 39. seq. ἐκ 12: 17. Sept. for אֵצֶיֶת Ps. 142: 8. Is. 42: 7. Also out of Egypt, Acts 7: 36. seq. ἐκ v. 40. 13: 17. Heb. 8: 9. Sept. for אֵצֶיֶת Ex. 6: 7. Lev. 25: 38. Gen. Mark 15: 20. Acts 21: 38. seq. ἔξω Mark 8: 23. Luke 24: 50. So Sept. seq. ἔξω Gen. 15: 9. 19: 16. As a shepherd his flock, John 10: 3.—Dem. 1090. 10. Xen. H. G. 6. 4. 37. seq. ἐκ Dem. 845. 17. ib. 865. 6. Xen. H. G. 6. 5. 18. seq. ἔξω Dem. 1278. 3.

Ἐξαίρω, ὦ, f. ἦσω, (ἐκ, αἶρω,) aor. 2 ἐξέειλον, aor. 2 mid. irreg. ἐξέειλατο Acts 7: 10 et 12: 11 in some edit. see in Ἀναίρω; to take out, trans. i. e.

a) to pluck out, to tear out, e. g. an eye, Matt. 5: 29 τὸν ὀφθαλμὸν. 18: 9.—Heliodor. 2. p. 84 τὸν ὀφθ. Plut. ed. Reisk. VII. p. 471. 7 τὸν ὀφθ. Xen. 2. 3, 16.

b) to take out from a number, to select, Mid. to select for oneself, to choose, c. c. acc. Acts 26: 17. Sept. for עָרַב Deut. 31: 11. Job 36: 11.—Jos. Ant. 4. 8. 5. Xen. An. 2. 5. 20. act. Hom. II. 16. 56. Xen. An. 5. 3. 4.

c) Mid. trop. to take out sc. of the power of any one to one's self, i. e. to rescue, to deliver, seq. acc. and c. c. ἐκ, Acts 12: 11 ἐξέλειτό με ἐκ χειρὸς Ἡρώδου. 7: 10. Gal. 1: 4. c. ἐκ impl. Acts 7: 34. 23: 27. Sept. for עֲרַבָה Gen. 32: 11. 37: 20. al. saep.—Dem. 256. 2. Pol. 1. 11. 11.

Ἐξάιρω, f. ἀρῶ, (ἐκ, αἶρω,) to take up out of any place, to lift up from, Plut. Marcell. 15 med. Xen. Cyr. 2. 4. 19. In N. T. to take away out of or from, to remove, trans. and seq. ἐκ c. gen. 1 Cor. 5: 13 τὸν ποτηρὸν ἐξ ὑμῶν, i. e. to expel, to excommunicate. So v. 2 in text. receipt. Sept. for עָרַב Dent. 19: 19. Judg. 20: 13. al. עָרַב Josh. 7: 13. עָרַב Ez. 14: 8.—Ael. 2. 24. Anthol. Gr. III. p. 96.

Ἐξαιτέω, ὦ, f. ἦσω, (ἐκ, αἶρω,) to ask out and out, to desire to have, to de-

mand; Mid. to demand for oneself, seq. accus. Luke 22: 31. Comp. Job 1: 6 sq. 2: 11 sq.—Test. XII Patr. p. 729. Dem. 546. 21. act. Diod. Sic. 11. 33.

**Ἐξαιρήνης**, adv. (ἐκ, αἴρνης i. q. αἴρνω, ἄρνω, q. v.) suddenly, unexpectedly, at once, Mark 13: 36. Luke 2: 13. 9: 39. Acts 9: 3. 22: 6. Sept. for עָרַח Prov. 24: 2. Jer. 6: 26. עָרַח Is. 47: 9.—Paus. 3. 5. 9. Xen. Mem. 4. 2. 6. Comp. Lob. ad Phryn. p. 18. n. Butt. § 115. n. 5.

**Ἐξακολουθέω**, ὤ, f. ἴσω, (ἐκ, ἀκολουθεῖν,) to follow out, i. e. trop. to copy after, to conform to, seq. dat. μύθοις 2 Pet. 1: 16. ἀσελείαις 2: 2. τῆ ὁδοῦ τινος 2: 15. Sept. for עָרַח Is. 56: 11.—Jos. Ant. proœm. 4. Pol. 17. 10. 7.

**Ἐξακόσιοι**, αι, α, six hundred, Rev. 13: 18. 14: 20. Butt. § 70. 4.

**Ἐξαλείφω**, f. ψω, (ἐκ, ἀλείφω,) pp. to smear out, i. e. to blot out, to expunge, trans.

a) pp. as τὸ ὄνομα ἐκ τῆς βίβλου τῆς ζωῆς Rev. 3: 5. So Sept. for עָרַח Ps. 69: 29. Ex. 32: 31, 32.—Lucian. pro Imag. 26. Xen. H. G. 2. 3. 51.—In the sense of to abrogate a law, τὸ χειρόγραφον Col. 2: 14. Dem. 468. 1 νόμον. Lys. 96. 10.—Trop. for to pardon, τὰς ἁμαρτίας Acts 3: 19. So Sept. and עָרַח Ps. 51: 11. Is. 43: 25. Jer. 18: 23.—Lys. 106. 34.

b) by impl. to wipe off or away, as πᾶν τὸ δάκρυον ἀπὸ τῶν ὀφθ. Rev. 7: 17. 21: 4.

**Ἐξάλλομαι**, f. αλοῦμαι, (ἐκ, ἄλλομαι,) to leap out, e. g. from a house, Plut. Agesi. 34 pen. from a chariot, Xen. Cyr. 8. 8. 25.—In N. T. to leap up or forth, sc. from the place where one sat or was, Acts 3: 8. Sept. for עָרַח Joel 2: 5.—Plut. Pelop. 32 med. Pomp. 58 pen.

**Ἐξαναστασις**, εως, ἦ, (ἐξανίστημι,) a rising up, Pol. 3. 55. 4. In N. T. resurrection from the dead, Phil. 3: 11.

**Ἐξαναιέλλω**, f. εἰῶ, (ἐκ, ἀναιέλλω q. v.) to spring up out of any place, the ground, etc. spoken of plants, to

shoot forth, to sprout up, intrans. Matt. 13: 5. Mark 4: 5. Sept. of light, for עָרַח Ps. 112: 4.—Trans. of plants, Sept. for עָרַח Gen. 2: 9. Ps. 104: 14.

**Ἐξανίστημι**, f. στήσω, (ἐκ, ἀνίστημι,) trans. to cause to rise up out of, to raise up out of; intrans. to rise up out of. Butt. § 107. II.

a) trans. pp. of soldiers out of ambush, Thuc. 7. 77. Xen. H. G. 4. 8. 37. of beasts out of their lairs, Xen. Cyr. 2. 4. 20. In N. T. in aor. 1 Act. from the Heb. to raise up sc. seed, offspring; Mark 12: 19 at Luke 20: 28 Ἐξαναστήση σπέρμα τῷ ἀδελφῷ αὐτοῦ sc. ἐκ τῆς γυναικός. Sept. for עָרַח Gen. 19: 32, 34. עָרַח Gen. 4: 25.

b) intrans. in aor. 2 Act. to rise up out of sc. a place, a number or body of persons, etc. to stand forth, Acts 15: 5. Sept. for עָרַח Gen. 18: 16. 19: 1. Jüdg. 3: 20.—Pol. 15. 31. 2. Dem. 284. 23.

**Ἐξαπατάω**, ὤ, f. ἴσω, (ἐκ intens.) i. q. ἀπατάω but stronger, to deceive wholly, to beguile, to seduce, i. e. to lead out of the right way into error, trans. Rom. 7: 11. 16: 18. 1 Cor. 3: 18. 2 Cor. 11: 3. 2 Thess. 2: 3.—Susann. 56. Jos. Ant. 10. 7. 3. Xen. Mem. 4. 2. 19.

**Ἐξάπινα**, adv. later form for ἔξ-απίνης Ion. for ἔξαιρήνης q. v. suddenly, unexpectedly, Mark 9: 8. Sept. for עָרַח Josh. 11: 7. Ps. 64: 5. Num. 6: 9.—Zonar. 7. 25. ib. 10. 37. See H. Planck in Bibl. Repos. I. p. 678.

**Ἐξαπορέομαι**, οὔμαι, (ἐκ intens.) i. q. ἀπορέομαι but stronger, to be wholly without resource, to despair utterly, seq. gen. τοῦ ζῆν 2 Cor. 1: 8. comp. Butt. § 132. 6. 1. absol. 2 Cor. 4: 8. Sept. for עָרַח Ps. 88: 16.—Plut. Alcib. 5 pen. Pol. 3. 48. 4.

**Ἐξαποσιέλλω**, f. σιελῶ, (ἐκ, ἀποσιέλλω,) to send away out of the place where one is, to send forth, trans.

a) genr. as an agent, messenger, etc. Acts 7: 12. 11: 22. 12: 11. Gal. 4: 4. seq. εἰς of place whither, etc. Acts 9: 30. 22: 21. Gal. 4: 6. Sept. for עָרַח Gen. 24: 40. Ex. 3: 12. Jer. 26: 22.—Dem. 251. 5. c. εἰς Pol. 21. 14. 9. c. πρὸς 3. 11. 1.



b) simply, to send away, to dismiss, to let depart, Acts 17: 14. Sept. for פָּרַשׁ Gen. 45: 24. 1 Sam. 9: 19, 26. — Pol. 10. 35. 2.—In a stronger sense, to send away sc. peremptorily, c. c. accus. et adj. Luke 1: 53 πλουτοῦντας ἐξαπ. κενούς. 20: 10, 11 αὐτὸν κενόν. So Sept. and פָּרַשׁ Gen. 31: 42. Deut. 15: 13. Job 22: 9. — Pol. 15. 2. 4 τοὺς πρέσβεις ἀναποχοίτους ἐξαπ.

Ἐξαριζω, f. ἴσω, (ἐκ, ἀριζω fr. ἄριστος q. v.) to complete fully, trans. spoken of time, to finish, to bring to an end, Acts 21: 5 τὰς ἡμέρας. Spoken of a religious teacher, to make thoroughly perfect, to furnish out, 2 Tim. 3: 17. — Jos. Ant. 3. 2. 2 πολεμῶν πρὸς ἀνθρ. τοῖς ἅπασι καλῶς ἐξηρισμένους. Luc. Ver. Hist. 1. 33, of a house.

Ἐξασπράττω, f. ψω, (ἐκ, ἀσπράττω) to flash out, as lightning, Sept. Ez. 1: 4. In N. T. of raiment, to shine out, to glitter, intrans. Luke 9: 29. comp. Matt. 17: 2. Sept. of armour, for פָּרַשׁ Nah. 3: 3. פָּרַשׁ Ez. 1: 7.

Ἐξαινῆς, adv. (ἐκ, αὐτῆς) lit. from this sc. time, i. e. forthwith, presently, immediately, Mark 6: 25. Acts 10: 33. 11: 11. 21: 32. 23: 30. Phil. 2: 23. See in Ἐκ 2 b.—Pol. 2. 7. 7. Dioid. 8. 15. 43. See Lob. ad Phryn. p. 47. n. Schäfer ad Bos Ell. Gr. p. 443.

Ἐξεγείρω, f. εἰρῶ, (ἐκ, ἐγείρω) to wake out of sleep, to arouse out of sleep; pp. implying also the rising up from the posture of sleep, trans. Eccclus. 22: 7. Xen. H. G. 6. 4. 36. Cyr. 8. 7. 2. Hence in N. T. trop.

a) to raise up out of sc. death, i. q. ἐγείρω ἐκ τῶν νεκρῶν, comp. in Ἐγείρω a. 1 Cor. 6: 14. Sept. and פָּרַשׁ Dan. 12: 2.

b) to raise up, i. e. to cause to arise or exist, spoken of Pharaoh, Rom. 9: 17, quoted from Ex. 9: 16 where Heb. פָּרַשׁ, Sept. διετηρήθη.—Jos. Ant. 8. 11. 1 βασιλεὺς γὰρ ἐξεγείρεται ὑπ' ἐμοῦ.

I. Ἐξεῖμι, (ἐκ, εἶμι to be,) see Ἐξῆσι.

II. Ἐξεῖμι, (ἐκ, εἶμι to go,) to go out of a place, intrans. seq. ἐκ, Acts 13: 42 ἐκ τῆς συναγωγῆς. 27: 43 ἐπὶ τῆν

γῆν, i. e. out of the water. — c. ἐκ, Lucian. Eun. 6. seq. gen. Jos. Ant. 7. 9. 4. absol. Herodian. 7. 9. 8. — In the sense of to go away, to depart out of a place, absol. Acts 17: 15. 20: 7. — Jos. Ant. 5. 2. 8. seq. gen. Herodian. 3. 15. 12.

Ἐξέλέγω, f. ξω, (ἐκ intens.) i. q. ἐλέγω but stronger, to convict fully, to shew to be wholly wrong, Dem. 92. 9. Xen. Oec. 2. 9. In N. T. to rebuke sternly, to condemn, to punish, Jude 15. So Sept. and פָּרַשׁ Is. 2: 4. Mic. 4: 3.

Ἐξέλκω, f. κύσω, (ἐκ, ἔλκω q. v.) to draw out, to drag out, trans. pp. from a place, house, etc. Sept. for פָּרַשׁ Gen. 37: 28. Herodian. 8. 8. 14. In N. T. trop. to draw out sc. from the right way, i. e. to draw away, to hurry away, James 1: 14 ὑπὸ τῆς ἰδίας ἐπιθυμίας ἐξεκόμενος.—Test. XII Patr. p. 702 εἰς πορνείαν με ἐξεκύνασατο. comp. Ael. H. An. 6. 31 ὑπὸ τῆς ἡδονῆς ἐκόμενοι.

Ἐξέλω, see Ἐξαιρέω.

Ἐξέραμα, αἶος, τό, (ἐξεράω to vomit out, eject, Dioscor. 8. 9.) vomit, that which is thrown up, 2 Pet. 2: 22 ἐπὶ τὸ ἴδιον ἐξέραμα. Comp. Prov. 26: 11, where Heb. יִשְׁרַף-בֶּשֶׂת, Sept. ἐπὶ τὸν ἑαυτοῦ ἔμετον.—Dioscor. 6. 19.

Ἐξερευνάω, ᾧ, f. ἴσω, (ἐκ, ἐρευνάω) to search out, to trace out, to explore, trans. i. e. assiduously, diligently, [τὰ] περὶ τινος, 1 Pet. 1: 10. Sept. for פָּרַשׁ Prov. 2: 4. Zeph. 1: 13. פָּרַשׁ 1 Chr. 19: 3. — 1 Macc. 3: 49. Pol. 14. 1. 13.

Ἐξέρχομαι, f. ἐξεῖσομαι, (comp. Buttm. § 188. V. 5. § 114 ἐρχομαι ult.) aor. 2 ἐξῆλθον, to go or come out of any place, etc. Sept. every where for פָּרַשׁ. Spoken

a) of persons, to go or come forth, (α) with adjuncts implying the place out of which, etc. seq. gen. Matt. 10: 14 ἐξερχόμενοι τῆς οἰκίας. Acts 16: 39. comp. Matth. § 354. δ. Seq. ἐκ c. gen. of place, Matt. 8: 28 ἐκ τῶν μνημείων ἐξερχ. John 4: 30. Acts 16: 40. 1 Cor. 5: 10. al. (Sept. for פָּרַשׁ) Gen. 8: 16, 19. al. Xen. H. G. 6. 5. 16.) Seq. ἐξω, Matt. 26: 75. John 19: 4. Rev. 3: 12.

seq. ἔξω c. gen. Matt. 21: 17 ἔξω τῆς πόλεως. Heb. 13: 13. (Eurip. Phoen. 476 or 486.) Seq. ἀπό c. gen. of place, *to depart from*, Matt. 13: 1 ἐξελθὼν ἀπὸ τῆς οἰκίας. 24: 1. Mark 11: 12. al. Seq. adv. Matt. 5: 26 ἐκείθεν. 12: 44 ὄθεν. comp. Aesop. Fab. 129. — (β) With an adjunct of person *out of* or *from* whom, etc. as of those *out of* whose bodies demons depart; seq. ἐκ c. gen. Mark 1: 25, 26. Luke 4: 35. al. seq. ἀπό, Matt. 12: 43. Luke 4: 35. absol. Acts 16: 18. Of those *from* whom, from whose presence, one goes forth with authority etc. i. q. 'to be sent out' by any one, seq. ἀπό c. gen. John 13: 3 ἀπὸ θεοῦ ἐξῆλθε. 16: 30. (So Sept. for רָצַח Gen. 4: 16. רָצַח נֶשֶׁךְ Ex. 8: 8.) seq. παρὰ c. gen. John 16: 27 παρὰ τοῦ θεοῦ ἐξῆλθον. 17: 8. comp. Sept. Num. 16: 35. So genr. *to depart from* any one, i. e. from his presence, intimacy, etc. Luke 5: 8 ἐξελθε ἀπ' ἐμοῦ. 2 Cor. 6: 17 ἐξέλθετε ἐκ μέσου αὐτῶν. — (γ) The place whence being not expressed but implied, *to go out*, i. e. *to go away*, *to depart*, etc. Matt. 9: 31 οἱ δὲ ἐξελθόντες διεφύμισαν κ. τ. λ. Mark 2: 12. Luke 4: 42. Acts 7: 7. Rev. 6: 2. al. So of demons departing from the body, Matt. 8: 32. Acts 8: 7.—(δ) With an adjunct of the place *whither* any one departs etc. seq. εἰς, Matt. 11: 7 τί ἐξήλθετε εἰς τὴν ἔρημον κ. τ. λ. Mark 8: 27. Luke 10: 10. John 1: 44. Acts 11: 25. al. snep. (Palaeoph. 38. 5. Xen. Mem. 2. 1. 21.) so c. εἰς final, Mark 1: 38 εἰς τοῦτο. Matt. 8: 34 εἰς ἀπάντησιν. Seq. ἐπὶ c. acc. Luke 8: 27 ἐξελθόντι ἐπὶ τὴν γῆν, sc. from a vessel, Acts 1: 21. Seq. παρὰ c. acc. Mark 2: 13 ἐξῆλθεν παρὰ τὴν θάλασσαν. Acts 16: 13. Seq. πρὸς c. acc. of pers. John 18: 29. 2 Cor. 8: 17.

b) metaph. of persons, (α) *to go forth from*, *to proceed from*, Matt. 2: 6 ἐκ σοῦ γὰρ ἐξέλυσται ἡγοούμενος. Acts 15: 24. Also from the Heb. ἐξέρχασθαι ἐκ τῆς ὀσφύος τινός, *to come forth out of the loins of* any one, i. e. *to descend from* any one, Heb. 7: 5. So Sept. and Heb. רָצַח הָרַח אֶשְׁרָא Gen. 35: 11. 1 K. 8: 19. comp. Gen. 15: 4. Lib. Henoch. in Fabr. Cod. pseud. V. T. I. 196. — (β) John 10: 39 ἐξῆλθεν ἐκ τοῦ χειρὸς αὐτῶν.

lit. 'he departed out of their hand,' escaped from their power.—(γ) 1 John 4: 1 πολλοὶ ψευδοπροφήται ἐξεληλύθασιν εἰς τὸν κόσμον, i. e. *have gone forth*, gone abroad, into the world.

c) of things, *to go* or *come forth*, *to proceed from*, viz. (α) of a voice, doctrine, rumour, etc. Rev. 16: 17 ἐξῆλθε φωνὴ ἀπὸ τοῦ ναοῦ. 19: 5. Of doctrine, rumour, etc. *to go forth*, *to spread abroad*, 1 Cor. 14: 36 ἀπ' ὑμῶν ὁ λόγος τοῦ θεοῦ ἐξῆλθεν. With place whither or where, seq. εἰς c. acc. Matt. 9: 26 ἐξῆλθεν ἡ φήμη αὐτῆ εἰς ὅλην τὴν γῆν ἐκείνην. Rom. 10: 18. John 21: 23. seq. ἐν c. dat. Luke 7: 17. 1 Thess. 1: 8. seq. κατὰ c. gen. Luke 4: 14. — (β) of thoughts, words, etc. ἐκ τῆς καρδίας Matt. 15: 18. ἐκ τοῦ στόματος, James 3: 10. of healing power or virtue, *to emanate*, ἐξ ἐαυτοῦ Mark 5: 30. παρ' αὐτοῦ Luke 6: 19. of an edict, *to be published*, *promulgated*, παρὰ Καίσαρος, Luke 2: 1. So of lightning, *to come out of*, *to appear from*, ἀπ' ἀνατολῶν, Matt. 24: 27. Sept. and אֶשְׁרָא Zech. 9: 14. — (γ) of liquids, for *to flow out*, John 19: 34 ἐξῆλθεν αἷμα καὶ ὕδωρ. Rev. 14: 20 ἐκ τῆς ληνοῦ. — (δ) of a hope, *to depart*, i. e. to be at an end, to vanish, Acts 16: 19. So of time, Sept. ἐξῆλθε τὸ ἔτος, for רָצַח Gen. 47: 18. Xen. An. 7. 5. 4.

d) from the Heb. εἰσέρχομαι καὶ ἐξέρχομαι, Acts 1: 21. John 10: 9; see in Εἰσέρχομαι d. ΑΙ.

Ἔξεστι impers. verb, particip. ἐξόν, (fr. ἔξιμι not otherwise in use,) *it is possible*, *one can*, referring to moral possibility or propriety, i. e. *it is lawful*, *it is right*, *it is permitted*, *one may*, Buttm. § 150. p. 438; constr. c. dat. of pers. et infin. expr. or implied. E. g. c. infin. pres. marking prolonged or customary action, Matt. 14: 4 οὐκ ἔξεστί σοι ἔχειν αὐτήν. Mark 6: 18. Acts 16: 21. 22: 25. With the dat. inpl. Matt. 12: 2, 10, 12. Luke 6: 2. — Xen. Mem. 1. 4. 9. Hi. 1. 26.—Seq. infin. aor. marking transient action, Matt. 20: 15 οὐκ ἔξεστί μοι ποιῆσαι ὃ θέλω κ. τ. λ. 19: 3. Mark 2: 26. 10: 2. Luke 20: 22. John 5: 10. 18: 31. Acts 21: 37. So part. ἐξόν ἦν Matt. 12: 4. ἐξόν sc. ἐστὶ i. q. ἔξεστι 2 Cor. 12: 4. With the dat.



impl. Matt. 22: 17. 27: 6. Mark 3: 4. 12: 14. Luke 6: 4. 14: 3. and so with part. ἐξόν sc. ἔστω Acts 2: 29.—Ael. V. H. 2. 7. Xen. An. 4. 3. 10. Oec. 7. 41 bis.—With the infin. implied, Mark 2: 24 ὃ οὐκ ἔξεστι sc. αὐτοῖς ποιῆν. Luke 6: 9. Acts 8: 37. 1 Cor. 6: 12 bis. 10: 23 bis.

**Ἐξετάζω**, f. ἄσω, (ἐκ intens. ἐτάζω fr. ἐτός, ἐτέος, true, real,) pp. to verify out, i. e. to examine, to explore, sc. whether any thing is true or not, i. q. ἐτάζω but stronger and more used by the Attics; Passow in voc. Hence

a) genr. to inquire out, i. e. to seek out the truth by inquiry etc. seq. περί c. gen. Matt. 2: 8. seq. τίς interrog. 10: 11. Sept. for שָׁרַךְ Deut. 19: 18.—Ecclus. 11: 7. Herodian. 4. 5. 5. Dem. 23. 29. Xen. Mem. 1. 2. 36.

b) by impl. to question, to ask, seq. acc. of pers. John 21: 12.—Act. Thom. § 3. Phavor. ἐξετάζω· ἐρωτώ.

**Ἐξηγγόμαι, οὔμαι**, f. ἦσομαι, depon. Mid. (ἐκ, ἠγόμεαι,) to lead out, i. e. to take the lead, be leader, Xen. An. 6. 6. 34. c. dat. H. G. 1. 6. 9. In N. T. to lead or bring out, i. e. to make known, to declare, trans.

a) genr. to tell, to narrate, to recount, Luke 24: 35 ἐξηγοῦντο τὰ ἐν τῇ ὁδοῦ. Acts 10: 8. 15: 12, 14. 21: 19. Sept. for שָׁרַךְ Judg. 7: 13.—Pol. 4. 22. 7. Thuc. 5. 26. Xen. Lac. 4. 2.

b) of a teacher, to make known, to unfold, e. g. τὸν θεόν, to reveal, John 1: 18. comp. Matt. 11: 27. So Sept. for שָׁרַךְ Lev. 7: 57.—Diod. Sic. 4. 49. Xen. Mem. 4. 7. 6.

**Ἐξήκοντα**, οἶ, αἶ, τά, sixty, Matt. 13: 8, 23. Mark 4: 8, 20. Luke 24: 13. 1 Tim. 5: 9. Rev. 11: 3. 12: 6. 13: 18.

**Ἐξῆς**, adv. (pp. gen. of obsol. ἐξή fr. ἔχω, ἔξω, Buttm. § 115. n. 3,) in order, successively, Sept. Deut. 2: 34. Xen. Athen. 1. 6.—In N. T. only c. art. as adj. ἡ ἐξῆς sc. ἡμέρα, the following day, the next day, comp. Buttm. § 125. 6, 7. in full Luke 9: 37. with ἡμέρα impl. 7: 11. Acts 21: 1. 25: 17. 27: 18.—Test. XII Patr. p. 595. Jos. Ant. 3. 5. 6. in full Jos. Ant. 4. 8. 44. So genr. 2 Macc. 7: 8. Pol. 1. 52. 4.

**Ἐξηγγέω**, ᾧ, f. ἦσω, (ἐκ, ἠγγέω,) to sound out, to sound abroad, Sept. for שָׁרַךְ Joel 4: 14. Pol. 30. 4. 7. In N. T. Pass. to be sounded abroad, trop. of the gospel etc. to be proclaimed, 1 Thess. 1: 8.—Hesych. ἐξηγγεῖται· ἐξηγγλθεν, ἐξηγγλθη.

**Ἐξίς, εως**, ῆ, (ἐξω, ἔξω,) habitude, sc. of body Xen. Oec. 7. 2. of life, habit, Mem. 1. 2. 4. In N. T. habitude, as the result of long exercise, practice, Heb. 5: 14.—Ecclus. prol. Arr. Diss. Ep. 1. 4. 22. Pol. 10. 47. 7.

**Ἐξίστημι**, also ἐξισιᾶω Acts 8: 9, (comp. in Ἀποκαθίστημι,) aor. 1 ἐξίστησα, aor. 2 ἐξίστην, trans. to put out of place, Sept. for שָׁרַךְ Ex. 23: 27. Josh. 10: 10. intrans. to be put out, to be out of place, etc. spoken of the joints, Test. XII Patr. p. 653. to recede from, to yield, Thuc. 2. 63. to depart, Xen. An. 1. 5. 14. See Buttm. § 107. II. 1.—In N. T. only trop. comp. Tittm. de Syn. N. T. p. 134, 136.

a) trans. in pres. aor. 1, and later perf. ἐξίστασα Buttm. § 107. II. 5, to put out of oneself, i. q. τοὺς ἀνθρ. τοῦ φρονεῖν ἐξίστημι, Xen. Mem. 1. 3. 12; hence genr. to astonish, to fill with wonder, Luke 24: 22 ἐξίστησαν ἡμᾶς. Acts 8: 9, 11.—Athen. I. p. 19. F. Luc. de Domino 19. Dem. 537, ult. ταῦτα ἐξίστησι ἀνθρώπους αὐτῶν.

b) intrans. in perf. and aor. 2 Act. and in Mid. to be beside oneself, to be out of one's mind; Mark 3: 21 ἔλεγον γὰρ, ὅτι ἐξίστη. 2 Cor. 5: 13 εἶτε γὰρ ἐξίστημεν, sc. as is said of us. So Sept. trans. for שָׁרַךְ Job 12: 17.—Jos. Ant. 10. 7. 3 ἐξίστηκότα τῶν φρενῶν. Pol. 15. 29. 7 ἐξίστη τῶν φρενῶν. Diod. Sic. 4. 71. —Hence genr. to be astonished, amazed, filled with wonder, Matt. 12: 23 ἐξίσταντο πάντες οἱ ὄχλοι. Mark 2: 12. 5: 42 ἐξίστησαν ἐκστάσει μεγάλη, comp. in Ἀγαλλιάω b. (Sept. Gen. 27: 33. Ez. 26: 16.) Mark 6: 51 ἐν ἑαυτοῖς. Luke 2: 47 ἐξίσταντο ἐπὶ τῇ συνήσει κ. τ. λ. Matth. § 399. n. (Sept. Ex. 18: 9.) Luke 8: 56. Acts 2: 7, 12. 8: 13. 9: 21. 10: 45. 12: 16. Sept. for שָׁרַךְ Ex. 19: 18. Ruth 3: 8. שָׁרַךְ Gen. 43: 33. Job 26: 11.—Arr. Diss. Ep. 2. 22. 6. Xen. Mem. 2. 1. 4.

**Ἐξισχύω**, f. ἰσώ, (ἐκ intens.) i. q. ισχύω but stronger, *to be in full strength, to be fully able*, seq. inf. Eph. 3: 18. — Ecclus. 7: 6. Ael. V. H. 6. 13.

**Ἐξοδος**, ου, ῆ, (ἐκ, ὁδός,) pp. *way out, exit*, Herodian. 7. 12. 14. Plut. Flamin. 20 med. In N. T. *exodus*, *journey out, departure*, Heb. 11: 22. Sept. for מִצְרַיִם inf. of מִצְרַיִם Ex. 19: 1. Num. 33: 38. al. — Jos. Ant. 5. 1. 20. Xen. An. 6. 4. 9. — Trop. of *departure from life, exit, decease*, Luke 9: 31. 2 Pet. 1: 15. — Wisd. 7: 6. Jos. Ant. 4. 8. 2 ἐκ ἐξόδου τοῦ ζῆν.

**Ἐξολοθρεύω**, f. εἰσώ, (ἐκ intens.) i. q. ὀλοθρεύω but stronger, *to destroy utterly*, Pass. seq. ἐκ τοῦ λαοῦ Acts 3: 23. Sept. for מִצְרַיִם Deut. 7: 10. c. ἐκ for מִצְרַיִם Ex. 30: 33. 31: 13. al.—Test. XII Patr. p. 541. Jos. Ant. 8. 11. 1. ib. 11. 6. 7. Comp. Sturz de Dial. Alex. p. 166 sq.

**Ἐξομολογέω**, ᾧ, f. ἦσω, (ἐκ intens.) i. q. ὁμολογέω but stronger, pp. *to speak out the same things* sc. as another; hence in N. T.

1. Act. and Mid. *to concede, to acknowledge, to confess fully*, trans. e. g. τὰς ἁμαρτίας, Matt. 3: 6. Mark 1: 5. Acts 19: 18. James 5: 16. Sept. and מִצְרַיִם Dan. 9: 24. — Jos. Ant. 8. 4. 6 τὰς ἁμαρτίας. B. J. 5. 10. 5. Plut. M. Anton. 59 pen. τὴν ἀλήθειαν. — In the sense of *to acknowledge openly, to profess*, e. g. τὸ ὀνομά τινος Rev. 3: 5 in text. rec. So seq. ὅτι Phil. 2: 11. comp. Tob. 11: 17. — Hence Mid. *to make acknowledgement* sc. for benefits, i. e. *to give thanks, to praise*, seq. dat. of pers. Matt. 11: 25. Luke 10: 21. Rom. 14: 11. 15: 9, quoted from Ps. 18: 50 where Sept. for מִצְרַיִם. also Ps. 57: 10. 1 Chr. 16: 4. 2 Chr. 30: 22. al. saep. — Act. Thom. § 25. Philo de Alleg. p. 1105. c. acc. Tob. 12: 22.

2. Act. *to assent fully, to agree, to promise*, absol. Luke 22: 6 ἐξομολόγησε. — So ὁμολογέω, Jos. Ant. 6. 3. 5. ib. 8. 4. 3. Xen. An. 7. 4. 13, 22.

**Ἐξόν**, see Ἐξῆστι.

**Ἐξορκίζω**, f. ἰσώ, (ἐκ, ὀρκίζω) *to exact an oath*, i. e. *to put to an oath, to*

*adjure*, trans. Matt. 26: 63. Sept. for מִצְרַיִם Gen. 24: 3. — Diod. Sic. 1. 21 med. Dem. 1265. 16.

**Ἐξορκιστής**, ου, ὁ, (ἐξορκίζω) *an exorcist*, pp. one who binds by an oath; genr. one who by adjuration and incantation professes to expel demons, Acts 19: 13. — Anth. Gr. III. p. 23 ult. — Comp. for the process of exorcism, Jos. Ant. 8. 2. 5. Suicer. Thes. in v.

**Ἐξορύσσω** v. τιῶ, f. ξω, (ἐκ, ὀρύσσω,) *to dig out*, trans. Mark 2: 4 ἐξορύξαντες sc. τὴν στέγην, *digging out* or removing the tiles, earth, etc. But comp. in Ἀποσιγάω. — Xen. Oec. 19. 4. — Trop. Gal. 4: 15 ὀφθαλμούς ὑμῶν ἐξορύξαντες, denoting entire devotedness. Sept. pp. for מִצְרַיִם Judg. 16: 22. 1 Sam. 11: 2. — Jos. Ant. 6. 5. 1. Herodot. 8. 116.

**Ἐξουθενώ**, ᾧ, f. ἰσώ, (ἐκ intens.) i. q. οὐθενώ but stronger, *to set out at nought*, i. e. *to despise, to contemn, to treat with scorn*, and by impl. *to reject with contempt*, trans. Mark 9: 12. So Sept. for מִצְרַיִם 1 Sam. 15: 23, 26. 16: 1. Ps. 53: 6. מִצְרַיִם Ecc. 9: 16. 2 K. 19: 21. — 1 Macc. 3: 14. Lib. Hen. in Fabr. p. 162. Test. XII Patr. p. 564. Eustrat. in l. Nicom. p. 9. B. Basil. Ep. 61. 91. Comp. Lob. ad Phr. p. 182. H. Planck in Bibl. Repos. I. p. 678.

**Ἐξουθενέω**, ᾧ, f. ἦσω, (ἐκ intens.) and οὐθενέω fr. οὐθέν later form for οὐθέν, Butt. § 70. 1. Lob. ad Phr. p. 181 sq.) i. q. οὐθενέω but stronger, *to set out at nought*, i. e. *to despise, to contemn, to treat with despite*, trans. Luke 18: 9 ἐξουθενούνας τοὺς λοιποὺς. 23: 11. Rom. 14: 3, 10. 1 Cor. 6: 4. 16: 11. Gal. 4: 14. 1 Thess. 5: 20. 1 Cor. 1: 28 et 2 Cor. 10: 10 ἐξουθενημένος, *contemptible, abject*. Sept. for מִצְרַיִם Prov. 1: 7. מִצְרַיִם Ez. 22: 8. 2 Chr. 36: 16. — Euseb. H. E. 5. 1. 209. Comp. Lob. ad Phr. p. 182. — By impl. *to reject with scorn*, Acts 4: 11, comp. Matt. 21: 42. Sept. for מִצְרַיִם 1 Sam. 8: 7. — Psalt. Sal. 2: 5. Act. Thom. § 14.

**Ἐξουσία**, ας, ῆ, (ἔξῆστι) *power*, i. e.

a) the *power* of doing any thing,



ability, faculty; Matt. 9:8 δόντα ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. John 19:11. Acts 8:19. Rev. 13:12. Seq. gen. of thing to be done, Luke 10:19 ἐξ. τοῦ πατεῖν κ. τ. λ. Seq. infin. of thing to be done, e. g. infin. pres. Matt. 9:6 ἐξουσίαν ἔχει ὁ υἱὸς ἀφιέναι κ. τ. λ. i. e. is able to forgive. Mark 2:10. Luke 5:24. John 5:27. seq. infin. aor. Luke 12:5 ἐξουσίαν ἔχοντα ἐμβάλειν κ. τ. λ. John 10:18 bis. 19:10 bis. Rev. 9:10. — Thuc. 4:39. seq. gen. Ecclus. 9:13. seq. infin. Thuc. 7. 12. Xen. Mem. 2. 6. 24, 35. — In the sense of *strength, force, efficiency*, Rev. 9:3 bis. 9:19. So Matt. 7:29. Mark 1:22. ἐν ἐξουσίᾳ as adj. *powerful*, Luke 4:32. καὶ ἐξουσίαν, ἐν ἐξουσίᾳ, as adv. i. e. with intrinsic strength, with point and effect, Mark 1:27. Luke 4:36. — Dem. 111. 12 πολλοὺς ἂν τις οἰκέτας ἴδοι παρ' ἡμῖν μετὰ πλείονος ἐξουσίας ὅ,τι βούλονται λέγοντας ἢ κ. τ. λ.

b) *power* sc. of doing or not doing, i. e. *licence, liberty, free choice*, Acts 1:7 ἐν τῇ ἰδίᾳ ἐξουσίᾳ. 5:4. Rom. 9:21. 1 Cor. 7:37 ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος, i. e. if it stands in his own free will. 8:9. 9:4, 5, 6, 12 bis, 18. 2 Thess. 3:9. Rev. 22:14. — Ecclus. 25:25. Ael. V. H. 3. 35. Herodian. 1. 10. 12. Xen. Hi. 5. 2.

c) *power* sc. as entrusted, i. e. *commission, authority, right, full-power*; Matt. 21:23 bis, ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; v. 24, 27. Mark 3:15. 11:28 bis, 29, 33. Luke 20:2 bis, 8. John 1:12. Acts 9:14. 26:10, 12. 2 Cor. 10:8. 13:10. Heb. 13:10. Rev. 13:5. — 1 Macc. 10:6. Jos. Ant. 2. 9. 5. Porphyr. Vit. Pythag. 8. Diod. Sic. 17. 54 pen. Pol. 32. 15. 5.

d) *power* sc. over persons and things, *dominion, authority, rule*, viz.

(a) pp. and genr. Matt. 28:18 ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Matt. 8:9 et Luke 7:8 ὑπὸ ἐξουσίαν εἶναι, i. e. subject to authority, rule. Mark 13:34 τὴν ἐξουσίαν sc. αὐτοῦ. Jude 25. Rev. 13:2, 4. 17:12, 13. 18:1. Sept. for מְלָכָה Ps. 136:8, 9. Chald. מְלָכָה Dan. 3:24. 4:21. — Ecclus. 17:2. Diod. Sic. 1. 58. ib. 18. 50. Herodian. 3. 10. 12. ib. 7. 10. 4. — So seq. gen. of pers. to whom the power belongs,

Luke 20:20 ἐξ. τοῦ ἡγεμόνος. Rev. 12:10 ἐξ. τοῦ Χρ. Acts 26:18 ἐξ. τοῦ σατανᾶς. Luke 22:53 ἐξ. τοῦ σκοτούς. Col. 1:13. Seq. gen. of the object subjected to the power, Mark 6:7 ἐξουσία τῶν πνευμ. τῶν ἀκαθ. i. e. power over unclean spirits. Matt. 10:1. John 17:2. Seq. ἐπὶ c. gen. Rev. 2:26 ἐξ. ἐπὶ τῶν ἐθνῶν, i. e. power over. 11:6. 14:18. 20:6. Seq. ἐπὶ c. acc. in the same sense, Luke 9:1. Rev. 6:8. 13:7. 16:9. Seq. infin. c. ὥστε impl. Rev. 11:6, comp. Matt. 10:1. Seq. ἐπάνω c. gen. Luke 19:17.

(β) meton. put for (1) what is subject to one's rule, *dominions, domain, jurisdiction*, Luke 4:6. 23:7 ἐκ τῆς ἐξ. Ἡρώδου. So Sept. and מְלָכָה 2 K. 20:13. Ps. 114:2. — Herodian. 3. 8. 4. Plut. Reip. ger. praec. 19. Mor. V. p. 91. ed. Tauchn. — (2) in plur. or collect. those invested with power, as in Engl. *the powers*, viz. for rulers, magistrates, Luke 12:11. Rom. 13:1 ter, 2, 3. Tit. 3:1. (Ecclus. 10:4. Jos. B. J. 2. 8. 7.) So for the celestial and infernal powers, *princes, potentates*, e. g. angels, archangels, Eph. 1:21. 3:10. Col. 1:16. 2:10. 1 Pet. 3:22. Comp. Test. XII Patr. p. 597, 598. Or demons, Eph. 6:12. Col. 2:15. Eph. 2:2, see in *Ἀήρ*. Comp. Test. XII Patr. p. 546. So genr. of the powerful adversaries of the gospel, 1 Cor. 15:24. Comp. in Ἀρχή d. — (3) 1 Cor. 11:10 ὁφείλει ἡ γυνὴ ἐξουσίαν ἔχειν ἐπὶ τῆς κεφαλῆς διὰ τοὺς ἄγγέλους, prob. 'emblem of power,' i. e. a veil or covering, (comp. v. 13, 16,) as an emblem of subjection to the power of a husband, a token of modest adherence to duties and usages established by law or custom; lest *spies* or evil minded persons should take advantage of any impropriety in the meetings of the Christians. Comp. Sept. τὴν τιμὴν τοῦ προσώπου for מְלָכָה Gen. 20:16. Gesen. Lex. Heb. art. מְלָכָה.

Ἐξουσιάζω, f. ἄσω, (ἐξουσία) to have power, to exercise power, seq. gen. Butt. §132. 5. 3.

a) in the sense of *to have leave, to be permitted*. 1 Cor. 7:4 bis, τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει, i. e. one has no

separate power or liberty over his own body, to use it as he will. Sept. for עֲצָוֶיךָ Ecc. 5: 18. 6: 2. — Dion. Hal. 9. 44 ἐξουσιάζων i. e. licentius agens.

b) to exercise authority, to rule, to reign, Luke 22: 25 οἱ ἐξουσιάζοντες αὐτῶν, their rulers, princes. Sept. for עֲצָוֶיךָ Neh. 9: 37. Ecc. 10: 4. עֲצָוֶיךָ Neh. 5: 15. 8: 9. — Pass. seq. ὑπό τινος, to be ruled by, i. e. to be under the power of, to be in bondage to, trop. 1 Cor. 6: 12.

Ἐξοχή, ἡς, ἡ, (ἐξέχω to be prominent, prominence, projection, e. g. a point, corner, etc. Sept. for חֵץ Job 39: 28. Herodian. 4. 15. 6. In N. T. metaph. eminence, distinction, Acts 25: 23 ἀνδρες οἱ κατ' ἐξοχήν ὄντες, i. q. οἱ ἔσοχοι.

Ἐξυπνίζω, f. ἴσω, (ἐξυπνος,) to wake out of sleep, trans. trop. of the dead, John 11: 11. Sept. pp. for γρηῖ 1 K. 3: 15. גִּרְיָ Job 14: 12.—pp. Test. XII Patr. p. 568, 660. Plut. M. Anton. 30. also Vol. X. p. 75, 76, ed. Reisk. — A word of the later Greek instead of the earlier ἀφυπνίζω, Lob. ad Phryn. p. 224. H. Planck in Bibl. Repos. I. p. 676.

Ἐξυπνος, ου, ὅ, ἡ, adj. (ἐκ, ὑπνος,) pp. out of sleep, i. e. wakened, awake, Acts 16: 27 ἐξυπνος δὲ γινόμενος, i. e. awaking.—Esdr. 3: 3.

Ἐξω, adv. of place, (ἐκ, ἐξ,) also prep. c. gen. Butt. § 146. 2, out, without, viz.

a) of place where, without, out of doors, foris, after verbs not implying motion, as ἐστάναι etc. John 18: 16 Πέτρος εἰσὶν κει πρὸς τῇ θύρᾳ ἔξω. Matt. 12: 46, 47. 26: 69. Mark 3: 31, 32. So genr. without a place or city, abroad, Mark 1: 45 ἔξω ἐν ἐρήμοις τόποις. Luke 1: 10. Rev. 22: 15. Sept. for פְּתַח־גֵּזַר Gen. 24: 31. Ezra 10: 13. — Herodian. 4. 2. 11. Xen. Cyr. 7. 5. 31. An. 7. 6. 24. — So οἱ ἔξω as adj. external, those without, Butt. § 125. 6, 7. Acts 26: 11 εἰς τὰς ἔξω πόλεις, even to foreign cities. (Sept. 2 K. 16: 18. Xen. H. G. 6. 1. 5.) Trop. of those not belonging to one's society, church, etc. not Christians, 1 Cor. 5: 12, 13. Col. 4: 5. 1 Thess. 4: 12. of those not belonging to the number of the apostles, Mark 4: 11.

(Xen. Oec. 10. 8.) So ὁ ἔξω ἡμῶν ἀνθρώπος, our outward man, the body, 2 Cor. 4: 16.—As a prep. seq. gen. out of, outside of, Luke 13: 33 ἔξω Ἱερουσαλήμ. Heb. 13: 11, 12, 13.—Ael. V. H. 2. 10. Xen. Cyr. 1. 2. 14.

b) of place whither, out, forth, out of doors, foras, sc. from a place, after verbs implying motion or direction, John 19: 4 ἄγω ἡμῶν αὐτὸν ἔξω. Matt. 5: 13 εἰ μὴ βληθῆναι ἔξω. Luke 13: 48. Luke 14: 35. 1 John 4: 18. John 11: 43 δεῦρο ἔξω. Acts 5: 34 ποιῆσαι ἔξω. 16: 30 προαγωγῶν ἔξω. So after verbs of motion compounded with ἐκ, as ἐξάγω Luke 24: 50. ἐξέρχομαι Matt. 26: 75. John 19: 4, 5. al. ἐκβάλλω, Luke 8: 54. Acts 9: 40.—Pol. 1. 50. 2. Xen. H. G. 4. 4. 16. An. 5. 5. 19.—As prep. seq. gen. Matt. 21: 17 ἐξῆλθεν ἔξω τῆς πόλεως. v. 39. Mark 5: 10. 8: 23. Acts 4: 15. 14: 19.—Herodian. 4. 2. 11. Xen. An. 5. 7. 15. Al.

Ἐξωθεν, adv. of place, (ἐξω,) from without, i. e. outwardly, externally, viz.

a) pp. Matt. 23: 27, 28. Luke 11: 39. 2 Cor. 7: 5. Sept. for פְּתַח־גֵּזַר Gen. 6: 14. Ex. 25: 11. al.—Herodian. 2. 8. 10. Thuc. 2. 49. Xen. Mem. 2. 1. 14.—So ὁ ἔξωθεν as adj. outward, external, 1 Pet. 3: 3. Rev. 11: 2. τὸ ἔξωθεν ἐκ τῆς πόλεως. Matt. 23: 25. Luke 11: 40. that from without, Mark 7: 18. Trop. οἱ ἔξωθεν, those from without, i. e. not Christians, 1 Tim. 3: 7. Comp. Butt. § 125. 6, 7.—Xen. H. G. 5. 1. 22.

b) i. q. ἔξω, out of, without, as prep. seq. gen. Mark 7: 15 ἔξω τοῦ ἀνθρώπου. Rev. 14: 20 ἔξωθεν τῆς πόλεως, in some edit. Sept. for פְּתַח־גֵּזַר Ex. 40: 20. Lev. 24: 3. חֵץ Jer. 11: 6. 44: 17, 21.—Soph. Elect. 1449. Xen. An. 5. 7. 21.

Ἐξωθέω, ὦ, f. ἡσω and ἐξώσω, (ἐκ, ὠθέω Butt. § 114,) to thrust out, to drive out, sc. from a place, viz.

a) pp. of a nation, to expel, trans. and seq. ἀπό, Acts 7: 45. Sept. for פְּתַח־גֵּזַר Deut. 13: 5. Jer. 8: 3. חֵץ Joel 4: 6. — Psalt. Sal. 17: 6. Ael. V. H. 3. 17 med. Pol. 2. 69. 9.

b) as a naval term, to thrust forward a ship from the sea towards the shore, to propel, to drive out on shore, trans. Acts 27: 39 αἰγιαλόν, εἰς ὃν



ἐβουλεύσαντο ἐξῶσαι τὸ πλοῖον.—Thuc. 7. 52 τὰς πάσας ναῦς ἤδη τῶν Ἀθηναίων ἐξώσωρον ἐς τὴν γῆν. 8. 105. Xen. H. G. 4. 3. 12 bis.

Ἐξώτερος, α, ον, compar. from ἔξω, outer, uttermost, Matt. 8: 12 τὸ σκότος τὸ ἐξώτερον uttermost darkness, i. e. far remote from the light and splendour of the feast within (v. 11), and put for the infernal regions or Tartarus. 22: 13. 25: 30. Sept. for Ἰζωρη in the sense of outer, exterior, Ez. 10: 5. 40: 20.

Ἐοριάζω, f. ἄσω, (ἐορτή), to keep a festival, to keep holyday, intrans. 1 Cor. 5: 8. Sept. for עזר Ex. 5: 1. Ps. 42: 5. —Jos. Ant. 5. 1. 4. Idian. 5. 6. 12. Xen. Ath. 3. 2.

Ἐορτή, ἡς, ἡ, a feast, festival, holyday, Col. 2: 16 μή τις ὑμᾶς κρινέτω ἐν μέρει ἐορτῆς ἢ νομηνίας. Acts 18: 21 et John 5: 1, where it is uncertain what festival is meant; comp. Olshausen in loc. Sept. for עזר Ex. 10: 9. Hos. 2: 11. Am. 8: 10. עזר Lev. 23: 2. Num. 10: 10. —Herodian. 3. 10. 3. Xen. Cyr. 1. 5. 1. —Spoken of the passover and the festival of unleavened bread connected with it, the paschal festival, see in Ἄζυμος and Δευτερόπρωτος. So ἡ ἐορτὴ τοῦ πάσχα, Luke 2: 41. John 13: 1. ἐν τῷ πάσχα ἐν τῇ ἐορτῇ John 2: 23. ἡ ἐορ. τῶν ἄζυμων Luke 22: 1. ἡ ἐορτὴ simply Matt. 26: 5. 27: 15. Mark 14: 2. 15: 6. Luke 2: 42. 23: 17. John 4: 45 bis. 6: 4. 11: 56. 12: 12, 20. 13: 29. Sept. for עזר Ex. 12: 14. 34: 25. and ε. τῶν ἄζυμων Ex. 23: 15. 34: 17. —Also of the feast of tabernacles, ἡ ἐορτὴ ἢ σκηνοπηγία, John 7: 2, 8 bis, 10, 11, 14, 37. Sept. for עזר Deut. 16: 16. 31: 10.

Ἐπαγγελία, ας, ἡ, (ἐπαγγέλλω), annunciation, announcement, viz.

a) pp. 1 John 1: 5 in text. rec. where later edit. ἀγγελία. Sept. for עזר Ez. 7: 26.—Arr. Exp. Alex. 1. 19. Pol. 24. 10. 8 in some edit.

b) by impl. order, mandate, Acts 23: 21.—Pol. 9. 38. 2 τὰ κατὰ τὴν ἐπαγγελίαν.

c) by impl. promise, viz. (α) pp. promise given, 2 Cor. 1: 20 ὅσα γὰρ

ἐπαγγελία τοῦ Θεοῦ. Eph. 6: 2 ἐντολὴ πρώτη ἐν ἐπαγγελίᾳ. Eph. 1: 13 τῷ πνεύματι τῆς ἐπαγγελίας, the spirit promised, Buttm. § 123. n. 4. 1 Tim. 4: 8. 2 Pet. 3: 4. v. 9, see in Βραδύνο. Sept. for עזר Esth. 4: 7.—1 Macc. 10: 15. Jos. Ant. 3. 5. 1. Diod. Sic. 1. 5 ult. Pol. 1. 72. 6. —So of special promises, e. g. made to Abraham, Acts 7: 17 coll. v. 6. Rom. 4: 20 coll. v. 18. Heb. 6: 15 coll. v. 14. Heb. 7: 6. 11: 9 bis γῆ ἐπαγγελίας i. e. promised land, Buttm. § 123. n. 4. So in respect of Isaac, Rom. 9: 9. Gal. 4: 23. of a spiritual seed Rom. 9: 8. Gal. 4: 28. Or as made to Abraham and the Jewish patriarchs and prophets in general, e. g. of a future Saviour, Acts 13: 23, 32. 26: 6. of future blessings and the enjoyment of God's favour, Acts 2: 39. Rom. 4: 13, 14, 16. 9: 4. 15: 8. 2 Cor. 7: 1. Gal. 3: 16, 17, 18 bis, 21, 22, 29. Eph. 2: 12. 3: 6. Heb. 6: 12, 17. 11: 17. of the salvation in Christ, 2 Tim. 1: 1 κατ' ἐπαγγελίαν ζωῆς, sc. an apostle in respect to the promise of eternal life in Christ, i. e. appointed to announce it, Heb. 4: 1. 8: 6. 9: 15. 1 John 2: 25.

(β) meton. put for the thing promised, Heb. 11: 13, 33, 39. of the salvation in Christ 10: 36. of the Holy Spirit, τὴν ἐπαγγ. τοῦ πατρὸς, Luke 24: 49. Acts 1: 4. So τὴν ἐπαγγ. τοῦ πνεύματος λαβὼν, i. q. τὸ πν. τὸ ἐπαγγελλόμενον, i. e. having received the promised effusions of the Spirit, Acts 2: 33. Gal. 3: 14. Comp. Buttm. § 123. n. 4. —Test. XII Patr. p. 725. Psalt. Sal. 12: 8 ὅσιοι πατρὸς κληρονομήσασκε ἐπαγγελίας κυρίου.

Ἐπαγγέλλω, f. εἰῶ, (ἐπί, ἀγγέλλω), to bring word to or up to, i. e. to announce, e. g. events etc. Hom. Od. 4. 775. Herodian. 1. 6. 23. or by way of appointment, command, Dem. 1041. 5. Xen. Cyr. 3. 1. 10.—In N. T. as depon. Mid. ἐπαγγέλλομαι, to announce oneself, sc. as doing or about to do any thing, to promise; with perf. pass. ἐπήγγεμαι in mid. signif. Rom. 4: 21. Buttm. § 136. 3. but also as Pass. Gal. 3: 9. 2 Macc. 4: 27. Buttm. § 113. n. 6.

a) genr. to promise, c. c. acc. et dat.

expr. or impl. James 1: 12 *στέφανον τῆς ζωῆς ὃν ἐπηγγέλματο ὁ κύριος τοῖς ἀγαπῶσιν αὐτόν.* 2: 5. 2 Pet. 2: 19. 1 John 2: 25. Rom. 4: 21. Tit. 1: 2. Heb. 6: 13. seq. dat. et infin. Mark 14: 11. Acts 7: 5. absol. Heb. 10: 23. 11: 11. 12: 26. Pass. impersonal c. dat. Gal. 3: 19 *ᾧ ἐπηγγέλται*, i. e. to whom the promise was made. So Sept. and *בְּרָא* Esth. 4: 6. —Jos. Ant. 3. 1. 5. Pol. 5. 89. 6. Xen. An. 5. 6. 26.

b) in the sense of *to profess, to make profession of*, seq. accus. *θιοσέβειαν* 1 Tim. 2: 10. *γνώσιν* 6: 21. —Wisd. 2: 13. Xen. Mem. 1. 2. 7. ib. 3. 1. 1.

*Ἐπαγγελμα, τος, τό*, (*ἐπαγγέλλομαι*), a promise, 2 Pet. 1: 4. 3: 13. —Dem. 397. 3.

*Ἐπάγω*, aor. 1 particip. *ἐπάξας* 2 Pet. 2: 5, (on which form see in *Ἄγω*) *to lead up to, to bring upon, to introduce*, pp. to a place, Sept. Ez. 14: 15. Thuc. 2. 2. ib. 5. 5. In N. T. upon persons, c. c. acc. et dat. 2 Pet. 2: 1 *ἀπόλειαν*. v. 5. Sept. seq. *ἐπί* for *אָבִיבִי* Gen. 6: 17. Ex. 11: 1. Lev. 26: 25. — Philo Leg. ad Cai. p. 1018 *ἀνδρῶν ἐπ.* Palaeoph. 6. 7. Hesiod. *Ἔργ.* 242. — Seq. *ἐπί*, Acts 5: 28 *ἐπαγαγεῖν ἐφ' ἡμᾶς τὸ αἷμα*, *to bring upon us*, i. e. to impute to us, make us answerable for. Sept. for *אָבִיבִי* Gen. 20: 9. *קָרָפּ* Ex. 34: 7. —Dem. 275. 4.

*Ἐπαγωνίζομαι*, f. *ἴσμαι*, (*ἐπί, ἀγωνίζομαι*) *to contend upon* i. e. *for* or *about*, seq. dat. of thing for which, Jude 3. —Plut. Num. 8. c. dat. of pers. *with* or *against* whom, Plut. Fab. Max. 23.

*Ἐπαθροῦζω*, f. *οἴσω*, (*ἐπί, ἀθροῦζω*) *to collect*, trans. *to collect together* to or upon any place etc. Mid. intrans. *ἐπαθροῦζομαι*, *to collect together to* or *upon, to crowd together upon*, Luke 11: 29. —Plut. M. Anton. 44.

*Ἐπαίνετος, ου, ὅ*, *Epernetus*, a Christian, Rom. 16: 5.

*Ἐπαυνέω, ῶ*, (*ἐπί, αἰνέω*) Att. f. *έσμαι*, Rom. 15: 11. Xen. H. G. 3. 2. 6. Butt. §113. 6. n. 7. but also fut. *έσω*, 1 Cor. 11: 22. Xen. An. 5. 5. 8. Dem. 414. 8. —lit. *to praise upon*, i. e. *to applaud, to laud, to commend*, trans.

Luke 16: 8. Rom. 15: 11. 1 Cor. 11: 2, 17, 22 bis. Sept. for *עָבַד* Ecc. 8: 15. *לָבַד* Gen. 12: 15. Ps. 10: 3. —Jos. Ant. 4. 3. 1. Ceb. Tab. 31. Xen. Mem. 3. 2. 2.

*Ἐπαινος, ου, ὅ*, (*ἐπί, αἶνος*), lit. *praise upon*, i. e. *applause, commendation, praise*. Eph. 1: 6 *εἰς ἔπαινον τῆς δόξης κ. τ. λ.* v. 12, 14. 2 Cor. 8: 18. Phil. 1: 11. 1 Pet. 1: 7. Meton. *object of praise*, something praiseworthy, Phil. 4: 8. Sept. for *עָבַד* 1 Chr. 16: 27. *עָבַד* 22: 4. —Ecc. 44: 8, 15. Pol. 1. 1. 1. Thuc. 1. 76 ult. Xen. Hi. 1. 14. — In the sense of *approbation, commendation*, Rom. 2: 29 *ὃν ὁ ἔπ. οὐκ ἐξ ἀνθρ.* 13: 3. —Meton. *reward*, 1 Cor. 4: 5. 1 Pet. 2: 14. —Wisd. 15: 19.

*Ἐπαίρω*, f. *αῖρω*, (*ἐπί, αἶρω*) *to take up, to raise up, trans.*

a) pp. as a sail, *to hoist up*, Acts 27: 40. (Luc. V. H. 2. 38. Plut. Theseus 17, 22.) Pass. *to be taken up, to be borne upward*, Acts 1: 9. comp. Mark 16: 19 et Luke 24: 51. Spoken of the hands, *to lift up*, sc. in prayer and benediction, Luke 24: 50. 1 Tim. 2: 8. So Sept. for *עָבַד* Ex. 17: 11. *אָפַן* Ps. 134: 2. —Xen. *Ἐγ.* 12. 6. —Trop. *to lift up*, e. g. *τοὺς ὀφθαλμούς*, i. e. to look upon, Matt. 17: 8. Luke 6: 20. 16: 23. 18: 13. John 4: 35. 6: 5. 17: 1. (Sept. for *אָפַן* Gen. 13: 10. Ez. 18: 6.) *τὴν φωνήν* i. e. to cry out with a loud voice, Luke 11: 27. Acts 2: 14. 14: 11. 22: 22. (Sept. for *אָפַן* Judg. 2: 4. 9: 7. Philostr. Vit. Apollon. 5. 33. Dem. 449. 13.) *τὴν κεφαλὴν ἐπ.* i. e. to take courage, Luke 21: 28. *τὴν πτέρην ἐπὶ τινα*, *to lift up the heel against*, sc. in order to attack and injure, John 13: 18, quoted from Ps. 41: 10 where Sept. is different. Sept. *ἐπῆρε τὸ δόρυ ἐπὶ* for *עָבַד* 1 Sam. 20: 32.

b) Mid. *ἐπαίρομαι*, *to lift up oneself, to rise up*, sc. against any thing, seq. *κατά*, 2 Cor. 10: 5 *πάν ὑψωμα ἐπαιρόμενον κατά τῆς γν. τοῦ θεοῦ.* Sept. for *עָבַד* Ezra 4: 19. Dan. 11: 14. —Metaph. *to be lifted up, to become elated*, 2 Cor. 11: 20. Sept. for *עָבַד* Jer. 13: 15. *אָפַן* Prov. 19: 18. —Philo de Fortid. p. 736. Ael. V. H. 8. 15. Xen. Cyr. 8. 5. 24.



**Ἐπαισχύνομαι**, only Mid. (ἀσχύνω,) aor. 1 pass. ἐπαισχύνθη and fut. 1 pass. ἐπαισχυνθήσομαι, both in mid. signif. Butt. § 136. 2; to shame oneself upon, in, at any thing, to be ashamed of, seq. gen. Mark 8: 38 bis, ὅς γάρ ἂν ἐπαισχυνθῆ με κ. τ. λ. Luke 9: 26 bis. Rom. 1: 16. 2 Tim. 1: 8, 16. Heb. 11: 16 see below. absol. 2 Tim. 1: 12. Comp. Matth. § 414. 2.—Sept. Job 34: 19. c. dat. Plut. ed. Reisk. IX. p. 408. Hdot. 9. 85.—Seq. ἐπὶ c. dat. Rom. 6: 21 ἐφ' οἷς νῦν ἐπαισχ. So Sept. for עָרַבְתִּי Is. 1: 29. Comp. Matth. § 399. n. 1.—Seq. infin. pres. Heb. 2: 11. So Heb. 11: 16 οὐκ ἐπαισχύνεται αὐτοὺς ὁ Θεός, Θεός ἐπικαλεῖσθαι αὐτῶν, where the latter construction is epegegetical, comp. Matth. § 532. d. § 472. 2. b. For the attraction comp. Butt. § 151. I. 6.—Diod. Sic. 1. 83.

**Ἐπαιτέω**, ὦ, f. ἴσω, (ἐπὶ, αἰτέω,) pp. to ask thereto or for more; hence to beg, to ask alms, absol. Luke 16: 3. Sept. for לָקַח Ps. 109: 10.—Eccclus. 40: 28. Hom. II. 23. 593 ed. Wolf.

**Ἐπακολουθέω**, ὦ, f. ἴσω, (ἐπὶ, ἀκολουθέω,) to accompany, to attend upon, to follow upon. Mark 16: 20 διὰ τῶν ἐπακολουθούτων σημείων, the accompanying signs. seq. dat. 1 Tim. 5: 24 τισὶ δὲ καὶ ἐπακολουθοῦσιν sc. αἱ ἁμαρτίαι, and some they follow after, i. e. are manifest only subsequently. Sept. for עָרַבְתִּי Job 31: 7. Prov. 7: 22.—Diod. Sic. 16. 61. Plut. Timol. 3 med.—Metaph. 1 Pet. 2: 21 ἵνα ἐπακ. τοῖς ἔχουσιν αὐτοῦ, to follow upon his footsteps, i. e. to follow his example. Sept. for עָרַבְתִּי Deut. 12: 30.—Philo de Humanit. p. 385. 44.—1 Tim. 5: 10 παντὶ ἔργῳ ἀγαθῷ ἐπακολουθήσῃ, has followed close upon every good work, i. e. been studious of, devoted to. Sept. for עָרַבְתִּי Josh. 14: 8, 9.—Luc. Parasit. 3. Dem. 805. 24 τοῖς πάθεσιν.

**Ἐπακούω**, (ἐπὶ, ἀκούω,) f. οὐσώ see in Ἀκούω, to hear to, to hearken upon, i. e. to hear any thing at which one is present, Xen. An. 7. 1. 14. In N. T. to hear to, to hearken to, i. e. to hear and answer prayer, seq. gen. 2 Cor. 6: 2 ἐπήκουσά σου. Sept. for עָרַבְתִּי Gen. 35:

3. 1 Sam. 7: 9. עָרַבְתִּי Gen. 17: 20. 2 K. 13: 4.—Hdian. 4. 5. 9. Luc. Timon 34.

**Ἐπακροάομαι**, ὦμαι, depon. Mid. (ἐπὶ, ἀκροάομαι,) to hear to, to hearken upon or to, i. q. ἐπακούω q. v. seq. gen. Acts 16: 25.—Test. XII Patr. p. 710. So Sept. ἐπακροάσῃς for עָרַבְתִּי 1 Sam. 15: 22.

**Ἐπ' ἂν**, conj. for ἐπὶ ἂν, whenever, so soon as, c. c. subjunct. comp. in Ἄν I. 2. b. Matt. 2: 8 ἐπ' ἂν δὲ εὔρητε. Luke 11: 22, 34.—Jos. Ant. 8. 12. 3. Xen. Cyr. 3. 2. 1. Comp. Herm. ad Vig. p. 786. Matth. § 521.

**Ἐπ' ἀνάγκης**, adv. (pp. neut. of obsol. ἐπ' ἀνάγκης, fr. ἐπὶ, ἀνάγκη,) necessarily, and τὸ ἐπ' ἀνάγκης necessary Acts 15: 28. Butt. § 115. 4. § 125. 6.—Jos. Ant. 16. 11. 2. Arr. Diss. Ep. 2. 20. 1. Dem. 706. 21. Hdot. 1. 82.

**Ἐπανάγω**, f. ἄξω, (ἐπὶ, ἀνάγω,)

1. to lead up upon, in N. T. as a nautical term, to lead [a ship] up or out upon the sea, to put out to sea, εἰς τὸ βῆθος, Luke 5: 4. absol. v. 3. See in Ἀνάγω b.—2 Macc. 12: 4. Xen. H. G. 1. 6. 40. ib. 2. 1. 24.

2. to lead back upon or to a place, to cause to return, Herodian. 6. 6. 4. ib. 7. 6. 7. In N. T. intrans. to return to, e. g. εἰς τὴν πόλιν, Matt. 21: 18. See Ἄγω 3.—2 Macc. 9: 21. Diod. Sic. 16. 26 ult. Pol. 33. 5. 5.

**Ἐπαναμνησέω**, f. μνήσω, (ἐπὶ, ἀναμνησέω,) pp. to call up the mind upon, i. e. to remind of, to put in mind upon or of, seq. accus. of pers. Rom. 15: 15.—Dem. 74. 7.

**Ἐπαναπαύω**, f. αἴσω, (ἐπὶ, ἀναπαύω,) to cause to rest upon, Eustath. praef. Iliad. p. 1. 20. Mid. to rest oneself upon, to lean upon, Sept. for עָרַבְתִּי 2 K. 7: 2, 17. Hdian. 2. 1. 3.—In N. T. only Mid. ἐπαναπαύομαι, to rest upon, metaph. viz.

a) to abide upon, to remain with, Luke 10: 6 ἐπαναπαύσεται ἐπ' αὐτὸν ἢ εἰρήνη ὑμῶν. So Sept. and עָרַבְתִּי Num. 11: 25, 26. 2 K. 2: 15.

b) to confide in, to rely upon, seq. dat. Rom. 2: 17 ἐπαναπαύῃ τῷ νόμῳ. Matth.

§ 399. c. Sept. c. ἐπὶ τινα for עַל־מִן Mic. 3: 11.—c. dat. 1 Macc. 8: 12. Arr. Diss. Ep. 1. 9. 9.

**Ἐπανέρομαι**, aor. 2 ἐπανήλθον, (ἐπὶ, ἀνέρομαι,) to come back upon or to a place, to return hither, thither, etc. absol. Luke 10: 35. 19: 15. Sept. for עָשָׂב Gen. 33: 18. עָשָׂב Gen. 50: 5. — 2 Macc. 4: 36. Hdian. 6. 6. 2. Xen. An. 6. 5. 32.

**Ἐπανίστημι**, (ἐπὶ, ἀνίστημι,) in N. T. only Mid. ἐπανίσταμαι, f. στήσομαι, to rise up upon i. e. against any one, seq. ἐπὶ τινα Matt. 10: 21. Mark 13: 12. Sept. for עָקַם 1 Sam. 17: 35. Mic. 7: 6. עָקַם Dan. 11: 14.—seq. dat. Pol. 2. 53. 2. Hdot. 3. 61, 62. absol. Thuc. 5. 23.

**Ἐπανόρθωσις**, εὖ, ἦ, (ἐπανορθόω to right up again, to set to rights again, to restore, Plato Rep. X. 302. Thuc. 7. 77. comp. Lob. ad Phryn. p. 250,) a setting to rights, reparation, restitution, e. g. of a city 1 Macc. 14: 34. of laws etc. Jos. Ant. 11. 5. 5. Dem. 707. 7. of a loss Pol. 1. 11. 2. — In N. T. trop. correction, reformation, sc. of heart and life, 2 Tim. 3: 16. — ἐπ. τοῦ βίου Philo Qu. Deus sit imm. p. 319. B. Arr. Diss. Ep. 3. 21. 15. Pol. 1. 35. 1.

**Ἐπάνω**, adv. (ἐπὶ, ἄνω,) also prep. c. gen. Butt. § 146. 2. pp. up above, i. e. above, over, upon, etc.

a) as an adv. of place, above, over, Luke 11: 44. Matt. 2: 9. Of number, above, more than, 1 Cor. 15: 6. Mark 14: 5 where the gen. of price depends on the verb. So Sept. for עָלָה Ex. 30: 14. Lev. 27: 7.—comp. Dem. 1390. 26. Anthol. Gr. IV. p. 172.

b) as prep. c. gen. of place, above, over, Matt. 27: 37 ἐπάνω τῆς κεφαλῆς αὐτοῦ. Luke 4: 39. Rev. 20: 3. Sept. for עָלָה Is. 14: 14. עָלָה Is. 14: 13. Gen. 22: 9. So upon, Matt. 5: 14 ἐπάνω ὄρους κειμένη. 21: 7 bis. 23: 18, 20, 22. 28: 2. Luke 10: 19. Rev. 6: 8. Sept. for עָלָה Gen. 40: 17. עָלָה Gen. 1: 29. 7: 18.—1 Macc. 6: 46.—Spoken of dignity, over, Luke 19: 17, 19 γίνου ἐπάνω πέντε πόλεων. John 3: 31.—Jos. Ant. 4. 8. 14. Arr. Diss. Ep. 1. 12. 34.

**Ἐπαρκέω**, ᾧ, f. ἔσω, (ἐπὶ, ἀρκέω,) as in comm. Engl. to hold up or in, i. e. to hold back sc. from going further, to restrain, to ward off, c. c. acc. et dat. Hom. Il. 2. 873. — In N. T. by impl. to aid, to relieve, seq. dat. 1 Tim. 5: 10, 16 bis. — Pol. 1. 51. 10. Xen. Mem. 2. 7. 1.

**Ἐπαρχία**, ας, ἦ, (ἐπαρχος prefect, fr. ἐπὶ, ἀρχή,) province, prefecture, sc. of the Roman empire, Acts 23: 34. 25: 1. — Arr. Diss. Ep. 3. 3. 12. Pol. 1. 15. 10. So Festus is called ἐπαρχος Jos. Ant. 20. 8. 11. comp. Krebs Obs. p. 257.

**Ἐπαυλις**, εως, ἦ, (ἐπὶ, αὐλις,) a fold, stall, Sept. for עָרְבָה Num. 32: 16, 24. Pol. 5. 35. 13. country-dwelling, cottage, tent, etc. Sept. for עָרְבָה Josh. 15: 44, 47. Dioc. Sic. 12. 45. In N. T. genr. house, dwelling, abode, Acts 1: 20, quoted from Ps. 69: 26 where Sept. for עָרְבָה. — Judith 3: 3.

**Ἐπαύριον**, adv. of time, (ἐπὶ, αὐριον,) upon the morrow, tomorrow; hence in N. T. ἡ ἐπαύριον sc. ἡμέρα, the morrow, the next day, comp. Butt. § 125. 6, 7. So Matt. 27: 62. Mark 11: 12. John 1: 29, 35, 44. 6: 22. 12: 12. Acts 10: 9, 23, 24. 14: 20. 20: 7. 21: 8. 22: 30, 32. 25: 6, 23. Sept. for עָרְבָה Gen. 19: 34. Lev. 23: 11, 16.

**Ἐπανιοφώρω**, see in Αὐτιόφωρος.

**Ἐπαφράς**, ᾧ, ὁ, Eparhras, a Christian, Col. 1: 7. 4: 12. Philem. 23. This name is not improbably contracted from Ἐπαφρόδιτος q. v. both designating the same person.

**Ἐπαφρίζω**, f. ἴσω, (ἐπὶ, ἀφρίζω,) to foam upon, to foam out, trop. to pour out like foam, trans. Jude 13. Comp. Is. 57: 20.—pp. Mosch. Id. 5. 5.

**Ἐπαφρόδιτος**, ου, ὁ, Eparhroditus, a Christian, the companion and helper of Paul, Phil. 2: 25. 4: 18. Comp. in Ἐπαφράς.

**Ἐπεγείρω**, f. ἐγῶ, (ἐπὶ, ἐγείρω,) to wake up, to rouse up, sc. out of sleep, trans. Xen. An. 4. 3. 10. trop. Plut. Brut. 1.—In N. T. trop. to rouse up upon i. e. against any one, to excite against,



trans. and seq. ἐπὶ τινα Acts 13: 15. κατὰ τινας 14: 2. Sept. for עַרְוֵי 2 Chr. 21: 16. קָרַם 1 Sam. 22: 8. Am. 6: 14.

Ἐπεὶ, conjunct. (ἐπί,) as, spoken of time and motive, viz.

a) of time, as, when, after that, seq. indic. aor. Luke 7: 1 ἐπεὶ δὲ ἐπλήρωσεν πάντα κ. τ. λ. Sept. for אָרַר Gen. 46: 30. אָרַר אָרַר Josh. 7: 8. — Luc. D. Deor. 6. 2. Xen. Cyr. 6. 2. 21.

b) of ground or motive, as, since, because, in as much as, always in the apodosis, which however may stand first; seq. indic. Matt. 18: 32 ἐπεὶ παρεκάλεσάς με. 27: 6. Mark 15: 42. Luke 1: 34. John 13: 29. 19: 31. 1 Cor. 14: 12. 2 Cor. 11: 18. 13: 3. Heb. 2: 14. 5: 2, 11. 6: 13. 11: 11. ἐπεὶ μήποτε, since never, Heb. 9: 17, comp. Winer § 59. 5. p. 407. ἐπεὶ οὖν, since therefore, Heb. 4: 6. ἐπεὶ ἄρα, since then, since in that case, 1 Cor. 5: 10. 7: 14.—3 Macc. 2: 16. Xen. Mem. 2. 7. 14. Cyr. 2. 2. 14. — Hence, before questions implying a negative, and before similar hypothetical clauses, it stands in the sense of *for*, i. e. by impl. *for then, for else, for otherwise*, etc. comp. Butt. § 149. p. 423. Passow ἐπεὶ no. 2. Matth. § 618. Rom. 3: 6 ἐπεὶ πῶς κρινεῖ ὁ θεὸς τὸν κόσμον; 1 Cor. 14: 16. 15: 29. Heb. 10: 2. So Rom. 11: 6 bis, ἐπεὶ ἡ χάρις οὐκ ἐτι γίνεται χάρις κ. τ. λ. i. e. *for then, for otherwise*, etc. v. 22. Heb. 9: 26.—Sept. Job 35: 7. Luc. D. Deor. 4. 2. Xen. Cyr. 2. 2. 31.

Ἐπειδὴ, conj. (ἐπεὶ, δὴ,) as indeed, as now, spoken in N. T. only of a ground or motive, i. e. *since indeed, since now, because now, in as much as*, and always in the apodosis, which however may stand first; seq. indic. Matt. 21: 46 ἐπειδὴ ὡς προφήτην αὐτὸν εἶχον. Luke 11: 6. Acts 13: 46. 14: 12. 15: 24. 1 Cor. 1: 21, 22. 14: 16. 15: 21. 2 Cor. 5: 4. Phil. 2: 26.—Sept. Jer. 48: 7. Job 9: 29. Hdian. 4. 4. 4. Xen. Mem. 4. 3. 4, 6, 9. Comp. Viger. p. 404. — Spoken of time, Xen. Cyr. 2. 1. 1. H. G. 3. 2. 3. Comp. in Ἐπεὶ a.

Ἐπειδήπερ, conj. (ἐπειδὴ, πέρ enclit.) since now, in as much as now, i. q. ἐπειδὴ but stronger, Luke 1: 1. — Jos.

Ant. 5. 1. 20. Aeschin. Dial. Socr. 2. 12. Thuc. 8. 68. Comp. Viger. p. 404.

Ἐπεῖδον, aor. 2 to pres. ἐγοράω, see in Εἶδω; to look upon, to behold, Sept. for אָרַר Jon. 4: 6. Plut. Pomp. 18 ult. Xen. Cyr. 8. 7. 7. In N. T. from the Heb. to look upon, to regard, to attend to, e. g. for good, with kindness, Luke 1: 25 ἐν ἡμέραις αἷς ἐπεῖδεν ἀφελεῖν i. q. ἐπεῖδέν με ἀφελεῖν κ. τ. λ. So Sept. and אָרַר Ex. 2: 25. Ps. 31: 8. Also for evil, with disfavour, seq. ἐπὶ c. accus. Acts 4: 29 ἐπιδε τὰς ἀπειλὰς αὐτῶν. So Sept. and אָרַר Ex. 5: 21.

Ἐπειμι, (ἐπί, εἶμι to go,) to go upon, to come on, to approach, Hdian. 7. 5. 2. Xen. Cyr. 3. 3. 61. of time, Xen. H. G. 1. 2. 14.—In N. T. part. ἐπιών, ἐπιούσα, ἐπιόν, Butt. § 108. V, spoken only of the succeeding day or night, the coming, the following, the next, Acts 7: 26 τῇ δὲ ἐπιούσῃ ἡμέρᾳ. So without ἡμέρα Acts 16: 11. 20: 15. 21: 18. (Comp. Lob. ad Phryn. p. 464.) Acts 23: 11 τῇ δὲ ἐπ. νυχτὶ. Sept. for בָּיִ Prov. 27: 1.—Jos. Ant. 3. 1. 6. Hdian. 2. 14. 5. Xen. An. 1. 7. 2.

Ἐπεὶπερ, conj. (ἐπεὶ, πέρ enclit.) since indeed, since now, i. q. ἐπεὶ but stronger, Rom. 3: 30. See Herm. ad Vig. p. 403, 786. — Plat. de Rep. V. p. 452.

Ἐπειταγωγῆ, ἧς, ἧ, (ἐπί, εἰσαγωγῆ,) lit. a leading in upon, i. e. the bringing in, introduction, sc. of some thing additional, trop. Heb. 7: 19 ἐπειτα κρείττονος ἐλπίδος. — pp. Jos. Ant. 11. 6. 2.

Ἐπειτα, adv. (ἐπί, εἶτα,) marking succession in time, thereupon, then, afterwards, next, comp. Butt. § 149. p. 429. Matth. § 603 ult. Luke 16: 7 ἐπειτα ἐτέρω εἶπεν. Gal. 1: 21. James 4: 14. Sept. for אָרַר Prov. 20: 17. — Hom. Il. 1. 121. Xen. An. 4. 8. 11. — For the sake of emphasis, placed between a verb and preceding participle, Mark 7: 5, coll. v. 2. Butt. § 144. n. 6. Herm. ad Vig. p. 772. (Xen. Cyr. 1. 2. 2. ib. 1. 6. 11.) So along with a more definite notation of time, John 11: 7

ἔπειτα μετὰ τοῦτο. Gal. 1: 18 ἔπ. μετὰ ἔτη τρία. 2: 1.—Also in enumerations, when the preced. clause contains likewise a notation of time; genr. 1 Cor. 12: 28. 15: 6, 7, 23. Heb. 7: 27. So πρῶτον—ἔπειτα, first—then, next, etc. 1 Cor. 15: 46. 1 Thess. 4: 17. Heb. 7: 2. James 3: 17.—Hdot. 2. 29. Xen. Cyr. 8. 3. 24. πρῶτον—ἔπ. Xen. Cyr. 1. 3. 14. ib. 7. 3. 1.

Ἐπέκεινα, adv. (ἐπ' ἐκείνα, Butt. m. §115. n. 5,) beyond, seq. gen. Acts 7: 43 ἐπέκεινα Βαβυλωνος. Sept. for ַּבְּבִלְוֹן Am. 5: 7. Gen. 35: 21. — Diod. Sic. 3. 50. Hdot. 3. 115. Xen. H. G. 5. 1. 10.

Ἐπεκτείνω, f. τεῖνω, (ἐπί, ἐκτείνω,) to stretch out upon, to extend towards; Mid. to reach forth towards, seq. dat. trop. Phil. 3: 14.—Suid. συνοργάνομενοι ἐπιθυμοῦντες, ἐπεκτείνομενοι.

Ἐπενδύτης, ου, ὁ, (ἐπενδύω,) upper garment, tunic, i. e. the usual tunic, Att. χίτων, in distinction from the inner garment next the skin, which was called ὑποδύτης, Att. χιτωνίσκος, Lat. induium. John 21: 7. Comp. Jahn § 120. Adam's Rom. Ant. p. 418. Sept. for ַּבְּצִנְזָה 1 Sam. 18: 4. 2 Sam. 13: 18. — Suid. ὑποδύτην· τὸ ἐσώτερον ἱμάτιον, ἐπενδύτην δὲ τὸ ἐπάνω. Moeris, χιτωνίσκος καὶ χίτων Ἀπτικά· ὑποδύτης καὶ ἐπενδύτης Ἑλληνικά.

Ἐπενδύω or ἔνω, f. ἔνω, (ἐπί, ἐνδύω or ἔνω q. v.) to put on over, Jos. Ant. 5. 1. 12. — In N. T. only Mid. to put on over sc. one's other garments etc. to clothe upon, trop. of the new spiritual body, 2 Cor. 5: 2, 4. Comp. in Γυμνός b. — pp. Plut. Pelop. 11 ἐπενδ. ἐσθήτας γαναιμίας τοῖς θόραξι.

Ἐπέρχομαι, f. ἐπελεύσομαι Butt. m. §108. V. 5. §114 ἔρχομαι ult. aor. 2 ἐπῆλθον, to go or come upon or over any place etc. seq. acc. ἀγρόν Hom. Od. 16. 27. ὁ Νεῖλος ἐπέρχ. τὸ Δέλτα Hdot. 2. 19. Sept. and ַּבְּרִיב Ez. 47: 9. In N. T. to come on, upon, to, any place or person, viz.

a) of place, to come to, i. e. to come thither, to arrive, absol. Acts 14: 19 ἐπῆλθον δὲ ἀπὸ Ἀντιοχείας. Sept. for

ַּבְּרִיב Judg. 18: 17.—Pol. 2. 7. 3. Thuc. 7. 42. Xen. Cyr. 1. 4. 13.

b) of person, to come upon, e. g. in a hostile sense, to invade, to attack, Luke 11: 22. Sept. and ַּבְּרִיב 2 Sam. 30: 23. 2 Chr. 22: 1. — absol. Hdian. 8. 4. 8. seq. dat. Jos. Ant. 6. 4. 1. Hdian. 4. 5. 10. Xen. H. G. 7. 4. 24. — So of evils, calamities, etc. to come upon, to befall, seq. ἐπί c. acc. Luke 21: 35. Acts 8: 24. 13: 40. Sept. and ַּבְּרִיב Judg. 9: 57. 2 Chr. 20: 8. Mic. 3: 11.—Luc. Amor. 23. Hdot. 1. 30. ib. 6. 107.—Spoken of the Holy Spirit as resting upon and operating in a person, seq. ἐπί c. acc. Luke 1: 35. Acts 1: 8. Comp. Sept. for ַּבְּרִיב 1 Sam. 11: 7.

c) part. ἐπερχόμενος, spoken of time, season, destiny, etc. coming on, impending, future; Eph. 2: 7 ἐν τοῖς αἰῶσι τοῖς ἐπερχομένοις. James 5: 1. Luke 21: 26. Sept. for ַּבְּרִיב Is. 41: 22. ַּבְּרִיב Is. 44: 7. 45: 11. — Fabr. Cod. pseud. V. T. p. 191 τέλος ἐπερχόμενον. Comp. Hdot. 6. 2. ib. 8. 11. Pol. 6. 19. 6.

Ἐπερωτάω, ὦ, f. ἔρω, (ἐπί, ἐρωτάω,) to ask at or of any one, to inquire of, viz.

a) genr. and c. c. dupl. accus. Mark 11: 29 ἐπερωτήσω ὑμᾶς κατὰ ἓνα λόγον. Luke 20: 40. See Butt. m. § 131. 4, 5. Matth. § 417. c. Sept. for ַּבְּרִיב 2 Sam. 14: 18.—Hdot. 9. 93. — Sept. accus. et περί c. gen. of thing, Mark 7: 17 ἐπερωτήτων αὐτὸν περὶ τῆς παραβολῆς. Comp. Matth. 1. c.—Hdot. 1. 32. Diod. Sic. 3. 59 pen. Dem. 1072. 12. —Seq. accus. of person and λέγων or the question itself, Matt. 12: 10 καὶ ἐπερωτήσαν αὐτὸν, λέγοντες. Mark 5: 9. Luke 3: 10, 14. Acts 1: 6. 1 Cor. 14: 35. al. Absol. Matt. 22: 35. Acts 23: 34. Sept. for ַּבְּרִיב Gen. 38: 21. 43: 7. — 2 Macc. 3: 37. Xen. H. G. 6. 4. 2. Oec. 6. 6. — In the sense of to require, to demand, seq. acc. of pers. and infin. Matt. 16: 1. So Sept. and ַּבְּרִיב Ps. 137: 3.

b) in a judicial sense, to question, to interrogate, c. c. dupl. accus. John 18: 21. seq. acc. of pers. et λέγων, Matt. 27: 11. Acts 5: 27. absol. Luke 23: 6.

c) from the Heb. ἐπερωτάω τὸν θεόν, to ask or inquire after God, i. e. to seek



God, comp. in Ἐκζητώ c. Rom. 10: 20, quoted from Is. 65: 1 where Sept. for אַרְבָּא אל.

Ἐπερώτημα, αἰος, τό, (ἐπερωτάω,) a question, inquiry, Hdot. 6. 67. Thuc. 3. 53. In N. T. spoken of a question put to a convert at baptism, or rather of the whole process of question and answer, i. e. by impl. examination, profession; 1 Pet. 3: 21 βάπτισμα, συνειδήσεως ἄγ. ἐπερώτημα εἰς θεόν, sc. as marking the spiritual character of the baptismal rite in contrast to a mere external purification. Comp. Neander 'Gesch. der Pflanz. u. Leit. der chr. Kirche,' I. p. 203sq. in Bibl. Repos. IV. p. 272sq. — Others render ἐπ. εἰς θεόν, inquiry, longing, after God, comp. ἐπερωτάω εἰς 2 Sam. 11: 7. So Bretschneider in Lex. Winer § 30. 2. p. 159. — Others still, δεῖσις, petition to God, sc. for salvation; comp. Heb. אֲרֵב־נַפְשִׁי, Sept. ἐπερωτάω ἐν, Judg. 1: 1. 18: 5. See Steiger Comm. in loc.

Ἐπέχω, f. ἐφέχω, aor. 2 ἐπέσχον, (ἐπί, ἔχω,) to have or hold upon, e. g. θρήνην πόδας ἐπέχευ Hom. Od. 17. 410. to hold out towards, to direct upon, e. g. τόξον σκόπῳ ἐπέχειν Pind. Ol. 2. 160. Hence in N. T.

a) trop. spoken of the mind, to fix the mind upon, to give heed to, to mark, seq. dat. and with νοῦν implied. Acts 3: 5 ὁ δὲ ἐπέχειν αὐτοῖς. 1 Tim. 4: 16. seq. πῶς, Luke 14: 7. — Aristoph. Lysist. 490. Hdot. 6. 96. Pol. 10. 41. 8. in full Luc. Alex. 4 ult. αἰὲν τοῖς μεγίστοις ἐπέχειν τὸν νοῦν.

b) as in comm. Engl. to hold up or on, i. q. to hold back or in, viz. (α) in the sense of to retain, not to lose, trop. Phil. 2: 16 λόγον ζωῆς ἐπέχοντες, i. e. persevering in the acknowledgement and practice of the christian doctrine. — Hesych. ἐπέχοντες κρατοῦντες. — (β) more usually to keep back, to detain a person, Hdian. 6. 5. 18. Thuc. 1. 9; in N. T. intrans. or with ἐαυτὸν impl. (comp. ἄγω 3,) to hold one's self back, i. e. to remain, to stay, Acts 19: 22 αὐτὸς ἐπέχευ χρόνον εἰς τὴν Ἀσίαν. Sept. for לָחַץ Gen. 8: 10. לָחַץ 2 Chr. 18: 5, 14. — 2 Macc. 5: 25. Philo Leg. ad Cai. p. 1029. Xen. Cyr. 5. 4. 38.

Ἐπεραΐζω, f. ἀσώ, (ἐπήρεια threat, insult, fr. ἐπί and Hom. ἀρεΐά,) to misuse, to treat spitefully, to insult, trans. Matt. 5: 44. Luke 6: 28. — c. dat. Philo in Flacc. p. 972. D. Xen. Mem. 3. 5. 16. absol. Hdian. 7. 7. 7. — In the sense of to traduce, to accuse falsely, seq. accus. 1 Pet. 3: 16. — Herodian. 2. 4. 16. ib. 7. 3. 4.

Ἐπί, prep. governing the genitive, dative, and accusative, with the primary signif. on, upon, viz.

I. With the genitive. E. g.

1. Of place, in a great variety of relations, which may however be comprehended under the two leading ideas of rest upon, on, in, and of motion upon, to, towards; comp. Passow Ἐπί I. A. Buttm. § 147. n. 4. Matth. § 584.

a) of place where, after words implying rest upon, on, in, etc. (α) genr. and seq. gen. of place; Matt. 4: 6 ἐπὶ χειρῶν ἀροῦσι σε. 9: 2 ἐπὶ κλίνης βεβλημένοι. 9: 6. 16: 19 bis, ἐπὶ τῆς γῆς. 18: 19. 24: 30 ἐρχόμενον ἐπὶ τῶν νεφελῶν. 27: 19 καθήμενον αὐτοῦ ἐπὶ τοῦ βήματος. (Jos. Ant. 4. 8. 12.) Mark 8: 4 ἐπὶ ἐρημίας, i. e. on or in the desert. v. 6. 14: 51. Luke 4: 29 ὄρους ἐφ' οὗ ἡ πόλις ὠκοδ. (Diod. Sic. 3. 47.) Luke 5: 18. 12: 3. John 6: 19 περιπατοῦντα ἐπὶ τῆς θαλάσσης, walking on the lake. 19: 31 ἵνα μὴ μείνη ἐπὶ τοῦ σταυροῦ. 20: 7. Acts 8: 28. 20: 9 ἐπὶ τῆς θυρίδος, upon or in the window. 21: 40. James 5: 5. Rev. 1: 20 ἐπὶ τῆς δεξιᾶς μου, i. e. on or in the hollow of my hand, coll. v. 16. 4: 9 καθ. ἐπὶ τοῦ θρόνου. 5: 10, 13 ἐπὶ τῆς θαλάσσης ἡ ἄσπι, i. e. on the bottom of the sea, in the deep. 7: 3. 10: 1. 19: 19 καθημ. ἐπὶ τοῦ ἵππου. 20: 11. al. saep. So Luke 22: 21 ἡ χεὶρ μετ' ἐμοῦ ἐπὶ τῆς τραπέζης upon the table; and so v. 30 ἵνα ἐσθίητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου, i. e. of the things upon my table, in Engl. at my table; comp. Winer § 51. g. p. 322. Also Matt. 21: 19 ἰδὼν συναῆν μίαν ἐπὶ τῆς ὁδοῦ, upon the way, i. e. by the way-side. John 21: 1 ἐπὶ τῆς θαλάσσης, i. e. on the shore of the lake. So Sept. and לַצַּד 2 K. 2: 7. Dan. 8: 2. — Pol. 1. 44. 4 ἐπὶ τῆς θαλ. ἔστησαν. Xen. An. 4. 3. 28. — Trop. Matt. 8: 16 ἐπὶ σιόματος δύο ματῶν ἢ τριῶν σταθῶν

πάν ῥῆμα. Mark 12: 26 et Luke 20: 37 ἐπὶ τῆς βιάτου, i. e. on or in the passage, section, of the bush, etc. comp. Rom. 11: 2 in Ἐν 1. a. Seq. gen. of pers. Acts 21: 23 ἄνδρες εὐχὴν ἔχοντες ἐφ' ἑαυτῶν, having a vow upon them.

(β) in the sense of before, in presence of, chiefly of judges, witnesses, etc. as is said in Engl. 'to be led or brought up before, to stand before a court,' etc. Matt. 28: 14 εἰς ἀκουσθῆναι τοῦ ἐπὶ τοῦ ἡγεμόνος. Mark 13: 9. Acts 23: 30. 24: 19, 20 σπάντος μου ἐπὶ τοῦ συνεδρίου. 25: 9 κρίνεσθαι ἐπ' ἐμοῦ. v. 10, 26. 26: 2. 1 Cor. 6: 1, 6. 1 Tim. 6: 13. So genr. 2 Cor. 7: 14 ἡ καύχησις ἡ ἐπὶ Τίτου, i. e. our boasting before Titus, comp. εἰ τι αὐτῷ κεκαύχημαι ibid. Comp. Matth. § 584. n. Winer § 51. g. p. 322. — Dem. 1367. 17 ἐπὶ τοῦ δικαστηρίου. Diod. Sic. 11. 65 ἐπὶ τοῦ κοινοῦ συνεδρίου τῶν Ἑλλήνων. Luc. Philops. 22. Xen. H. G. 6. 5. 41 οὐκ ἐπ' ὄλλων μαρτύρων. Vect. 3. 14.

b) of place *whither*, after words implying motion or direction upon, to, towards, etc. with subsequent rest upon. Matt. 26: 12 βαλοῦσα τὸ μύρον ἐπὶ τοῦ σώματος μου. Mark 4: 26 βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς. 9: 20. 14: 35. Luke 8: 16. 22: 40 γενόμενος δὲ ἐπὶ τοῦ τόπου. John 6: 2 σημεῖα ἃ ἐποίησεν ἐπὶ τῶν ἀσθενούντων, which he did upon, to, the sick. (Act. Thom. 16. Others, on, in the case of, the sick; comp. Matth. § 584. ζ. So Isocr. ad Nic. p. 25. A. Plat. Rep. 5. p. 475. A, ἐπ' ἐμοῦ, in my case, by my example.) John 6: 21 τὸ πλ. ἐγένετο ἐπὶ τῆς γῆς, at the land, i. e. on the shore. 19: 19 ἔθηκεν ἐπὶ τοῦ σταυροῦ. 21: 11. Acts 5: 30 κημάσαντες ἐπὶ ἔθλον. (Sept. for ἕν Gen. 40: 19.) Acts 10: 11. Heb. 6: 7. James 5: 17. Rev. 10: 2. 13: 16 ἵνα δώσωσιν αὐτοῖς χάραγμα ἐπὶ τῆς χειρὸς κ. τ. λ. Trop. ἐπὶ καρδίας Heb. 8: 10. 10: 16. — Sept. Job 17: 16. Jos. Ant. 4. 5. 1. Hdian. 6. 3. 4 ἐπὶ βήματος ἀνελθών. Thuc. 1. 116 πλεῖν ἐπὶ Σάμου. Xen. Cyr. 7. 2. 1 ἐπὶ Σάρδεων ἔφηνγε. ib. 3. 3. 27 ἀναβάντας ἐφ' ὑπῶν.

2. Of time *when*, as in Engl. upon a time, i. e. on, at, in, during, etc. Heb. 1: 2 et 2 Pet. 3: 3 ἐπ' ἐσχάτου τῶν ἡμερῶν. — Luc. D. Mort. 11. 2 ἐπὶ μιᾶς ἡμέρας. Hdot. 5. 117. — Of time as marked

by cotemporary persons, events, etc. Buttm. § 147. n. 4. Matt. 1: 11 ἐπὶ τῆς μετοικεσίας Βαβ. i. e. at the time of. Acts 11: 28 ἐπὶ Κλαυδίου, in the days of, under. Mark 2: 26. Luke 3: 2. 4: 27. — Sept. Zech. 1: 1. Diod. Sic. 17. 14. Xen. Cyr. 1. 6. 31. ib. 8. 8. 15, 22. — So of actions as specifying time, e. g. ἐπὶ τῶν προσευχῶν μου, in my prayers, i. e. when I pray, Rom. 1: 10. Eph. 1: 16. Philem. 4. — Diod. Sic. 4. 3 ἐπὶ τῶν δεῖπνων.

3. Tropically, spoken a) of dignity, authority, etc. upon, over, Matt. 2: 22 βασιλεύει ἐπὶ τῆς Ἰουδαίας, over Judea. Rom. 9: 5 et Eph. 4: 6 ὁ ὢν ἐπὶ πάντων θεός. Acts 8: 27 ὃς ἦν ἐπὶ πάσης τῆς γῆς αὐτῆς. 12: 20 τὸν ἐπὶ τοῦ κοιτῶνος. (Arr. Diss. Ep. 3. 22. 15 οἱ ἐπὶ κοιτῶνος.) So καθίστημι ἐπὶ, Matt. 24: 45. Luke 12: 14. Acts 6: 3. (So Sept. for אַ תַּרְבִּינִי Gen. 39: 5.) Rev. 2: 26 δώσω ἐξουσίαν ἐπὶ τῶν ἐθνῶν. 9: 11. 17: 18. 20: 6. Comp. in Ἐξουσία d. a. So genr. Sept. and ἕν Gen. 44: 1, 4. Dan. 6: 7. — Athen. 13. 7 ὁ ἐπὶ τῆς Ἐρεσίου. Diod. Sic. 13. 47 οἱ ἐπὶ τῶν ἔργων. Dem. 309. 9. Xen. An. 3. 2. 36. Comp. Lob. ad Phryn. p. 164, 474.

b) of a subject of discourse, on, of, concerning, only after verbs of speech, writing, etc. comp. Passow ἐπί I. C. ult. Gal. 3: 16 οὐ λέγει ὡς ἐπὶ πολλῶν ἀλλ' ὡς ἐφ' ἑνός. — Ael. V. H. 1. 30. Luc. Philopat. 15. Diod. S. 1. 12 ἐπὶ τοῦ θεοῦ λέγοντα. Dem. 1392. 23. Plat. Charmid. p. 155. D.

c) of manner, where ἐπί c. gen. forms a periphrase for an adverb, e. g. ἐπ' ἀληθείας, lit. upon the truth, i. e. of a truth, truly, i. q. ἀληθῶς, Mark 12: 14, 32. Luke 4: 25. Acts 4: 27. 10: 34. So Sept. for אֱמֶנֶם Job 9: 2. 19: 4. אֱמֶנֶם Dan. 2: 47. — Esdr. 6: 10 ἐπὶ σπουδῆς. Jos. Ant. 5. 1. 2 ἐπ' ἀδειας i. q. ἀδεῶς. Diod. Sic. 13. 12 ἐφ' ἡσυχίας. Dem. 484. 20 ἐπὶ καιροῦ.

II. With the Dative. E. g.

1. Of place, in the same sense and circumstances as ἐπί c. gen. so that the Greek poets often use the gen. and dat. interchangeably, while in prose the dat. is more usual; see Passow in Ἐπί II. A. Buttm. § 142. n. 4. Winer § 52. c. p. 335.



a) of place *where*, after words implying rest *upon, on, in*, etc. comp. above in I. 1. a. (α) pp. Matt. 14: 8, 11, ἐπὶ πύλαι. Mark 2: 4 ἐφ' ᾧ κατέκειτο. 4: 38. 6: 39 ἐπὶ τῷ χόρτῳ ἀνακλίνειν. v. 55 ἐπὶ τοῖς κραββάτοις. 11: 7. Luke 11: 44 λέθον ἐπὶ λίθῳ. 21: 6. John 11: 38. Acts 27: 44. Rev. 19: 14 ἐφ' ἵπποις λευκοῖς. al. saep. — Hdian. 8. 1. 8 ἐπὶ πεδίῳ. Hdot. 5. 12 ἄγχοις ἐπὶ τῇ κεφαλῇ ἔχουσιν. Xen. Cyr. 5. 2. 1 Κύρος ἐφ' ἵππῳ.—(β) As implying close proximity, contact, *upon, at, close by*, Matt. 24: 33 ἐγγύς ἐστι ἐπὶ θύραις. John 4: 6 ἐκαθέζετο ἐπὶ τῇ πηγῇ, *by the fountain*, i. e. *on the side of the well*. 5: 2. Acts 3: 10 ἐπὶ τῇ πύλῃ. v. 11. 5: 9 ἐπὶ τῇ θύρᾳ. Rev. 21: 12. Comp. Matth. § 586. γ. Winer l. c.—Jos. Ant. 4. 8. 1. Hdian. 8. 2. 6 πόλις ἐπὶ θαλάττῃ προκειμένη. Xen. An. 5. 3. 2. ib. 1. 2. 8 ἐπὶ ταῖς πηγαῖς. Cyr. 1. 3. 2. — (γ) Seq. dat. plur. of persons, i. q. *with, among*, Acts 28: 14 ἐπ' αὐτοῖς ἐπιμείναι. 2 Cor. 7: 7 ἐφ' ὑμῖν sc. ὄν.—Eur. Iph. in Aul. 656. [660.] Diod. Sic. 14. 113 δυνατός ὢν ἐπὶ τοῖς πλήθεσιν. Xen. Mem. 2. 1. 27.

b) of place *whither*, after words implying motion or direction *upon, to, towards*, etc. and including the idea of subsequent rest upon. (α) genr. Matt. 9: 16 et Mark 2: 21 οὐδεὶς ἐπιβάλλει ἐπιβλημα ἐπὶ ἱματίῳ παλαιῷ. John 8: 7 λέθον ἐπ' αὐτῇ βαλέτω. Acts 8: 16. Matt. 16: 18. Eph. 2: 10. So Mark 5: 33 ὁ γέγονεν ἐπ' αὐτῇ. Acts 5: 35 ἐπὶ τοῖς ἀνθρ. τούτοις τί μέλλετε πράσσειν. Trop. Heb. 10: 16 διδοὺς νόμους ἐπὶ ταῖς καρδίαις. Sept. δάκτυλον ἐπιθέντες ἐπὶ στόματι, Heb. 2, Job 29: 9. — Hdian. 2. 9. 7 ἀράμενον ἐπὶ τοῖς νότοις. Xen. An. 5. 2. 12. Hom. II. 1. 55 ἐπὶ φρεσὶ θείναι. Luc. Toxar. 23 ἔπραξεν ἐπ' αὐτοῖς. Eur. Iph. in Aul. 1103. [1111.] Hdot. 3. 14. Comp. Matth. § 415. n. 2. — (β) Trop. of a direction of mind *towards* any one, e. g. in a friendly sense, 2 Cor. 9: 14 χάριν τοῦ θεοῦ ἐφ' ὑμῖν. Luke 18: 7 μακροθυμῶν ἐπ' αὐτοῖς. (Sept. and 2 Sam. 14: 1. Xen. Cyr. 8. 7. 27.) Also in a hostile sense, *against*, Luke 12: 52, 53, διαμεμερισμένοι τρεῖς ἐπὶ δυοῖ καὶ δύο ἐπὶ τρισὶ πατὴρ ἐφ' υἱῷ καὶ υἱὸς ἐπὶ πατρί. Rev. 12: 17 ὠργίσθη ἐπὶ τῇ

γυναικί.—Eccclus. 7: 12. Jos. Ant. 2. 9. 7. Dem. 701. 14. Ael. V. H. 4. 5 ἐπὶ τὰ ἐπὶ Θήβαις. Comp. Matth. § 586. δ.

2. Of time *when*, chiefly as marking a definite period of time, *upon, at, in*, viz.

a) genr. Heb. 9: 26 ἐπὶ συντελείᾳ τῶν αἰώνων. As designated by cotemporary institutes, actions, etc. 2 Cor. 3: 14 ἐπὶ τῇ ἀναγνώσει τῆς παλ. διαθήκης, i. e. *during the reading*, whenever it is read. Phil. 1: 3 ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, *at every mention*, as often as I think of you. Heb. 9: 15 ἐπὶ τῇ πρώτῃ διαθήκῃ, *during the first covenant*, while it was in force. So as implying merely co-existence in time, 2 Cor. 7: 4 ἐπὶ πάσῃ τῇ θλίψει ἡμῶν, i. e. *in, during*, under all our afflictions. Eph. 4: 26 ὁ ἥλιος μὴ ἐπιδυέτω ἐπὶ τῷ παροργισμῷ ὑμῶν, *during*, i. e. *while your wrath continues*; comp. Deut. 24: 15, where Sept. for 22. —Judith 1: 16 ἐφ' ἡμέραις ἑκατόν. Pol. 3. 51. 12. Hdian. 2. 6. 19 ἐπὶ τῇ πομπῇ, *during*. Xen. Cyr. 1. 3. 12 ἐπὶ τῷ δειπνῷ. Mem. 1. 5. 2.

b) in the sense of *after*, immediately following *upon*, Acts 11: 9 θλίψεως τῆς γενομένης ἐπὶ Στεφάνῳ, i. e. immediately after Stephen. John 4: 27 ἐπὶ τούτῳ, *upon this*, thereupon.—Xen. H. G. 4. 4. 9 τὴν ἐπὶ τῇ νυκτὶ ἡμέραν. Dem. 927. 3. Xen. An. 6. 1. 11, 12, ἐπὶ τούτῳ.

3. Tropically, spoken a) of power, authority, care over, etc. Matt. 24: 47 et Luke 12: 44 ἐπὶ πᾶσι τοῖς παράχουσιν αὐτοῦ καταστήσει αὐτόν. Comp. Matth. § 586. ζ. Lob. ad Phr. 164, 474.—Dem. 21. 19. Xen. Cyr. 6. 3. 28. An. 4. 1. 13.

b) as marking accession or addition *upon or to* something already mentioned or implied, *upon, unto, besides*. Matt. 25: 20, 22, ἄλλα τάλαντα ἐκέδησα ἐπ' αὐτοῖς. Luke 3: 20. 16: 26 ἐπὶ πᾶσι τούτοις, *besides all this*. Eph. 6: 16. Col. 3: 14. 1 Cor. 14: 16 πῶς ἐρεῖ τὸ ἄμην ἐπὶ τῇ σῇ εὐχαριστίᾳ. Phil. 2: 27 λύπη ἐπὶ λύπῃ in text. rec. Heb. 8: 1. Comp. Butt. l. c. Passow Ἐπί II. C. Matth. § 586. γ, ult. — Test. XII Patr. p. 523 ἐπὶ πᾶσι τούτοις. Philo de Opif. Mund. p. 16. Xen. Cyr. 4. 5. 38 ἐπὶ τούτοις, praeterea. Mem. 1. 2. 25. Eur. Iph. Taur. 197 φόνος ἐπὶ φόνῳ. Luc. D. Mort. 1. 3.

c) of that *upon* which any thing rests as a basis, foundation, support; comp. Winer § 52. c. c. In various specifications, viz.

(α) *genr.* Matt. 4: 4 et Luke 4: 4 ζῆν οὐκ ἐπ' ἄρτω μόνω, ἀλλ' ἐπὶ παντὶ ῥήματι κ. τ. λ. *to live upon*, i. e. *to sustain or support life upon*, quoted from Deut. 8: 3 where Sept. for לַחֵם וְיַיִן.—Athen. 10. 43. Max. Tyr. 27. 6 βιοτεύειν ἐπὶ τῷ οἴνῳ. Plut. Alcib. 1. iit. ἐπὶ τούτοις μόνοις ζῆν. Comp. Kypke on Matt. 1. c. — So after words implying hope, trust, confidence *upon* or *in* any person or thing. Rom. 15: 12 ἐπ' αὐτῷ ἔθνη ἐλπιοῦσιν. 1 Tim. 6: 17. (2 Macc. 2: 18.) Mark 10: 24 πεποιθότας ἐπὶ τοῖς χρημασιν. Luke 11: 22. al. Luke 24: 25 πιστεύειν ἐπὶ πᾶσιν οἷς κ. τ. λ. 1 Pet. 2: 6. Acts 14: 3 παθήσασαζόμενοι ἐπὶ τῷ κυρίῳ. Also in the phrase ἐπ' ἐλπίδι, *upon* or *in hope*, i. e. *resting upon hope*, Acts 2: 26. Rom. 4: 18. 8: 20. Tit. 1: 2. al.—Xen. Mem. 2. 1. 18 ἐπ' ἀγαθῇ ἐλπίδι ποιών.—Here belongs the phrase ἐπὶ τῷ ὀνόματι τινος, *upon the name of any one*, i. e. *to do any thing upon or in the name of a person, on the ground of, under colour of his name etc.* comp. Winer 1. c. marg. Acts 4: 17, 18 διδάσκων ἐπὶ τῷ ὀνόματι Ἰησοῦ, *to teach upon the name of Jesus*, i. e. *resting upon his name, upon him as the ultimate teacher and author.* 5: 28, 40. Luke 24: 47. So Luke 9: 49 ἐπὶ τῷ ὄν. σου ἐκβάλλοντα τὰ δαιμόνια, *casting out demons upon thy name*, i. e. *resting the efficacy of their exorcism upon thy name.* Also Matt. 24: 5. Acts 2: 38 βαπτισθήτω ἐπὶ τῷ ὄν. Ἰ. Χρ. *be baptized upon the name of Christ*, i. e. *the baptism being grounded upon the profession of his name, etc.* Matt. 18: 5 ὃς ἐάν διέξηται παιδίον ἐν ἐπὶ τῷ ὀνόματι μου, i. e. *as resting upon or professing my name, as a Christian.* Mark 9: 37. Luke 9: 48. So Sept. for עַל־שֵׁם Deut. 18: 20. — Luc. Pisc. 15 γοήτις ἐπὶ τῷ ἡμετέρῳ ὀνόματι πολλά καὶ μισαρά πράττοντας. Dem. 495. 7 ταῦτ' ἐπὶ τῷ τῶν θεῶν ὀνόματι ποιῶν. 917. 28.

(β) of the subject of an action or of discourse, *upon, in reference to.* Mark 6: 52 οὐ συνήκαν [τὸ σημεῖον τὸ πεποιημένον] ἐπὶ τοῖς ἄρτοις, i. e.

wrought *upon* or *in respect to* the loaves.—Hdot. 3. 14 ταῦτο ἐποίησε τὸ καὶ ἐπὶ τῇ θυγατρὶ.—Of discourse, etc. *on, of, concerning*; John 12: 16 ὅτι ταῦτα ἐπ' αὐτῷ γέγραμμένα. Luke 23: 38. Rev. 10: 11 προφητεῦσαι ἐπὶ λαοῖς κ. τ. λ. 22: 16 μαρτυρῆσαι ἐπὶ ταῖς ἐκκλησίαις. Heb. 11: 4. Comp. Winer § 52. c. γ. Matth. § 586. ε. — Barnab. Ep. 5 ὁ προφητεύων ἐπ' αὐτῷ. Hdot. 1. 66. Luc. D. Deor. 10. 12 λόγους ἐπὶ τινι. Thuc. 2. 34.

(γ) of a condition, law, sanction, *upon* or *under* which alone any thing takes place. 1 Cor. 9: 10 ἐπ' ἐλπίδι ἀροτριῶν κ. τ. λ. Heb. 7: 11. 8: 6 διαθήκη ἥτις ἐπὶ κρείττοσιν πλαγγεῖλαις νενομοθέτηται i. e. *under the sanction of, etc.* 9: 17 διαθήκη γὰρ ἐπὶ νεκροῖς βεβαία, i. e. *a testament is only valid the testator being dead.* 10: 28 ἐπὶ θνόνῃ ἢ τρισὶ μάρτυσιν ἀποθνήσκει, i. e. *was put to death under two or three witnesses, comp. Deut. 17: 6 where Sept. for עַל-לִבָּי, coll. Deut. 19: 15 where Sept. ἐπὶ στόματος for עַל-לִבָּי.* See Matth. § 585. β. Passow ἐπὶ II. F. — Jos. Ant. 2. 10. 2 pen. ib. 5. 2. 6. Luc. D. Deor. 1. 2 ult. Xen. Cyr. 3. 2. 23 ἐπὶ τούτοις ἔδοσαν καὶ ἔλαβον πάντες τὰ πιστά. H. G. 3. 2. 19.

(δ) of the ground, motive, exciting cause of any action, *upon, at, i. e. on account of, because of.* Matt. 19: 9 μὴ ἐπὶ πορνείᾳ. Luke 2: 20 αἰνοῦντες τὸν θεὸν ἐπὶ πᾶσιν κ. τ. λ. 5: 5 ἐπὶ τῷ ῥήματι σου χαλάσω τὸ δίκτυον. Acts 3: 16 ἐπὶ τῇ πίστει. 4: 21. 26: 6. 1 Cor. 1: 4. 8: 11. 2 Cor. 9: 15. al. Seq. dat. of person, ἐπ' αὐτοῖς Acts 21: 24, see in Δαπανᾶω. Comp. Matth. § 585 ult. Passow ἐπὶ II. E. Winer § 52. c. β. — Jos. Ant. 4. 5. 2 ἕκαμνον ἐπὶ δίψει. Hdot. 1. 137. Luc. Hermot. 80. Xen. Mem. 3. 14. 2. Conv. 3. 10. — Hence ἐφ' ᾧ, for ἐπὶ τούτῳ ὅτι, *on this account that, because,* Rom. 5: 12. 2 Cor. 5: 4. Phil. 4: 10. Comp. Buttin. § 150. p. 435.—Diog. Laert. 2. 12. 5. Thom. Mag. ἐφ' ᾧ, ἀντὶ τοῦ διότι, οὐ χάριν.

(ε) of the occasion *upon* or *at* which, in connexion with which, any thing takes place, *upon, at, over,* after words signifying an emotion of mind, as joy, sorrow, compassion, astonishment, etc.



Comp. *Matth.* § 399. n. 1. Passow *ἐπί*  
 II. E. *Matt.* 18: 13 *χαίρει ἐπ' αὐτῷ μάλ-  
 λον κ. τ. λ.* *Luke* 1: 14, 47 *ἠγαλλίασε  
 ἐπὶ τῷ θεῷ.* 15: 7. *Rev.* 11: 10. al. *Mark* 3:  
 5 *συλλυπούμενος ἐπὶ τῇ πωροσεί τῆς κ.*  
 10: 22, 24. *Luke* 19: 41 *ἐκλαυσεν ἐπ' αὐ-  
 τῇ.* *Acts* 8: 2. *James* 5: 1. *Rom.* 18: 9,  
 11. al. *Matt.* 14: 14 *ἐσπλαγγίσθη ἐπ' αὐ-  
 τοῖς.* *Mark* 6: 34. al. *Matt.* 7: 28 *ἐξε-  
 πλῆσσαντο ἐπὶ τῇ διδαχῇ αὐτοῦ.* 22: 33.  
*Luke* 1: 29 *διαταράχθη ἐπὶ τῷ λόγῳ.*  
 5: 9. 9: 43. *Acts* 3: 12.—*Jos. Ant.* 6. 6.  
 3 ἢ ἐπὶ τῇ νίκῃ χαρά. *Xen. Mem.* 2. 6.  
 35 *χαίρειν ἐπί.* *Test. XII Patr.* p. 521  
*πενθῶν ἐπὶ τῇ ἁμαρτίᾳ.* *Luc. D. Deor.*  
 12: 1. *ib.* 25. 3 *ἐπ' αὐτῷ θαυρούσα.*  
*ib.* *Toxar.* 24. *Ael. V. H.* 12. 41 *ἐκ-  
 πλαγείς ἐπί.* *Xen. Cyr.* 1. 4. 27. — So  
 of the occasion of penitence and shame,  
 2 *Cor.* 12: 21 *μὴ μετανοσάντων ἐπὶ τῇ  
 ἀκαθαρσίᾳ.* *Rom.* 6: 21 *ἐφ' οἷς νῦν ἐπ-  
 ασίνεσθε.*—*Xen. Mem.* 2. 2. 8 *ἐφ' ᾧ  
 ῥησύνθη.*

(ζ) of the object, purpose, end of any  
 action, etc. *upon, unto, for*; comp. *Winer*  
 § 52. c. δ. *Matth.* § 585. β. *Gal.* 5:  
 13 *ὑμεῖς γὰρ ἐπ' ἑλευθερίᾳ ἐκλήθητε.*  
 1 *Thess.* 4: 7. *Eph.* 2: 1. 2 *Tim.* 2: 14.  
*Phil.* 3: 12 *ἐφ' ᾧ, that for which.* So  
*Acts* 15: 14 *ἐπὶ τῷ ὀνόματι αὐτοῦ* in text.  
 rec. where later edit. omit *ἐπί.*—*Wisd.*  
 2: 23. *Hdian.* 2. 1. 18 *ἐπ' ὀλέθρῳ, ἐπὶ  
 σωτηρίᾳ.* *Thuc.* 1. 73. *Xen. Mem.* 2. 3.  
 19. *An.* 5. 7. 34 *ἀγεσθαι ἐπὶ θανάτῳ.*—  
 Hence *ἐφ' ᾧ, for what, wherefore, Matt.*  
 26: 50 in text. rec. for which others  
 ἐφ' ᾧ.

(η) of the norm or model *upon* or *to*  
 which any thing is adjusted or con-  
 formed, *upon, after, according to.* *Luke*  
 1: 59 *ἐκάλουν αὐτὸ ἐπὶ τῷ ὀνόματι τοῦ  
 πατρὸς αὐτοῦ.* So *Sept.* and *ἕξ Ezra*  
 2: 61. *Neh.* 7: 63. — *Esdr.* 4: 63. *Plut.*  
*Rom.* 19 ult. *καλεῖσθαι μὲν Ῥώμην ἐπὶ  
 Ῥωμῶν τὴν πόλιν.* *Plato Parm.* p. 147. D.  
 — Also *Rom.* 5: 14 *οὐ ἁμαρτήσαντας  
 ἐπὶ τῷ ὁμοιώματι τῆς κ. τ. λ.* 2 *Cor.* 9:  
 6 bis, ὁ σπειρῶν ἐπ' εὐλογίᾳ, i. e. adv.  
 bountifully.—*Aeschyl. Supp.* 628, [636,]  
 ἐπ' ἀληθείᾳ.

III. With the Accusative. E. g.

1. Of place, and generally combining  
 the ideas of rest and motion *upon*;  
 where sometimes however the idea of  
 motion *upon* is more prominent, and

rarely, rest *upon.* *Comp. Winer* § 53. 1.  
*Matth.* § 586. c.

a) as implying rest and motion com-  
 bined, where it marks an extension or  
 spreading out *upon* or *over* any thing,  
 a stretching or spreading out in vari-  
 ous directions, distribution *upon, over,*  
*among*; hence pp. *along upon, along  
 over, throughout,* etc. or else simply,  
*upon, over, at, among,* the direction  
 of the implied motion being determined  
 by the adjuncts. E. g.

(α) *genr. Matth.* 27: 45 *σιότος ἐγένετο  
 ἐπὶ πᾶσαν τὴν γῆν.* 10: 34 *βαλεῖν εἰρήνην,  
 μάχαιραν, ἐπὶ τὴν γῆν.* 14: 19 *τοὺς ὄχ-  
 λους ἀνακλιθῆναι ἐπὶ τοὺς χόρτους.* v. 26  
*ἐπὶ τὴν θάλασσαν περιπατοῦντα.* v. 28,  
 29. 15: 35. 18: 12 *ἐπὶ τὰ ὄρη πορευθεῖς  
 about upon the mountains.* 22: 9. 24:  
 16. *Mark* 4: 38 *ἐπὶ τὸ προσκεφάλαιον  
 καθένδων* i. e. stretched *upon.* *Luke* 5:  
 36 *ἐπίβλημα ἐπιβάλλει ἐπὶ ἱμάτιον.* *John*  
 9: 6. *Acts* 7: 11. 21: 3. *Rev.* 2: 17. 7: 1.  
 11: 8. 20: 4 *οὐκ ἔλαβον τὸ χάραγμα ἐπὶ  
 τὸ μέτωπον.* v. 9. al. So *Matt.* 13: 2 ὁ  
 ὄχλος ἐπὶ τὸν αἰγιαλὸν εἰστήκει, stood or  
 had stationed themselves *along upon*  
 the shore. *Rev.* 15: 2. *Matt.* 19: 28  
*καθίσεσθε ὑμεῖς ἐπὶ δώδεκα θρόνους,* i. e.  
*along upon* the row or circle of thrones,  
 as in *Rev.* 4: 4. 20: 4. — *Hom. Od.* 11.  
 577 *ἐπ' ἐννέα κείτο πέλεσθρα.* 14. 120 *ἐπὶ  
 πολλὰ ἀλήθην.* *Palaeph. Fab.* 1. 10 *ἀπ-  
 ἔτροχον ἐπὶ τὰ ὄρη.* *Diod. Sic.* 1. 27 ὁ  
*στρατεύσας ἐπὶ πᾶσαν χώραν.* *Hdian.* 4.  
 11. 12. *Xen. H. G.* 6. 5. 21.—So with  
 accus. plur. of persons *upon, over, to-  
 wards* all of whom, *Matt.* 5: 45 bis *ἐπὶ  
 πονηροὺς καὶ ἀγαθοὺς κ. τ. λ.* 12: 49 *ἐκ-  
 τείνας τὴν χεῖρα ἐπὶ τοὺς μαθήτας.* *Acts*  
 19: 12. *Rev.* 14: 6 in some edit.—*Hom.*  
 II. 10. 213 *κλέος πάντας ἐπ' ἀνθρώπους.*  
 (β) where the motion is directed to a  
 higher place, implying elevation or  
 placing *upon, i. e. up upon, up over,  
 up to, out upon, etc.* or simply *upon,  
 over.* *Matt.* 4: 5 *ἴστην αὐτὸν ἐπὶ  
 πτερίγιον τοῦ ἱεροῦ.* 5: 23. 9: 18. 13: 48  
*ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλόν.* 21: 5  
*ἐπιβεβηκώς ἐπὶ ὄνον* i. e. mounted *upon.*  
 22: 16 *φευγέτωσαν ἐπὶ τὰ ὄρη.* 27: 29.  
*Mark* 8: 25. 10: 16 *ἠθεῖς τὰς χεῖρας ἐπ'  
 αὐτά.* 11: 2. 15: 22 *καὶ φέρονσι αὐτὸν  
 ἐπὶ Γολγοθᾶ τόπον.* *Luke* 5: 11, 19 *ἀνα-  
 βάντες ἐπὶ τὸ δῶμα.* 8: 27. *Acts* 17: 19.

20: 13. 27: 43, 44 see in Διασώζω. Rom. 12: 20. — Palaeoph. Fab. 1. 9 ἀναβιβάζουσαντες ἐπὶ τοὺς ἵππους, and so Xen. Conv. 9. 7. Cyr. 3. 1. 4 ἐπὶ λόφον καταφύγει. Thuc. 7. 37 ἐπὶ τὰ τεῖχη.—So of a yoke, burden, taken up and placed upon any one, Matt. 11: 29 ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς. Acts 15: 10. Matt. 23: 4 φορτία — ἐπιτιθέασιν ἐπὶ τοὺς ὄμους τῶν ἀνθρ. trop. of a covenant, Heb. 8: 8. — Metaph. spoken of fear, evils, guilt, punishment, which come upon any one as a burden, as something laid upon one; so after γίνεσθαι, ἐπιέρχεσθαι, ἔρχεσθαι, ἐπιπίπτειν, and the like; Matt. 23: 35 ὅπως ἔλθῃ ἐφ' ὑμᾶς πᾶν αἷμα δίκαιον. v. 36. Luke 1: 12, 65 καὶ ἐγένετο ἐπὶ πάντας φόβος. 21: 34, 35 ὡς παγὶς ἐπελείσεται ἐπὶ πάντας. John 3: 36. 18: 4. Acts 5: 28. 8: 1. 13: 11 χεῖρ κυρίου ἐπὶ σέ. 18: 6. Rom. 1: 18. 15: 3. 1 Pet. 5: 7. In like manner of good, prosperity, etc. Matt. 10: 13 ἐλθέτω ἡ εἰρήνη ὑμῶν ἐπ' αὐτήν sc. τὴν οἰκίαν. Luke 10: 6. Gal. 6: 16. Acts 4: 33 χάρις ἦν ἐπὶ πάντας. Rom. 3: 22. — So of a lot i. e. any thing imposed by lot, Acts 1: 26 ἐπέσεν ὁ κλήρος ἐπὶ Ματθίαν. Sept. for לַז לַרְיָא לַזְּ Jon. 1: 7. for לַז גַּלְיָא Lev. 16: 9.—Comp. Diod. Sic. 4. 42 ἐπᾶνελθεῖν [τὸν κλήρον] εἰς Ἡσιόνην.

(γ) where the motion is directed to a lower place, Matt. 10: 29 ἐν ἐξ αὐτῶν οὐ πέσειται ἐπὶ τὴν γῆν. 13: 5, 7. 21: 44. 26: 7 κατέχευεν ἐπὶ. Luke 22: 44. Acts 2: 3. Rev. 8: 10. 16: 2. 22: 5 ὁ θεὸς φωτισεῖ ἐπ' αὐτούς, sc. like the sun.—Diod. Sic. 2. 19 οἱ μὲν ἐπὶ τὴν γῆν ἐπιπτον. Xen. Oec. 18. 7.—Trop. of the divine Spirit or power descending and abiding upon any one. Matt. 3: 16 τὸ πνεῦμα καταβαῖνον καὶ ἐρχόμενον ἐπ' αὐτόν. 12: 18. Luke 1: 35. 2: 25. 24: 49. al. 2 Cor. 12: 9. Rev. 7: 15.

b) of place *whither*, implying motion upon, *to, towards*, any place or object as a limit, aim, end, with subsequent rest thereupon.

(α) pp. and genr. e. g. after πίπτω, ἐπιπίπτω, as πίπτειν ἐπὶ πρόσωπον, i. e. forwards, Matt. 26: 39. Luke 5: 12. Rev. 7: 11. al. (Xen. Ven. 10. 13 πίπτειν ἐπὶ στόμα.) Matt. 15: 20 ἐπέπεσεν ἐπὶ τὸν τραχήλον αὐτοῦ. John 21: 20.

Acts 10: 25 πεσὼν ἐπὶ τοὺς πόδας, upon, i. e. at his feet. Also Luke 9: 62 ἐπιβαλὼν τὴν χεῖρα ἐπ' ἄρατρον. Phil. 3: 14 κατὰ σκοπὸν διώκω ἐπὶ τὸ βραβεῖον.—Jos. Ant. 6. 11. 8 ἀκόντια βαλὼν ἐπὶ τὸν σκοπόν. Diod. Sic. 2. 19 ἐπ' αὐτὴν τοξεύσας. Xen. Cyr. 1. 6. 29 ἐπὶ σκοπὸν βάλλειν.—So after verbs of going, coming, conducting, collecting, etc. equiv. to πρὸς c. accus. Matt. 3: 13 τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γ. ἐπὶ τὸν Ἰορδάνην, upon the Jordan, i. e. to the region of Jordan. 12: 28 ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τ. θ. 5: 21 συνήχθη ὄχλος πολλὸς ἐπ' αὐτόν. 27: 27. Mark 11: 13. Luke 24: 24. John 6: 16. Acts 1: 21. 21: 32, 35. 2 Thess. 2: 1. 2 Tim. 4: 4. Heb. 6: 1. Rev. 7: 17. 18: 7. al. So συναχθῆναι v. συνέρχεσθαι ἐπὶ τὸ αὐτό i. e. upon or to the same place, together, Matt. 22: 34. Acts 4: 26. 1 Cor. 11: 20. also 1 Cor. 7: 5, see in Εἶμι II. h. ε.—Palaeoph. 2. 10. Luc. D. Deor. 4. 1 ult. Hdian. 8. 5. 13 ἐπὶ τὴν Ρώμην χωρῆσαι. Xen. An. 1. 4. 11 ἐντεῦθεν ἐξελαύνει ἐπὶ τὴν Εὐφράτην.—Of judges, tribunals, upon, unto, i. e. up before. Matt. 10: 18 καὶ ἐπὶ ἡγεμόνας καὶ βασιλεῖς ἀχθήσισθε. Luke 12: 11, 58. Acts 16: 19. (Hdot. 3. 156. Xen. Lac. 4. 6 ἄγει αὐτόν ἐπὶ τοὺς Ἐφόρους. Comp. An. 6. 6. 6 ἄγειν πρὸς.) Of an oracle, miracle, testimony, etc. upon, unto. Luke 3: 2 ἐγένετο ὄψμα θεοῦ ἐπὶ Ἰωάννην. Acts 4: 22 ἐφ' ὃν ἐγγερόντι το σημεῖον. 2 Thess. 1: 10 τὸ μαρτυρίον ἡμῶν [γεγόμενον] ἐφ' ὑμᾶς. (So לַז דְּבַר יְהוָה 1 Chr. 22: 8, Sept. dat. μοί. Usually Heb. לַז, Sept. πρὸς, Jer. 1: 4, 11. al.) Also as implying accession, addition, Matt. 6: 27 προσθεῖναι ἐπὶ τὴν ἡλικίαν αὐτοῦ πῆχυν ἓνα. Rev. 22: 18.

(β) where the motion or direction upon implies also an affection of the mind *for* or *against*. E. g. favourable, kindly, Luke 1: 48. 9: 38 ἐτίβλεψα ἐπὶ τὸν υἱόν μου. 1 Pet. 3: 12 οἱ ὄφθ. κυρίου ἐπὶ τοὺς δικαίους, i. e. are directed upon, quoted from Ps. 34: 16 where Sept. for לַז, comp. Ps. 31: 8.—So of disfavour, upon, against, Acts 4: 29 comp. in Ἐπιτόδον. 1 Pet. 3: 12 πρόσωπον κυρίου ἐπὶ ποιούντας κακά, i. e. is directed against, quoted from Ps. 34: 17 where Sept. for ז. In a hostile



sense, Matt. 10: 21 ἐπιναστήσονται τέκνα ἐπὶ γονεῖς. Luke 14: 31 ἐρχομένῳ ἐπ' αὐτόν. 22: 52, 53. John 13: 18. Acts 7: 57 ὤρησαν ἐπ' αὐτόν. Acts 13: 50, 51. 19: 16. 2 Cor. 10: 2. 2 Thess. 2: 4. So Sept. and  $\pi$  Gen. 16: 12.—Diod. Sic. 2. 19. ib. 15. 41. Hdtian. 7. 1. 13, 16. Xen. Cyr. 1. 5. 3, 4.—Trop. of conduct or testimony *against* any one, Mark 10: 11 μοιχᾶται ἐπ' αὐτήν. Luke 9: 5 εἰς μαρτύριον ἐπ' αὐτούς. So in an imprecation, 2 Cor. 1: 23 μάρτυρα τὸν θεὸν ἐπικαλοῦμαι ἐπὶ τὴν ἐμὴν ψυχήν.

(γ) trop. of measure, extent, *upon*, *unto*, i. e. *up to*, *about*, Rev. 21: 16 ἐμέτρησα τὴν πόλιν ἐπὶ σταδίους δώδεκα χιλιάδων. Comp. Matth. § 586. c. p. 1169. Winer § 53. p. 345.—Ael. V. H. 3. 1 init. τὸ μήκος ἐπὶ τεσσαράκοντα διήκει σταδίους. Xen. An. 1. 7. 15.—So ἐφ' ὅσον, *in so far as*, *in as much as*, Matt. 25: 40. Rom. 11: 13. ἐπὶ πλεον, *further on*, *further*, *the more*, Acts 4: 17. 2 Tim. 2: 16. 3: 9. Comp. Vig. p. 628.—ἐφ' ὅσον Diod. Sic. 1. 93. Luc. Amor. 13. ἐπὶ πλεον Ael. V. H. 1. 30 ult. Plato Phaedr. p. 261.

(c) rarely of place *where*, after words signifying rest *upon*, *on*, *in*, *at*, where however the idea of previous motion *upon* is implied. Rev. 5: 1 ἐπὶ τὴν δεξιάν, *upon* i. e. *in* his right hand. 20: 1.—comp. Hom. II. 7. 238. Xen. An. 6. 4. 1.—After verbs of sitting or standing, *upon*, *at*, *by*, etc. Matt. 9: 9 καθήμενον ἐπὶ τῷ τελώνιον. Acts 10: 17 ἐπέστησαν ἐπὶ τὸν πυλῶνα. 11: 11. Rev. 3: 20. 8: 3. Comp. above in I. 1. a. II. 1. a. β.—Xen. Cyr. 3. 3. 12 παρῆναι ἐπὶ τὰς θύρας. ib. 3. 3. 68.—So στήναι ἐπὶ τοὺς πόδας, *to stand up upon the feet*, Acts 14: 10. 26: 16. Rev. 11: 11.—Also ἐπὶ τὸ αὐτό, lit. *upon the same place*, as adv. *together*, Luke 17: 35. Acts 1: 15. Comp. in *ἄντις* III. a. β.

2. Of time, viz. a) time how long, *during*, *for*, Luke 4: 25 ἐκείσθη ὁ οὐρανὸς ἐπὶ ἔτη τρία. 13: 31. 18: 20. 19: 8, 10. Heb. 11: 30. Comp. Winer § 53. p. 345. Matth. § 586. c. p. 1169.—Palaeph. 28. 2. Thuc. 2. 85. Xen. An. 6. 6. 36.—So ἐπὶ χρόνον, *for a time*, Luke 18: 4. (Hdot. 9. 22.) ἐφ' ὅσον χρόνον, *so long as*, Rom. 7: 1. Gal. 4: 1. ἐφ' ὅσον sc. χρόνον, *so long as*, Matt. 9: 15. (Arr.

Diss. Ep. 4. 10. 16.) ἐφ' ἱκανόν sc. χρόνον, *a long while*, *long*, Acts 20: 11. So adverbially, ἐπὶ πολὺ, ἐπιπολύ, *long*, Acts 28: 6. ἐπὶ πλεον, *longer*, *further*, Acts 20: 9. 24: 4.—ἐπιπολύ Luc. Toxar. 20. Thuc. 2. 64. ἐπὶ πλεον Hdtian. 8. 6. 7.

b) implying a term or limit of time *upon* the coming of which any thing is done or assigned, *upon*, *at*, *about*. Mark 15: 1 εὐθὺς ἐπὶ τὸ πρωί. Luke 10: 35 ἐπὶ τὴν ἄφρον. Acts 3: 1 ἐπὶ τὴν ὥραν τῆς προσευχῆς.—Arr. Alex. M. 3. 18. 11 ἐπὶ τὴν ἑω. Hom. Od. 7. 288. Pol. 10. 8. 7.—Joined with an adverb in the later usage, e. g. ἐπὶ τρις, *up to thrice*, i. e. *thrice*, Acts 10: 16. 11: 10. See Winer § 54 ult. n. 1. p. 356. Lob. ad Phryn. p. 46, 48.—Comp. εἰς τρις Jos. Ant. 5. 10. 4. Xen. Cyr. 7. 1. 4.

3. Tropically, spoken a) of power, authority, care over, *upon*, *over*; Luke 1: 33 βασιλεύσει ἐπὶ τὸν οἶκον Ἰακώβ. 9: 1 δύναμιν καὶ ἐξουσίαν ἐπὶ δαιμόνια. 10: 19. Acts 7: 10. Rom. 5: 14. Heb. 2: 7. 3: 6 Χρ. ὡς υἱὸς ἐπὶ τὸν οἶκον αὐτοῦ. Rev. 13: 7. al. So Luke 2: 8 φυλάσσοντες φυλακὰς ἐπὶ τὴν ποιμνὴν αὐτῶν. Sept. and  $\zeta\gamma$  Gen. 39: 5. Comp. Lob. ad Phryn. p. 474.—Xen. Cyr. 4. 5. 58 ἐπὶ τοὺς πεζοὺς καθιστάναί. H. G. 3. 4. 20.

b) as marking accession or addition, *upon*, *over*, Phil. 2: 27 λύπη ἐπὶ λύπη, where text. rec. has ἐπί c. dat. see above in II. 3. b.

c) of an object or substratum *upon*, *over*, *in respect to* which any thing is done, felt, directed, etc. Comp. above in II. 3. c. Winer § 53. p. 345. E. g.

(a) of the subject of an action or of discourse, *upon*, *over*, *in respect to*. Mark 15: 24 βάλλοντες κλήρον ἐπ' αὐτά. (Plut. Rep. 10. p. 617. E, ὄψμαι κλήρους ἐπὶ τινα.) 1 Cor. 7: 36 see in Ἀσχημονέω b. James 5: 14 προσευξάσθωσαν ἐπ' αὐτόν, *let them pray over him*, i. e. in his behalf, in allusion also perhaps to the posture. Winer l. c. p. 345 marg.—So of a subject of discourse, writing, etc. *upon*, *of*, *concerning*. Mark 9: 12 γέγραπται ἐπὶ τὸν υἱὸν τοῦ ἀνθρ. v. 13. Rom. 4: 9. 1 Tim. 1: 18. Heb. 7: 13. Sept. for  $\zeta\gamma$  Jer. 25. 13.—Palaeph. 49. 3 ἐφ' ὃν ἄσμα ἐποίησε.

(β) of that on which the mind, heart, feelings, are directed, either in kindness or hostility, *upon, over, towards*. E. g. in kindness, Matt. 14: 14 ἐσπλαγγίσθη ἐπ' αὐτούς. 15: 32. Luke 6: 35 χρῆστίς ἐστιν ἐπὶ τοὺς ἀγ. κ. τ. λ. Rom. 9: 23, 11: 22. Eph. 2: 7. Sept. for עַל Gen. 47: 29. — Theophil. ad Autol. I. p. 71 χρῆστίς ἐστιν (ὁ θεός) ἐπὶ τοὺς ἀγαπῶντας αὐτόν. Not used in this sense in earlier classic writers. — So in hostility, *against*, Matt. 12: 26 ἐφ' ἐναντήν ἔμεριόθη. Mark 3: 26. Luke 11: 17. Acts 7: 54 ἔβρουχον τοὺς ὁδόντας ἐπ' αὐτόν. — Dem. 73. 27. ib. 537. 5 ἔχει τὴν ὀργὴν ἐπὶ Μειδίαν. Xen. Mem. 2. 3. 10. — Hence also of the object of trust, confidence, hope, Matt. 27: 43 πέποιθεν ἐπὶ τὸν θεόν. Acts 9: 42 πολλοὶ ἐπίστευσαν ἐπὶ τὸν κύριον. 11: 17. Rom. 4: 5. 2 Cor. 2: 3. Heb. 6: 1 πίστις ἐπὶ θεόν. 1 Tim. 5: 5 ἠλπίκειν ἐπὶ τὸν θεόν. 1 Pet. 1: 13. 3: 5. — Also of the occasion or object *upon or over* which joy or sorrow is felt, Rev. 18: 20 εὐφραίνον ἐπ' αὐτήν in text. rec. others ἐπ' αὐτῆ. Luke 23: 28 μὴ κλαίετε ἐπ' ἐμέ. Rev. 1: 7. So Sept. of joy, for עַל Is. 61: 10. Ps. 32: 11. of sorrow, for עַל Zech. 12: 10.

(γ) of that on which the will or intention is directed, the end, purpose, aim of an action etc. *upon, for, for the sake of, after*. Matt. 3: 7 ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ, i. e. in order to be baptized. 26: 55 ὡς ἐπὶ λησίων. Luke 7: 44 ὕδωρ ἐπὶ τοὺς πόδας μου, *water for my feet*. 15: 4. 23: 48. Comp. Buttm. §147. n. 4 ult. Matth. § 586. c. — Palaeph. 19. 1. ib. 40. 4. Hdot. 3. 14 ἰέναι ἐπὶ ὕδωρ. Xen. Cyr. 1. 6. 12. — So of a result, 2 Tim. 3: 13 ἐπὶ τὸ χεῖρον. Heb. 12: 10.

(δ) from the Heb. spoken of persons *upon or over* whom a name is called, who are called by that name, implying property, relation, etc. James 2: 7. Acts 15: 17 ἐφ' οὗς ἐπικέκληται τὸ ὄνομά μου, quoted from Amos 9: 12 where Sept. for עַל עַשׂ נִרְקָרַק, as also 2 Sam. 12: 28. Jer. 14: 9. Comp. Gesen. Lex. art. נִרְקָרַק Niph. β. — Bar. 2: 15.

NOTE. In composition ἐπὶ implies 1. motion *upon, towards, against*, as ἐπάγω, ἐπέρχομαι, etc. 2. rest *upon, over, at*, as ἐπέχω, ἐπαναπαύω, etc.

3. accession, addition, as ἐπισυνάγω, ἐπαιτέω. 4. succession, as ἔπειμι, ἐπιτάσσω. 5. repetition or renewal, as ἐπανόρθωσις. Very often it cannot be expressed in English, and is then to us simply intensive. Comp. Vig. p. 628. Passow ἐπὶ no. V, ult. AL.

Ἐπιβαῖνω, f. ἦσομαι, *to go upon, to tread upon*, intrans. Sept. γῆν ἐφ' ἧς ἐπέβη for עָרַב Deut. 1: 36. Hdian. 1. 12. 18. Xen. Cyr. 3. 3. 61. Hence in N. T.

a) *to set foot upon, to come upon or into, to arrive in a country, province, etc.* εἰς τὴν Ἀσίαν Acts 20: 18. τῆς ἐπαρχίας 25: 1. — Diod. Sic. 14. 84 init. εἰς Βοιωτίαν. 16. 66 pen. τῆς Σικελίας. Thuc. 1. 103 c. gen.

b) *to go up upon, to mount*, intrans. e. g. ἐπὶ ὄνον Matt. 21: 5. So of a ship, *to embark*, sc. εἰς τὸ πλοῖον Acts 21: 6. τῷ πλοῖῳ 27: 2. absol. 21: 2. Sept. for עָרַב Jer. 46: 9. עָרַב 1 Sam. 25: 20. Gen. 24: 61. — Hom. Il. 5. 255 ἵππων ἐπιβ. Thuc. 1. 111 et Xen. H. G. 3. 4. 1 ἐπὶ τὸ πλοῖον. Thuc. 7. 70 ταῖς ναυσίν.

Ἐπιβάλλω, f. βαλῶ, *to cast upon or over, to lay upon*, trans.

a) pp. and seq. dat. Mark 11: 7 ἐπιβ. αὐτῷ τὰ ἱμάτια. 1 Cor. 7: 35 βρόχον ὑμῖν ἐπιβάλλω. Sept. seq. ἐπὶ c. acc. for עָרַב Num. 4: 6, 7. Hos. 7: 12. עָרַב Num. 19: 2. — Hdian. 6. 8. 11. Xen. An. 3. 5. 10. Ven. 10. 7. — In the sense of *to put upon*, i. e. to sew on sc. a patch, Matt. 9: 16. Luke 5: 36. — Hesych. ἐπιβαλεῖ ἐπιδῶσει seu ἐπιδῶσει. — In the phrase ἐπιβάλλειν τὴν χεῖρα v. τὰς χεῖρας, seq. ἐπὶ τινα or dat. *to lay hands upon*, i. e. (α) *to seize, to do violence to a person*, seq. ἐπὶ τινα Matt. 26: 50. Mark 14: 46. Luke 22: 19. 21: 12. John 7: 30, 44. Acts 5: 18. 21: 27. seq. dat. Acts 4: 3. and by attraction, Acts 12: 1 ἐπέβαλεν τὰς χεῖρας κακῶσαι τινὰς, for ἐπὶ τινὰς ὥστε κακῶσαι αὐτούς, comp. Buttm. § 151. I. 4. So Sept. for עַל עָרַב, seq. ἐπὶ τινα Gen. 22: 12. seq. dat. Esth. 6: 2. — Seq. dat. Pol. 3. 5. 5. Diod. Sic. lib. 38 init. ed. Tauchn. or X. p. 205. ed. Bip. — (β) in the sense of *to lay hold of, to undertake*, Luke 9: 62 ἐπιβ. τ. χ. ἐπ' ἄροτρον. So Sept. for עָרַב Deut. 12: 7, 18.



b) intrans. or pp. with *ἑαυτὸν* implied, *to cast oneself upon*, i. e. *to rush upon, to fall upon*; comp. Buttm. §113. n. 2. §130. n. 2. Matth. §496. 1. Winer §39. 1. So seq. εἰς c. acc. Mark 4: 37 τὰ κύματα ἐπέβαλεν εἰς τὸ πλοῖον. Also absol. 14: 72 καὶ ἐπιβαλὼν ἔκλαιε, i. e. *rushing forward* sc. out of the hall, comp. Matt. 26: 75 et Luke 22: 62. (1 Macc. 4: 2. Hom. Od. 15. 297. Diod. Sic. 18. 14 med.) Others, *ἐπιβαλὼν* sc. *ἱμάτιον*, i. e. *covering his face or head*, comp. 2 Sam. 15: 30. 19: 4. Jer. 14: 3, 4. Others, by impl. *beginning*, as in 2 Macc. 12: 38.—Hence impers. *to fall upon, to fall to*, i. e. *to pertain or belong to any one*, Luke 15: 12 τὸ ἐπιβάλλον (μοι) μέρος, i. e. *the portion which falls to me*.—1 Macc. 10: 30. Hdot. 4. 115. Dem. 312. 2.

Ἐπιβαρέω, f. ἴσω, lit. *to burden upon*, in N. T. only metaph. *to be burdensome upon*, e. g. in a pecuniary sense, seq. accus. 1 Thess. 2: 9. 2 Thess. 3: 8. In 2 Cor. 2: 5 ἵνα μὴ ἐπιβαρῶ πάντας ὑμᾶς, *that I may not burden you all*, i. e. *bear too hard upon you all in my censure*. Others take ἵνα μὴ ἐπιβαρῶ as parenthetic, *that I may not be too severe*, and then π. ὑμᾶς depends on *λελύπηκεν*.—Seq. dat. Appian. Syr. p. 180. B. C. 4. p. 978.

Ἐπιβιβάζω, f. ἄσω, *to cause to mount*, trans. e. g. *an animal for riding*, seq. ἐπὶ c. acc. Luke 10: 34 ἐπιβ. αὐτὸν ἐπὶ τὸ ἴδ. κτήνος. With ἐπὶ impl. Luke 19: 35. Acts 23: 24. Sept. for רכב 1 K. 1: 33. 2 K. 9: 28.—Hdian. 3. 7. 12 c. gen. Diod. Sic. 2. 11 c. πρὸς τι.

Ἐπιβλέπω, f. ψω, *to look upon, to fix the eyes upon*, Sept. seq. ἐπὶ c. acc. for רב 1 Num. 21: 9. seq. acc. Hdian. 5. 3. 15. In N. T. trop. *to look upon, to have respect to*, seq. ἐπὶ c. acc. sc. in kindness, favour, Luke 1: 48. 9: 38. in partiality, James 2: 3. Sept. for רב 1 Sam. 1: 11. 9: 16. יה 26: 9. 1 K. 8: 28. Ps. 25: 16.—Judith 13: 4.—So ἐφορώ Jos. B. J. 6. 2. 4.

Ἐπιβλήμα, ατος, τό, (ἐπιβάλλω,) lit. *any thing put on, an addition, hence a patch*, Matt. 9: 16. Mark 2: 21. Luke 5: 36 bis.—Sept. Is. 3: 20. Arr. Alex. M.

6. 29. 8 τάπητα ἐπιβλημάτων Βαβυλωνίων.

Ἐπιβοάω, ὦ, f. ἴσω, (ἐπὶ intens.) *to cry out upon, to exclaim vehemently*, absol. Acts 25: 24.—τινὶ Pol. 10. 12. 5. Thuc. 5. 65. c. acc. *to invoke*, Wisd. 14: 1.

Ἐπιβουλή, ἦς, ἡ, (βουλή,) pp. *counsel upon or against*; hence *plot, conspiracy, insidiae*, Acts 9: 24. 20: 3, 19. 23: 30.—Sept. Esth. 2. 22. Jos. Ant. 2. 11. 1. Xen. H. G. 3. 3. 4, 5.

Ἐπιγαμβροένω, f. ἴσω, (γαμβροένω fr. γαμβρός,) *to contract affinity with, to intermarry with*, Sept. for נשאת Gen. 34: 9. 1 Macc. 10: 54, 56. of a son-in-law 1 Sam. 18: 21, 22.—In N. T. *to marry by right of affinity*, trans. Matt. 22: 24, (comp. Mark 12: 19. Luke 20: 28,) spoken of the marriage of a brother's widow according to the Jewish law, Deut. 25: 5 sq. comp. Ruth. c. 4. Gen. 38: 8, 12. See Jahn §157. Sept. for נשאת Gen. 38: 8.—Test. XII Patr. p. 599.

Ἐπίγειος, ου, ὁ, ἡ, adj. (ἐπὶ, γῆ,) *upon earth, i. e. earthly, terrestrial, viz. belonging on earth or to the earth*, as τὰ σώματα 1 Cor. 15: 40 bis. 2 Cor. 5: 1. persons, Phil. 2: 10. (Lucian. Icar. 2. Diod. Sic. 1. 13 init.) τὰ ἐπίγεια, *earthly things, i. e. relating to earth and to this life*, John 3: 12. Phil. 3: 19. σοφία ἐπίγειος, *earthly wisdom, i. e. imperfect and perverse*, James 3: 15.—M. Antonin. 6. 23 or 30 εἰς καρπὸς τῆς ἐπίγειου ζωῆς.

Ἐπιγίνομαι, *to arise upon, to come on*, intrans. e. g. of a wind, *to spring up*, Acts 28: 13.—Thuc. 3. 74 εἰ ἄνεμος ἐπ-εγένετο, Pol. 1. 54. 6.

Ἐπιγινώσκω, f. γνώσομαι, pp. *to know thereupon, i. e. by looking on as a spectator*, Hom. Od. 18. 30. Hence genr. with ἐπὶ intens. *to know fully*, both in an inchoative and completed sense; see in Γινώσκω init.

1. *to know fully*, inchoative, i. e. *to come to know, to gain or receive full knowledge of, to become fully acquainted with*, etc.

a) genr. seq. acc. of thing expr. or impl. Luke 1: 4 ἵνα ἐπιγνώσῃ τὴν ἀσφύ-

λειαν. Acts 22: 24. 2 Pet. 2: 21 bis. 1 Cor. 14: 37 where for the attraction with *ὅτι*, see Buttm. § 151. I. 6, 7 ult. Seq. *περί* c. gen. Acts 24: 8. absol. 1 Cor. 13: 12. Sept. for עֲרֵךְ Jer. 5: 5. Jon. 1: 7.—Plut. Lysand. 31 pen. Pol. 2. 11. 3. Xen. Oec. 9. 12. Plato Apol. Soc. 7. — Seq. acc. of pers. τὸν νόον, τὸν πατέρα, Matt. 11: 27 bis. So with *ἀπό* τινος, to know from or by any thing, Matt. 7: 16, 20. — Pol. 1. 65. 6 *ἐκ* τινος.

b) in the sense of to know well sc. from others, to ascertain, to find out, to learn, seq. *ὅτι*, Luke 7: 37 *ἐπιγνοῦσα ὅτι ἀνάκειται κ. τ. λ.* 23: 7. Acts 19: 34. 22: 29. 28: 1. absol. Acts 9: 30. — 1 Macc. 6: 17. absol. Thuc. 1. 132.

c) in the sense of to perceive, to be fully aware of, seq. acc. Luke 5: 22 *ἐπιγ. τοὺς διαλογισμοὺς*. Mark 5: 30, where for the particip. see Buttm. § 144. 4. b. (Xen. Cyr. 8. 1. 33.) Seq. *ὅτι* Mark 2: 8. Luke 1: 22.

d) in the sense of to recognise, to know, sc. by sight or person, seq. acc. of person, Matt. 14: 35. Mark 6: 33, 54. Luke 24: 16, 31. Acts 3: 10. et 4: 13, where for the attraction with *ὅτι*, see Buttm. § 151. I. 6, 7 ult. So of things, Acts 12: 14 *ἐπιγ. τὴν φωνὴν τινος*. 27: 39 *τὴν γῆν οὐκ ἐπιγίνωσκον*, i. e. did not know it from any other. Sept. for עֲרֵךְ Gen. 42: 7, 8. Judg. 18: 3. 1 Sam. 26: 17.—Test. XII Patr. p. 543. Plut. Agesi. 21 pen. Arr. Diss. Ep. 1. 6. 42. Xen. H. G. 5. 4. 12.

2. to know fully, in a completed sense, to have a full knowledge of, etc.

a) genr. and seq. acc. of thing, Rom. 1: 32 *τὸ δικαίωμα τοῦ Θεοῦ ἐπιγνόντες*. Col. 1: 6. 1 Tim. 4: 3. Seq. acc. of pers. in attraction with *ὅτι*, 2 Cor. 13: 5, comp. above in 1. d. Absol. Acts 25: 10. Pass. 1 Cor. 13: 12 *καὶ ἐπεγνώσθην*. So Sept. for עֲרֵךְ Job 34: 27. רָדַע Ez. 6: 7.

b) in the sense of to acknowledge sc. as being what one is or professes to be, as a prophet, apostle, teacher, etc. Matt. 17: 12 *Ἡλίας ἢ ἄνθρωπος, καὶ οὐκ ἐπέγνωσαν αὐτόν*. 2 Cor. 1: 14. 6: 9. So of doctrines, an epistle, etc. 2 Cor 1: 13 bis. Sept. and רָדַע of a prophet, Jer. 28: 9. — Ecclus. 44: 23 of an heir. 12: 12. Hdian. 2. 1. 24.

c) from the Heb. with the idea of good will, to know and approve, to acknowledge and care for, to cherish, seq. acc. 1 Cor. 16: 18 *ἐπιγινώσκετε οὖν τοὺς τοιούτους*. So Sept. and עֲרֵךְ Num. 16: 5. רָדַע Ps. 142: 5. Ruth 2: 10, 19. See in Γινώσκω 2. c.

Ἐπίγνωσις, εἶδος, ἦ, (ἐπιγινώσκω,) pp. full knowledge, i. e.

a) the act of coming to a full knowledge of any thing, cognition, acknowledgement, e. g. ἐπιγ. τῆς ἀληθείας, 1 Tim. 2: 4. 2 Tim. 2: 25. 3: 7. Tit. 1: 1. ἐπιγ. ἀγαθοῦ Philem., 6. ἐπιγ. τοῦ κυρίου. 2 Pet. 1: 3. 2: 20. So ἐπιγ. ἀμαρτίας Rom. 3: 20.—Pol. 3. 7. 6. Hdian. 7. 6. 15.

b) objectively, full knowledge, spoken of what is known, in N. T. of God, Christ, divine things etc. Rom. 1: 28 *τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει*, to retain God in knowledge, i. e. to retain a knowledge of him. 10: 2. Eph. 1: 17. 4: 13. Phil. 1: 9. Col. 1: 9, 10. 2: 2. 3: 10. 2 Pet. 1: 2, 8. Heb. 10: 26 *μετὰ τὸ λαβεῖν τὴν ἐπ. τῆς ἀληθείας*. Sept. for עֲרֵךְ Prov. 2: 5. Hos. 4: 1. 6: 6.

Ἐπιγραφή, ἦς, ἦ, (ἐπιγράφω,) an inscription, superscription, e. g. on coin, Matt. 22: 20. Mark 12: 16. Luke 20: 24. on the breast or over the head of one crucified, stating his name and crime, Mark 15: 26. Luke 23: 38. For this Roman custom, see Sueton. Dom. 1. Calig. 32 or 38. Adam's Rom. Ant. p. 274. — Pol. 3. 56. 4. Thuc. 2. 43.

Ἐπιγράφω, f. ψω, to make a mark upon, to graze upon, sc. as a weapon, Hom. Il. 4. 139. In N. T. to inscribe, sc. with a stylus, etc. pp. of a public inscription, only in Pass. Mark 15: 26. Acts 17: 23. Rev. 21: 12. Sept. for עֲרֵךְ Num. 17: 2, 3.—Ael. V. H. 2. 33. Xen. Cyr. 7. 3. 17. — Trop. to impress deeply upon, e. g. νόμους ἐπὶ καρδίας αὐτῶν Heb. 8: 10, and νόμους ἐπὶ τῶν διανοιῶν 10: 16, both quoted from Jer. 31: 33, where Heb. עֲרֵךְ, Sept. γράφω. So Sept. ἐπιγράφω for עֲרֵךְ Prov. 7: 3.

Ἐπιδείκνυμι, f. δείξω, to shew up, to shew before any one, i. e. genr. to shew, to exhibit, trans. the idea of motion up to, towards, any one being implied.



a) pp. Matt. 22: 19 ἐπιδείξατέ μοι τὸ νόμισμα. Luke 20: 24. 24: 40. Mid. Acts 9: 39 ἐπιδεικνύμεναι χιτῶνας, i. e. shewing *their* tunics, etc. So Luke 17: 14 ἐπιδ. ἑαυτοὺς τοῖς ἱεροῖς, *shew yourselves*, i. e. present yourselves before the priests. — Hdot. 2. 42. Xen. An. 1. 2. 14. Mid. Jos. Ant. 10. 4. 1. Diod. Sic. 13. 27 ult.—So of deeds, miracles, *to shew forth, to exhibit*, Matt. 16: 1. — Luc. Somn. 10. Aeschin. 60. 8.—In the sense of *to point out before or to any one*, e. g. αὐτῷ τὰς οἰκοδομίας, Matt. 24: 1.—Hdot. 3. 105. Xen. Oec. 9. 4.

b) trop. *to shew* sc. by arguments, *to demonstrate, to prove*, c. acc. Heb. 6: 17, c. acc. et infin. Acts 18: 28.—Ael. V. H. 3. 7. Xen. Mem. 3. 9. 11 bis.

Ἐπιδέχομαι, f. δέξομαι, depon. Mid. *to receive upon or up to oneself*, i. e. genr. *to receive, to admit*, in N. T. in kindness, hospitably, trans. 3 John 10. Acts 28: 30 in some edit.—1 Macc. 12: 8. Pol. 22. 1. 3. — Trop. *to admit, to assent to*, 3 John 9. — Ecclus. 51: 26. Pol. 6. 24. 7.

Ἐπιδημέω, ὦ, f. ἴσω, (ἐπίδημος,) *to be among one's people, to be at home*, Xen. Cyr. 7. 5. 7 εἴτε ἐπίδημῶν—εἴτε καὶ ἀποδημῶν. — In N. T. *to come among a people* sc. as a stranger, *to reside as a stranger*, intrans. Acts 2: 10 οἱ ἐπιδημοῦντες Ῥωμαῖοι, i. e. Roman residents at Jerusalem. 17: 21 οἱ ἐπιδημοῦντες ξένοι, i. e. resident foreigners. — Jos. Ant. 5. 7. 3. Hdian. 8. 2. 9. Xen. Mem. 1. 2. 61.

Ἐπιδιατάσσομαι v. ἀτιομαι, f. ἄξομαι, (ἐπί and Mid. διατάσσομαι,) *to arrange upon, to superadd unto* sc. of oneself, e. g. other and further conditions, trop. Gal. 3: 15. — Comp. ἐπιδιαθήκη, Jos. B. J. 2. 2. 3, 6.

Ἐπιδίδωμι, f. δώσω, *to give upon* i. e. in addition to, Hom. Il. 23. 559. Xen. Cyr. 8. 5. 19. — In N. T. *to give forth* sc. from oneself *upon or to another, to give over, to deliver over*, i. e. to put into one's hands, trans.

a) genr. Matt. 7: 9 μὴ λίθον ἐπιδώσει αὐτῷ. v. 10. Luke 11: 11 bis, 12. Luke 4: 17 ἐπεδόθη αὐτῷ βιβλίον Ἰσρ. 24: 30, 42. John 13: 26. Acts 15: 30. — Test.

XII Patr. p. 702 ἐπιδ. τὴν διαίταν. Diod. Sic. 14. 47 ἐπιστολάς. Hdian. 7. 6. 19.

b) trop. *to give over, to commit to*, as a ship to the wind, Acts 27: 15 ἐπιδόντες [sc. τὸ πλοῖον v. τὰ ἰστία τῷ ἀνέμῳ] ἐφερόμεθα. — Plut. de Fort. Rom. 319. D. or VII. p. 267. ed. R. ἐπιδίδου τῇ τύχῃ τὰ ἰστία, καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων. Luc. Hermetin. 28. comp. Achill. Tat. 1. p. 45 δούς δὲ ἑαυτὸν τῷ τοῦ δρόμου πνεύματι. See Wetstein and Elsner in loc.

Ἐπιδιορθόω, f. ὥσω, pp. *to make straight upon*, i. e. *to put further to rights, to arrange further, trans.* In N. T. only Mid. Tit. 1: 5 τὰ λείποντα ἐπιδιορθώσῃ. Comp. Matth. § 496. 7.—Philo in Flacc. II. p. 535 περὶ τῆς τῶν λειπόντων ἐπιδιορθώσεως.

Ἐπιδύω, f. δύσω, (δύω or δύνω q. v.) *to go down upon*, spoken of the sun, *to set upon or during any thing*, seq. ἐπί τι, Eph. 4: 26, comp. in Ἐπί II. 2. a. So Sept. and נִיז Deut. 24: 15.

Ἐπιείκεια, ας, ἦ, (ἐπιεικής,) *propriety, probity, moderation*, Dem. 919. 4. In N. T. *gentleness, clemency*, Acts 24: 4. 2 Cor. 10: 1.—2 Macc. 2: 22. Jos. Ant. 6. 7. 4. Hdian. 5. 1. 12.

Ἐπιεικής, εὖς, οὔς, ὄ, ἦ, adj. (εἰκός fr. ζοικα,) pp. *fitting upon*, i. e. *fit, suitable, proper*, hence neut. τὸ ἐπιεικές, i. q. ἐπιείκεια, *propriety, probity, moderation*, Phil. 4: 5. — Act. Thom. 20 τὸ ἀπλοῦν αὐτοῦ καὶ τὸ ἐπιεικές. Thuc. 1. 76. — By impl. *mild, gentle, clement*, 1 Tim. 3: 3. Tit. 3: 2. James 3: 17. 1 Pet. 2: 18. Sept. for נִיז Ps. 86: 5. — Ael. V. H. 13. 2 init. πρῶτος καὶ ἐπιεικής. Hdian. 1. 2. 5.

Ἐπιζητέω, ὦ, f. ἴσω, *to seek for, to inquire after*, trans.

a) genr. Acts 12: 19 ἐπιζητήσας αὐτὸν καὶ μὴ εὑρόν. Luke 4: 42 in later edit. Sept. for שָׁרָב Ecc. 7: 28. — Jos. Ant. 4. 8. 29. Dem. 271. 16. Xen. Cyr. 2. 4. 25.—In the sense of *to seek at the hands of any one, to require, to demand*, Matt. 12: 39 σημεῖον ἐπιζητεῖ. 16: 4. Mark 8: 12. Luke 11: 29. So Phil. 4: 17 τὸ δόμα. Acts 19: 39 τί περὶ ἐτέρων. —

1 Macc. 7: 13. Jos. Ant. 6. 7. 4. Pol. 1. 5. 3.

b) *to seek to acquire, to strive after, to long for*, trans. Matt. 6: 32 ταῦτα τὰ ἔσθνη ἐπιζητεῖ. Luke 12: 30. Rom. 11: 7. Phil. 4: 17 τὸν καρπὸν. Heb. 11: 14. 13: 14. — Eccl. 10: 40: 26. comp. Diod. Sic. 17. 101. — Seq. infin. *to desire earnestly*, Acts 13: 7 ἐπεζήτησεν ἀκοῦσαι τὸν λόγον τ. θεοῦ. — Pol. 3. 57. 7.

Ἐπιθανάτιος, ου, ὅ, ἡ, (θάνατος,) *appointed to death, condemned*, 1 Cor. 4: 9. — Dion. Hal. Ant. 7. 35.

Ἐπιθεσις, εως, ἡ, (ἐπιθήμι,) *a placing upon, laying upon, imposition*, sc. of hands, the emblem through which the Holy Ghost was imparted, Acts 8: 18. 1 Tim. 4: 14. 2 Tim. 1: 6. Heb. 6: 2. Comp. Num. 27: 18, 23. Deut. 34: 9. Gen. 48: 14. Matt. 19: 13. — genr. Plut. ed. Reisk. VI. p. 387. 3.

Ἐπιθυμέω, ᾧ, f. ἴσω, (θυμός,) *to fix the desire upon, to desire earnestly, to long for*, viz.

a) genr. seq. gen. Acts 20: 33 ἀργυρίου—οὐδενὸς ἐπεθύμησα. 1 Tim. 3: 1. See Buttm. §132. 5. 3.—1 Macc. 11: 11. Pol. 4. 33. 12. Xen. Mem. 1. 6. 5.—Seq. infin. aor. Matt. 13: 17 ἐπεθ. ἰδεῖν. Luke 15: 16. 16: 21. 17: 22. 1 Pet. 1: 12. Rev. 9: 6. Luke 22: 15 ἐπιθυμία ἐπεθύμησα τοῦτο τὸ πάσχα φαγεῖν, comp. in Ἀγαλλίῳ b. Seq. infin. pres. Heb. 6: 11. — Susann. 15. aor. Xen. Cyr. 1. 4. 6. pres. ib. 1. 4. 25. aor.—Seq. κατά τινος Gal. 5: 17. absol. 1 Cor. 10: 6. James 4: 2. — Sept. for תַּחַת Deut. 14: 26. 2 Sam. 3: 21. Prov. 21: 10.

b) spoken of unlawful desire, *to covet*, Rom. 7: 7 et 13: 9 οὐκ ἐπιθυμήσεις, comp. Ex. 20: 17 where Sept. for תַּחַת, also Deut. 5: 18 for תַּחַת. — In regard to a woman, *to lust after*, seq. gen. Matt. 5: 28.—Plut. ed. Reisk. VIII. p. 347. Xen. An. 4. 1. 14.

Ἐπιθυμητής, οῦ, ὁ, (ἐπιθυμέω,) *a desirer, one eager for any thing*, 1 Cor. 10: 6 ἐπιθυμηταὶ κακῶν. Sept. for תַּחַת Num. 11: 34.—Jos. Ant. 8. 7. 8. Diod. Sic. 16. 55. Xen. Ap. Soc. 28.

Ἐπιθυμία, ας, ἡ, (ἐπιθυμέω,) *earnest desire, longing*, viz.

a) genr. Luke 22: 15 see in Ἐπιθυμέω a. Phil. 1: 23 τὴν ἐπιθυμίαν ἔχων εἰς τὸ ἀναλύσαι. 1 Thess. 2: 17. Rev. 18: 14. Sept. for תַּחַת Hos. 10: 10. תַּחַת Prov. 10: 24. 11: 23. תַּחַת Dan. 9: 23. 10: 3, 11. — Pol. 3. 63. 6. Xen. Cyr. 1. 1. 5.

b) more frequently in a bad sense, *irregular and inordinate desire, cupidity, appetite, lust*, viz. (α) genr. Col. 3: 5 ἐπιθυμίαν κακῶν. Mark 4: 19. Rom. 6: 12. 7: 7, 8. 13: 14 εἰς ἐπιθυμίας for its lusts, i. e. to satisfy the carnal appetites. 1 Tim. 6: 9. 2 Tim. 3: 6. 4: 3. Tit. 3: 3. James 1: 14, 15. 1 Pet. 1: 14. 4: 2, 3. 2 Pet. 1: 4. 3: 3. Jude 16, 18. So ἐπιθυμία σαρκός, i. e. carnal desires, appetites, Gal. 5: 16, 24. Eph. 2: 3. 2 Pet. 2: 18. 1 John 2: 16. ἐπιθ. σαρκικαί, 1 Pet. 2: 11. ἐπ. κοσμικαί, worldly desires, Tit. 2: 12. ἐπ. τῶν ὀφθαλμῶν, 1 John 2: 16. ἐπ. μiasμοῦ, i. e. polluted desires, 2 Pet. 2: 10, comp. Buttm. § 123. n. 4. All the above refer to those desires which are fixed on sensual objects, as pleasures, profits, honours, etc. Further, ἐπιθυμία τῆς ἀπάτης, deceitful lusts, Eph. 4: 22, comp. Buttm. l. c. ἐπ. νεωτερικαί, youthful lusts, 2 Tim. 2: 22. So Sept. for תַּחַת Prov. 21: 25, 26. — Ael. V. H. 3. 18. Plat. Phaedon. p. 82. C, οἱ ὀρθῶς φιλόσοφοι ἐπέχονται τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν ἀπάσῶν. Xen. Mem. 1. 2. 24, 64. — (β) Spoken of impure desire, lewdness, Rom. 1: 24. 1 Thess. 4: 5.—Jos. Ant. 4. 6. 6, 7. Xen. Cyr. 1. 6. 34. — (γ) Meton. *lust*, i. e. object of impure desire, that which is lusted after, John 8: 44. 1 John 2: 17. So Sept. and תַּחַת Dan. 11: 37.

Ἐπικαθέζω, f. ἴσω, (καθίζω,) *to cause to sit upon, to seat upon*, trans. Matt. 21: 7 ἐπικάθισαν [αὐτὸν] ἐπάνω αὐτῶν, in text. rec. they set him upon them. So Sept. for יָשַׁב יְהוָה 1 K. 1: 38, 44. Comp. in Καθίζω.—Intrans. *to sit upon*, e. g. as others here read, ἐπικάθισεν ἐπάνω αὐτῶν, i. e. he sat upon them. So Sept. for יָשַׁב Gen. 31: 34. Lev. 15: 20. Comp. Pol. 4. 61. 6. Buttm. §113. 2.

Ἐπικαλέω, ᾧ, f. ἴσω, *to call upon*, viz.

1. *to call upon* sc. for aid, in N. T.



only Mid. to call upon for aid in one's own behalf, to invoke, trans.

a) pp. of invocation addressed to Christ for aid, Acts 7: 59 *Στέφανον, ἐπικαλούμενον [τὸν κύριον] καὶ λέγοντα*. So Sept. for אָרָרָא 1 Sam. 12: 17, 18. 2 Sam. 22: 7.—Test. XII Patr. p. 562. Diod. Sic. 5. 73 *θεόν*. Xen. Cyr. 7. 1. 35 *τοὺς θεοὺς*.—Hence genr. to invoke, to pray to, to worship, spoken of God, τὸν κύριον, Rom. 10: 12, 14. 2 Tim. 2: 22. seq. τὸ ὄνομα κυρίου, Acts 2: 21. 9: 14. Rom. 10: 13. Sept. genr. for אָרָרָא Deut. 33: 19. for אָרָרָא Joel 3: 5. Gen. 4: 25. 26: 25. al. Also of Christ, seq. τὸ ὄνομα τοῦ κυρίου Ἰησοῦ Χρ. 1 Cor. 1: 2. Acts 22: 16. so Acts 9: 21.

b) in adjurations, imprecations, etc. to call upon, to invoke sc. as a witness; 2 Cor. 1: 23 *μαρτυροῦν τὸν θεὸν ἐπικαλούμαι ἐπὶ τὴν ἐμὴν ψυχὴν*.—Pol. p. 874 pen. (ed. Gronov. 1670,) *ἡμεῖς δὲ τότε τοὺς θεοὺς ἐπικαλέσασθε μαρτύρους*. Heliodor. I. p. 46. comp. Hdot. 3. 65. Xen. H. G. 2. 3. 55.

c) in a judicial sense, to call upon, to invoke a higher tribunal or judge, i. e. to appeal to, e. g. *Καίσαρα*, Acts 25: 11, 12, 25. 26: 32. 28: 19. seq. infin. Acts 25: 21 *Μαύλου ἐπικαλεσαμένου τηρηθῆναι αὐτὸν εἰς κ. τ. λ.* i. e. demanding by appeal that etc.—Plut. Marcell. 2 pen. *τοὺς δημάρχους ἐπικαλούμενος*. ib. Caes. 4 init.

2. to call a name upon, i. e. to name in addition, to surname, c. dupl. acc. Matt. 10: 25 *ἐπικάλεσαν* in later edit. Sept. and אָרָרָא Num. 21: 3. Judg. 6: 32. So Mid. 1 Pet. 1: 17 *εἰ πατέρα ἐπικαλεῖσθε τὸν κυριόν κ. τ. λ.* i. e. if ye call him your Father, comp. Jer. 3: 19 where Sept. Mid. for אָרָרָא.—Elsewhere only Pass. to be surnamed, viz.

a) pp. Matt. 10: 3 *ὁ ἐπικληθεὶς Θαδδαῖος*. Luke 22: 3. Acts 1: 23. 4: 36. 10: 5, 18, 32. 11: 13. 12: 12, 25. 15: 22. Also Heb. 11: 16. So Sept. for אָרָרָא Dan. 10: 1. אָרָרָא impers. Mal. 1: 4.—Hdian. 1. 7. 6. Luc. Macrob. 15. Xen. Mem. 1. 4. 2.

b) from the Heb. James 2: 7 et Acts 15: 17 *ἐφ' οὓς ἐπικέκληται τὸ ὄνομά μου, upon whom my name is called*, i. e. who are called or surnamed by my name, implying property, relation, etc. quot-

ed from Amos 9: 12 where Sept. for אָרָרָא אָרָרָא, as also 2 Sam. 12: 28. Jer. 14: 9. al. Comp. Gesen. Lex. art. אָרָרָא Niph. β.—Baruch. 2: 15.

*Ἐπικάλυμμα*, αἰος, τό, (ἐπικάλυπτα,) a covering, Sept. for אָרָרָא Ex. 26: 14. אָרָרָא 2 Sam. 17: 19. In N. T. trop. a cloak, pretext, 1 Pet. 2: 16.—Menand. Frag. p. 30 *πλοῦτος δὲ πλοῦτων ἐπικαλυμμὸς ἐστὶν κακῶν*. Comp. Kyrke II. p. 431.

*Ἐπικάλυπτα*, f. ψω, to cover over, pp. Sept. for אָרָרָא Num. 4: 11. Xen. Ven. 8. 1. In N. T. trop. to cover over sins, i. e. to forgive, to pardon, Rom. 4: 7 quoted from Ps. 32: 1, where Sept. and אָרָרָא.

*Ἐπικατάραιος*, ου, ὁ, ἡ, adj. (κατάραιος,) pp. 'one upon whom a curse rests,' i. e. accursed, devoted to curses, doomed to punishment, John 7: 49. Gal. 3: 10. Sept. for אָרָרָא Gen. 9: 25. Deut. 27: 15 sq.—Wisd. 3: 13. 14: 8.—So Gal. 3: 13 *ἐπικατάραιος πᾶς ὁ κριμιάμενος ἐπὶ ξύλον*, quoted from Deut. 21: 23, where Heb. אָרָרָא, Sept. *κακατηραμένος*.

*Ἐπέκειμαι*, f. εἰσομαι, (καίμαι,) to lie upon, to be laid upon, intrans.

a) pp. seq. *ἐπὶ τινι*, John 11: 38 *λίθος ἐπέκειτο ἐπ' αὐτῷ*. absol. John 21: 9.—2 Macc. 1: 21. Xen. Oec. 19. 13 *τινί*.—Metaph. to be laid upon, imposed, e. g. necessity 1 Cor. 9: 16. by law Heb. 9: 10.—Thuc. 8. 15 of a fine.

b) by impl. to lie heavy upon, to press upon, c. dat. Luke 5: 1 *ἐν τῷ τὸν ὄχλον ἐπικεῖσθαι αὐτῷ*. So of a tempest, absol. Acts 27: 20.—Jos. Ant. 6. 14. 2 *τοὺς πολεμίους ἐπικεῖσθαι βαρεῖς αὐτῷ*. Xen. Cyr. 7. 1. 28.—Trop. to press upon, to be urgent, sc. with entreaties, absol. Luke 23: 23.—Jos. Ant. 18. 6. 6. ib. 20. 5. 3.

*Ἐπικούρειος*, ου, ὁ, an Epicurean, a follower of Epicurus the Athenian philosopher, Acts 17: 18.

*Ἐπικουρία*, ας, (ἐπικουρος) help, fr. ἐπί, κούρος, help, Acts 26: 22.—Wisd. 13: 18. Xen. Cyr. 6. 1. 53.

*Ἐπικρίνω*, f. νῶ, to judge upon, i. e. to confirm by a like judgment, Plut.

Lycurg. 6 pen. Hdian. 6. 1. 4. In N.T. to give judgment upon, to adjudge, seq. infin. Luke 23: 24.—3 Macc. 4: 2. Diod. Sic. 5, 71. Dem. 238. 12.

**Ἐπιλαμβάνω**, f. λήψομαι, to take hold upon, to seize upon, to surprise, seq. accus. Hdot. 8. 116. Ael. V. H. 7. 8. Thuc. 4. 27.—In N. T. only Mid. ἐπιλαμβάνομαι, to take hold upon, to lay hold of, sc. in order to hold or detain to or for oneself; construed usually c. gen. of the part, but also of person, where however only a part is implied; see Buttm. §132. 6, 3. Matth. §330, 331. Winer § 30. 5. 2. c. Sometimes apparently c. accus. which however depends more on the force of the subsequent verb, Acts 9: 27. 16: 19. 18: 17. See Matth. § 632. 7.

a) genr. to take hold of, e. g. τῆς χειρός, to take the hand, i. e. to take by the hand, Mark 8: 23. Acts 23: 19. trop. Heb. 8: 9. Sept. for רָיַחְתָּ Jer. 31: 32. Zech. 14: 13. — Diod. Sic. 17. 30. Xen. Ath. 1. 18. An. 4. 7. 2.—Seq. gen. of person expr. or impl. denoting that some part is laid hold of, e. g. in order to lead, to conduct, etc. Luke 9: 47. Acts 17: 19. apparently c. accus. Acts 9: 27 Βαρνάβας δὲ ἐπιλαβόμενος αὐτὸν ἤγαγε κ. τ. λ. i. e. ἤγαγε αὐτόν, see above. (Xen. An. 4. 7. 13.) So in order to succour, to heal, etc. Matth. 14: 31. Luke 14: 4. trop. Heb. 2: 16 bis. Sept. for רָיַחְתָּ Judg. 19: 25. Is. 4: 1. — Arr. Diss. Ep. 3. 24. 75. Dem. 533 ult. Plat. Gorg. p. 527. A. — With the idea of violence. to lay hold of, to seize, sc. by force, as a prisoner etc. Luke 23: 26. Acts 21: 30, 33. seq. accus. apparently, see above, Acts 16: 19. 18: 17. So Sept. for יָחַס Judg. 6: 12. 16: 21.—Pol. 8. 20. 8. ib. 8. 22. 5. Xen. Cyr. 7. 1. 31. — Trop. spoken of language, to lay hold of one's words, i. e. to cavil at, to censure, Luke 20: 20 ἵνα ἐπιλάβωνται αὐτοῦ λόγου. v. 26. — Isocr. 223. B, ἐπιλ. τῶν εἰρημένων. Plut. ed. Reisk. VI. p. 467. 3. Plato Gorg. p. 469. C. Xen. H. G. 2. 1. 32.

b) trop. to lay hold of in order to obtain and possess, 1 Tim. 6: 12 ἐπιλαβοῦ τῆς αἰωνίου ζωῆς. v. 19.—Test. XII Patr. p. 595 τῶν ὑψηλῶν ἐπιλαβόμεθα. Ael. V. H. 14. 27.

**Ἐπιλανθάνω**, f. ἐπιλήσω, to cause to forget upon i. e. over or in consequence of something else, Hom. Od. 20. 85.—Hence Mid. ἐπιλανθάνομαι, f. λήσομαι, aor. 2 ἐπελαθόμεν, to forget upon or over something else, Hom. Od. 1. 57. In N. T. and genr. Mid. to forget.

a) pp. and seq. infin. aor. Matt. 16: 5 et Mark 8: 14 ἐπελάθοντο ἄρτους λαβεῖν. seq. ὁποῖος James 1: 24. Sept. c. gen. for פָּשַׁח Gen. 40: 23. al.—Ael. V. H. 3. 31. c. gen. Xen. Mem. 1. 2. 21. —

b) in the sense of to neglect, not to mind, not to care for, seq. gen. Heb. 6: 10 ἐπιλ. τοῦ ἔργου ἱμῶν. 13: 2, 16. seq. accus. Phil. 3: 14 τὰ μὲν ὀπίσω ἐπιλ. See Buttm. §132. 5. 3. Matth. § 357. b, and n. 2, Sept. for פָּשַׁח, c. gen. Deut. 4: 23. 6: 12. c. acc. 2 K. 17: 38. Ps. 119: 83. — c. gen. Luc. Nigr. 4. Xen. Ag. 2. 13. H. G. 4. 2. 3. c. acc. Xen. Cyr. 1. 4. 28. — So Pass. perf. particip. Luke 12: 6 ἐν ἐξ αὐτῶν οὐκ ἔστιν ἐπιλησμένον ἐνώπιον τοῦ Θεοῦ, is not forgotten, neglected, before God. So Sept. particip. for פָּשַׁח Is. 23: 16.

**Ἐπιλέγω**, f. ξω, to speak or say upon i. e. besides, in addition to, Thuc. 6. 28. Xen. An. 1. 9. 26. In N. T.

1. to say or utter upon, i. e. by impl. to name, to call, John 5: 2 ἡ ἐπιλεγόμενη ἱεραῖστί Βηθσαιδά.

2. to choose upon, i. e. in addition or succession to another, Mid. to choose for oneself, c. accus. Acts 15: 40 ἐπιλέξαμενος Σίλαν. So Sept. for רָחַב, Act. Ex. 17: 9. 18: 25. Mid. 2 Sam. 10: 9. —Act. Hdot. 3. 44. Mid. Jos. Ant. 4. 2. 4. Hdian. 4. 7. 3. Hdot. 3. 157.

**Ἐπιλείπω**, f. ψω, pp. to leave or forsake upon i. e. in or during any thing; hence by impl. to fail, not to suffice, seq. acc. of pers. Heb. 11: 32 ἐπιλείπει γὰρ με διηγ. ὁ χρόνος. Comp. Matth. § 412. 7.—Isocr. p. 4. A, ἐπιλείποι δ' ἂν ἡμᾶς ὁ πᾶς χρόνος. Dem. 324. 17 ἐπιλείπει με ἡ ἡμέρα λέγοντα. Xen. An. 1. 5. 6.

**Ἐπιλησμονή**, ἧς, ἡ, (ἐπιλανθάνομαι,) forgetfulness, James 1: 25 ἀροατῆς ἐπιλησμονῆς, i. e. a forgetful hearer, for ἀρ. ἐπιλησμών, Buttm. § 123. n. 4. —Ecclus. 11: 27. ἐπιλησμών Xen. Mem. 4. 8. 8.



Ἐπίλοιπος, ου, ὁ, ἡ, adj. (ἐπί, λοιπός,) remaining over, remaining, spoken of time, 1 Pet. 4: 2. So Sept. for עָרַב Is. 38: 10. עָרַב Lev. 27: 18. —Isocr. 39. Α, τὸν ἐπ. χρόνον. Pol. 15. 10. 3. Luc. Tim. 42.

Ἐπίλυσις, εως, ἡ, (ἐπιλύω q. v.) solution, i. e. in N. T. trop. exposition, interpretation, 2 Pet. 1: 20 πᾶσα προφητεία γραφῆς ἰδίας ἐπιλύσεως οὐ γίνεται, i. e. 'no prophecy is of, comes from, any private exposition' sc. of the will and purposes of God by the prophets themselves, i. e. it is not θελήματι ἀνθρώπου, but ὑπὸ πνεύματος ἁγίου, as in v. 21. Comp. in Γίνουμαι I. c. α. Others less well: 'no prophecy is [capable] of private interpretation' sc. by the prophets themselves, i. e. the prophets cannot explain their own predictions. — Aquila for עָרַב Gen. 40: 8 where Sept. διασάφηναι. Philo de Vita cont. p. 901. Α. Heliodor. 1. 18 ὀνειράτων ἐπίλυσις. 4. 9 τὸν χρησθέντων ἐπίλυσις. See Bibl. Repos. II. p. 241 sq. Loesner Obs. e Philon. p. 488. Knapp. Script. var. Arg. init. Steiger Com. in 1 Pet. p. 114 sq.

Ἐπιλύω, f. ὕσω, to let loose upon, as dogs upon a hare, Xen. Ven. 7. 8. ib. 9. 18. of letters, to break open thereupon, Hdian. 4. 12. 14.—In N. T. trop. to solve, trans. the idea of further being implied, viz.

a) in the sense of to explain, to interpret, Mark 4: 34. Sept. for עָרַב Gen. 41: 12 in Cod. Alex.—Jos. Ant. 8. 6. 5. Athenæus X. p. 449. F.

b) in the sense of to determine upon sc. a doubtful question, Acts 19: 39.

Ἐπιμαρτυρέω, ᾧ, f. ἤσω, to testify upon, to attest, c. c. accus. et infin. 1 Pet. 5: 12.—Jos. Ant. 7. 14. 4. Plut. Lysand. 22 med.

Ἐπιμελεία, ας, ἡ, (ἐπιμέλωμαι,) care for, attention. Acts 27: 3 ἐπιμελείας τυχεῖν, i. e. to enjoy the kind attentions of his friends. — 2 Macc. 11: 23. Xen. Cyr. 1. 6. 16. Mem. 4. 8. 10.

Ἐπιμέλωμαι, or ἐόμαι, οὔμαι, f. ἤσωμαι, (μέλω, see Passow s. voc. 3.) depon. Passive, see Buttm. § 113. 3.

§ 136. 2. to have care upon or over, to take care of or for, seq. gen. e. g. of the sick, Luke 10: 34, 35. of the church, 1 Tim. 3: 5. Comp. Buttm. § 132. 5. 3. Sept. for עֲרִיבֵימָה Gen. 44: 21.—Jos. Ant. 1. 2. 1. Xen. Mem. 1. 1. 19. ib. 1. 3. 11.

Ἐπιμελώσ, adv. (ἐπιμελής,) carefully, sedulously, Luke 15: 8. Sept. for חֲפֵצָה Ezra 6: 8, 12, 13.—2 Macc. 8: 31. Xen. Mem. 2. 4. 2.

Ἐπιμένω, f. νῶ, aor. 1 ἐπέμεινα, to remain upon, i. e. in addition, longer, whence genr. to remain, to continue, intrans.

a) pp. in a place, seq. αὐτοῦ there, Acts 15: 34. 21: 4. seq. ἐν c. dat. of place, 1 Cor. 16: 8. Phil. 1: 24. seq. ἐπὶ c. dat. of pers. Acts 28: 14. seq. πρὸς c. acc. of pers. 1 Cor. 16: 7. Gal. 1: 18. with an accus. of time how long, Acts 10: 48. 21: 10. 28: 12, 14. Sept. for עָרַב־מִתְרַבֵּי Ex. 12: 39.—c. ἐν Hdian. 4. 5. 1. Xen. Cyr. 5. 3. 52. ἐπὶ τῇ ὁδῷ Xen. Cyr. 5. 3. 52.

b) trop. to continue in any state, course, etc. to be constant in, to persevere in, c. c. dat. as τῇ πίστει Col. 1: 23. τῇ χάριτι Acts 13: 43. τῇ ἁμαρτίᾳ Rom. 6: 1. So Rom. 11: 22, 23. 1 Tim. 4: 16 ἐπιμένει αὐτοῖς, i. e. in one's duties.—Jos. Ant. 8. 7. 5. Xen. Oec. 14. 7.—Seq. particip. Acts 12: 16 ἐπέμεινε κρούων, as in Eng. he continued knocking. John 8: 7.—Philo de Agric. p. 197. D, ἐὰν δ' ἀπειθῶν ἐπιμένῃ. Comp. Buttm. § 144. 4, and n. 3.

Ἐπινεύω, f. εὔσω, to nod or wink upon, i. e. to assent to by a nod or wink, Luc. D. Deor. 20. 2. ib. 25. 2. In N. T. genr. to assent, to consent, intrans. Acts 18: 20.—2 Macc. 14: 20. Pol. 21. 3. 3. Dem. 360. 7.

Ἐπίνοια, ας, ἡ, (ἐπί, νοῦς,) pp. thought upon, i. e. cogitation, purpose, Acts 8: 22.—Wisd. 15: 4. Jos. Ant. 5. 6. 2. Thuc. 3. 46.

Ἐπιουρέω, ᾧ, f. ἤσω, (ἐπιουρέω q. v.) comm. fut. ἐπιουρήσωμαι, Buttm. § 113. 4, and n. 7. to forswear oneself, i. e. to swear falsely, not to fulfil one's oath, absol. Matt. 5: 33.—Esdr. 1: 48. Wisd. 14: 28. Hdian. 3. 6. 16. Xen. An. 2. 5. 38, 41.

Ἐπίορκος, ου, ὁ, ἡ, adj. (ἐπί, ὄρκος,) *for-swearing, false-swearing, perjured*, pp. 'taking oath upon oath,' lightly, and therefore breaking all, Aristoph. Ran. 150 ἐπίορκον ὄρκον ὤμοσε. In N. T. of persons, as subst. a *for-swearer, a perjurer*, 1 Tim. 1: 10. — Hesych. ἐπίορκον ὄρκον μὴ φρονιζοντα. Hdian. 8. 3. 10. Xen. Ag. 1. 12.

Ἐπιούσα, fem. part. see in Ἐπιμι.

Ἐπιούσιος, ου, ὁ, ἡ, adj. a word found only in N. T. Matt. 6: 11 et Luke 11: 3 ἄρτον ἡμῶν τὸν ἐπιούσιον, and formed, according to Origen, by the evangelists, de Orat. c. 27. One class of interpreters derive it from the partic. ἐπιούσα sc. ἡμέρα, and then ἄρτος ἐπιούσιος would be *tomorrow's bread, bread for the coming day*, i. q. daily bread. Others, because this ἄρτος ἐπιούσιος is asked not for tomorrow, but today, σήμερον, derive ἐπιούσιος from ἐπί and οὐσία being, existence, and translate, *bread for sustaining life*, i. e. by impl. sufficient, necessary. So Origen, τὸν εἰς τὴν οὐσίαν συμβαλλόμενον ἄρτον.—Suidas, ὁ ἐπὶ τῇ οὐσίᾳ ἡμῶν ἀρμόζων, ἢ ὁ καθημερινός. See Tholuck Bergpred. p. 407 sq.

Ἐπιπίπτω, f. πιπύμαι, aor. 2 ἐπέπεσον, perf. ἐπιπέπτοκα, *to fall upon*, in N. T. only in respect to persons, viz.

a) pp. i. q. *to throw oneself upon*, seq. dat. Acts 20: 10 ἐπέπεσεν αὐτῷ, i. e. upon his body, comp. 1 K. 17: 21. 2 K. 4: 34 sq. — Seq. ἐπὶ c. acc. Luke 15: 20 ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ, i. e. embraced him. Acts 20: 37. So Sept. and 𐤁𐤒𐤁 Gen. 46: 30. 50: 1. (Philo de Joseph. p. 563. c. dat.) John 13: 25 ἐπιπεσὼν ἐπὶ τὸ στήθος αὐτοῦ, i. e. throwing himself back on Jesus' breast as he reclined at table; see in Ἀνάκειμαι 2. — In the sense of *to rush or press upon*, seq. dat. Mark 3: 10 ὥστε ἐπιπίπτειν αὐτῷ. — In a hostile sense, c. dat. Pol. 1. 24. 4. Xen. An. 4. 5. 17.

b) trop. *to fall upon, to come upon or over any one*, seq. ἐπὶ c. acc. of pers. e. g. φόβος Luke 1: 12. Acts 19: 17. (Sept. and 𐤁𐤒𐤁 Ex. 15: 16.) ἔκστασις Acts 10: 10. (Sept. and 𐤁𐤒𐤁 Dan. 10:

7.) ἄχλος 13: 11. ὀνειδισμοί Rom. 15: 3, comp. Ps. 69: 10 where Sept. and 𐤁𐤒𐤁. — Hdian. 1. 4. 15. Thuc. 3. 87 νόσος ἐπέτ. τοῖς Ἀθηναίοις.—So of the Spirit, τὸ πνεῦμα, *to descend upon*, seq. ἐπὶ τινα, Acts 10: 44. 11: 15. ἐπὶ τινι 8: 16. So 𐤁𐤒𐤁 Ez. 11: 5, Sept. ἔπεσε ἐπ' ἐμὲ πν. κυρίου.

Ἐπιπλήσσω or τιω, f. ξω, *to strike upon, to give blows upon, to beat*, Hom. Il. 10. 500. In N. T. trop. *to chide, to rebuke*, seq. dat. 1 Tim. 5: 1.— Jos. Ant. 1. 16. 2. Pol. 5. 25. 5. Xen. Oec. 13. 12.

Ἐπιπνίγω, f. ξω, *to choke upon, to strangle*, in some Mss. Luke 8: 7 for ἀποπνίγω, which see.

Ἐπιποθέω, ὦ, f. ἦσω, (ποθέω fr. πόθος,) *to desire upon* i. e. over and above, besides, Hdot. 5. 93. Plato Protag. p. 329. D. — In N. T. by impl. *to desire earnestly, to long for*, seq. infin. Rom. 1: 11 ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς. 2 Cor. 5: 2. 1 Thess. 3: 6. 2 Tim. 1: 4. Seq. acc. of thing, τὸ γάλα 1 Pet. 2: 2. So Sept. for 𐤁𐤒𐤁 Mic. 7: 1. 𐤁𐤒𐤁 Ps. 119: 174. Seq. acc. of person, *to long after, to regard with longing, to love*, 2 Cor. 9: 14. Phil. 1: 8. 2: 26. Comp. Ecclus. 25: 21. — Diod. Sic. 17. 101. — Seq. πρὸς τι, *to incline towards, to tend to*, James 4: 5 πρὸς φθόνον ἐπιποθεῖ τὸ πνεῦμα κ. τ. λ. So Sept. πρὸς θεῖον for 𐤁𐤒𐤁 Ps. 42: 2.

Ἐπιποθήσις, εως, ἡ, (ἐπιποθέω,) *earnest desire, strong affection*, 2 Cor. 7: 7, 11.—Aquila for 𐤁𐤒𐤁 Ex. 23: 11.

Ἐπιποθήσιος, ου, ὁ, ἡ, adj. (ἐπιποθέω,) *much desired, longed for*, Phil. 4: 1.

Ἐπιποθία, ας, ἡ, (ἐπιποθέω; i. q. ἐπιπόθησις,) *earnest desire*, Rom. 15: 23.

Ἐπιπορεύομαι, f. εὔσομαι, *to go or come upon*, i. e. to a place or person, seq. πρὸς αὐτόν, Luke 8: 4. Sept. for 𐤁𐤒𐤁 Ez. 39: 14.—2 Macc. 2: 29. Dion. Hal. 10. 43. seq. ἐπὶ τινα Pol. 4. 9. 2.

Ἐπιφώραπιω, f. φω, *to zeiv upon*, trans. and seq. ἐπὶ c. dat. Mark 2: 21



ἐπιβλήμα ἐπιφύλιπτει ἐπὶ ἱματίῳ παλαιῷ.  
Comp. Sept. Job 16: 15.

**Ἐπιφύλιτω**, f. φω, to throw or cast upon, trans. and seq. ἐπὶ c. acc. Luke 19: 35 ἐπιφύ. τὰ ἱμάτια ἐπὶ τὸν πῶλον, comp. Matt. 21: 7 et Mark 11: 7. Sept. for  $\text{קָרַע}$  Num. 35: 20. Ez. 43: 24. — Jos. B. J. 4. 5. 3. Xen. An. 5. 2. 23. Trop. of care etc. to cast off upon, in filial confidence 1 Pet. 5: 7, quoted from Ps. 55: 23 where Sept. for  $\text{קָרַע}$ .

**Ἐπίσημος**, ου, ὁ, ἡ, adj. (ἐπί, σῆμα,) lit. 'having a mark upon,' e. g. of money, stamped, coined, Jos. Ant. 17. 8. 1. Xen. Cyr. 4. 5. 40. In N. T. trop. noted, i. e. in a good sense, distinguished, eminent, Rom. 16: 7. — 3 Mac. 6: 1. Jos. B. J. 6. 1. 8. Hdot. 2. 20. — In a bad sense, notorious, Matt. 27: 16. — Jos. Ant. 5. 7. 1. Plut. Fab. M. 14.

**Ἐπισιτισμός**, οῦ, ὁ, (ἐπισιτίζω to supply with food, fr. σιτίζω, σίτος,) food, victuals, Luke 9: 12. Sept. for  $\text{קָרַע}$  Josh. 1: 11. 9: 5, 11. — Hdian. 6. 7. 3. Xen. An. 7. 1. 9.

**Ἐπισκέπτομαι**, f. φωμαί, depon. Mid. of which the present is rarely found in earlier Attic writers, Buttm. Ausf. Sprachl. II. p. 434. — To look upon, to look at, i. e. genr. to view, to inspect, Xen. Cyr. 6. 3. 21. In N. T.

a) to look at sc. in order to select, to look out, to seek out, e. g. persons for office, trans. Act. 6: 3. Sept. for  $\text{קָרַע}$  Lev. 13: 36. Ezra 6: 1.  $\text{קָרַע}$  Ez. 20: 40. — Diod. S. 12. 11 οἷτος δὲ ἐπισκεψάμενος—ἐξέλεξατο.

b) to look upon, i. e. to visit, to go to see, to look after, seq. accus. (a) pp. Act. 7: 23 ἐπισκέψασθαι τοὺς ἀδελφοὺς. 15: 36. Sept. and  $\text{קָרַע}$  Judg. 15: 1. — Xen. Cyr. 5. 4. 10. — So of those who visit the sick or poor, Matt. 25: 36, 43. James 1: 27. — Ecclus. 7: 35. Hdian. 4. 2. 7. Xen. Mem. 3. 11. 10. — (β) From the Heb. spoken of God, who is said to visit men, to inquire as it were into their situation and afford them relief or aid, seq. accus. expr. or impl. Luke 1: 68, 78. 7: 16 ἐπισκέψατο ὁ θεὸς τὸν λαὸν αὐτοῦ. Act. 15: 14 ὁ θεὸς ἐπισκέψατο [τὰ ἔθνη] λαβεῖν κ. τ. λ. Heb. 2: 6 ὅτι ἐπισκέπη αὐτόν, quoted from Ps. 8: 5

where Sept. for  $\text{קָרַע}$ , as also Gen. 50: 24, 25. Ps. 106: 4. — Ecclus. 46: 14. Test. XII Patr. p. 549. — In Sept. often also to visit in order to punish, for  $\text{קָרַע}$  Ps. 89: 33. Jer. 14: 10. Ecclus. 2: 14.

**Ἐπισκευάζω**, f. ἄσω, (σκενάζω,) to put all in readiness upon or for any thing, to furnish out upon, to equip, e. g. a ship, Pol. 3. 24. 11. Xen. H. G. 1. 5. 10. horses, Xen. ib. 5. 3. 1. pack-horses, i. e. to load, ib. 7. 2. 18. a temple, Jos. Ant. 9. 8. 2. — In N. T. only Mid. to furnish out oneself upon, i. e. to make preparation for a journey, absol. Act. 21: 15 in later edit. See in Ἀποσκευάζω.

**Ἐπισκηγνῶω**, ῶ, f. ὄσω, pp. to pitch tent upon, and genr. to come and dwell upon or in, Pol. 4. 18. 8. ib. 4. 72. 1. In N. T. trop. of a divine influence, to descend and abide upon, to rest upon, e. g. ἐπ' ἐμέ 2 Cor. 12: 9.

**Ἐπισκιάζω**, f. ἄσω, (σκιάζω,) to cast a shadow upon, to overshadow, c. accus. Matt. 17: 5. Luke 9: 34. c. dat. Mark 9: 7. Act. 5: 15. Sept. c. dat. for  $\text{קָרַע}$  Ps. 91: 4. c. ἐπὶ τι for  $\text{קָרַע}$  Ex. 40: 32. — Anth. Gr. I. p. 114 τύμβος ἐπισκίασεν. Ael. V. H. 3. 1 med. — Trop. of a divine power and influence, to overshadow, to rest upon, Luke 1: 35 δύναμις ὑψίστου ἐπισκίασει σε. — Just. Mart. Apol. 2. p. 75 ἡ γὰρ δύναμις ὑψίστου ἐπελθοῦσα τῇ παρθένῳ, ἐπισκίασεν αὐτήν κ. τ. λ.

**Ἐπισκοπέω**, ῶ, f. ἴσω, (σκοπέω,) to look upon, to behold, Xen. Ven. 12. 21. to inspect, Xen. H. G. 3. 2. 11. to visit sc. the sick etc. Xen. Oec. 15. 9. — In N. T. to look after, to see to, to take care of, absol. 1 Pet. 5: 2 ἐπισκοποῦντες taking care of sc. τὸ ποίμνιον. Seq. neg. μὴ τις, to take care lest, Heb. 12: 15. Sept. for  $\text{קָרַע}$  Deut. 11: 12. — Lycurg. 159. 33. Xen. Oec. 9. 14. Lac. 2. 2.

**Ἐπισκοπή**, ἡς, ἡ, (ἐπισκοπέω, ἐπίσκοπος,) visitation, spoken

a) of the act of visiting or being visited, inspected, etc. in N. T. trop. of God, who is said to visit men for good, comp. in Ἐπισκέπτομαι b. β. Luke 19: 44 τὸν καιρὸν ἐπισκοπῆς σου, i. e. the time when God visited thee, was pres-

ent to favour thee. 1 Pet. 2: 12. So Sept. for עֲרֹךְ Job 10: 12. עֲרֹךְ Job 34: 9.—Esd. 6: 5.—In Sept. also for evil, in order to punish, Ex. 13: 19. Is. 10: 3. Jer. 10: 15. Wisd. 14: 11.

b) of the duty of visiting, inspecting, i. e. charge, office, genr. Acts 1: 20 quoted from Ps. 109: 8, where Sept. for עֲרֹךְ, as also Num. 4: 16.—Spoken of the office of an ἐπίσκοπος, i. e. the care and oversight of a christian church, 1 Tim. 3: 1.

Ἐπίσκοπος, ου, ὁ, (ἐπισκέπτομαι,) an inspector, overseer, guardian, e. g. of treaties etc. Hom. Il. 22. 255. Hdian. 7. 10. 6. of laws etc. Plut. Sol. 19. of wares, Hom. Od. 8. 163. of public works, Sept. for עֲרֹךְ 2 Chr. 34: 12, 17. of cities e. g. a prefect, Sept. for עֲרֹךְ Is. 60: 17. Jos. Ant. 10. 4. 1. or a patron, as Minerva of Athens, Dem. 421. 27. Hence in Athens ἐπίσκοποι were magistrates sent out to tributary cities to organize and govern them, see Schol. in Aristoph. Av. 1023. Boeckh Staatshaush. der Ath. I. p. 168, 256. Neander Gesch. der Pflanz. u. Leit. der chr. Kirche, I. p. 178, and in Bibl. Repos. IV. p. 254.—In N. T. spoken of officers in the primitive churches, an overseer, superintendent, Acts 20: 28. Phil. 1: 1. 1 Tim. 3: 2. Tit. 1: 7. Trop. of Jesus, 1 Pet. 2: 25. This name was originally simply the Greek term equivalent to προσβύτης, which latter was derived from the Jewish polity; see Neander l. c. and comp. Acts 20: 17, 28. Tit. 1: 5, 7. 1 Pet. 5: 1, 2.—Afterwards, a bishop.

Ἐπισπάω, ᾧ, f. ἄσω, to draw upon, to draw to, e. g. ἡν ἄσαν, to shut, Xen. H. G. 6. 4. 36. In N. T. Mid. to draw upon or over sc. in respect to oneself, viz. to draw over the prepuce again, 1 Cor. 7: 18 μὴ ἐπισπάσθω, i. e. 'let him not become as if uncircumcised.' The allusion is to a mode of removing the mark of circumcision, described by Celsus 7. 25, and practised by Jews who abandoned their religion and national customs. 1 Macc. 1: 15. Jos. Ant. 12. 5. 1. The Rabbins call such persons מְשֻׁרְרִים, see Buxtorf Lex. Rab. Ch. 1274 sq. Schoettg.

Hor. Heb. 1159 sq. — Hesych. μὴ ἐπισπάσθω· μὴ ἐκκεῖτω τὸ δέσμα.

Ἐπίσταμαι, f. στήσομαι, strictly Mid. to ἐπίστημι with Ionic form, and used to express the particular sense of ἐπίστημι τὸν νοῦν, etc. Matth. § 234. Buttm. § 114. p. 280. Passow in ἐπίστημι 1. d. Hence pp. to fix one's mind upon, i. e. to understand, to know how, seq. infin. Xen. Mem. 1. 1. 9 bis. In N. T.

a) to know well, to have knowledge of, seq. acc. of thing, Acts 18: 25 ἐπιστάμενος μόνον τὸ βάπτισμα Ἰω. James 4: 14. of pers. Acts 19: 15 Παῦλον ἐπίσταμαι. seq. πρὸς τοῦτων Acts 26: 26. ὡς Acts 10: 23. ὅτι Acts 15: 7. 19: 25. 22: 19. πῶς 20: 18. πού Heb. 11: 8. Sept. for עֲרֹךְ Deut. 28: 36. Josh. 2: 5, 9. al.—c. acc. Luc. D. Deor. 25. 2. Xen. An. 1. 3. 12. ὡς Xen. Cyr. 2. 3. 22. ὅτι Hdian. 2. 5. 15. Xen. An. 1. 4. 8.—Seq. acc. and particip. Acts 24: 10 ὄντα σε κριτήν ἐπιστάμενος. Comp. Buttm. § 144. 4. b. —Luc. D. Mort. 9. 2. Xen. An. 6. 6. 17.

b) in the sense of to understand, to comprehend, c. accus. Mark 14: 68 οὐκ οἶδα, οὐδὲ ἐπίσταμαι τί σὺ λέγεις. 1 Tim. 6: 4. Jude 10. Sept. for עֲרֹךְ Is. 41: 20.—Xen. Conv. 3. 6.

Ἐπιστάτης, ου, ὁ, (ἐπίσταμαι to be set over,) pp. 'one set over,' a prefect, master, spoken of a king, Xen. Cyr. 8. 1. 8. of a commander of a ship, Xen. Oec. 21. 3. of a military officer, Sept. for עֲרֹךְ 2 K. 25: 19. of a director in gymnastics, παιδοτριβῆς, Xen. Mem. 3. 5. 18. and genr. of directors of public works, Boeckh Staatshaush. der Ath. I. p. 218. — In N. T. only in Luke and addressed in the voc. to Jesus, master, as having the authority of a teacher, μαββί, among his disciples, comp. master and teacher in English, Luke 5: 5. 8: 24, 45. 9: 33, 49. 17: 13. So μαββί Mark 8: 5, and κύριος Matt. 17: 4, coll. Luke 9: 33. So διδάσκαλος Mark 4: 38, coll. Luke 8: 24. Comp. Kypke I. p. 227.

Ἐπιστέλλω, f. ἐλῶ, to send upon, to send to, i. e. to send word to any one verbally or by letter, e. g. verbally Xen. Cyr. 1. 4. 26.—In N. T.

a) to send word by letter, to give direction by letter, absol. Acts 21: 25. c. dat.



Acts 15: 20 ἐπιστῆλαι αὐτοῖς τοῦ ἀπέχεσθαι κ. τ. λ. where for the infin. with τοῦ see Buttm. § 140. n. 1. Matth. § 540. n. 1. Winer § 45. 4. p. 269.—Jos. Ant. 8. 2. 7. Hdian. 4. 12. 7. Xen. H. G. 1. 5. 2.

b) in later usage, simply to send a letter, i. q. to write to, seq. dat. Heb. 13: 22. — Ael. V. H. 10. 20. Plut. Agesi. 21 ult.

Ἐπιστήμων, ονος, ὅ, ἡ, (ἐπισταμια), knowing, endowed with knowledge, James 3: 13. Sept. for יָכֵן Deut. 1: 13. 4: 6. — Ecclus. 10: 25. Xen. Oec. 21. 5.

Ἐπιστηρίζω, f. ἴσω, to place firmly upon, Pass. or Mid. to rest or lean upon, to be supported on, Sept. for יָצַב 2 Sam. 1: 6. יָצַב Is. 36: 6. Lucian. adv. Indoct. 6.—In N. T. trop. to confirm, to establish, trans. Acts 14: 22 τὰς ψυχὰς τῶν μαθητῶν. 15: 32, 41. 18: 23.

Ἐπιστολή, ἡς, ἡ, (ἐπιστέλλω) an epistle, letter, Acts 15: 30. 23: 25, 33. Rom. 16: 22. 1 Cor. 5: 9. 16: 3. 2 Cor. 3: 1. 7: 8 bis. 10: 9, 10, 11. Col. 4: 16. 1 Thess. 5: 27. 2 Thess. 2: 2, 15. 3: 14, 17. 2 Pet. 3: 1, 16. Trop. 2 Cor. 3: 2, 3. Sept. for אָרָא Ezra 4: 8, 11. אָרָא Neh. 6: 5, 17.—Diod. Sic. 1. 95. Xen. An. 1. 6. 3. — By impl. letter of authority, despatch, Acts 9: 2. 22: 5. So Sept. for אָרָא Neh. 2: 7, 8.—Xen. Ag. 8. 3.

Ἐπιστομίζω, f. ἴσω, (ἐπί, στόμα,) pp. to put upon the mouth, i. e. to stop the mouth sc. with a bit or curb, Philostr. Icon. 2. 18. to check, to curb, Philo de Agric. p. 201. B. In N. T. trop. to stop the mouth, to put to silence, seq. acc. Tit. 1: 11.—Dem. 85. 4 ἐπιστομίζω τοὺς ἀντιλέγοντας. Plut. Cato Min. 38. Lucian. Icarom. 21.

Ἐπιστρέφω, f. ψω, aor. 2 pass. ἐπιστρέφην (Buttm. § 96. 3, 5. § 100. n. 5) with mid. signif. Buttm. § 136. 2, to turn upon, to turn towards, trans. Hom. Il. 3. 370. trop. τὸ νόημα εἰς τι Theogn. 1079. [1083.] τὰς ὄψεις εἰς ἑαυτήν Hdian. 5. 3. 15. In N. T. trans. and intrans.

1. trans. in a moral sense, to turn upon or to, to convert unto, Luke 1: 16

πολλοὺς ἐπιστρέφει ἐπὶ τὸν κύριον. v. 17 ἐπιστρέφει καρδίας πατέρων ἐπὶ τέκνα. So Sept. for כָּבַד Ezra 6: 22, comp. Mal. 4: 6. — Ecclus. 48: 10. — In the sense of to turn back again upon, to cause to return, sc. from error, with ἐπὶ τὴν ἀλήθειαν or the like implied, James 5: 19, 20. Sept. pp. for כָּבַד 1 K. 13: 18, 19, 20.—pp. Xen. H. G. 6. 4. 9.

2. intrans. i. e. in Act. with ἐναντιὸν implied, Buttm. § 113. n. 2. § 130. n. 2. Matth. § 496. 1. and also in Mid. to turn oneself upon or towards, i. e. to turn towards or unto, etc.

a) Act. intrans. (α) pp. Acts 9: 40 πρὸς τὸ σῶμα. Trop. e. g. ἐπιστρέφειν ἐπὶ τὸν θεόν v. κύριον, i. e. to turn to the service and worship of the true God, Acts 9: 35. 11: 21. 14: 15. 15: 19. 26: 18, 20. πρὸς κύριον 2 Cor. 3: 16. 1 Thess. 1: 9. ἐπὶ τὸν ποιμένα 1 Pet. 2: 25. Sept. for הָשִׁיב Deut. 31: 18. pp. Gen. 24: 49. הָשִׁיב 1 Chr. 12: 19. הָשִׁיב Josh. 19: 34. Hos. 5: 4. Am. 5: 6, 8. — Ecclus. 17: 25. pp. Susann. 47. Pol. 7. 11. 4. — (β) by impl. to turn about upon or towards. Rev. 1: 12 bis, καὶ ἐπέστρεψα βλέπειν τὴν φωνὴν μετ' ἐμοῦ κ. τ. λ. absol. Acts 16: 18. Sept. for הָשִׁיב Judg. 18: 21.—Xen. Eq. 8. 12. Ven. 10. 15. — Hence, (γ) to turn back upon, to return unto, pp. and seq. ὀπίσω Matt. 24: 18. εἰς τὰ ὀπίσω Mark 13: 16. Luke 17: 31. (Ael. V. H. 1. 6.) seq. εἰς c. acc. Matt. 12: 44. seq. ἐπὶ c. acc. 2 Pet. 2: 22. [Luke 17: 4.] absol. Luke 2: 20 in text. rec. Acts 15: 36. So of the breath or spirit returning to a dead body, Luke 8: 55. Sept. for כָּבַד Ruth 1: 7, 10. 2 Sam. 6: 20. 1 K. 2: 30.—Xen. H. G. 4. 5. 16.—Trop. spoken of a return to good, to return, to be converted, absol. Luke 22: 32. Acts 3: 19. So Matt. 13: 15. Mark 4: 12. Acts 28: 27, all quoted from Is. 6: 10 where Sept. for כָּבַד. Also to evil, to turn back unto, Gal. 4: 9 πῶς ἐπιστρέφετε πάλιν ἐπὶ τὰ πτωχὰ στοιχεῖα. 2 Pet. 2: 21 ἐπιστρέφει μετὰ τῆς ἐντολῆς sc. ἐπὶ τὴν φθοράν, coll. v. 19.

b) Mid. intrans. with aor. 2 pass. see above. (α) by impl. to turn about upon or towards, Matt. 9: 22 ὁ δὲ Ἰησοῦς ἐπιστραφεὶς. Mark 8: 33. John 21: 20. ἐπ. ἐν τῷ ὄχλῳ, Mark 5: 30. Sept. for

כָּשָׁב Num. 23: 6. — Wisd. 16: 7. Xen. Cyr. 6. 4. 10.—(β) *to turn back upon, to return unto*, Matt. 10: 13 ἢ εἰρήνη πρὸς ὑμᾶς ἐπιστραφήτω. Sept. for כָּשָׁב Ruth 1: 11, 12, 15. — Plut. de Lib. educ. 17 mid. T. VI. p. 43. 1. ed. R.—Trop. *to return sc. to good, to be converted*. John 12: 40 ἐπιστραφῶσι, comp. Is. 6: 10 and in a. γ, above.—Dem. 133. 24.

Ἐπιστροφή, ἦς, ἥ, (ἐπιστρέφω,) *a turning about, conversion*, Pol. 5. 72. 8. In N. T. trop. *conversion, sc. to good, to Christianity*, Acts 15: 3. — Ecclus. 18: 21. Jos. Ant. 2. 14. 1. Clem. Alex. Strom. 6. 6.

Ἐπισυνάγω, f. ἄγω, (συνάγω,) *to lead or bring together upon a place, to gather together, to assemble*, trans. Matt. 23: 37 bis. 24: 31. Mark 1: 33. 13: 27. Luke 12: 1. 13: 34. Sept. for קָבַץ Is. 52: 12. Zech. 14: 2. קָבַץ 1 K. 18: 20. לְקָבַץ 2 Chr. 20: 26. — 2 Macc. 2: 14, 18. Pol. 5. 95. 7.

Ἐπισυναγωγῆ, ἦς, ἥ, (ἐπισυνάγω,) *act of assembling, a gathering together*, 2 Thess. 2: 1. Heb. 10: 25. — 2 Macc. 2: 7 assembly.

Ἐπισυντρέχω, f. θρέξομαι, (συντρέχω,) *to run together upon or to the scene of any action*, Mark 9: 25.

Ἐπισυνίστασις, εως, ἥ, (ἐπισυνίσταμαι *to come together upon*), *a concourse, crowd*, whence ποιεῖν ἐπισυνίστασιν *to excite a concourse, to raise a tumult*, Acts 24: 12. Sept. for קָבַץ Num. 16: 40.—Esd. 5: 90. Jos. c. Ap. 1. 20. Sext. Empir. Eth. 127. — Spoken of a *crowd, constant ingress of persons coming to any one*, 2 Cor. 11: 28 ἢ ἐπισυνστάσις μου ἢ καθ' ἡμέραν, i. q. quotidiani hominum impetus, Cic. pro Arch. 6.

Ἐπισηφαλής, εος, οὖς, ὅ, ἥ, (ἐπί, σφάλλομαι,) lit. 'near upon falling,' i. e. *ready to fall, not firm, metaph. insecure, dangerous*, Acts 27: 9 ἐπισηφαλοῦς τοῦ πλοῦς. — Jos. Ant. 5. 1. 16. Diod. Sic. 13. 77. Dem. 22. 14.

Ἐπισηχύω, f. ἴσω, (ἐπί, ἰσχύω,) *to strengthen upon i. e. in addition, to make stronger*, trans. τὴν πόλιν Xen. Oec. 11. 13. — In N. T. intrans. *to be*

*stronger, to grow stronger*, trop. *to be more violent, to grow more fierce*, Luke 23: 5 ἐπίσχυον λέγοντες.—So of power 1 Macc. 6: 6. Ecclus. 29: 1.

Ἐπισωρεύω, f. ἴσω, *to heap up upon, to accumulate*, trans. τοὺς νεκροῦς Plut. Pyrrh. 22 pen. In N. T. trop. διδασκάλους 2 Tim. 4: 3. — Plut. de vitand. aer. alien. 6. IX. p. 298 ult. ed. R. Artemid. 3. 66.

Ἐπιταγή, ἦς, ἥ, (ἐπιτάσσω,) *charge, injunction, command*, e. g. of Christ, 1 Cor. 7: 6, 25. 2 Cor. 8: 8. of God, for *will, decree*, Rom. [14] 16: 26. 1 Tim. 1: 1. Tit. 1: 3. genr. Tit. 2: 15 μετὰ πάσης ἐπιταγῆς *with all injunction*, i. e. *strongly, severely*.—Esd. 1: 16. Wisd. 14: 16. Pol. 13. 4. 3.

Ἐπιτάσσω or τιτώ, f. ξω, (τάσσω,) *to arrange upon, e. g. soldiers i. e. to arrange in ranks one upon another*, seq. acc. and dat. Xen. H. G. 1. 6. 29. *to station sc. as a garrison*, 1 Macc. 4: 61. — In N. T. by impl. *to enjoin upon, to charge, to command*, seq. dat. Mark 1: 27 τοῖς πνεύμασι τοῖς ἀκαθ. ἐπιτάσσει. Luke 4: 36. 8: 25. Sept. for קָבַץ Gen. 49: 32. Esth. 3: 12.—2 Macc. 9: 8. Xen. Cyr. 4. 2. 33.—Seq. acc. and dat. Philem. 8 ἐπιτάσσειν σοι τὸ ἀνήκον. e. acc. impl. Mark 9: 25.—Jos. Ant. 1. 9. Xen. Oec. 7. 23. — Seq. dat. and infin. aor. Mark 6: 39. Luke 8: 31. inf. pres. Acts 23: 2. —Xen. An. 7. 3. 13. An. 2. 3. 6.—Seq. acc. and inf. Mark 6: 27 ἐπέταξεν ἐνεχθῆναι τὴν χειρῆν. — Sept. Dan. 6: 9. Xen. Lac. 5. 8.—Absol. Luke 14: 22.

Ἐπιτελέω, ὠ, f. ἴσω, (ἐπί, intens.) *to bring through to an end, to finish, to perform*, trans.

a) pp. spoken of any work, business, course, etc. Luke 13: 32 ἰάσεις. Rom. 15: 28. 2 Cor. 7: 1 ἐπ. ἀγιοσύνην, i. e. *to practise*. 8: 6, 11 bis. Phil. 1: 6. Heb. 8: 5 ἐπ. τὴν σκηνήν, i. e. *to make*. Sept. for קָבַץ Zech. 4: 9. לְקָבַץ Num. 23: 23. — 2 Macc. 3: 23. Pol. 1. 37. 7. Xen. H. G. 1. 1. 26. — Heb. 9: 6 τὰς λατρειας ἐπιτελοῦντες, *performing the sacred rites*.—Philo de Somn. p. 653 ἐπιτελεῖν λειτουργίας. Hdot. 2. 63 θυσίας. Diod. Sic. 1. 45.

b) Mid. *to come to an end, to finish*,



intrans. and seq. dat. of manner, Gal. 3: 3 ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελείσθε; *having begun in the Spirit, do ye now end in the flesh?* i. e. in attachment to carnal ordinances. So Sept. ἄρξομαι καὶ ἐπιτελέσω for אָרַבְּ 1 Sam. 3: 12.

c) trop. spoken of sufferings etc. *to accomplish*, i. e. *to undergo, to endure*, Pass. 1 Pet. 5: 9.—Mid. ἐπιτελείσθαι τὰ τοῦ γήραος, Xen. Mem. 4. 8. 8. id. Apol. Socr. 33.

Ἐπιτήδειος, α, ον, (ἐπιτηδῆς adv. see in Passow,) *apt, proper*, Wisd. 4: 5. Xen. Cyr. 1. 4. 17. In N. T. by impl. *needful, necessary*, James 2: 16 τὰ ἐπιτήδεια τοῦ σώματος, *things needful for the body*, i. e. the necessaries of life.—1 Macc. 14: 34. Jos. Ant. 2. 15. 4. Xen. Mem. 2. 2. 10.

Ἐπιτίθημι, f. θήσω, (τίθημι,) aor. 1 ἐπέθηκα, aor. 2 ἐπέθην. On 3 plur. pres. ἐπιτιθέασι Matt. 23: 4, see Buttm. §107. n. I, 1. for the imper. pres. ἐπιτίθει 1 Tim. 5: 22, see Buttm. l. c. n. 1, 5. and for the accent in imperat. aor. 2 ἐπίθες Matt. 9: 18, see Buttm. l. c. n. I, 13.—*To place or put upon, to lay upon, to impose, trans.*

a) pp. and (α) genr. seq. ἐπί c. accus. Matt. 23: 4 φορτία ἐπιτιθέουσιν ἐπὶ τοὺς ὤμους τῶν ἀνθρώπων. Luke 15: 5, Acts 15: 10 ἐπιτίθειναι ζυγὸν ἐπὶ τὸν τραχήλον κ. τ. λ. Mark 4: 21 λύχνον ἐπὶ τὴν λυχνίαν. Matt. 27: 29. John 9: 15. Acts 28: 3. So Sept. for אָרַבְּ Gen. 21: 14. Josh. 10: 24. אָרַבְּ Gen. 25: 20, 30. — Palaeph. 32. 14. Xen. Cyr. 7. 3. 14. — Seq. acc. and dat. Acts 15: 28 ἐπιτίθεισθαι ὑμῖν βάρος. Luke 23: 26. John 19: 2. Trop. of a name, Mark 3: 16, 17. Sept. for אָרַבְּ Dan. 1: 7. 5: 13.—Jos. Ant. 9. 7. 2 ult. Hdian. 4. 7. 12. Xen. Oec. 17. 9. — Seq. ἐπί c. gen. Luke 8: 16 λύχνον ἐπὶ λυχνίας. seq. ἐπάνω c. gen. Matt. 21: 7. 27: 37.—(β) In the phrase ἐπιτιθέειναι τὴν χεῖρα, τὰς χεῖρας, *to lay the hand or hands upon*, as the symbol of healing power, etc. seq. ἐπί c. accus. Matt. 9: 18. Mark 8: 25. 16: 18. Acts 9: 17. seq. dat. Matt. 19: 13, 15. Mark 5: 23. 6: 5. 7: 32. 8: 23. Luke 4: 40. 13: 13. Acts 9: 12. 28: 8. — or for benediction, inauguration, etc. seq. ἐπί

c. acc. Acts 8: 17. seq. dat. Acts 6: 6. 8: 19. 13: 3. 19: 6. 1 Tim. 5: 22. Comp. in Ἐπιθήσεις. So Rev. 1: 17 ἐπέθ. τὴν δεξιάν αὐτοῦ ἐπὶ ἐμὲ in text. rec. Sept. c. ἐπί for אָרַבְּ Lev. 1: 4. 3: 2, 13. — (γ) Spoken of stripes, *to lay on* i. e. *to inflict, πλήγας ἐπιθέντες* Luke 10: 30. c. dat. Acts 16: 23. c. ἐπὶ τινα Rev. 22: 18. — Of punishments Diod. Sic. 11. 19. Xen. Cyr. 1. 2. 2. So Cic. pro Sext. 19 plagas impono.—(δ) Trop. of gifts, *to lade with, to supply with*, c. dat. Acts 28: 10 ἐπέθεντο τὰ πρὸς τὴν χρεῖαν.—Comp. Xen. Cyr. 8. 2. 4.

b) Mid. *to set oneself upon or against* any one, *to set upon, to assail*, seq. dat. Acts 18: 10 οὐδεὶς ἐπιθήσεται σοι. So Sept. for אָרַבְּ Gen. 43: 18. אָרַבְּ 2 Chr. 24: 21, 25. — Jos. Ant. 1. 20. 1. Ael. V. H. 3. 19 med. Xen. Mem. 2. 1. 15. in war, Xen. An. 2. 4. 3.

c) by impl. *to add upon, to superadd*, seq. πρὸς c. acc. Rev. 22: 18 ἐάν τις ἐπιθή πρὸς ταῦτα. — Hom. Il. 7. 364. Dem. 165. 2.

Ἐπιτιμάω, ὦ, f. ἴσω, (τιμάω,) *to put further honour upon, to honour* e. g. the dead, Hdot. 6. 39. Plut. Artax. 14. of things, *to set a further value upon, to estimate higher*, e. g. in price, Dem. 918. 22. *to adjudge, to confirm by a judgment*, Hdot. 4. 43.—In N. T. spoken of an estimate or judgment put upon what is wrong or contrary to one's will, and hence *to admonish, to reprove, to rebuke*, seq. dat.

a) genr. c. dat. of pers. Matt. 16: 22. 19: 13 οἱ δὲ μαθηταὶ ἐπετίμησαν αὐτοῖς. Mark 8: 32, 33. 10: 13. Luke 9: 55. 17: 3. 18: 15. 19: 39. 23: 40. absol. 2 Tim. 4: 2. Sept. for אָרַבְּ Gen. 37: 10. Ruth 2: 16.—Jos. Ant. 5. 1. 26. Dem. 558. 27. Xen. Oec. 11. 24. — With the idea of punishment, Jude 9 ἐπιτιμήσαι σοι κύριος, quoted from Zech. 3: 2 where Sept. for אָרַבְּ. comp. Jos. Ant. 18. 4. 6. — Seq. dat. of thing, and implying a desire of restraining, e. g. spoken of winds and waves, Matt. 8: 26. Mark 4: 39. Luke 8: 24. So Sept. and אָרַבְּ Ps. 106: 9. and so אָרַבְּ Nah. 1: 4 where Sept. ἀπειλέω. Of a fever, Luke 4: 39.

b) by impl. *to admonish strongly*, with urgency, authority, i. e. *to enjoin*

upon, to charge strictly, the idea of rebuke or censure being implied, e. g. demons, seq. dat. Matt. 17: 18. Mark 1: 25. 9: 25. Luke 4: 35, 41. 9: 42. Of persons, c. dat. Luke 9: 21. So seq. dat. and ἴνα, Matt. 20: 31 ὁ δὲ ὄχλος ἐπειμήσεν αὐτοῖς, ἵνα σιωπήσωσιν. Mark 10: 48. Luke 18: 39. Matt. 16: 20 in Mss. Seq. dat. and ἴνα μή, i. q. to forbid strictly, Matt. 12: 16. Mark 3: 12. 8: 30.

Ἐπιτιμία, ας, ἡ, (ἐπιτιμάω), the being in good repute, i. e. in full citizenship, Dem. 230. 10. Diod. Sic. 18. 18. In N. T. spoken of the estimate fixed upon a wrong by a judge, a judicial infliction, i. e. penalty, punishment, 2 Cor. 2: 6.—Wisd. 3: 10. Philo de Praem. et Poen. init. Classic writers prefer ἐπιτίμιον.

Ἐπιτρέπω, f. ψω, (τρέπω), aor. 1 ἐπέτρεψα, aor. 2 pass. ἐπιτρέπην Acts 28: 16. Butt. § 96. 3, 5. § 100. n. 5.—to turn upon, to direct upon, trans. i. e. by impl. to give over to, to commit to, Hom. Od. 2. 226. Xen. An. 6. 1. 31. Sept. for צָרַע Gen. 39: 6.—In N. T. to permit, to allow, to suffer, c. c. dat. of pers. and infin. of object expr. or implied, see Winer § 45. 2. Butt. § 140. 1. Matt. 8: 21 ἐπιτρέψον μοι πρώτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. v. 31. 19: 8. Mark 5: 13. 10: 4. Luke 8: 32 bis. 9: 59, 61. Acts 21: 39. 26: 1. 27: 3. 28: 16. 1 Cor. 14: 34. 1 Tim. 2: 12.—Sept. Esth. 9: 14. Job 32: 14. Jos. Ant. 4. 8. 21. Ael. V. H. 2. 5. Xen. Cyr. 8. 4. 29. An. 1. 2. 19.—Absol. John 19: 38. Acts 21: 40. 1 Cor. 16: 7 ἐὰν ὁ κύριος ἐπιτρέπῃ, if the Lord permit. Heb. 6: 3.—Xen. Cyr. 5. 5. 22.

Ἐπιτροπή, ἡς, ἡ, (ἐπιτρέπω), commission, charge, full-power, Acts 26: 12.—Arg. Diss. Ep. 2. 8. 5. Pol. 3. 15. 7. ib. 18. 22. 5.

Ἐπίτροπος, ου, ὁ, (ἐπιτρέπω), pp. 'one to whom a charge is committed,' i. e. a steward, manager, agent.

a) pp. Matt. 20: 8. Luke 8: 3 Χουζᾶ ἐπίτροπον Ἡρώδου, i. e. the manager of his private affairs.—Jos. Ant. 18. 6. 6 where king Agrippa makes Thaumastus,

a freedman, τῆς οὐσίας ἐπίτροπον. Xen. Oec. 12. 2. ib. 21. 9.

b) i. q. ὁ παιδαγωγός, which see, i. e. a tutor, guardian, curator, usually a slave or freedman, to whose care the boys of a family were committed, who trained them up, instructed them at home, or accompanied them to the public schools, Gal. 4: 2.—Plut. Cic. p. 880. B. τί οὖν οὐκ ἐπίτροπον αὐτὸν τοῖς τέκνοις φυλάσσεις; Ael. V. H. 13. 43 or 44. Xen. Mem. 2. 1. 40.

Ἐπιτυγχάνω, aor. 2 ἐπέτυχον, (τυγχάνω), to light upon, to chance to meet, c. dat. Thuc. 8. 14. Xen. Cyr. 3. 3. 5. to hit a mark, to attain one's aim, Arr. Diss. Ep. 4. 6. 28.—In N. T. genr. to attain unto, i. e. to obtain, to acquire, seq. gen. Heb. 6: 15 ἐπέτυχε τῆς ἐπαγγελίας. 11: 33. c. acc. τοῦτο Rom. 11: 7 in later edit. see Herm. ad Vig. p. 762. Absol. Rom. 11: 7. James 4: 2.—c. gen. Sept. Prov. 12: 27. Pol. 21. 3. 8. Xen. Oec. 2. 3. absol. Thuc. 6. 38.

Ἐπιφάνω, f. φανῶ, aor. 1 ἐπέφηνα, aor. 2 pass. ἐπιφάνην, pp. to cause to appear upon or to, to shew before, to exhibit, trans. and trop. 3 Macc. 2: 19. Theogn. 359. Plut. Marcell. 1.—In N. T. Act. with ἐαυτὸν implied, and also Mid. or Pass. to shew oneself upon or to, i. e. to appear upon or to, spoken of light, to shine upon, intrans. Butt. § 113. n. 2. § 130. n. 2. Matth. § 496. 1.

a) pp. in Act. pres. absol. Acts 27: 20 μητέ ἀστρων ἐπιφανόντων. aor. 1 seq. dat. Luke 1: 79 ἀνατολή ἐξ ὕψους—ἐπιφάναι τοῖς ἐν σκότει, where for the form ἐπιφάναι instead of ἐπιφῆναι (Act. Thom. § 30 pen.) see Butt. § 101. n. 2. Lob. ad Phryn. p. 24 sq.—Ael. V. H. 13. 1 pen. καὶ ἀπροόπτως ἐπέφηνε, ὥσπερ ἀστήρ. Pol. 5. 6. 6 ἄρτι τῆς ἡμέρας ἐπιφανούσης. Pass. Ep. of Jer. 61.

b) trop. in aor. 2 pass. to be conspicuous, to be known and manifest, Tit. 2: 11 ἡ χάρις. 3: 4. Comp. Sept. for הֵאֲרָא Gen. 35: 7.

Ἐπιφάνεια, ας, ἡ, (ἐπιφάνω), an appearing, appearance, spoken of the advent of Jesus, 2 Tim. 1: 10. of his future advent, 2 Thess. 2: 8. 1 Tim.



6: 14. 2 Tim. 4: 1, 8. Tit. 2: 13. Comp. Luke 1: 78, 79. — Of splendid celestial appearances in aid of Israël, 2 Macc. 3: 24. 5: 4. al. of the pillar of fire, Jos. Ant. 3. 14. 4. genr. Pol. 3. 94. 3. Diod. Sic. 1. 25.

Ἐπιφανής, έός, οὖς, ό, ή, adj. (έπιφαίνομαι,) appearing upon or to, visible, Thuc. 7. 19. clear, manifest, Xen. Mem. 3. 1. 10. In N. T. splendid, i. e. trop. illustrious, memorable. Acts 2: 20 τήν ήμέραν κύριον τήν μεγάλην και έπιφανή, quoted from Joel 2: 31 where Sept. for אֲרִיִב, as also v. 11. Heb. 1: 7. — Pol. 1. 36. 3. ib. 1. 78. 11. of persons Jos. Ant. 5. 8. 2. Ael. V. H. 3. 19. Xen. Ag. 3. 2.

Ἐπιφανώ, f. αύω, (φαύω, φάω,) to appear unto, to shine upon, trop. to give light to, to enlighten, c. dat. Eph. 5: 14.—Act. Thom. § 34 έπέφανσε γάρ μοι από φροντίδος. Not found in the classics, see H. Planck in Bibl. Repos. I. p. 660. Also the form φαύω exists only in the grammarians, see Passow in φαύω.

Ἐπιφέρω, f. έποίηω, aor. 2 έπήνευγον, to bear or bring upon or to a person, viz.

a) pp. to bring to any one, seq. επί c. acc. Acts 19: 12 ώστε επί τούς άσθενούντας επιφέρεσθαι από τού χωτός αυτού σουδάρια. — Jos. Ant. 4. 8. 22. Thuc. 4. 87.

b) in the sense of to add upon, to superadd to, Phil. 1: 17 οίδμενοι θλίψιν επιφέρειν τοις δεσμοις μου.—Philo Leg. ad Cai. p. 1009 πῶρ επιφέρων πυρί. Aristoph. Rhet. 3. 6.

c) to bring upon i. e. against, in a judicial sense, of accusation etc. Acts 25: 18 αίτιον. Jude 9 κρίσιν.—Jos. Ant. 4. 8. 23 post init. Hdian. 3. 8. 13. Pol. 5. 41. 3.—So of wrath or punishment, Rom. 3: 5 επιφέρων τήν όργήν, i. e. inflicting punishment. — Jos. Ant. 2. 14. 2 άλλην τοις Αιγυπτίοις επιφέρει πληγήν.

Ἐπιφωνέω, ώ, f. ήσω, to cry out upon i. e. thereupon, Luke 23: 21. in acclamation, Acts 12: 22.—Esd. 9: 47. Plut. de Herodot. malig. 34.—Seq. dat. of person upon i. e. for or against whom outcry is made, Acts 22: 24.

Comp. Butt. § 133. n. 2. Matth. § 389. —Plut. Timol. 36.

Ἐπιφώσκειω, (φώσκειω, φώς,) to grow light upon, to dawn upon, intrans. Matt. 28: 1 τή έπιφωσκούση sc. ήμέρα. Luke 23: 54.—Diod. Sic. 13. 18 in some edit. comp. Hdot. 3. 86.

Ἐπιχειρέω, ώ, f. ήσω, (χειρ,) to lay hands upon, e. g. δειπνῶ, σίτῶ, Hom. Od. 24. 386, 395. to attack, Jos. de Vita sua 44.—In N. T. trop. to take in hand, to undertake, to attempt, c. c. infin. Luke 1: 1 πολλοί επιχειρήσαν ανατάσθαι διήγησιν. Acts 9: 29. 19: 13. — 2 Macc. 2: 29. Pol. 1. 47. 3. Xen. Mem. 3. 6. 1. Oec. 10. 8.

Ἐπιχέω, f. είσω, (χέω,) to pour upon, trans. e. g. upon wounds, Luke 10: 34. Sept. for פָּצַע Gen. 28: 18. 35: 14.—Jos. Ant. 2. 16. 3. Xen. Oec. 17. 9.

Ἐπιχορηγέω, ώ, f. ήσω, (χορηγέω q. v.) to furnish upon i. e. besides, in addition, to supply further, to superadd, trans. 2 Cor. 9: 10 ό επιχορηγών σπέσμα τῶ σπειρόντι. Gal. 3: 5. 2 Pet. 1: 5, 11. Comp. Is. 55: 10 where Heb. יָרַב, Sept. δίδωμι.—Eccclus. 25: 22 of a wife who brings with her a large dowry. — Mid. in a reciprocal sense, to supply one another, to furnish aid mutually, Col. 2: 19 τó σῶμα επιχορηγούμενον και συμβιβαζόμενον, where τó σῶμα is put collectively for all the parts or members, comp. Eph. 4: 16 τó σῶμα συναρμοζοούμενον και συμβ.

Ἐπιχορηγία, ας, ή, (επιχορηγέω,) supply, aid, help, Phil. 1: 19. Eph. 4: 16 διά πάσης άφής τής επιχορηγίας through all the joints of supply, i. e. which afford mutual aid, comp. in Επιχορηγέω.

Ἐπιχρίω, f. ίσω, (χρίω,) to rub or smear upon, to anoint upon, seq. acc. and επί c. acc. John 9: 6 έπέχρισε τόν πηλόν επί τούς όφθαλμούς. Seq. acc. of the thing anointed, v. 11 έπέχρισέ μου τούς όφθαλμούς sc. τῶ πηλῶ. — Lucian. Quom. Hist. conser. 62 επιχρίσας δέ τιάνῳ sc. τó όνομα.

Ἐποικοδομέω, ώ, f. ήσω, (έπι, οϊκοδομέω,) to build upon sc. as a found-

dation, Pass. seq. ἐπί c. dat. Xen. An. 3. 4. 11. — In N. T. only trop. to build upon, spoken of christian faith and christian life, both in the whole church and in its individual members, as built upon the only foundation, Christ, and implying the constant internal and external development of the kingdom of God and the visible church, like a holy temple progressively and unceasingly built up from the foundation; comp. 1 Cor. 3: 9, 10. See Neander Gesch. d. Pflanz. u. Leit. der chr. Kirche, I. p. 166, and in Bibl. Repos. IV. p. 245. So Pass. seq. ἐπί c. dat. Eph. 2: 20 ἐποικοδομηθέντες ἐπὶ τῷ θεμελίῳ τῶν ἀποστόλων κ. τ. λ. Col. 2: 7. Act. seq. acc. et ἐπί c. acc. 1 Cor. 3: 12. seq. acc. v. 14. absol. v. 10 bis. — By impl. to build up further, sc. in the faith and upon Christ, seq. accus. of pers. expr. or impl. Acts 20: 32 τῷ δυναμένῳ ἐποικοδομῆσαι sc. ἡμᾶς. Jude 20 ἐποικ. ἑαυτοῦς. — Comp. Plut. de Monarch. et Democr. 1 init.

Ἐποκέλλω, f. εἰλώ, (ὀκέλλω i. q. κέλλω,) to drive or force upon, e. g. a ship upon a shoal, etc. to run aground, trans. Acts 27: 41 ἐπόκειλαν τὴν ναῦν. — Hd. 7. 182 τὴν νῆα. Pol. 4. 41. 2. Thuc. 4. 26.

Ἐπονομάζω, f. ἄσω, (ἐπί, ὀνομάζω,) to name upon or after, i. e. in allusion to some other name or circumstance, Sept. for נָקַדְתָּ Gen. 4: 17, 24, 25. al. In N. T. Pass. to be named in addition sc. to some other name, to be also called, Rom. 2: 17 σὺ Ἰουδαῖος ἐπονομάζῃ. — Pol. 1. 29. 2. Xen. Oec. 6. 17.

Ἐποπτεύω, f. εἴσω, (ὀπτεύω,) to look upon, i. e. to oversee, to inspect, τὰ ἔργα Hom. Od. 16. 140. Hes. Op. et Di. 765. [712.] In N. T. genr. to behold, to contemplate, trans. 1 Pet. 2: 12. 3: 2. — Pol. 5. 69. 6. Dem. 168. 13.

Ἐπόπιτης, ου, ὁ, (ἐπόπομαι fut. τὸ ἐφοράω,) a looker-on, spectator, eye-witness, 2 Pet. 1: 16. — 2 Macc. 7: 35. 3 Macc. 2: 21. overseer Dem. 47. 4.

Ἐπος, εος, ους, τό, (εἶπον, ἔπω,) a word, Heb. 7: 9 ὡς ἔπος εἰπεῖν so to speak, see in Εἶπον a. init.

Ἐπουράνιος, ἰου, ὁ, ἡ, (ἐπί, οὐρανός,) pp. 'upon or above the heavens,' i. e. heavenly, celestial, viz.

a) spoken of those who dwell in heaven; Matt. 18: 35 ὁ πατήρ ὁ ἐπουράνιος. Phil. 2: 10 οἱ ἐπουράνιοι, i. e. angels. — 2 Macc. 3: 39. Hom. Od. 17. 484. Il. 6. 129. — Of those who come from heaven, 1 Cor. 15: 48 bis, 49, coll. v. 47 et Phil. 3: 21. — Of the heavenly bodies, the sun, moon, etc. 1 Cor. 15: 40 bis, coll. v. 41.

b) neut. plur. τὰ ἐπουράνια, i. e. the heavens, heaven, Eph. 1: 20 ἐν δεξιᾷ αὐτοῦ ἐν τοῖς ἐπουρανίοις. 2: 6. 3: 10. So of the lower heavens, the sky, the air, as the seat of evil spirits, Eph. 6: 12, comp. in Οὐρανός and Ἀήρ. — Test. XII Patr. p. 546 sq.

c) spoken of the kingdom of heaven and whatever pertains to it, see in Βασιλεῖα c. E. g. of the kingdom itself, 2 Tim. 4: 18 εἰς τὴν βασ. τὴν ἐπουράνιον. So Heb. 3: 1 κλήσις ἐπουράνιος. 6: 4. 8: 5. 9: 23. 11: 16. 12: 22, coll. Rev. 21: 2. Also τὰ ἐπουράνια, things pertaining to the kingdom of God, Eph. 1: 3. or genr. things spiritual, John 3: 12.

Ἐπτά, οἱ, αἱ, τά, indec. seven, Matt. 15: 34, 36, 37. Acts 20: 6. al. The number seven was often put by the Jews for an indef. round number, Matt. 12: 45. 22: 25. Luke 11: 26. al. comp. Gen. 18: 41 sq. Ruth 4: 15. 1 Sam. 2: 5. Is. 4: 1. Prov. 26: 25. Likewise as a sacred number, of good omen, as also among the Egyptians, Arabians, Persians, etc. Acts 6: 3. Rev. 1: 4, 12, 16. 2: 1. al. comp. Gen. 21: 28. Ex. 37: 23. Lev. 4: 6, 17. al. See Gesen. Lex. Heb. art. עֶבֶשׁ.

Ἐπτάκις, num. adv. (ἐπτά,) seven times, put for an indef. round number, Matt. 18: 21, 22. Luke 17: 4 bis. Sept. for עֶבֶשׁ Ps. 119: 164. עֶבֶשׁ עֶבֶשׁ 2 K. 5: 10, 14.

Ἐπτακισχίλιοι, αι, α, (χίλιοι,) seven thousand, Rom. 11: 4, quoted from 1 K. 19: 18 where Sept. ἐπτά χιλιάδες. Sept. for עֶבֶשׁ עֶבֶשׁ Num. 3: 22. 1 Chr. 29: 4.

Ἐπω, see Εἶπον.



Ἑρασιος, ου, ὁ, (ἐράω,) *Erastus*, pr. name of a Christian, Acts 19: 22. Rom. 16: 23. 2 Tim. 4: 20.

Ἐργάζομαι, f. ἄσομαι, depon. Mid. (ἔργον,) imperf. ἐργαζόμεν, aor. 1 ἐργασάμην, perf. pass. ἐργασμαι as depon. 2 John 8. Xen. Mem. 2. 6. 6. comp. Butt. § 136. 3. but also in pass. signif. John 3: 21. Xen. Mem. 3. 10. 9. comp. Butt. § 113. n. 6. For the augm. see Butt. § 84. 2. — *To work*, intrans. and trans.

1. intrans. *to work, to labour*, i. e. (a) pp. ἐν τῷ ἀμπελώνι Matt. 21: 28. at a trade, Acts 18: 3. 1 Cor. 4: 12. 1 Thess. 2: 9. 2 Thess. 3: 8. genr. Luke 13: 14. John 9: 4 ult. 1 Cor. 9: 6. 1 Thess. 4: 11. 2 Thess. 3: 10, 11, 12. Sept. for עָבַד Ex. 5: 18. Deut. 5: 13. — Test. XII Patr. p. 626 ἐργ. ἐν ἔργοις γῆς. Dem. 1048 pen. Xen. Mem. 1. 2. 57 bis. ib. 2. 7. 12. — (β) In the sense of *to be active*, i. e. to exert one's powers and faculties etc. John 5: 17 bis, ὁ πατήρ ἐργάζεται κ. τ. λ. Rom. 4: 4, 5. — (γ) Also, *to do business*, i. e. to trade, to traffic, Matt. 25: 16 ἐργάσαιο ἐν αὐτοῖς. — Dem. 957. 27 τινί.

2. trans. *to work, to form by labour*, i. e. *to do, to perform, to produce*, etc.

a) genr. of things wrought, done, performed, e. g. miracles, John 6: 30 τί ἐργάσῃ sc. σημεῖον. Acts 13: 41 ἔργον, comp. Hab. 1: 5 where Sept. for עָבַד. Of sacred rites, τὰ ἱερά ἐργαζ. 1 Cor. 9: 13. So genr. Eph. 4: 28. Col. 3: 23. ἔργα τοῦ θεοῦ ἐργάσθαι John 6: 28. 9: 4. ἔργον τοῦ κυρίου 1 Cor. 16: 10. ἔργα ἐν θεῷ ἐργασμένα, wrought in God, i. e. in conformity to his will, John 3: 21. Sept. for עָבַד Num. 3: 7. 8: 12. עָבַד Job 33: 29. Ps. 7: 16. — Hdiān. 8. J. 14. Xen. An. 6. 3. 17. Oec. 7. 20. Antiphon. 14. 34 ἐργ. ἔργον τοιοῦτον. — Also ἐργάζομαι ἔργον καλόν εἰς τινα Matt. 26: 10. [ἐν τινί] Mark 14: 6. 3 John 5. τὸ ἀγαθὸν πρὸς πάντας Gal. 6: 10. τὸ κακὸν τινί Rom. 13: 10, comp. Prov. 3: 30 where Sept. for עָבַד. — c. εἰς τινα Dem. 1252. 20. Palaeph. 1. 8, 11. τινά τι Luc. D. Mort. 2. 1. Xen. Conv. 4. 30. — Trop. *to work*, sc. good or evil, *to do, to commit, to practise*, c. acc. as τὸ ἀγαθόν Rom. 2: 10. τὴν δικαιοσύνην

Acts 10: 35, but Heb. 11: 33 see in Δικαιοσύνη a. τὴν ἀνομίαν Matt. 7: 23. ἁμαρτίαν James 2: 9. Sept. ἀνομίαν ἐργ. for עָבַד Ps. 5: 6. 6: 9. Job 34: 32. — Jos. Ant. 5. 1. 18 φόνον. Plut. Agesi. 23 mid. ἔργον δεινόν. Thuc. 3. 66.

b) in the sense of *to till, to cultivate*, e. g. τὴν γῆν, Sept. for עָבַד Gen. 2: 5, 15. Xen. Oec. 1. 8. In N. T. trop. spoken only of the sea, τὴν θάλασσαν ἐργάσθαι, *to cultivate the sea*, i. e. as in Engl. *to ply the sea, to follow the sea*, sc. as an occupation, as seamen, merchants, etc. Rev. 18: 17. — Appian. Hist. R. 8. 2 νηαὶ τε χρώμενοι, καὶ τὴν θάλασσαν οἷα Φοίνικες ἐργαζόμενοι. Plut. de Solert. An. 23. X. p. 61. ed. R. τοὺς ἐργαζομένους τὴν θάλατταν. Aristot. Probl. 38. 2. So θαλαττοεργεῖν Pol. 6. 52. 1. θαλαττοεργοὶ of fishermen Xen. Oec. 16. 7.

c) in the sense of *to work for, to labour for, to earn*, e. g. τὴν βρώσιν John 6: 27. genr. 2 John 8. Sept. for עָבַד Prov. 31: 18. — Palaeph. 21. 2. Dem. 1358. 12. Xen. Mem. 1. 3. 5.

Ἐργασία, ας, ἡ, (ἐργάζομαι,) *work, labour*, Hdot. Vit. Hom. 3 ἀπὸ ἐργασίης χειρῶν. In N. T.

a) *labour*, i. e. trop. *pains, effort*, in the Latinism ἐργασίαν διδόναι, *operam dare*, Luke 12: 58, see fully in Αἰδωμι d. α. — Jos. Ant. 3. 1. 7 μὴ σὺν πόνῳ μηδ' ἐργασίᾳ. Pol. 5. 100. 4.

b) *a working, doing*, i. e. *practice, performance*, sc. of evil, with εἰς final, Eph. 4: 19 εἰς ἐργασίαν ἀκαθ. πάσης, i. e. so as to work all uncleanness. Comp. Sept. for עָבַד 1 Chr. 6: 49. 28: 20. — Aeschin. Dial. 2. 36 πρὸς ἐργασίας πραγμάτων μοχθηρῶν.

c) *work*, i. e. *occupation, trade, craft*, Acts 19: 25. Sept. for עָבַד Jon. 1: 8. comp. Ps. 107: 23. — Dem. 503. 17. Xen. Oec. 6. 8, 9.

d) meton. *earnings, gain*, sc. from labour, Acts 16: 16, 19. 19: 24. — Act. Thom. 16. Dem. 1283. 28. Xen. Mem. 3. 10. 1.

Ἐργάτης, ου, ὁ, (ἐργάζομαι,) *a worker, labourer*, viz.

a) genr. sc. in the fields, Matt. 9: 37 ὁ μὲν θείριμος πολὺς, οἱ δὲ ἐργάται ὀλίγοι. v. 38. 10: 10. 20: 1, 2, 8. Luke 10: 2 bis, 7. 1 Tim. 5: 18. James 5: 4. —

Ecclus. 19: 1. Plut. Cato M. 4. Xen. Mem. 1. 6. 11. — Trop. by Paul of labourers in the church, i. e. teachers, etc. 2 Tim. 2: 15 ἐργάτην ἀνεπαισχυντον. So with censure, 2 Cor. 11:13. Phil. 3: 2. — Test. XII Patr. p. 746 ἐργάτης κυρίου.

b) c. gen. a worker, doer, of any thing, i. q. ὁ ἐργαζόμενος, Luke 13: 27 ἐργάται τῆς ἀδικίας, workers of iniquity, evil-doers. — 1 Macc. 3: 6. Xen. Mem. 2. 1. 27.

c) a workman, artisan, Acts 19: 25. — Luc. Somn. 2. Xen. Hiero 6. 11.

Ἔργον, ου, τό, (obsol. ἔργω to do,) work, i. e.

a) labour, business, employment, something to be done, viz. (α) genr. Mark 13: 34 καὶ δούς ἐκάστῳ τὸ ἔργον αὐτοῦ. Eph. 4: 12 εἰς ἔργον διακονίας. 1 Tim. 3: 1. Sept. for עֲשֶׂה Gen. 2: 2. 39: 11. Ex. 35: 2. — Luc. D. Deor. 17. 1 ἐν ἔργῳ ἦσαν. Xen. Oec. 7. 6. ib. 20. 16, 19. — Of the work which Jesus was sent to fulfil on earth, τὸ ἔργον John 17: 4. τὰ ἔργα John 5: 20, 36. 10: 38. τὸ ἔργον τοῦ πατρὸς sc. ὃ δέδωκέ μοι ἵνα ποιήσω, John 4: 34. 9: 4. comp. 17: 4. So τὸ ἔργον τοῦ κυρίου, the work of the Lord, i. e. which he began and left to be continued by his disciples, i. q. the cause of Christ, the gospel-work, 1 Cor. 15: 58. 16: 10. Phil. 2: 30. Also of this work as committed to apostles and teachers, 2 Tim. 4: 5 ἔργον ποιήσον εὐαγγελιστοῦ. Acts 13: 2. 14: 26. 15: 38. Phil. 1: 22. Further, ἔργον τοῦ θεοῦ, work of God, i. e. which God requires, duty towards him, John 6: 28, 29. Rev. 2: 26. — (β) in the sense of undertaking, attempt, Acts 5: 38. 2 Tim. 4: 18. Sept. for עֲשֶׂה Deut. 15: 10. עָשָׂה Job 34: 21. — Wisd. 2: 12.

b) work, i. e. deed, act, action, something done, viz. (α) genr. as ἔργον ἐργάζεσθαι, to work a work, to do a deed, Acts 13: 41 bis, — quoted from Hab. 1: 5 where Sept. for עָשָׂה עָשָׂה, comp. Buttn. § 131. 3. — Hdian. 2. 3. 17. Xen. Conv. 1. 1. Mem. 3. 5. 3. — So of the works of Jesus, miracles, mighty deeds, Matt. 11: 2. John 7: 3, 21. 14: 10, 11, 12. 15: 24. Of God, Heb. 3: 9 εἶδον τὰ ἔργα μου, from Ps. 95: 9 where Sept. for עָשָׂה.

(β) where λόγος and ἔργον, word and deed, stand in contrast. Luke 24: 19 δυνατὸς ἐν ἔργῳ καὶ ἐν λόγῳ. Col. 3: 17 ἐν λόγῳ ἢ ἐν ἔργῳ. Acts 7: 22. Rom. 15: 18. 2 Cor. 10: 11. Tit. 1: 16. — Ecclus. 3: 8. Luc. Toxar. 35. Xen. Hi. 7. 2. comp. Jos. Ant. 4. 2. 3. — So by impl. James 1: 25 οὐκ ἀκροατὴς—ἀλλὰ ποιητὴς ἔργου, i. e. not a hearer of the word only, but a doer of the deed.

(γ) of the works of men in reference to right and wrong, as judged by the moral law, the precepts of the gospel, etc. (1) genr. Matt. 23: 3, 5 πάντα τὰ ἔργα αὐτῶν ποιοῦσι πρὸς τὸ θρασηῆναι τοῖς ἄνθρωποις. John 3: 20, 21. Acts 26: 20. Rom. 3: 27. Gal. 6: 4. So κατὰ τὰ ἔργα ἀποδιδόναι, etc. to reward according to one's works, Rom. 2: 6. 2 Cor. 11: 15. 1 Pet. 1: 17. Rev. 20: 12. So Sept. and עָשָׂה Prov. 24: 12. Jer. 50: 29. — (2) of good works, with epithets, e. g. ἔργον ἀγαθόν, ἔργα ἀγαθὰ, a good deed, good works, i. e. either benefit, kindness, Acts 9: 36. 1 Tim. 6: 18. or, well-doing, virtue, piety, Rom. 2: 7. 13: 3. Eph. 2: 10. 2 Thess. 2: 17. Heb. 13: 21. (comp. Xen. Cyr. 8. 1. 12. Mem. 2. 1. 20.) ἔργον καλόν, ἔργα καλὰ, a good deed, good works, i. e. a pious act, well-doing, virtue, etc. Matt. 5: 16. Mark 14: 6. Tit. 2: 7. Heb. 10: 24. 1 Pet. 2: 12. (comp. Xen. Mem. 2. 6. 35.) τὰ ἔργα ἐν δικαιοσύνῃ i. q. τὰ δίκαια, Tit. 3: 5. ἔργον τέλειον, perfect work, i. e. full, complete in well doing, James 1: 4. Without epithet, John 8: 39 τὰ ἔργα τοῦ Ἀβραάμ. James 3: 13. — (3) of evil works, with epithets, e. g. ἔργα πονηρὰ, wicked works, evil deeds, John 3: 19. Col. 1: 21. 1 John 3: 12. ἔργα νεκρά, dead works, i. e. sinful, Heb. 6: 1. ἔργα ἄνομα 2 Pet. 2: 8. ἔργα ἀσεβείας Jude 15. ἔργα τοῦ σκότους, i. e. of moral darkness, sin, Rom. 13: 12. ἔργα τῆς σαρκός, carnal works, Gal. 5: 19. (Xen. Cyr. 1. 2. 3 ἔργ. πονηρόν καὶ αἰσχρόν. An. 5. 7. 32 ἔργα ἀσεβείας.) So without epithet, by impl. Rev. 2: 6 ὅτι μισεῖς τὰ ἔργα τῶν Νικολαϊτῶν. v. 13, 22. 3: 1. 18: 6. 1 Cor. 5: 2. John 8: 41, coll. v. 44. — (4) of works of the law, ἔργα τοῦ νόμου, i. e. required by or conformable to the Mosaic moral law; so of a course required by this law,



Rom. 2: 15 τὸ ἔργον τοῦ νόμου. or conformable to this law, Rom. 3: 20. Gal. 2: 16. So with τοῦ νόμου implied, in Paul's writings, Rom. 4: 2, 6. 9: 11. 11: 6. Eph. 2: 9. 2 Tim. 1: 9. al.—(5) of works of faith, ἔργα πίστεως, i. e. springing from faith, combined with faith, e. g. ἔργα πίστεως, 1 Thess. 1: 3. 2 Thess. 1: 11. So with τῆς πίστεως implied Heb. 6: 10, and in the Ep. of James c. 2: 14, 17—26. comp. esp. v. 22, 26. See Bibl. Repos. IV. p. 696 sq.

c) *work*, i. e. *thing wrought*, something made, created, gener. of men, Acts 7: 41 ἐν τοῖς ἔργοις τῶν χειρῶν, i. e. an idol, 1 Cor. 3: 13, 14, 15. 9: 1. Sept. for עֲשָׂה Deut. 27: 15. 2 K. 19: 18. זָעַע Ps. 9: 17. — Hdian. 8. 4. 4. Xen. Mem. 3. 10. 7. Oec. 6. 13. — Of the works of God, gener. Acts 15: 18 γνωστὰ τοῦ Θεοῦ πάντα τὰ ἔργα αὐτοῦ. Rom. 14: 20. Phil. 1: 6. 2 Pet. 3: 10. Rev. 15: 3. Heb. 1: 10 ἔργα τῶν χειρῶν σου ἐστὶν οἱ οὐρανοί, quoted from Ps. 102: 26 where Sept. for עֲשָׂה, as also Ps. 103: 22. 104: 32. comp. Is. 64: 8. for זָעַע Is. 45: 11.—Hom. Il. 19. 22.—So of works implying power, and put for *power*, *might*, e. g. of God, John 9: 3 ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ. Of Satan, 1 John 3: 8 ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου, i. e. destroy his power. AL.

Ἐρεθίζω, f. ἴσω, (ἐρέθω, ἔρις) to excite, pp. to anger, i. e. to provoke, to irritate, trans. Col. 3: 21 τὰ τέκνα ὑμῶν.—1 Macc. 15: 40. Test. XII Patr. p. 650 i. q. παροξύνειν. Hom. Il. 4. 5. Xen. Ven. 10. 14, 15.—Also to action, i. e. to incite, to stimulate, 2 Cor. 9: 2.—Arr. Diss. Ep. 2. 23. 13. to enjoyment, Anacr. 22. 5.

Ἐρείδω, f. εἴσω, to fix firmly, trans. Hom. Il. 22. 112. Pol. 2. 33. 3. In N. T. intrans. c. ἑαυτὸν impl. to become fixed, to stick fast, as a ship upon a sandbank Acts 27: 41. Comp. Butt. § 130. n. 2.—Hom. Od. 22. 450. Gr. Anth. II. 242 μαστῶ ἐπὶ μαστὸν ἐρείσας. trans. Pol. 3. 46. 1. See Butt. Lexil. p. 112 sq.

Ἐρεύγομαι, f. ξομαι, depon. Mid. pp. 'to eject through the mouth,' hence to vomit, Hom. Od. 9. 374. trop. of the

sea, a volcano, Hom. Od. 5. 403. Pind. Pyth. 1. 40. of a river emptying itself, Diod. Sic. 2. 11. App. B. Mithr. 103. of a cry of men or animals, to belch out, to bellow, Theoc. Id. 13. 58. Hom. Il. 20. 403.—Hence in N. T. and in Alexandrine usage, to speak out, to utter, trans. Matt. 13: 35 ἐρεύξομαι κερκημίνα. Sept. for עֲבַרְבֵר Ps. 19: 2. 119: 171. 145: 7. See Sturz. de Dial. Alex. p. 167 sq. Lob. ad Phr. p. 63 sq.

Ἐρευνάω, ὦ, f. ἴσω, to search into, to investigate, to explore, trans. τὰς γραφάς John 5: 39. 7: 52. τὰς καρδίας Rom. 8: 27. Rev. 2: 23. τὰ βύθια τοῦ Θεοῦ 1 Cor. 2: 10. seq. ποῖος 1 Pet. 1: 11. Sept. for עֲבַרְבֵר Gen. 44: 12. 1 K. 20: 6. קָרַקַר 2 Sam. 10: 3.—Hdian. 7. 6. 12. Xen. Cyr. 1. 2. 12.

Ἐρέω, see in Ἐἶπον.

Ἐρημία, ας, ἦ, (ἔρημος), a solitude, desert, i. e. an uninhabited and uncultivated tract of country, Matt. 15: 33. Mark 8: 4. 2 Cor. 11: 26. Heb. 11: 38. Sept. for עֲרֵבָה Ez. 35: 4.—Jos. Ant. 3. 10. 3. Xen. H. G. 5. 4. 41. Comp. Calmet art. Desert. Jahn § 17.

Ἐρημος, ου, ὁ, ἦ, adj. solitary, desert, viz.

a) pp. of a place or region uninhabited and uncultivated, Matt. 14: 13 εἰς ἔρημον τόπον. v. 15. Mark 1: 35, 45. 6: 31, 32, 35. Luke 4: 42. 9: 10, 12. Sept. for עֲרֵבָה Jer. 33: 10, 12.—Hdian. 8. 4. 23. Xen. Cyr. 3. 2. 1.—In the sense of *deserted*, *desolate*, *laid waste*, Matt. 23: 38 et Luke 13: 35 ὁ οἶκος ὑμῶν ἔρημος, and so Acts 1: 20. comp. Ps. 69: 26 where Niph. עָרַבְתִּי, Sept. ἠρημομένη. Acts 8: 26 see in Γάζα II. So Sept. and עֲרֵבָה Neh. 2: 17. עֲרֵבָה Lev. 26: 31, 33.—πόλις Pol. 9. 8. 9. Xen. An. 1. 5. 4.—Spoken of a female, *solitary*, *destitute*, sc. of a husband, unmarried, Gal. 4: 27 πολλὰ τὰ τέκνα τῆς ἔρημον x. τ. λ. quoted from Is. 54: 1 where Sept. for עָרַבְתִּי. — Diod. Sic. 16. 37 ἔρημοι συμμαχῶν. comp. Xen. Cyr. 7. 3. 12.

b) as subst. ἡ ἔρημος sc. χώρα, a solitude, desert, i. q. ἐρημία, i. e. an uninhabited and uncultivated tract of country, Matt. 3: 3 φωνῇ βοῶντος ἐν τῇ

ἐρήμω, and so Mark 1: 3. Luke 3: 4. John 1: 23, all quoted from Is. 40: 3 where Sept. for מְדַבֵּר. Matt. 11: 7. 24: 26. Luke 5: 16 ὑποχώρων ἐν ταῖς ἐρήμοις. 7: 24. 8: 29. Rev. 12: 6, 14. 17: 3. Of a desert as adapted to pasturage, i. e. uninhabited etc. Luke 15: 4, coll. Matt. 18: 12 τὰ ὄρη. Jahn §17. — Spoken of the desert of Judea, i. e. the southeastern part of Judea, from the Jordan along the Dead sea, which was mostly uninhabited, Matt. 3: 1. Luke 1: 80. 3: 2. Mark 1: 4, coll. v. 5. comp. Judg. 1: 16 where Sept. for מְדַבֵּר. Of the desert or mountainous region where Jesus was tempted, probably near Jericho, Matt. 4: 1. Mark 1: 12, 13. Luke 4: 1. Of a desert prob. between the Mount of Olives and Jericho, Acts 21: 38, comp. Jos. Ant. 20. 8. 6. John 11: 54 see in Ἐρημίῃ.—Of the Arabian desert, between Mount Sinai and Palestine, Acts 7: 30 ἐν τῇ ἐρ. τοῦ ὄρους Σ. v. 36, 38, 42, 44. 13: 18. John 3: 14. 6: 31, 49. 1 Cor. 10: 5. Heb. 3: 8, 17. So Sept. and מְדַבֵּר Ps. 78: 15, 19. 136: 16. See Bibl. Repos. II. p. 765 sq. Calmet p. 412 sq.

Ἐρημόω, ὤ, f. ὠσω, (ἐρημος,) to desolate, to lay waste, trans. Sept. for בְּרִיחַ Is. 37: 18. Thuc. 5. 4. In N.T. only Pass. to be made desolate, to be laid waste, e. g. βασιλεία Matt. 12: 25. Luke 11: 17. πόλις Rev. 18: 19. πλοῦτος, i. e. to be destroyed, to come to nought, Rev. 18: 16. So of a person, Rev. 17: 16 ἡρημωμένην ποιήσουσιν τὴν πόρνην, i. e. shall make her desolate, shall despoil her. So Sept. for בְּרִיחַ Jer. 26: 9. Ez. 26: 19. Niph. נָשַׁח Is. 54: 3. Ez. 32: 15. — Ecclus. 21: 5 πλοῦτον. Xen. Ag. 1. 20 χώρα.

Ἐρημώσις, εως, ἡ, (ἐρημίω,) desolation, a laying waste, Luke 21: 20. Matt. 24: 15 et Mark 13: 14 τὸ βδέλυγμα τῆς ἐρημώσεως, see in Βδέλυγμα b. Sept. for בְּרִיחַ Jer. 7: 34. מְדַבֵּר Jer. 4: 7. 2 Chr. 36: 21. — Arr. Al. M. 1. 9. 13.

Ἐρίζω, f. ἴσω, (ἔρις,) to strive, to wrangle, Hom. II. 1. 277. Luc. D. Deor. 13. 1. In N. T. by impl. to cry out, to be vociferous, like wranglers, intrans. Matt. 12: 19 οὐκ ἐρίσει, οὐδὲ κραγάσει,

quoted from Is. 42: 2 where Heb. אֵין וְלֹא יִצְעַק אֵין, Sept. οὐ κεράζεται, οὐδὲ ἀνήσει, i. e. he shall not cry, neither lift up, sc. his voice.

Ἐριθεία, ας, ἡ, or ἐρίθεια, (ἐριθείω to work for hire, to be hireling, venal, sc. in striving for office, Aristot. Polit. 5. 3, fr. ἔριθος a hireling, a labourer, Hom. II. 18. 550. Dem. 1336. 6.) party-strife, contention, rivalry, Phil. 1: 17 οἱ μὲν ἐξ ἐριθείας. 2: 3. James 3: 14, 16. Rom. 2: 8. plur. 2 Cor. 12: 20. Gal. 5: 20. — Ambitus, venal strife for office, Aristot. Polit. 5. 2, 3. Hesych. ἐρίθεια ἡ διὰ λόγων φιλονεικία.

Ἐριών, ου, τό, (dim. fr. τὸ ἔρος, εἶρος, but only as to form,) wool, Rev. 1: 14. Heb. 9: 19, where comp. Lev. 14: 4 sq. 49 sq. Jos. Ant. 4. 4. 6. Sept. for מַצָּץ Is. 1: 18. Prov. 31: 13. — Hdian. 5. 5. 6. Xen. Mem. 2. 7. 12, 13.

Ἐρις, ὠδος, ἡ, acc. ἔριν Phil. 1: 15, see Butt. § 44. plur. ἐρίδες 1 Cor. 1: 11, also ἔρις 2 Cor. 12: 20, see Winer § 9. p. 61. Matth. § 80. n. 8.—Strife, contention, wrangling, Rom. 13: 13 μὴ ἔριδι καὶ ζηλώ. 1 Cor. 1: 11. 3: 3. 2 Cor. 12: 20. Gal. 5: 20. 1 Tim. 6: 4. Tit. 3: 9.—Ecclus. 40: 5, 9. Ael. V. H. 2. 21. Xen. Cyr. 2. 3. 15. — Meton. love of strife, Rom. 1: 29. Phil. 1: 15.—Hdian. 3. 2. 13.

Ἐρίδιον, ου, τό, (dim. of ἔριθος,) a young kid, kidling, Matt. 25: 33, coll. v. 32.

Ἐρίφος, ου, ὁ, ἡ, a kid, young goat, pp. Luke 15: 29. Sept. for בְּרִי Gen. 27: 9. 38: 17. עַץ Ex. 12: 5. בְּרִי Gen. 37: 31.—Theocr. Id. 8. 50. Luc. Bacch. 1.—In Matt. 25: 32, kids are put as the emblem of wicked men, because of their inferior value, lechery, etc. comp. Lev. 16: 5—26.

Ἐριᾶς, ᾶ, ὁ, Hermas, pr. n. of a Christian, Rom. 16: 14.

Ἐρμηνεία, ας, ἡ, (ἐρμηνεύω,) interpretation, explanation, 1 Cor. 14: 26. Meton. for faculty of interpreting, as a charisma, 1 Cor. 12: 10.—Ecclus. 47: 17. Luc. quom. Hist. conser. 45. speech, as the interpreter of thought, Xen. Mem. 4. 3. 11.



Ἑρμηνεύω, f. εἰσω, to interpret, i. e. to explain, to declare, Luc. Abdic. 18. Xen. Mem. 1. 2. 52. In N. T. to translate sc. from one language to another, John 1: 39, 43, Κηφᾶς, ὃ ἑρμηνεύεται Πέτρος. 9: 7. Heb. 7: 2. Sept. for Ch. עֲזַרְיָהוּ Ezra 4: 7.—Xen. An. 5. 4. 4.

Ἑρμῆς, οὐ, ὁ, Hermes, pr. name, a) of a Christian at Rome, Rom. 16: 14. —b) i. q. Mercury in heathen mythology, the son of Jupiter and Maia, the messenger of the gods, the patron of eloquence, learning, and traffic. Acts 14: 12.

Ἑρμογένης, εὖς, οὖς, ὁ, Hermogenes, pr. n. of a man who deserted Paul, 2 Tim. 1: 15.

Ἑρπεῖόν, οὐ, τό, (pp. neut. of ἑρπετός creeping, fr. ἔρπω,) a creeping animal, reptile, Acts 10: 12. 11: 6. Rom. 1: 23. James 3: 7. Sept. for שָׂרָף Gen. 1: 24. 6: 7. ὕψις Gen. 1: 20. Lev. 11: 41 sq.—Pind. Pyth. 1. 25. Luc. Philops. 9. comp. Xen. Mem. 1. 4. 11.

Ἐρυθρός, ἄ, ὄν, red, in N. T. only in ἡ ἐρυθρὰ θάλασσα, the Red Sea, Acts 7: 36. Heb. 11: 29. On the passage of this sea by the Israelites, see in Bibl. Repos. II. p. 753 sq. Sept. for אֶרֶב-עֵינָן Ex. 10: 19. 13: 8. al.—1 Macc. 4: 9. Hdot. 1. 1. Diod. S. 3. 18.

ἔρχομαι, f. ἐλεύσομαι, aor. 2 ἤλθον, perf. ἐλήλυθα, pluperf. ἐληλύθειν. In the common Greek the forms of εἶμι were more used for the imperat. imperf. and future, but in N. T. imper. ἔρχου, pl. ἔρχεσθε, Matt. 8: 9. John 1: 40. al. instead of ἔθι, ἔτε; imperf. ἤρχόμεν Mark 1: 45. al. Plato de Leg. 3. p. 685. A, instead of ἦεν or ἦα; fut. ἐλεύσομαι Matt. 9: 15. 1 Cor. 4: 19, instead of the more Attic εἶμι, as also in Hdot. 1. 142. ib. 5. 125. See Buttm. § 114. p. 282. § 108. V. 4, 5. Matth. § 234. Winer § 15. p. 78. H. Planck in Bibl. Repos. I. p. 685. —To come, to go, to move or pass along, intrans. sc. in any direction, as marked by the adjuncts or often simply by the context. The forms from ἐλθεῖν, however, more frequently signify to come,

so that e. g. ἤλθεν is rarely used of one who goes from or away (Luke 2: 44), while the forms from ἔρχεσθαι are used indifferently of both directions; see Buttm. Ausf. Sprachl. II. p. 137 sq.

1. to go, with adjuncts implying motion from a place or person to another.

a) present and imperf. seq. εἰς c. acc. of place, John 6: 17 ἤρχοντο πέραν τῆς θαλάσσης εἰς Καπερναούμ. Seq. acc. ὁδόν, to go one's way, Acts 9: 17. comp. Buttm. § 131. 2, 3. (Xen. An. 2. 2. 10.) Seq. σύν τινι John 21: 3.—Present in a praeter sense, in serm. obliq. Heb. 11: 8. see Buttm. § 137. n. 7.

b) improperly aor. 2 ἤλθον, absol. Mark 11: 13. seq. πρὸς τινα Luke 15: 20, coll. v. 18. seq. acc. of distance, ὁδόν ἡμέρας, Luke 2: 44. Buttm. § 131. 8.—Xen. An. 3. 1. 5, 6. See above.

2. to come, with adjuncts implying motion to or towards any person or place, viz.

a) pp. spoken of persons. (a) absol. Matt. 8: 9 λέγω σοῦτω, πορεύθητι, καὶ πορεύεται· καὶ ἄλλω, ἔρχου, καὶ ἔρχεται. Mark 4: 4. 6: 31. John 1: 40. Acts 5: 15. al. snepiss. —Xen. An. 1. 3. 10. —Present in an historical sense, i. e. instead of the Aorist, Buttm. § 137. n. 7. Matth. § 504. 1. Winer § 41. 2. c. Matt. 25: 11 ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθέναι, coll. v. 10. Matt. 25: 19. Mark 2: 18. John 20: 18. 3 John 3.—Present apparently in a future sense, but only of what is certainly to take place, Winer § 41. 2. Matth. § 504. 3. Luke 3: 16 ἔρχεται δὲ ὁ ἰσχυρότερός μου. John 4: 25. 14: 3, 30. 1 Cor. 4: 5. Rev. 1: 7. Especially in the phrase ὁ ἐρχόμενος, the coming, i. e. the future one, he who shall come, the Messiah, Matt. 11: 3. 21: 9. Luke 7: 19, 20. John 12: 13. also John 6: 14. 11: 27. So in the periphrase of the name Jehovah, ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος Rev. 1: 4, 8. 4: 8. See in Εἶμι I. d.—By a species of pleonasm, the particip. ἐλθών is prefixed to other verbs in which the idea of coming is already presupposed, in order to render the idea more full and complete. Matt. 2: 23 καὶ ἐλθὼν κατέκησεν εἰς πόλιν λεγ. Ναζαρέτ, as in Engl. he came and dwelt. 8: 2. Mark 5: 23.

12: 14. 16: 1. Luke 7: 3. Eph. 2: 17. al. Comp. in Ἀντίσημ. II. d. See Winer § 67. 2. Matth. § 557. n. 1. Passow s. voc. 3 c.—Hom. II. 16. 521. Xen. Cyr. 2. 2. 6.

(β) with adjuncts marking *object* or *purpose*, e. g. seq. infin. Matt. 2: 2 ἤλθομεν προσκυνῆσαι αὐτῷ. Mark 2: 17. Luke 4: 34. al. Buttm. § 140. 2. Winer § 45. 3. b.—Seq. particip. fut. Matt. 27: 49 εἰ ἔρχεται Ἥλιος σώσων αὐτόν. Acts 8: 27. Buttm. § 144. 3.—Plato Euthyphr. 1. Xen. An. 7. 1. 28.—So c. part. pres. implying purpose and manner, Luke 13: 7 τρία ἔτη ἔρχομαι ζητῶν καρπὸν. comp. Passow s. voc. 3. c.—Plato Phaedo. p. 100. B.—Seq. ἵνα, John 10: 10. 12: 9, 46, 47.

(γ) c. dat. of pers. either pleonastic, *in respect to, for*, Winer, § 31. 3. Buttm. § 133. n. 2. Matth. § 389. or directly for *πρὸς τινα*, Winer § 31. 2. p. 174. Matt. 21: 5 ὁ βασιλεὺς σου ἔρχεται σοι. Rev. 2: 5, 16.—Comp. Fabr. Pseudep. V. T. I. p. 594 ὡς ἤλθομεν τῇ πόλει. Hlian. 3. 1. 6 Ἀτροννοὶ δὲ ἤλθον αὐτῷ σύμμαχοι.—So c. dat. of thing, as manner or instrument. John 21. 8 οἱ δὲ ἄλλοι μαθηταὶ τῷ πλοιαρίῳ ἤλθον. Buttm. § 133. 3.

(δ) c. adv. of place, Matt. 8: 29 ἤλθετε ὡδὲ κ. τ. λ. Mark 5: 27. Luke 10: 1. John 4: 16. 8: 14. So c. adv. et infin. of purpose, John 4: 15 μηδὲ ἔρχομαι ἐνθάδε ἀντιεῖν. Also ἔρχ. ὡδὲ εἰς τοῦτο, Acts 9: 21.

(ε) construed with prepositions, viz. (1) ἀπὸ c. gen. of place Acts 18: 2 ἐηλυθότα ἀπὸ τῆς Ἰταλίας. Mark 1: 9. 7: 1. al. (Palaeph. 6. 6.) c. gen. of pers. from a person, Mark 5: 35. John 3: 2. Gal. 2: 12.—(2) εἰς c. acc. of place, to come into, e. g. εἰς τὴν οἰκίαν, to enter, Matt. 2: 11. Luke 14: 1. a country, city, etc. to come to or into, Mark 5: 1. 8: 10. John 11: 38. Acts 8: 40. Gal. 2: 11. 1 Tim. 1: 15. al.—c. acc. of purpose, i. e. εἰς final, John 1: 7 οὗτος ἤλθεν εἰς μαρτυρίαν. 4: 45 εἰς τὴν ἑορτήν, i. e. to attend the feast. 11: 56. With εἰς repeated, both of place and final, John 9: 39. 2 Cor. 2: 12.—(3) ἐκ c. gen. of place whence, Luke 5: 17. John 3: 31. 7: 41. ἐκ et εἰς John 4: 54.—(4) ἐν c. dat. of manner, Luke 23: 42.—(5) ἐπί c. gen. of thing, implying rest upon,

Matt. 24: 30 ἐπὶ τῶν νεφελῶν.—c. acc. of place upon or to which one comes, Mark 6: 53 ἐπὶ τὴν γῆν Γενν. Luke 19: 5. 24: 1. Acts 12: 10. c. acc. of object or purpose, Matt. 3: 7 ἐπὶ τὸ βάπτισμα αὐτοῦ. c. acc. of person, to come to or before any one, Acts 24: 8. to come upon any one, e. g. τὸ πνεῦμα, Acts 19: 6. Matt. 3: 16. (Test. XII Patr. p. 545.) also, to come against, Luke 14: 31.—Xen. An. 3. 1. 24.—(6) εἰς αὐτοῦ, Luke 4: 42.—(7) κατὰ c. acc. to move to, toward, along by, Acts 16: 7. Luke 10: 33.—(8) μετὰ c. acc. of pers. to come after sc. in time, to follow, to appear later, Acts 13: 25. 19: 4.—(9) ὀπίσω c. gen. of pers. to come after, i. e. to follow, trop. to become the follower, disciple, of any one, Matt. 16: 24. Luke 19: 23. 14: 27. Of time, to come after, to appear later, Matt. 3: 11. John 1: 27.—(10) παρὰ c. gen. of person, to come from any one, i. e. as sent, Luke 8: 49.—c. acc. of place, at, near, along, π. τὴν θάλασσαν Matt. 15: 29.—(11) πρὸς c. acc. of person to whom one comes, and this is the more usual construction, Matt. 7: 15. Mark 2: 13. Luke 7: 7. John 3: 2. 11: 19. 14: 6, 23. al. saep. c. acc. of thing, John 3: 20, 21.

b) in the sense of to come forth sc. before the public, to appear, to make one's appearance. Matt. 11: 14 αὐτός ἐστιν Ἥλιος ὁ μέλλων ἔρχεσθαι. v. 19. Mark 9: 11, 12. Gal. 3: 19. 2 Pet. 3: 3. al. Pres. in fut. sense, Matt. 17: 11. 1 Cor. 15: 35. Comp. above in a. a.—Seq. part. pres. of manner, comp. above in a. β. Matt. 11: 19. Luke 7: 33. John 1: 31.—So ἐν σαρκί, i. e. come, appeared, in the flesh, spoken of Christ, 1 John 4: 2. 2 John 7. (Ep. Barnab. c. 5.) ἐπὶ τῷ ὀνόματι τινος Matt. 24: 5, see in Ἐπί II. 3. c.

c) in the sense of to come again or back, to return, absol. Luke 15: 30 ἤλθεν, of the prodigal son. Rom. 9: 9. Heb. 13: 23. εἰς ἔρχομαι, Luke 19: 13. John 21: 22. ἐλθῶν pleonastic, see above in a. α. Matt. 5: 24. Luke 18: 8. al. So seq. infin. of purpose, 2 Thess. 1: 10. seq. particip. pres. of manner, John 9: 7 ἤλθε βλέπων, he came back seeing, comp. above in a. β. seq. εἰς c. acc. of place, Matt. 2: 21. seq. πρὸς



c. accus. of person, John 7: 45. 14: 18, 28.

d) metaph. of persons, e. g. seq. *διά*, as *ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος*, 1 John 5: 6, see in *Διά* I. 4. b. — Seq. *εἰς*, as *εἰς ἑαυτὸν ἐλθὼν*, *coming to himself*, i. e. recovering his right mind, Luke 15: 17. *εἰς χεῖρον ἐλθούσα*, growing worse, Mark 5: 26. *εἰς ἀπελεγμὸν* Acts 19: 27. *εἰς κρίσιν*, i. e. to be condemned, John 5: 24. *εἰς ἐπίγνωσιν* 1 Tim. 2: 4. (Cebet. Tab. 12 *εἰς τὴν ἀληθινὴν παιδείαν ἐλθεῖν*.) 2 Cor. 12: 14. *εἰς τὴν ὥραν ταύτην*, John 12: 27. — Xen. Cyr. 6. 2. 29. — Seq. *ἐκ*, Rev. 7: 14 *ἐκ τῆς θλίψεως*, i. e. have escaped from.

e) trop. spoken of things, e. g. (α) of time, as *ἐλεύσονται ἡμέραι* Matt. 9: 15. *ἦλθεν ν. ἐλήλυθεν ἡ ὥρα*, John 16: 4, 32. Acts 2: 20. 3: 20. al. Present in a future sense, of a time near and certain, *to be coming, to be near*, comp. above in a. α. Luke 23: 29 *ἰδοὺ ἔρχονται ἡμέραι*. John 4: 35. 9: 4. Heb. 8: 8. So part. *ἐρχόμενος*, *coming*, i. e. future, as *αἰὼν* Mark 10: 30. Luke 18: 30. *τὰ ἐρχόμενα ἀπαγγεῖλαι* John 16: 13. (Sept. for *ἔξ* Is. 44: 7.) *ἐσθί* Acts 18: 21. — Jos. Ant. 6. 9. 1. ib. 6. 11. 9. — (β) of the kingdom of God, *to come*, i. e. to be established, Matt. 6: 10. Mark 11: 10. al. — (γ) of good or evil, e. g. of a good result, Rom. 3: 8. seq. *εἰς τι* Phil. 1: 12. seq. *ἐπί τινα*, *to come upon*, e. g. *ἡ εἰρήνη* Matt. 10: 13. So of evil, guilt, etc. seq. *ἐπί τινα*, *to come upon*, i. e. to happen to, to be laid upon, e. g. *πάντα* John 18: 4. *ὀργή* Eph. 5: 6, and so Rev. 11: 18. 18: 10. *ἡ ὀργή ἡ ἐρχομένη*, *the wrath to come*, 1 Thess. 1: 10. of guilt, *αἷμα*, Matt. 23: 35. So of offences, *to come, to arise*, Matt. 18: 7. — (δ) genr. of a voice, c. *ἐκ*, Mark 9: 7. of a star, Matt. 2: 9. of floods, Matt. 7: 25, 27. of rain, Luke 12: 54. Heb. 6: 7. of wind, John 3: 8. of utensils, *to be brought*, Mark 4: 21. So of a law, faith, etc. *to come*, i. e. to be announced, made known, Rom. 7: 9. Gal. 3: 23. *ἔρχ. εἰς τὸ φανερόν*, *to come abroad*, i. e. be manifested, Mark 4: 22. *ὅταν δὲ ἔλθῃ τὸ τέλειον*, *when that which is perfect is come*, is established, 1 Cor. 13: 10. AL.

Ἔρω, see in *Εἶπω*.

Ἐρωτάω, ᾧ, f. ἦσω, (kindred with *ἔρομαι*), *to ask*, c. c. acc. of person and also acc. of thing or other adjunct, Butt. § 131. 4, 5.

a) *to ask*, i. e. *to interrogate, to inquire of*, c. acc. of pers. Matt. 16: 13 *ἠρώτα τοὺς μαθητὰς αὐτοῦ λέγον*. John 1: 19. 16: 5. Sept. for *ἔρω* Gen. 24: 47. 32: 17.—Luc. D. Deor. 7. 1. Xen. Cyr. 8. 5. 19.—Seq. acc. of pers. and of thing, Matt. 21: 24 *ἠρωτήσω ὑμᾶς λόγον ἑνα*. Mark 4: 10. Luke 20: 3. Sept. for *ἔρω* Jer. 38: 14. — Xen. Cyr. 3. 3. 48. — Seq. acc. of pers. *et περί* c. gen. of thing, Luke 9: 45. Sept. and *ἔρω* Jer. 45: 11.—Hdot. 1. 32 *ἐπερωτάω*.—Absol. Luke 22: 68. Sept. for *ἔρω* Deut. 13: 14.—2 Macc. 7: 2. Xen. An. 1. 6. 7.

b) from the Heb. *to ask*, i. e. *to request, to entreat, to beseech*, c. acc. of pers. Matt. 15: 23 *ἠρώτων αὐτόν, λέγοντες*. Luke 14: 18, 19. John 12: 21. Phil. 4: 3. So Heb. *ἔρω* Is. 7: 11, Sept. *αἰτέω*.—Jos. Ant. 5. 1. 14. — Seq. acc. of thing, *τὰ πρὸς τὴν εἰρήνην*, Luke 14: 32. So Sept. and *ἔρω* Ps. 122: 6. — Seq. acc. of person and prepositions, e. g. *περὶ τινος* Luke 4: 38. John 16: 26. *ὑπὲρ τινος* 2 Thess. 2: 1. Comp. Heb. *ἔρω* 1 K. 2: 22, Sept. *αἰτέω*. — Seq. acc. of pers. and *ἢ* or *ὅπως*. Mark 7: 26 *ἠρώτα αὐτὸν ἵνα κ. τ. λ.* Luke 7: 36. John 4: 47. 1 Thess. 4: 1. *ὅπως* Luke 7: 3. Acts 23: 20. Seq. acc. of pers. and infin. aor. Luke 5: 3. John 4: 40. Acts 3: 3. pres. 1 Thess. 5: 12. AL.

Ἐσθῆς, ἦτος, ἦ, (ἐννυμ, ἐσθην,) *a garment, vestment, raiment*, Luke 23: 11. Acts 1: 10. 10: 30. 12: 21. James 2: 2 bis, 3. — Esdr. 8: 73. Jos. Ant. 12. 4. 3. Xen. Mem. 2. 1. 22.

Ἐσθησις, εως, ἦ, (ἐσθίω, ἐσθῆς,) *a garment, raiment*, Luke 24: 4.—Aquil. for *ἔσθη* Is. 23: 18.

Ἐσθίω, strengthened form from obsol. *ἔδω*, Att. fut. *ἔδομαι*, aor. 2 *ἔφαγον* from obsol. root *φάγω*, see Butt. § 114. p. 282. § 95. n. 18. Math. § 234. § 183.—Later fut. *φάγομαι*, Winer § 15. p. 81. Lob. ad Phr. p. 327, 347. Sturz de Dial. Alex. p. 199. Butt. Ausf. Sprachl. § 95. n. 21. 2 pers. fut. *φάγομαι* Luke 17: 8, see Butt. § 103.

III. 1. — *To eat, to take food*, spoken both of men and animals.

a) genr. and absol. of persons, ἔσθιεν, Matt. 12: 1 ἰλλειν σάχνας καὶ ἔσθιεν. 14: 21. 26: 21, 26. Mark 7: 3. Luke 6: 1. Acts 27: 35. 1 Cor. 10: 28. al. φαγεῖν, Matt. 15: 37. 26: 26. Mark 6: 42. 8: 8. Luke 9: 17. c. infin. final, διδόναι τινὲ φαγεῖν, Matt. 14: 16. 25: 35, 42. Mark 5: 43. al. Butt. §140. 2. Sept. for כָּכַן, ἔσθιεν 1 Sam. 1: 7, 8. φαγεῖν Gen. 3: 13. 18: 8.—ἔσθ. Ael. V. H. 2. 17. Xen. Mem. 2. 7. 7. φαγ. Luc. Parasit. 12. Xen. Mem. 2. 1. 18.—Seq. μετὰ c. gen. *to eat with* any one sc. at table, to take a meal with, Luke 7: 36 ἡρώτα δὲ τις αὐτῶν, ἵνα φάγη μετ' αὐτοῦ. Matt. 9: 11 ἔσθιεν. So ἐνώπιόν τινος, *to eat before* any one, in his sight, Luke 24: 43. Sept. φαγεῖν for כָּכַן, c. μετὰ 1 Sam. 1: 18. c. ἐνώπιον 2 Sam. 11: 13.

b) with an adjunct of the object, or thing eaten, viz. (α) Seq. gen. once, Luke 15: 16 κραιπνῶν ὧν ἤσθιον οἱ χοῖροι i. e. of which, partitively, Butt. §132. 4. 2. d. comp. Matth. §327. But the gen. is here more prob. by attraction instead of the accus. as below. — (β) Seq. ἐκ c. gen. *to eat of* any thing, i. e. a part of it, by Hebraism instead of the Attic simple gen. comp. Butt. l. c. Matth. §327. So ἔσθ. ἐκ τοῦ ἄρτου 1 Cor. 11: 28. φάγω Luke 22: 16. John 6: 26, 50. Rev. 2: 7. So Sept. for כָּכַן, ἔσθ. 2 Sam. 12: 3. 2 K. 4: 40. φαγ. Num. 6: 4. Ecclus. 11: 19.—In the sense of *to live from*, 1 Cor. 9: 7, 13. Heb. 13: 10. comp. Jos. B. J. 5. 13. 6 ἐξ αὐτοῦ τρέφσθαι. — (γ) Seq. ἀπό c. gen. *to eat from* i. e. of any thing, a part of it, as in β, comp. Matth. l. c. so ἔσθιεν, spoken of dogs, Matt. 15: 27. Mark 7: 28. φαγ. Rev. 2: 17 in text. rec. Sept. φαγεῖν for כָּכַן Gen. 3: 1, 2, 5. Lev. 7: 8, 11. — (δ) Seq. accus. of the thing eaten, viz. (1) genr. as φαγεῖν τὸ πάσχα Matt. 26: 17. Mark 14: 12, 14. al. καρπὸν Mark 11: 14. also Mark 2: 26. Rev. 10: 10. So of fowls, etc. σάρκα φαγ. *to devour*, Rev. 19: 18. trop. Rev. 17: 16. So Sept. for כָּכַן Gen. 3: 14. Ex. 12: 8. — Ael. V. H. 1. 1 πᾶν ὀτιοῦν φαγ. ib. 2. 40. Aesop. Fab. 47.—1 Cor. 11: 20 κραιπνῶν δεῖπνον φαγεῖν, i. e. to celebrate. — (2) from the

Heb. ἄρτον ἔσθιεν v. φαγεῖν, *to eat bread*, i. e. to take food, to take a meal, e. g. ἔσθ. Matt. 15: 2. Mark 7: 5. φαγ. Matt. 15: 20. John 6: 23. al. So Sept. for כָּכַן, ἔσθ. 1 K. 21: 5. φαγ. Gen. 37: 24. 2 K. 4: 8. Trop. of a banquet in the kingdom of God, Luke 14: 15, see in Ἀνακλιῶ b. For the phrases ἄρτον φαγεῖν παρά τινος 2 Thess. 3: 8, and τὸν ἐπιτόν ἄρτον ἔσθιεν 2 Thess. 3: 12, see in Ἄρτος b.—(3) by impl. *to eat* sc. in order to support life, *to use as food*, *to live upon*, Mark 1: 6 ἔσθιων ἀκριδᾶς καὶ μέλι ἄρτιον. John 6: 31 τὸ μάννα. Rom. 14: 2, 3, 6. 1 Cor. 10: 3, 25, 27. al. Trop. John 6: 53. With a negat. Luke 4: 2. 1 Cor. 8: 13.—Xen. Ag. 9. 3. Cyr. 8. 1. 44.—(4) in a partitive sense *to eat of*, to partake of, for ἐκ v. ἀπό τινος as above, 1 Cor. 8: 7, 10. 11: 26, 27. Rev. 2: 14, 20.

c) from the Heb. in the phrase ἔσθιεν v. φαγεῖν καὶ πίνειν, *to eat and drink*, absol. or c. accus. (α) simply for *to take a meal*, etc. Luke 10: 17. 17: 8 bis. Sept. for רָחַק כָּכַן 1 K. 19: 6, 8. 2 K. 6: 23.—Bel and Drag. 6. —(β) for *to live* sc. in the usual manner, Matt. 11: 18 μήτε ἔσθιων μήτε πίνων, i. e. not living as other men, comp. Matt. 3: 4, etc. Matt. 11: 19 ἦλθεν ὁ υἱὸς τοῦ ἀνθρ. ἔσθιων καὶ πίνων, i. e. like other men. Luke 7: 33, 34. 1 Cor. 9: 4. Hence in antith. with νηστεύειν, it signifies *not to fast*, Luke 5: 33. But with a neg. οὐ φαγεῖν οὐδὲ πιεῖν, *not to eat or drink*, to abstain from food, to fast, Acts 9: 9. 23: 12, 21. So Sept. Ex. 34: 28. 1 K. 13: 8, 9. — (γ) by impl. *to feast*, *to banquet*, Luke 12: 19 ἀναπαύου, φάγε, πίε, εὐφραίνου. 1 Cor. 10: 7. 15: 32. With the idea of luxury, revelling, etc. Matt. 24: 49. Luke 12: 45. 17: 27, 28. 1 Cor. 11: 22, coll. v. 21. So Sept. for רָחַק כָּכַן 1 Sam. 30: 16. 1 K. 1: 25. Job 1: 4, 18. al. — (δ) seq. ἐνώπιόν τινος, *to eat and drink in the presence of* any one, i. e. to live in acquaintance and intercourse with him, Luke 13: 26. So trop. Luke 22: 30 ἵνα ἔσθιητε καὶ πίνητε ἐπὶ τῆς τραπέζης μου ἐν τῇ βασιλ. μου, i. e. that ye may feast at my table, live in familiar intercourse with me, etc. comp. in Ἀνακλιῶ b.

d) trop. *to devour*, *to consume*, trans.



of fire, Heb. 10: 27. of rust, James 5: 3. So Sept. and חַבֵּן of fire, Is. 10: 17. חַבֵּן and Sept. καταφάγειν Deut. 32: 22. —of fire, Hom. II. 23. 182. Λι.

Ἑσλί, ὁ, indec. *Eslī*, pr. n. of a man, Luke 3: 25.

Ἑσποτρον, ον, τό, (i. q. εἰσποτρον, fr. εἰς, ὄφραμαι,) a looking-glass, mirror; James 1: 23 εἰκεν ἀνδρὶ κατανοοῦντι — ἐν ἐσπότρῳ. 1 Cor. 13: 12 βλέπομεν δι' ἐσπότρον ἐν αἰνίγματι, i. e. we now see only a reflected image, obscurely, and not face to face as we shall hereafter. — Ecclus. 12: 11. Anacr. 11. 3. Plut. ed. R. VI. p. 528. 8, 12.—The mirrors of the ancients were usually made of polished metal, see Ex. 38: 8. Job 37: 18. Plut. l. c. comp. Gesen. Comm. zu Jes. 3: 23.

Ἑσπέρα, ας, ἡ, (pp. fem. of ἕσπερος,) evening, Luke 24: 29. Acts 4: 3. 28: 23. Sept. for עֶרְבָּא Gen. 1: 5, 8. al. —Hdian. 3. 12. 23. Xen. Cyr. 1. 4. 17.

Ἑσρώμ, ὁ, indec. *Esrom*, Heb. הֶזְרָוּן (walled in) *Hezron*, pr. n. of the grandson of Judah, Matt. 1: 3 bis. Luke 3: 35. comp. 1 Chr. 2: 5.

Ἑσχατος, ἀτή, τον, (prob. ἔχω, ἔσχον,) the last, the extreme, uttermost, spoken of place and time, viz.

a) of place. (a) pp. extreme, remotest, and neut. as subst. τὸ ἔσχατον, the extremity. Acts 1: 8 et 13: 47 ἕως ἔσχατου τῆς γῆς. Sept. for עֶסְחָא Jer. 16: 18. חֶסְחָא Deut. 28: 49. Is. 48: 20.—Ael. V. H. 3. 18 med. Diod. Sic. 1. 60. Xen. Vect. 1. 6. — (β) trop. implying rank or dignity, the last, lowest, least. Luke 14: 9, 10 εἰς τὸν ἔσχ. τόπον. So genr. Matt. 19: 30 bis, πολλοὶ ἔσονται πρῶτοι ἔσχατοι, καὶ ἔσχατοι πρῶτοι. So genr. Mark 9: 35. 10: 31 bis. Luke 13: 30 bis. John 8: 9. 1 Cor. 4: 9. — Comp. *homines postremi*, Cic. pro Rosc. Am. 47.—(γ) of order or number, the last, utmost, Matt. 5: 26 τὸν ἔσχ. κοδράντην. Luke 12: 59.

b) of time, the last, the latest, only in the later Greek. (a) genr. of persons, Matt. 20: 8, 12, οἱ ἔσχατοι, i. e. the labourers latest hired. v. 14, 16 bis. 1 Cor. 15: 26, 45 ὁ ἔσχατος Ἀδάμ, i. q. ὁ δεύτερος in v. 45. (Phryn. ed. Loh. p. 135

ἔσχατον μάρτυρα παρέξιεν.) In an adverbial sense, Mark 12: 6, 22 ἔσχατη πάντων ἀπέθανε καὶ ἡ γυνή, comp. Butt. § 123. n. 3.—Of things, the last, and in reference to two the later, latter, e. g. τὰ ἔσχατά τινος, the latter state or condition of any one, Matt. 12: 45. Luke 11: 26. 2 Pet. 2: 20. Sept. and עֶסְחָא Job 8: 7. 42: 12. So ἡ ἔσχ. πλόνῃ Matt. 27: 64. τὰ ἔσχ. ἔργα Rev. 2: 19. ἔσχ. πληγαί Rev. 15: 1. 21: 9. Also, ἐν τῇ ἔσχ. σάλπιγγι 1 Cor. 15: 52, i. e. the trumpet of the last day. Neut. ἔσχατον as adv. 1 Cor. 15: 8 ἔσχ. πάντων. — (β) With a noun of time, as ἡ ἔσχατη ἡμέρα, the last day, e. g. of a festival, John 7: 37. or of the world, the day of judgment, John 6: 39, 40, 44, 54. 11: 24. 12: 48. Further, in the phrases ἐν ἔσχαταις ἡμέραις, in the last or latter days, Acts 2: 17. 2 Tim. 3: 1. James 5: 3. ἐπ' ἔσχατου τῶν ἡμερῶν, Heb. 1: 1. 2 Pet. 3: 3. ἐν καιρῷ ἔσχατῷ, in the last time, 1 Pet. 1: 5. ἐν ἔσχατῷ χρόνῳ, in the last time, Jude 18, ἐπ' ἔσχατων τῶν χρόνων 1 Pet. 1: 20. ἔσχατη ὥρα ἐστὶ, it is the last hour, 1 John 2: 18 bis, all which refer to the last times of ὁ αἰὼν οὗτος, the times since the coming of Christ, in which the power of this world is in part broken, but will be wholly destroyed only at his second advent, i. q. τὰ τέλη τῶν αἰώνων 1 Cor. 10: 11; comp. in Αἰὼν 2, and Βασιλεία c. These expressions seem therefore strictly to cover the whole interval between the first and final advent of Christ; but they sometimes refer more particularly to the period in which the sacred writers lived, adjacent to the first coming, as Acts 2: 17. Heb. 1: 1. 1 Pet. 1: 20. Jude 18. 1 John 2: 18 bis; and elsewhere more to later times, before the second coming, as 2 Tim. 3: 1. James 5: 3. 1 Pet. 1: 5. 2 Pet. 3: 3. — (γ) In the phrase ὁ πρῶτος καὶ ὁ ἔσχατος, the first and the last, spoken of the Messiah in glory, Rev. 1: 11, 17. 2: 8. 22: 13, prob. in the sense of eternal, the beginning and the end; comp. Heb. הַיּוֹם הַזֶּה וְהַיּוֹם הַבָּא Is. 44: 6 et 48: 12. coll. Is. 41: 4. See Gesen. Comm. ad Is. 41: 4. 48: 12. Others, the only One, the Supreme, i. e. the be-

ginning and end, the source and sum of all things; comp. Heb. and Sept. λόγοι οἱ πρῶτοι καὶ οἱ ἔσχατοι, first and last, i. e. all, 2 Chr. 9: 29. 12: 15. al. Test. XII Patr. p. 617. See also Clem. Alex. Strom. 4. 25, as quoted under art. 4, p. 1.

Ἐσχάτως, adv. *extremely*, i. e. in *extremity*, as ἐσχάτως ἔχειν, Lat. *in extremis esse, to be at the last gasp*, at the point of death, Mark 5: 23. — Artemidor. 3. 61. Diod. Sic. Excerpt. Vales. p. 242 πνθόμενος τὸν Φηρεκύδην . . . ἐν Δήλῳ ροσεῖν καὶ τελείως ἐσχάτως ἔχειν. So ἐσχάτως διακίμει Diod. Sic. 18. 48 et ibi Wesseling. Pol. 1. 24. 2. Elsewhere, *πονήρως ἔχειν* Xen. Cyr. 7. 5. 75. *θανασίμως ἔχειν* Arr. Epict. 3. 26. *ἐπιθανασίως ἔχειν* Ael. V. H. 13. 26 or 27. See Lob. ad Phr. p. 389.

Ἐσω, adv. of place, (pp. εἶσω fr. εἶς), *into, in, within*, opp. τὸ ἔσω.

a) pp. implying motion *into* a place etc. Matt. 26: 58 καὶ εἰσελθεὶν ἔσω. Mark 14: 54. c. gen. 15: 16 εἶσω τῆς αὐλῆς. Sept. for עַל־מַדְבָּרָה 2 Chr. 29: 16, 18.—Hdot. 5. 20. εἶσω Xen. Cyr. 7. 5. 20. c. gen. Xen. Hi. 2. 10.

b) of place where, *within*, John 20: 26. Acts 5: 23. Sept. for עַל־מַדְבָּרָה Gen. 39: 11. Comp. Lob. ad Phryn. p. 128. — Hence ὁ, ἡ, τὸ ἔσω, as adj. *inner, interior*, Buttm. § 125. 6. metaph. ὁ ἔσω ἄνθρωπος, *the inner man*, the mind, soul, Rom. 7: 22. Eph. 3: 16. οἱ ἔσω, *those within* sc. the church, Christians, 1 Cor. 5: 12.—pp. Xen. Ven. 10. 7. Luc. Navig. 38 τὸ εἶσω.

Ἐσωθεν, adv. of place, (ἔσω,) *from within*, pp. implying motion from within. Mark 7: 21 ἔσωθεν ἐκ τῆς καρδίας κ. τ. λ. v. 23. Luke 11: 7.—Epict. Ench. 16. Arr. Epict. 4. 1. 57. — By impl. like ἔσω, *within, internally*, of persons Matt. 7: 15 ἔσωθεν δὲ εἰσι λύκοι κ. τ. λ. 23: 25, 27, 28. 2 Cor. 7: 5. Rev. 4: 8. 5: 1. So Sept. and עַל־מַדְבָּרָה Gen. 6: 14. Ex. 25: 11. עַל־מַדְבָּרָה Ex. 39: 18.—Arr. Epict. 2. 8. 14. Xen. An. 1. 4. 4.—Hence ὁ, ἡ, τὸ ἔσωθεν as adj. *the inner, the inside*, trop. for the mind, heart, etc. Luke 11: 39, 40. 2 Cor. 4: 16. Comp. Buttm. § 125. 6.

Ἐσώτερος, α, ον, (compar. fr. ἔσω,) *inner, interior*, Acts 16: 24. Heb. 6: 19, comp. Lev. 16: 15 where Sept. for עַל־מַדְבָּרָה.

Ἐταῖρος, ου, ὁ, a *companion, comrade, friend*, Matt. 11: 16. Sept. for עַל־מַדְבָּרָה 2 Sam. 13: 3. 16: 17.—Hdian. 2. 1. 10. Xen. Cyr. 5. 1. 1. Mem. 2. 6. 15.—In a direct address, *etairos, friend*, as in Engl. *my good friend*, Matt. 20: 13. 22: 12. 26: 50.—Suid. sub εταῖρος ὁ Πλάτων καὶ οἱ ἄλλοι φιλόσοφοι τοὺς γνησίους ἐρμυστὰς τῶν λόγων εταῖρους ἐκαλοῦν.

Ἐτερογλωσσος, ου, ὁ, ἡ, adj. (ἔτερος, γλῶσσα,) *other-tongued*, of another language, 1 Cor. 14: 21 ἐν ἑτερογλώσσοις sc. λόγοις, or perhaps neut. for γλώσσαις ἑτέραις, with allusion to Is. 28: 21. — Aquil. for עַל־מַדְבָּרָה Ps. 114: 1. Pol. 41. 9. 5.

Ἐτεροδιδασκαλέω, ᾧ, f. ἦσω, (i. q. ἔτερον διδασκ.) *to teach otherwise*, other doctrine, etc. 1 Tim. 1: 3. 6: 3.—Ignat. ad Polyc. § 3. Euseb. H. E. 3. 32. Not found in classic writers.

Ἐτεροζυγέω, ᾧ, f. ἦσω, (ἑτερόζυγος pp. having a different yoke, Phocyl. Sent. 13 σταθμὸς ἑτερόζ.) an unequal balance, Sept. for עַל־מַדְבָּרָה of heterogeneous animals, Lev. 19: 19,) *to bear a different yoke, to be yoked unequally, heterogeneously*; in N. T. only trop. of Christians living in familiar intercourse with pagan idolaters, 2 Cor. 6: 14, coll. v. 15 sq.

Ἐτερος, α, ον, correl. pron. *the other, other*, Buttm. § 78. 2, and n. 1. § 127. 5.

a) pp. and defin. ὁ ἕτερος, with the article, *the other* sc. of two, where one has been already mentioned, as Matt. 6: 24 τὸν ἕνα μισῆσαι, καὶ τὸν ἕτερον ἀγαπήσαι. Luke 5: 7. 7: 41. 23: 40. al. Luke 4: 43 ἐν ταῖς ἑτέραις πόλεσιν, in those other cities where the gospel has not yet been preached. In distinction from oneself, *another person*, i. q. τὸν πλησίον, Rom. 2: 1. 1 Cor. 4: 6. 14: 17. Gal. 6: 4. James 4: 12. — Hdian. 5. 7. 1. Xen. Cyr. 2. 3. 17. — So ἡ ἑτέρα sc. ἡμέρα, *the other* i. e. *the next day, the day after*, Acts 20: 15. 27: 3.—Xen. 4.



6. 10 ἦν αἴριον ἕως προῦ, τῇ ἑτέρα ἂν ἀλλοιοῖ παρ' ἡμῖν.

b) indef. and without the art. *other*, *another*, *some other*, i. q. ἄλλος, but with a stronger expression of difference; Butt. § 127. 5.

(α) pp. Matt. 8: 21 ἕτερος δὲ τῶν μαθητῶν. Luke 8: 3. John 19: 37. Acts 1: 20. al. Eph. 3: 5 ἐν ἑτέροις γενεαῖς, i. e. former. Sept. for רַבִּי Gen. 4: 24. 8: 10. al.—Hdian. 5. 7. 13. Xen. Cyr. 6. 3. 5. — Joined with τῖς indef. ἕτερός τις, *some other one*, *any other*, Acts 8: 34. 27: 1. Rom. 8: 39. 1 Tim. 1: 10. — So distributively, either repeated, as 1 Cor. 15: 40 ἕτερα μὲν—ἕτερα δέ; or with other pronouns, Matt. 16: 14 οἱ μὲν—ἄλλοι δέ—ἕτεροι δέ κ. τ. λ. Luke 11: 16. 14: 19, 20. 1 Cor. 12: 9, 10. Sept. for שָׂרָא Gen. 31: 49. פְּשָׁא Ex. 26: 3. Matth. § 288. n. 6.

(β) of another kind, etc. *another*, *different*, i. q. ἄλλοιος, ε γ. ἐν ἑτέρῃ μορφῇ Mark 16: 12. νόμος Rom. 7: 23. εὐαγγέλιον Gal. 1: 6. ὁδός James 2: 25. (Xen. Cyr. 1. 6. 2.) So of a priest out of a different line or family, Heb. 7: 11, 15. prob. also of a king from another race, Acts 7: 18, comp. Jos. Ant. 2. 9. 1. —In the sense of *foreign*, *strange*, and by impl. *wonderful*, Jude 7. Sept. for רַי Ex. 30: 9. For the phrase ἑτέροις γλώσσαις v. ἐν χεῖλεσιν ἑτέροις λαλῶν Acts 2: 4 et 1 Cor. 14: 21, see in Γλώσσα b. γ. Comp. Is. 28: 11. AL.

Ἐτέρως, adv. (ἕτερος,) *otherwise*, Phil. 3: 15. — Jos. Ant. 2. 14. 5. Hom. Od. 1. 234.

Ἐτι, adv. *yet*, *still*, viz.

a) implying duration, e. g. (α) spoken of the present time, *yet*, *still*, *hitherto*, Lat. *adhuc*, Matt. 12: 46 ἔτι ἀντιῶ λαλοῦντος. 27: 63 εἶπεν ἔτι ζῶν. Luke 9: 42. 24: 6. John 20: 1. Rom. 5: 6. al. —Jos. Ant. 7. 4. 2. Luc. D. Deor. 2. 1. Plut. Mor. II. p. 39 ult. ed. Tauchn. Xen. An. 1. 6. 8. Cyr. 4. 2. 9.—Of the present in allusion to the past, *yet*, *still*, *even now*, sc. as before. Mark 8: 17. Luke 24: 41. Acts 9: 1. Rom. 3: 7. Gal. 1: 10. al. So ἔτι νῦν, *yet now*, *even now*, 1 Cor. 3: 2. — Jos. Ant. 2. 14. 6 νῦν ἔτι. Xen. Cyr. 1. 2. 16 νῦν δ' ἔτι. — In the sense of *even*, *already*, Luke 1: 15 ἔτι ἐκ

κοιλίας μητρὸς. Heb. 7: 10.—(β) Of the future, *yet*, *still*, *still further*, *longer*. Luke 16: 2 οὐ γὰρ δύνησῃ ἔτι οἰκοδομῆν. Mark 5: 35. John 4: 35. 7: 33. 14: 19. Rom. 6: 2. 2 Cor. 1: 10. al. — Xen. Mem. 2. 6. 20. Apol. Soc. 33 τοῦ ἔτι ζῆν. — Espec. with a negative, *not further*, *no more*, *no longer*, Lat. *non amplius*. Matt. 5: 13 εἰς οὐδὲν ἰσχυεῖ ἔτι. Luke 20: 40. John 14: 30. Gal. 4: 7. Heb. 8: 12. Rev. 3: 12. 7: 16. al. Comp. Butt. § 149. p. 430.—Luc. D. Deor. 3. 1. Hdian. 3. 11. 13. Xen. Cyr. 4. 2. 26 οὐδένα ἔτι. Comp. Οὐκέτι.

b) implying accession, addition, etc. *yet*, *more*, *further*, *besides*. (α) genr. Matt. 18: 16 παραλάβε μετὰ σου ἔτι ἓνα ἢ δύο. 26: 65. Heb. 11: 32, 36. al. — Hdian. 5. 2. 13. Xen. An. 6. 6. 13. — So ἔτι δὲ καί, *and further also*, *moreover also*, Luke 14: 26. Acts 2: 26. 21: 28. —Hdian. 3. 5. 4. Xen. Cyr. 2. 4. 14.—(β) With a comparative, *yet*, *much*, *far*. Phil. 1: 9 ἔτι μᾶλλον καὶ μ. Heb. 7: 15. Comp. Winer § 36. 3. n. 1. — ἔτι μᾶλλον Jos. Ant. 20. 4. 2. Xen. Cyr. 3. 2. 18. Hi. 2. 18. AL.

Ἐτοιμάζω, f. ἄσω, (ἔτοιμος,) *to make ready*, *to prepare*, trans.

a) pp. e. g. τὴν ὁδόν, the way, sc. of a king, as was customary before oriental monarchs in their journeys, pp. Rev. 16: 12. trop. of the Messiah, Matt. 3: 3. Mark 1: 3. Luke 1: 76. 3: 4, all quoted from Is. 40: 3 where Sept. for מְבַרְבֵּר. See Jos. B. J. 3. 6. 2. Arr. Al. M. 4. 30. Diod. Sic. 2. 13. — Of a meal, banquet, etc. Matt. 22: 4. Luke 17: 8. τὸ πάσχα Matt. 26: 17, 19. Mark 14: 12, 15, 16. Luke 22: 8, 9, 12, 13. So Sept. for מְבַרְבֵּר Gen. 43: 16. — Hom. II. 19. 197. —Of a place, domicile, etc. τόπον John 14: 2, 3. Rev. 12: 6. πόλιν Heb. 11: 16. ξενίαν Philem. 22. Luke 9: 52. Sept. for מְבַרְבֵּר 1 Chr. 15: 3. — So ἔτι, *νοσήφ λαόν* Luke 1: 17. Comp. Sept. 2 Chr. 27: 6. Eccus. 2: 18. — Of persons, *to prepare*, *to put in readiness*, e. g. soldiers, Acts 23: 23. a bride, *ἑαυτήν* Rev. 19: 7. 21: 2. a servant or minister, *ἐαντόν*, Rev. 8: 6. 9: 15. Luke 12: 47. Pass. particip. ἠτοιμασμένους, *prepared*, i. e. trop. *apt*, *ready*, 2 Tim. 2: 21. pp. of horses, ἦτι. εἰς πόλεμον, Rev. 9: 7.—genr.

1 Macc. 13: 22. Pol. 1. 38. 3. Thuc. 6. 95. — In the sense of *to provide*, e. g. ἀρόματα Luke 23: 56. 24: 1. ἀγαθά Luke 12: 20, coll. 19. So Sept. and ἡβὴ 2 Chr. 26: 14.

b) of God, as having in his counsels prepared good or evil for men, i. e. to *destine, to appoint*, Matt. 20: 23: 25: 34, 41. Luke 2: 31. Mark 10: 40. 1 Cor. 2: 9. So Sept. for הִכִּיִּן Ex. 23: 20. Is. 41: 21. הִכִּיִּן Gen. 24: 14, 44. — Tob. 6: 17.

Ἐτοιμασία, ας, ἡ, (ἔτοιμος,) preparation, i. e. *readiness, alacrity*, Eph. 6: 15 ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου, shod as to your feet with readiness, alacrity, in behalf of the gospel, i. e. let your feet be ever ready to go forth to preach the gospel, comp. 2 Tim. 2: 21. For the gen. see Winer § 30. 1. Sept. for הִכִּיִּן Ps. 10: 17. — Jos. Ant. 10. 1. 2. Artemid. 2. 57.

Ἐτοιμος, η, ον, also ἔτοιμος, ὁ, ἡ, Matt. 25: 10, in the classics sometimes ἐτοιμος, η, ον, Winer § 6. p. 49. — *ready, prepared*, viz. of things, e. g. a banquet, Matt. 22: 4, 8. Luke 14: 17. a chamber, Mark 14: 15. a contribution, 2 Cor. 9: 5. of time, John 7: 6. of things done, τὰ ἔτοιμα, 2 Cor. 10: 16. (Thuc. 1. 70.) Seq. inf. *ready* sc. to be done, ποιήσαν ἐτοιμῶν ἀποκαλυφθῆναι, 1 Pet. 1: 5. — Wisd. 16: 20. Hdian. 2. 12. 1. Xen. Cyr. 2. 1. 10. ib. 7. 5. 34. — Of persons, Matt. 25: 10 αἱ ἔτοιμοι εὐ-ἤλθον. seq. πρὸς τι, *ready for* any thing, Tit. 3: 1. 1 Pet. 3: 15. seq. inf. *ready* sc. to do etc. Luke 22: 33. Acts 23: 15. c. inf. impl. v. 21. ἐτοιμῶς γίνομαι, *to become ready, be prepared*, Matt. 24: 44. Luke 12: 40. So Sept. for הִכִּיִּן הִיָּה Ex. 19: 15. 34: 2. — c. πρὸς Xen. Mem. 4. 5. 12. c. inf. Luc. Asin. 23. Xen. Cyr. 4. 1. 1. — So ἐν ἐτοιμῶν ἔχειν, *to be in readiness*, seq. inf. 2 Cor. 10: 6. — Pol. 2. 34. 2.

Ἐτοιμῶς, adv. (ἔτοιμος,) *ready, in readiness*; hence ἐτοιμῶς ἔχειν, *to be ready*, Acts 21: 13. 2 Cor. 12: 14. 1 Pet. 4: 5. Sept. for הִכִּיִּן דָּרִיִּר Dan. 3: 15. — Jos. Ant. 12. 4. 2. Ael. V. H. 4. 13.

Ἐτος, εος, ουσ, τό, a year, Luke 3: 1, Acts 7: 30. Heb. 1: 12. al. Sept.

for הִכִּיִּן 1 K. 15: 1. Jer. 1: 2, 3. — Hdian. 1. 16. 5. Xen. Mem. 1. 4. 12. — Dat. plur. as marking a period in or during which, John 2: 20. Acts 13: 20. Accus. plur. of time *how long*, Matt. 9: 20. Luke 2: 36. John 5: 5. al. — Xen. Cyr. 1. 2. 9. — In the phrase εἶναι v. γίνομαι ἔτων, *to be of such and such an age*, Matt. 5: 42 ἦν γὰρ ἔτων δώδεκα, i. e. twelve years old, Luke 2: 37, 42. Acts 4: 22. al. (Sept. Gen. 5: 32. Xen. Mem. 1. 2. 40.) So John 8: 57 πενήνην ἔτη οὐπω ἔχεις, *thou hast not yet 40 years*, i. e. art not 40 years old. — Κατ' ἔτος, *year by year*, every year, Luke 2: 41. — Jos. Ant. 7. 5. 1. AL.

Εὖ, adv. (pp. neut. of εὖς,) *well, good*, viz.

a) pp. with verbs, ἵνα εὖ σοι γένηται, *that it may be well with thee*, that thou mayest be prosperous, Eph. 6: 3. Sept. for יָרַבֵּן Gen. 12: 13. Deut. 4: 40. — Arr. Epict. 2. 5. 30. — Mark 14: 7 εὖ ποιῆσαι τινα, *to do good* to any one. Sept. for יָרַבֵּן Gen. 32: 9, 12. Deut. 8: 16. — Jos. Ant. 14. 14. 3. Xen. Mem. 2. 1. 19. — Acts 15: 29 εὖ πράσσειν, *to do well*, i. e. to do right, to act well. So יָרַבֵּן 1 K. 8: 18. 2 K. 10: 30. — Jos. Ant. 4. 8. 38. Arr. Epict. 4. 6. Xen. Mem. 3. 9. 14. — Others in Acts i. c. to do well, i. e. to be prospered, comp. Jos. Ant. 12. 4. 1. Xen. Mem. 1. 6. 8.

b) in commendations, i. q. εὖγε, Lat. euge, well! well done! Matt. 25: 21 εὖ δοῦλε ἀγαθέ. v. 23. Luke 19: 17. — Xen. Ven. 6. 20, coll. 19 εὖγε.

NOTE. In composition, εὖ is well, good, and hence is often intensive.

Εὐα, ας, ἡ, Eve, הַיָּה (life), pr. name of the first woman, 2 Cor. 11: 3. 1 Tim. 2: 13.

Εὐαγγελίζω, f. ἴσω, (εὐαγγέλιος messenger of good,) aor. 1 εὐηγγέλισα, for the auct. see Butt. § 87. 2, to bring glad tidings, to announce as glad tidings, to declare as matter of joy. Not found in Mark nor in the Gospel and Epistles of John, only once in Matthew, and twice in Rev.

I. Act. c. c. acc. of pers. with an acc. of thing impl. Butt. § 131. 4, 5; in N. T. twice, to announce unto, to pub-



lish unto, sc. as glad tidings, Rev. 14: 6 εὐαγγέλισαι τοὺς καθήμενους κ. τ. λ. 10: 7 ὡς εὐηγγέλισε τοὺς ἑαυτοῦ δούλους τοὺς προφῆτας, where text. rec. has dat. τοῖς δούλοις κ. τ. λ. Sept. c. dat. for רַשְׁבַּי 1 Sam. 31: 9. 2 Sam. 18: 19, 20. — Dio Cass. 61. 13. Polyaen. 5. 7. The Active form is not found in earlier writers, Lob. ad Phryn. p. 268. Passow s. voc. 2.

II. Mid. in earlier writers (Lob. l. c.) and in N. T. to announce, to publish, sc. as glad tidings, etc.

a) genr. and c. acc. of thing, Acts 10: 36 εὐαγγελιζόμενος εἰρήνην. Rom. 10: 15 bis, quoted fr. Is. 52: 7 where Sept. for רַשְׁבַּי, as also 1 K. 1: 42. Seq. acc. of thing and dat. of pers. which was the more usual construction, Lob. ad Phr. p. 268. Winer § 31. 1. Luke 1: 19 ἀπειράτην εὐαγγελισασθαί σοι ταῦτα. 2: 10. Eph. 2: 17. 1 Thess. 3: 6. So Sept. for רַשְׁבַּי 1 Chr. 10: 9. c. ἔν τισι 1 Sam. 1: 20. Ps 40: 10. — Jos. Ant. 5. 1. 5. Luc. Icarom. 34. Aristoph. Eq. 643. τινὲ περὶ τινος Jos. Ant. 15. 7. 2. Plut. Quaest. Rom. 9. — With an acc. of thing impl. Luke 4: 18, comp. Is. 61: 1. — Dem. 332. 9. — Seq. acc. both of thing and of person in later Greek, pp. Alciaphr. 3. Ep. 12. Heliodor. II. 16. p. 64. Euseb. Vit. Const. 3. 26; in N. T. by attraction before ὅτι Acts 13: 32, comp. Buttm. § 151. I. 6. Lob. l. c.

b) spoken of the annunciation of the gospel of Christ and all that pertains to it, to preach, to proclaim, the idea of glad tidings being of course everywhere implied, viz. (α) εὐαγγ. τὴν βασιλείαν τοῦ Θεοῦ v. τὰ περὶ τῆς βασ. τ. Θε. to preach the kingdom of God, etc. Luke 8: 1. Acts 8: 12. c. dat. of pers. Luke 4: 43. — So with τὴν βασιλείαν impl. absol. Luke 9: 6. 20: 1. c. acc. of pers. Luke 3: 18. — (β) εὐαγγ. Ἰησοῦν Χρ. v. τὸν κύριον Ἰησοῦν, etc. Acts 5: 42. 11: 20. 17: 18. c. dat. of pers. Acts 8: 35. seq. ἐν τοῖς ἔθνεσι Gal. 1: 16. So Eph. 3: 8 τὸν πλοῦτον τοῦ Χρ. ἐν τοῖς ἔθνεσι. — (γ) genr. εὐαγγ. τὸ εὐαγγέλιον, τὸν λόγον, τὴν πίστιν, etc. Acts 8: 4 τὸν λόγον. 15: 35. Gal. 1: 23 τὴν πίστιν. seq. dat. of pers. 1 Cor. 15: 1, 2 εὐαγγέλιον ὑμῖν. 2 Cor. 11: 7. Gal. 1: 8 bis. — With τὸ εὐαγγέλιον, τὸν

λόγον, etc. impl. i. e. to preach the gospel, c. dat. of pers. Rom. 1: 15. Gal. 4: 13. c. acc. of pers. (Winer § 32. 1. p. 182.) Acts 14: 15. 16: 10. Gal. 1: 9. 1 Pet. 1: 12. c. acc. of place for pers. Acts 8: 25, 40. 14: 21. seq. εἰς c. acc. marking extent, 2 Cor. 10: 16. Absol. Acts 14: 7. Rom. 15: 20. 1 Cor. 1: 17. 9: 16 bis, 18.

III. Pass. to be announced, to be published, sc. as glad tidings, viz. (α) pp. with a nominative of the thing announced, which in the Active construction would be the accus. of thing, Buttm. § 134. 2, 5. So Luke 16: 16 ἡ βασιλεία τ. Θεοῦ. Gal. 1: 11 τὸ εὐαγγέλιον. 1 Pet. 1: 25. c. dat. of pers. 1 Pet. 4: 6. — (β) with a nominative of person, which in the Active construction would be the dat. or accus. of person, Buttm. § 134. 5.) So genr. Heb. 4: 2 καὶ γὰρ ἴμεν εὐηγγελισμένοι καθάπερ κἀκεῖνοι, i. e. to us has good tidings been proclaimed, as well as unto them. v. 6. So Sept. for רַשְׁבַּי 2 Sam. 18: 31. So in respect to the gospel, etc. to have the gospel preached, to hear the gospel tidings, Matt. 11: 5 et Luke 7: 22 πτωχοὶ εὐαγγελίζονται.

Εὐαγγέλιον, ου, τό, (εὐάγγελος,) reward for good news, Hom. Od. 14. 152. Aristoph. Eq. 661. good news, glad tidings, Sept. for רַשְׁבַּי 2 Sam. 18: 20, 22. App. B. C. 4. 968. Cic. ad Att. 2. 3. — In N. T. spoken only of the glad tidings of Christ and his salvation, the gospel. Not found in Matthew and Luke, nor in the gospel and epistles of John, twice in Acts, once in Peter, once in Rev.

a) pp. in the sense of glad tidings everywhere except in the writings of Paul. (α) τὸ εὐαγγ. τῆς βασιλείας sc. τοῦ Θεοῦ, Matt. 4: 23. 9: 35. 24: 14. Mark 1: 14. and so by impl. Mark 1: 15. 13: 10. 14: 9. Matt. 26: 13. Rev. 14: 6 εὐαγγ. αἰώνιον, comp. Luke 2: 10. Meton. annunciation of the gospel, sc. through Christ, Mark 1: 1. Also εὐαγγ. τῆς χάριτος τ. Θεοῦ, sc. as manifested in Christ, Acts 20: 24. — (β) In respect to the coming and life of Jesus, as the Messiah, gospel, glad tidings, Mark 8: 35 et 10: 29 ἔνεκεν ἐμοῦ καὶ τοῦ εὐαγγέλιου. 16: 15. Acts 15: 7. 1 Pet. 4: 17.

— Hence later, *gospel*, in the sense of 'a history of Jesus' life,' etc. as in the titles of the first four books of the N. T.

b) in the writings of Paul, *the gospel*, i. e. (α) genr. 'the gospel scheme,' its doctrines, declarations, precepts, promises, etc. Rom. 2: 16 κατὰ τὸ εὐαγγέλιόν μου, i. e. the gospel which I preach. 11: 28. 16: 25. 1 Cor. 9: 14 τοῖς τὸ εὐαγ. καταγγέλλουσιν. v. 18. 15: 1. 2 Cor. 4: 3, 4. 9: 13. 10: 14. Gal. 1: 11 τὸ εὐαγ. τὸ εὐαγγέλισθ' ἐν ὑπ. ἐμοῦ. 2: 2, 5, 14. Eph. 1: 13. 3: 6. 6: 19. Phil. 1: 5, 7, 16, 27 bis. 2: 22. Col. 1: 5, 23. 1 Thess. 1: 5. 2: 4. 2 Tim. 1: 10. 2: 8. So τὸ εὐαγ. τοῦ Χριστοῦ, *the gospel of Christ*, made known by him as its founder and chief corner stone, Rom. 15: 19, 29. 1 Cor. 9: 12, 18. Gal. 1: 7. 1 Thess. 3: 2. 2 Thess. 1: 8. εὐαγ. τοῦ θεοῦ, i. e. of which God is the author through Christ, Rom. 15: 16. 2 Cor. 11: 7. 1 Thess. 2: 2, 8, 9. 1 Tim. 1: 11.—By antithesis, ἕτερον εὐαγγέλιον, *a different gospel*, including other precepts etc. 2 Cor. 11: 4. Gal. 1: 6.— genr. Barnab. Ep. 5. Clem. Alex. Strom. 6. 13.—(β) Meton. *the gospel-work*, i. e. the preaching of the gospel, labour in the gospel, etc. Rom. 1: 1 ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ. v. 9, 16. 1 Cor. 4: 15. 9: 14 ἐκ τοῦ εὐαγ. ζῆν. v. 23. 2 Cor. 2: 12. 8: 18. Eph. 6: 15, see in Ἐτοιμασία. Phil. 1: 12. 4: 3, 15. 2 Thess. 2: 14. 2 Tim. 1: 8. Philem. 13 ἐν τοῖς δεσμοῖς τοῦ εὐαγ. in bonds on account of labours in the gospel. Gal. 2: 7 πεπίστευμαι τὸ εὐαγ. τῆς ἀκροβυστίας, i. e. I was entrusted to preach the gospel to the Gentiles. So Rom. 10: 16 οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ, *all have not obeyed the preaching of the gospel*, i. e. the gospel as preached.

Εὐαγγελιστής, οὐ, ὁ, (εὐαγγελίζομαι,) pp. 'a messenger of good tidings,' in N. T. *an evangelist, a preacher of the gospel*, not located in any place, but travelling as a missionary to preach the gospel and found churches, Acts 21: 8. Eph. 4: 11. 2 Tim. 4: 5. See Neander Gesch. d. Pflanz. u. Leit. d. chr. Kirche, I. p. 185. in Bibl. Repos. IV. p. 259. Theodoret. ad Eph. 4: 11, ἐμεῖνοι περιῶντες ἐκῆρτιον.

Εὐάρεστέω, ὦ, f. ἴσω, (εὐάρεστος,) perf. εὐήρεστηκα, for the augm. see Buttm. § 86. 2, *to please well*, c. c. dat. Heb. 11: 5, 6. Comp. Matth. § 393. 5.—Sept. Gen. 5: 22, 24. Eccles. 44: 16. Diod. Sic. 14. 4.—Mid. *to take pleasure in, to be pleased with*, c. c. dat. Heb. 13: 16. Comp. Matth. § 411. n. 2.—Diod. S. 20. 79. Diog. Laert. 4. 6.

Εὐάρεστος, ου, ὁ, ἡ, adj. (εὐ, ἀρέσκω,) *well-pleasing, acceptable, approved*, c. c. dat. expr. or impl. Rom. 12: 1 εὐάρεστον τῷ θεῷ. v. 2. 14: 18. 2 Cor. 5: 9. Eph. 5: 10. Phil. 4: 18. Tit. 2: 9.—Wisd. 4: 10.—Seq. ἐνώπιόν τινος instead of a dat. Heb. 13: 21. comp. in Ἐνώπιον c. Seq. ἐν c. dat. of pers. ἐν κυρίῳ Col. 3: 20, where text. rec. has τῷ κυρίῳ. Comp. in Ἐν 1. e.—Wisd. 9: 10 παρὰ σοι.

Εὐάρεστως, adv. (εὐάρεστος,) *so as to please, acceptably*, Heb. 12: 28.—Arr. Epict. 1. 12. 21.

Εὐβουλος, ου, ὁ, Eubulus, pr. n. of a Christian, 2 Tim. 4: 21.

Εὐγενής, ἐός, οὐς, ὁ, ἡ, adj. (εὐ, γένος,) *well-born, noble*, of high rank, Luke 19: 12. 1 Cor. 1: 26. Sept. for זִיָּרָה Job 1: 3.—Jos. Ant. 10. 10. 1. Hdian. 1. 8. 10. Xen. H. G. 4. 1. 7.—Metaph. *noble-minded, generous*, Acts 17: 11.—Jos. 12. 5. 4 τὰς ψυχὰς εὐγενεῖς. Cic. ad Att. 13. 21 penult.

Εὐδία, ας, ἡ, (εὐδιος, fr. εὐ and Διός gen. of Ζεύς,) *serene sky, fair weather*, Matt. 16: 2 εὐδία sc. ἔσται.—Eccles. 3: 15. Pol. 1. 60. 8. Xen. H. G. 2. 4. 14.

Εὐδοκία, ὦ, f. ἴσω, (εὐ, δοκίω,) aor. 1 εὐδόκησα, also ἠδόκησα Luke 5: 22, see Buttm. § 86. 2; pp. *to seem good*, by impl. *to think good*, see in Δοκίω a, found only in the later Greek, Sturz de Dial. Alex. p. 168. Hence genr. *to be well-disposed* sc. towards any person or thing, seq. dat. e. g. of pers. *to favour*, Diod. Sic. 17. 47. ib. 14. 61. of thing, *to assent to*, 1 Macc. 1: 43. Diod. S. 4. 23. ib. 14. 110.—In N. T. *to think good*, i. e. *to please, to like, to take pleasure in*, viz.

a) genr. *to view with approbation*,



seq. ἐν c. dat. of pers. Matt. 3: 17 ὁ υἱὸς μου, ἐν ᾧ εὐδόκησα. 17: 5. Mark 1: 11. Luke 3: 22. 1 Cor. 10: 5. Heb. 10: 38. seq. ἐν c. dat. of thing, 2 Cor. 12: 10. 2 Thess. 2: 12. So Sept. for עָשָׂה 2 Sam. 22: 20. Is. 62: 4. עָשָׂה Ps. 44: 4. 1 Chr. 29: 3. — 1 Macc. 8: 1. Ecclus. 31: 19. Polyb. 2. 12. 3. — Seq. εἰς c. acc. of pers. implying direction of mind, Matt. 12: 18 εἰς ὃν εὐδόκησα ἡ ψυχὴ μου. 2 Pet. 1: 17.—Seq. acc. of thing, by Hebr. Heb. 10: 6, 8, ὀλοκαύματα κ. π. ἃ οὐκ εὐδόκησας. So Sept. for עָשָׂה Ps. 51: 18. עָשָׂה Ps. 51: 21.

b) in the sense of *to will, to desire*, seq. infin. expr. or impl. viz. (α) genr. *to be willing, to be ready*, 2 Cor. 5: 8 εὐδοκοῦμεν μᾶλλον ἐκδημησάμενοι ἐκ τοῦ σώμ. 1 Thess. 2: 8.—Ecclus. 25: 16. 1 Macc. 6: 23. Pol. 1. 8. 4.—(β) by impl. *to determine, to resolve*, the idea of benevolence being implied, Rom. 15: 26 εὐδόκησαν γὰρ Μακεδονία καὶ Ἀχαΐα κ.τ.λ. v. 27. 1 Thess. 3: 1. Spoken of God, Luke 12: 32 εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλ. 1 Cor. 1: 21. Gal. 1: 15. Col. 1: 19. — 1 Macc. 14: 46, 47.

**Εὐδοκία, ας, ἡ,** (εὐδοκῶ,) *a being well pleased, pleasure, viz.*

a) pp. *delight in* any person or thing, and hence *good-will, favour*. Luke 2: 14 ἐν ἀνθρώποις εὐδοκία, sc. on the part of God. Comp. in Εὐδοκῶ a. So Sept. and עָשָׂה Ps. 5: 13. 19: 15. so עָשָׂה Prov. 11: 1, 20, Sept. δεκτός, προσδεκτός. — Ecclus. 11: 17. — Of men, *good-will, kind intention*, Phil. 1: 15 δι' εὐδοκίαν τὸν Χρ. κηρύσσοσιν. By impl. *desire, longing*, Rom. 10: 1. Comp. Ecclus. 18: 31.

b) in the sense of *good-pleasure, will, purpose*, the idea of benevolence being included, spoken of God, Eph. 1: 5 κατὰ τὴν εὐδοκίαν τοῦ θελήματος αὐτοῦ. v. 9. Phil. 2: 13. 2 Thess. 1: 11 πληρώσει πᾶσαν εὐδοκίαν ἀγαθωσύνης, i. e. fulfil in you the virtue which his good pleasure hath purposed, i. q. πᾶσαν ἀγαθωσύνην εὐδόκητον, Buttin. § 123. n. 4. Winer § 34. 2. a. So Matt. 11: 26 et Luke 10: 21 οὕτως ἐγένετο εὐδοκία ἐμπροσθέν σου, *such was thy good pleasure*, see in Γίνομαι II. b. β. "Εμπρο-

σθέν II. a. So עָשָׂה, Sept. θέλημα, Ps. 40: 9. 103: 21.

**Εὐεργεσία, ας, ἡ,** (εὐεργέτης,) *a good deed, benefit*, Acts 4: 9. — 2 Macc. 9: 26. Jos. Ant. 2. 10. 1. Xen. Mem. 3. 11. 11. — Also genr. *well-doing, duties*, sc. as required by the gospel, 1 Tim. 6: 2, see in Ἀντιλαμβάνω a. (Hom. Od. 22. 374.) Others, *benevolence*, as in Clem. Alex. Paed. 3. 7. Xen. An. 2. 5. 22.

**Εὐεργετέω, ᾧ,** f. ἴσω, (εὐεργέτης,) *to do good, to confer benefits*, absol. Acts 10: 38. Sept. for עָשָׂה Ps. 13: 6.—Jos. Ant. 4. 8. 13. Ael. V. H. 12. 59.

**Εὐεργέτης, ου, ὁ,** (εὐ, obsol. ἐργω,) *a well-doer, benefactor*, 2 Macc. 4: 2. Xen. Ag. 4. 4. In N. T. as a title of honour, *Euergetes, Benefactor*, corresponding to the Lat. *pater patriae*, Luke 22: 25 οἱ ἐξουσιάζοντες εὐεργεταὶ καλοῦνται.—Comp. Ptolemy *Euergetes*, king of Egypt, Ecclus. Prol. Jos. B. J. 3. 9. 8 σωτήρα καὶ εὐεργέτην ἀνακαλοῦντες. Diod. Sic. 11. 26 ἀποκαλεῖν εὐεργέτην καὶ σωτήρα. Xen. An. 7. 6. 38.

**Εὐθέτιος, ου, ὁ, ἡ,** adj. (εἴ, τίθημι,) *well-situated, convenient*, Diod. Sic. 2. 57 πηγὰς εἰς λουτρὰ εὐθέτους. In N. T. *fit, meet, proper*, Luke 9: 62 οὐκ εὐθ. εἰς τὴν βασιλ. τ. οὐθ. 14: 35.—Sept. Ps. 32: 6. Susann. 15. Diod. Sic. 5. 37.—By impl. *useful*, Heb. 6: 7.

**Εὐθέως, adv.** (εὐθύς,) *straightway, immediately, forthwith*, Matt. 8: 3. 13: 5. Mark 1: 31. Acts 12: 10. al. saep. Sept. for עָשָׂה Job 5: 3. — Hdian. 1. 1. 7. Xen. Cyr. 2. 4. 18. — By impl. *shortly*, 3 John 14. Al.

**Εὐθύδρομέω, ᾧ,** f. ἴσω, (εὐθύς, δρόμος fr. τρέχω,) *to run straight*, e. g. of a ship, *to sail a straight course*, seq. εἰς c. acc. of place, Acts 16: 11. 21: 1. — Philo 2 Alleg. p. 102. C. de Agric. p. 213. A.

**Εὐθυμέω, ᾧ,** f. ἴσω, (εὐθυμός,) *to be of good cheer, to be of cheerful mind*, Acts 27: 22, 25. James 5: 13.—Symm. for עָשָׂה Prov. 15: 15, Sept. ἡσυχάζω. Plut. de tranquill. Anim. 2 et 9. VII. p. 822, 837. ed. R. Mid. Xen. Cyr. 2. 3. 19.

**Εὐθυμος, ου, ὁ, ἡ,** adj. (εὐ, θυμός,) *well-minded, i. e. well-disposed, benign,* Hom. Od. 14. 63. In N. T. of *good cheer, cheerful,* Acts 27: 36. — 2 Macc. 11: 26. Xen. Ag. 8. 2. — Hence neut. of comparat. *εὐθυμότερον* as adv. *the more cheerfully,* Acts 24: 10 in text. rec. — Xen. Cyr. 2. 2. 27.

**Εὐθύμως,** adv. (εὐθυμος,) *cheerfully,* Acts 24: 10 in Griesb. and Mss. See in *Εὐθυμος.* — Pol. 3. 34. 9.

**Εὐθύνω, f. νῶν, (εὐθύς,) to make straight, trans.**

a) pp. of a way, *to make straight and level, trans.* τὴν ὁδόν, John 1: 23. Comp. Matt. 3: 3, and see in *Ἐτοιμάζω* a. — trop. Ecclus. 2: 6. 37: 19.

b) genr. *to guide straight, i. e. to direct, to steer,* sc. a ship, and hence ὁ εὐθύνων, *a steersman, pilot,* James 3: 4. — Luc. D. Mort. 10. 10. Eurip. Hec. 39. horses, Philo de Abr. p. 360. B.

**Εὐθύς, εἶα, ὄ, straight, viz.**

a) pp. as adj. Matt. 3: 3 et Mark 1: 3 et Luke 3: 4, *εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, i. e. make the ways straight and level before the king,* quoted from Is. 40: 3 where Sept. for ישרי; see in *Ἐτοιμάζω* a. So Luke 3: 5, from Is. 40: 4 where Sept. for ישרי. Acts 9: 11. — Luc. Zeux. 10. Xen. Cyr. 1. 3. 4. — Trop. of the heart and life, *right, true;* Acts 8: 21 ἡ καρδία. 13: 10 ὁδοὺς κυρίου εὐθείας. 2 Pet. 2: 15. So Sept. and ישרי 1 Sam. 12: 23. Hos. 14: 10. 1 K. 11: 33.

b) *εὐθύς,* as adv. of time, *straight, immediately, forthwith, i. q. εὐθέως,* Matt. 3: 16. 13: 20, 21. Mark 1: 12, 28. (11: 2.) John 13: 32. 19: 34. 21: 3. Comp. Butt. n. 4. § 117. 1. Lob. ad Phr. p. 144 sq. — Jos. Ant. 11. 6. 9. Hdian. 1. 7. 12. Xen. Cyr. 8. 8. 2.

**Εὐθύτης, τητος, ἡ, (εὐθύς,) straightness, trop. rectitude.** Heb. 1: 8 ῥάβδος εὐθύτητος, i. q. ῥάβδος εὐθεία, *a just sceptre,* quoted from Ps. 45: 7, where Sept. for ישרי. Comp. Butt. § 123. n. 4.

**Εὐκαιρέω, ῶ, f. ἴσω, (εὐκαιρος,) imperf. εὐκαιρῶν and ἠνκαιρῶν, for the augm. see Butt. § 86. 2; pp. to have**

*good time, i. e. to have leisure, opportunity,* etc. genr. Mark 6: 31 οὐδὲ φαγεῖν ἠνκαιρῶν. 1 Cor. 16: 12. — Pol. 20. 9. 4. Plut. Mor. II. p. 138. Tauchn. or VI. p. 835. ed. R. — So seq. εἰς final, *to have leisure for, i. e. to spend one's time in any thing;* Acts 17: 21 Ἀθηναῖοι εἰς οὐδὲν ἔτερον εὐκαιρῶν, ἢ λέγειν κ. τ. λ. — So Phil. in Flacc. p. 969 πλήθος δ' ἐστὶν ἐνκαιρῶν διαβολαῖς καὶ βλασφημίαις. — The word belongs only to the later Greek, Lob. ad Phr. p. 125.

**Εὐκαιρία, ας, ἡ, (εὐκαιρος,) fit time, opportunity,** Matt. 26: 16. Luke 22: 6. — 1 Macc. 11: 42. Ael. V. H. 12. 10. Plato Phaedr. p. 272. A. Comp. Lob. ad Phr. p. 126.

**Εὐκαιρος, ου, ὁ, ἡ, (εὐ, καιρός,) well-timed, opportune,** Mark 6: 21 γενομένης ἡμέρας εὐκαιρῶν, coll. v. 19. Heb. 4: 16. — 2 Macc. 14: 29. Hdian. 1. 4. 7 καιρός εὐκαιρος. Diod. S. 2. 48.

**Εὐκαιρώς, adv. (εὐκαιρος,) in good time, opportunity,** Mark 14: 11. 2 Tim. 4: 2 see in Ἀκαίρωζ. — Ecclus. 18: 22. Xen. Ag. 8. 3.

**Εὐκόλος, ου, ὁ, ἡ, (εὐ, κόπος,) easy, facile,** Ecclus. 22: 15. Pol. 18. 1. 2. In N. T. only neut. of comparat. *εὐκώτερον, easier, lighter,* Matt. 9: 5. 19: 24. Mark 2: 9. 10: 25. Luke 5: 23. 16: 17. 18: 25.

**Εὐλάβεια, ας, ἡ, (εὐλαβής q. v.) caution, circumspection,** Dem. 1403. 1. *timidity, fear,* Wisd. 17: 8. Hdian. 5. 2. 5. In N. T. *fear of God, reverence, piety.* Heb. 5: 7. 12: 28. — Philo de Cherub. p. 113 εὐλ. θεοῦ. Plut. Camill. 21 πρὸς τὸ θεῖον εὐλ. Diod. Sic. 13. 12 ult. See Tittm. de Synon. N. T. p. 146.

**Εὐλαβέομαι, οὔμαι, f. ἴσομαι, depon. Pass. (εὐλαβής q. v.) to act with caution, to be circumspect,** Xen. Mem. 3. 6. 8. In N. T. *to fear, seq. μή,* Acts 23: 10 εὐλαβηθεὶς ὁ χιλ. μὴ διωπισθῆ ὁ Παῦλος. Sept. for יראי 1 Sam. 18: 29. — 1 Macc. 3: 30. Jos. Ant. 1. 19. 1. Diod. Sic. 16. 22. — In reference to God, *to fear, to reverence,* Heb. 11: 7. Sept. for יראי Zech. 2: 13. יראי Nah. 1: 7. See Tittm. de Synon. N. T. p. 146.



*Εὐλαβής, έος, οὖς, ό, ή, adj.* (εὖ, λαμβάνω, λαβεῖν,) pp. 'taking well hold,' i. e. carefully, circumspectly, comp. Ael. H. An. 3. 13; hence, *cautious, circumspect*, Arr. Epict. 2. 1. 2. Hdian. 2. 8. 2. *timid, fearful*, Jos. Ant. 6. 9. 2.—In N. T. spoken in reference to God, *God-fearing, pious, devout*, Luke 2: 25. Acts 2: 5. 8: 2. Sept. for דַּבְּרָה Mic. 7: 2.—Clem. Alex. Strom. 4. 21.

*Εὐλογέω, ω̄, f. ήσω, (εὖ, λόγος,)* imperf. *η̄λόγουν*, aor. 1 *ε̄λόγησα*, for the diff. augm. see Buttm. § 86. 2; pp. *to speak well of, to commend*, Isocr. 191. B, *τοὺς ἀγαθοὺς ἄνδρας εὐλογεῖν*. ib. Archid. 43. Polyb. 1. 14. 4. i. q. *εὖ λέγω*, which is preferred by Thom. Mag. p. 389. comp. Lob. ad Phr. p. 200.—In N. T. *to bless*, trans. spoken

a) of men towards God, *to bless*, i. e. *to praise, to celebrate*, sc. with ascriptions of praise and thanksgivings; Luke 1: 64 *εὐλογῶν τὸν θεόν*. 2: 28. 24: 53. 1 Cor. 14: 16. James 3: 9. So Sept. and בָּרַךְ 1 Chr. 29: 10, 20. Ps. 16: 7. al. saep.—2 Macc. 3: 30. Jos. Ant. 7. 14. 11.

b) of men towards men and things, *to bless*, pp. 'with praise and thanksgiving to invoke God's blessing upon,' viz. (α) c. acc. of pers. expr. or impl. i. q. *to pray for one's welfare*, etc. Matt. 5: 44 *εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς*. Mark 10: 16 *τιθεὶς [Ἰησοῦς] τὰς χεῖρας ἐπ' αὐτὰ sc. τὰ παιδία, η̄λόγει αὐτά*. Luke 2: 34. 6: 28. 24: 50, 51. Rom. 12: 14 bis. 1 Cor. 4: 12. 1 Pet. 3: 9. So Melchisedec Abraham, Heb. 7: 1, 6, 7. Isaac and Jacob their descendants, 11: 20, 21. So Sept. for בָּרַךְ Gen. 14: 19. 27: 23, 27. 48: 9, 15, 20.—Jos. B. J. 6. 5. 3 penult.—(β) c. acc. of thing expr. or impl. in N. T. only of food, a meal, etc. *to bless*, i. e. *to ask God's blessing upon*, genr. e. g. ἄρτους Luke 9: 16. impl. Matt. 14: 19 *εὐλόγησε, καὶ κλάσας x. τ. λ.* Mark 6: 41. 8: 7. So of the Lord's supper, where we may render by impl. *to consecrate*, Matt. 26: 26. Mark 14: 22. Luke 24: 30. 1 Cor. 10: 16 *τὸ ποτήριον ὃ εὐλογοῦμεν*. So Sept. and בָּרַךְ of a sacrifice and feast, 1 Sam. 9: 13.—For the Jewish formulas of benediction at the paschal supper, see Light-

foot Hor. Heb. ad Matt. 26: 26. Comp. Jahn § 354.

c) of God towards men, *to bless*, i. e. *to distinguish with favour, to prosper, to make happy*, c. acc. Acts 3: 26 *ἀπέστειλεν αὐτὸν [Ἰησοῦν] εὐλογοῦντα ὑμᾶς*. Eph. 1: 3 *ὁ θεός, ὁ εὐλόγησας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ*. Heb. 6: 14 *εὐλογῶν εὐλόγησά σε*, quoted from Gen. 22: 17 where Sept. for Heb. בָּרַךְ בְּרַךְ, of which this is an imitation; Winer § 46. 7. Gesen. Lehrgr. p. 778. Stuart § 514. Pass. *to be blessed* sc. of God, Gal. 3: 8, 9. Sept. genr. for בָּרַךְ Gen. 24: 1, 35. Ps. 45: 3. 67: 2, 7. Pass. Is. 61: 9.—Hence Pass. particip. perf. *εὐλογημένος, blessed, favoured*, sc. of God, *happy*; so in joyful salutations, etc. e. g. of the Messiah and his reign, *εὐλογ. ὁ ἐρχόμενος ἐν ὀνόματι κυρίου*, Matt. 21: 9. 23: 39. Mark 11: 9, 10. Luke 13: 35. 19: 38. John 12: 13. So Matt. 25: 34 *οἱ εὐλογημένοι τοῦ πατρὸς*. Luke 1: 28 *εὐλογημένη σὺ ἐν γυναιξίν*, i. e. blessed above all women. v. 42 bis. So Sept. and בָּרַךְ Deut. 28: 3. Ruth 3: 10. 1 Sam. 26: 25.

*Εὐλογητός, οὖ, ό, ή, adj.* (εὐλογία,) *blessed*, in N. T. only of God, i. e. worthy of praise, adorable, Lat. *venerandus*, Mark 14: 61. Luke 1: 68. Rom. 1: 25. 9: 5. 2 Cor. 1: 3. 11: 31. Eph. 1: 3. 2 Pet. 1: 3. So Sept. and בָּרַךְ Gen. 9: 26. Ex. 18: 10. al.—Tob. 8: 5, 15.—In Sept. spoken of men, for בָּרַךְ Deut. 33: 24. Ruth 3: 10.

*Εὐλογία, ας, ή, (εὐλόγειω,) eulogy, commendation*, Lyeurg. 153. 35. Thuc. 2. 42. In N. T. in a bad sense, *fair speech, adulation*, Rom. 16: 18.—Elsewhere in N. T. *blessing*, viz.

a) from men towards God, *blessing, praise*, in ascriptions, implying also thanksgiving; Rev. 7: 12 *ή εὐλογία καὶ ή δόξα x. τ. λ. τῷ θεῷ ἡμῶν*. 5: 12, 13.—Jos. Ant. 11. 4. 2.

b) from men towards men and things, *blessing*, i. e. *benediction*, invocation of good sc. from God; upon persons, Heb. 12: 17. James 3: 10 *εὐλογία καὶ κατάρα*. So Sept. and בָּרַךְ Gen. 27: 12, 35 sq.—Ecclus. 3: 8, 9. Jos. Ant. 4. 8. 44, 48.—Also upon things, 1 Cor. 10: 16 *τὸ ποτήριον εὐλογίας ὃ εὐλογοῦμεν, the cup*

of blessing, i. e. of benediction, consecration, in allusion to the כּוּס הַבְּרָכָה drunk at the paschal supper; comp. Lightfoot Hor. Heb. ad Matt. 26: 27. Jahn § 354.

c) meton. *blessing*, i. e. favour conferred, *gift*, *benefit*, *bounty*, viz. (α) from God to men, etc. Rom. 15: 29 ἐν πληρωματι εὐλογίας τοῦ εὐαγ. τ. Χρ. i. e. in the full, abundant, blessings of the gospel. Gal. 3: 14 ἡ εὐλογία τοῦ Ἀβραάμ, the blessing promised of God to Abraham and his seed, Eph. 1: 3. 1 Pet. 3: 9. Sept. and בְּרָכָה Gen. 49: 25. Is. 65: 8. — Act. Thom. § 26. — So Heb. 6: 7 ἡ γῆ μεταλαμβάνει εὐλογίας ἀπὸ τοῦ θεοῦ. Comp. בְּרָכָה וְנִשְׂבַּח, Sept. ὑπέρος εὐλογίας, Ez. 34: 26. — (β) from men to men, *gift*, *bounty*, *present*; 2 Cor. 9: 5 τὴν προο. εὐλογίαν ὑμῶν, i. e. your gift, contribution. So Sept. and בְּרָכָה Gen. 33: 11. 1 Sam. 25: 27. 2 K. 5: 15. Hence by impl. for *liberality*, *generosity*, 2 Cor. 9: 5 ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν. v. 6 bis, ἐπ' εὐλογίας as adv. *liberally*, *generously*, comp. in Ἐπί II. 3. c. η.

Εὐμετάδοιος, ου, ὁ, ἡ, adj. (εὔ, μεταδίδωμι,) *ready to impart*, i. e. *liberal*, *bountiful*, 1 Tim. 6: 18. — M. Antonin. 3. 14 τὸ εὐμετάδοτον καὶ εἰποιμητικόν.

Εὐνίκη, ἡ, Eunice, pr. n. of the mother of Timothy, 2 Tim. 1: 5.

Εὐνοέω, f. ἦσαι, (εὔνοος fr. εὔ, νοῦς,) *to be well-minded*, *to be well-disposed*, c. c. dat. Matt. 5: 25 ἴσθι εὐνοῶν τῷ ἀντιδίῳ σου ταχύ, i. e. be reconciled. — Hdian. 8. 8. 11. Xen. Cyr. 8. 2. 1.

Εὐνοία, ας, ἡ, (εὔνοϊα,) *good will*, *willing mind*; Eph. 6: 7 μετ' εὐνοίας δουλεῖόντες. By euphemism, 1 Cor. 7: 3 in text. rec. — 1 Macc. 11: 33, 53. Diod. Sic. 1. 54.

Εὐνουχίζω, f. ἴσω, (εὔνουχος,) *to eunuch*, *to make a eunuch*; Pass. *to be made a eunuch*, pp. Matt. 19: 12. — Jos. Ant. 10. 2. 2. — Trop. εὐνουχίζειν ἑαυτόν, *to make oneself a eunuch*, i. e. to live like a eunuch in voluntary abstinence, Matt. 19: 12.

Εὐνοῦχος, ου, ὁ, (εὐνή bed, ἔχω,) pp. 'bed-keeper,' keeper of the bed-

chamber; hence *eunuch*, one who has been emasculated, such persons only being employed as the keepers of oriental harems. In N. T.

a) pp. a *eunuch*, Matt. 19: 12 εὔνουχοι οἱ τινες εὐν. ἐπὶ τῶν ἀνθρ. Sept. for כּרִיס Is. 56: 3, 4. Esth. 2: 14: 15. — Luc. Eun. 6, 7. Xen. Cyr. 7. 5. 60. — Trop. Matt. 19: 12 bis, of those impotent from birth, and also of those who live like eunuchs in voluntary abstinence. — Clem. Alex. Paed. 3. 4. Strom. 3. 1.

b) by impl. a *minister of court*, Acts 8: 27, 34, 36, 38, 39. Eunuchs often rose to stations of great power and trust in eastern courts; so that the term apparently came to be applied to any high officer of court, though not emasculated; so prob. Gen. 37: 6. 39: 1, (comp. Jos. Ant. 2. 4. 1,) where the Targum renders Heb. כּרִיס by רַב־רִינָה prince, Sept. εὔνουχος. See Gesen. Lex. Heb. art. כּרִיס. — Comp. Hdot. 8. 105. Test. XII Patr. p. 716 ἀρχιευνούχος παρὰ τῷ Φαραῶ, ἔχων γυναῖκας καὶ παλλακὰς καὶ τέκνα.

Εὐνοδία, ας, ἡ, Euodia, pr. nathē of a female Christian, Phil. 4: 2.

Εὐνοδῶω, ὦ, f. ἴσω, (εὔνοδος, fr. εὔ, ὁδός,) *to lead in a good way*, *to prosper one's journey*, pp. Sept. for הִלַּךְ Gen. 24: 27, 48. Theophr. de Caus. Plant. 5. 6. Trop. *to make prosperous*, *to give success to*, Sept. for הִלַּךְ Gen. 24: 21, 40. Neh. 2: 20. — In N. T. only Pass. *to be led in a good way*, i. e.

a) pp. *to have a prosperous journey*. Rom. 1: 10 εἴπως ἤδη ποτὲ εὐδομήσομαι ἐλθεῖν πρὸς ὑμᾶς. Others trop. as below.

b) trop. *to be prospered*, 1 Cor. 16: 2 θησαυρίζων, ὅτι εὐδοῦται. 3 John 2 bis. Perhaps Rom. 1: 10, *if I shall be prospered, permitted, to come unto you*. So Sept. for הִלַּךְ 1 Chr. 22: 13. 2 Chr. 32: 30. Prov. 28: 13. — Test. XII Patr. p. 684. Hdot. 6. 73.

Εὐπάρεδρος, ου, ὁ, ἡ, (εὔ, πάρεδρος assessor, Dem. 1332. 14,) pp. 'sitting diligently by,' i. e. *assiduous*, c. c. dat. 1 Cor. 7: 35 πρὸς τὸ εὐπάρεδρον τῷ κυρίῳ, i. q. *assiduity*, *devotedness*. Text.



rec. has ἐπρόσεδρον q. v.—Hesych. et Suid. εὐπρόεδρον· καλῶς παραμένον καὶ διηκεῶς.

Εὐπειθής, έος, οὖς, ό, ή, adj. (εὔ, πειθομαι,) easily persuaded, compliant, James 3: 17.—Hdian. 3. 8. 10. Xen. Mem. 3. 5. 5.

Εὐπερίστατος, ου, ό, ή, (εὔ, περι-ίσταμαι to stand around,) pp. 'standing well around,' i. e. easily besetting, as εὐπερ. ἁμαρτία, Heb. 12: 1. So Chrysost. τὴν ἐνόλως περιεσταμένην ἡμῶς. Comp. Elsner Obs. Sac. in loc.—Others, since περιστάσις sometimes signifies impediment, calamity, e. g. 2 Macc. 4: 16. Max. Tyr. Diss. 20. p. 207, translate εὐπερίστατον ἁμαρτίαν by the sin so full of peril, which so easily subjects one to calamity. See Kypke Obs. Sac. in loc.

Εὐποιία, ας, ή, (εὐποιέω,) well-doing, i. e. a doing good, beneficence, Heb. 13: 16.—Jos. Ant. 7. 15. 1. Arrian. Alex. M. 7. 28. 8. Luc. Abdic. 25. This word is disapproved of by Pollux 5. 140, comp. Lob. ad Phr. p. 353.

Εὐπορέω, ῶ, f. ήσω, and as depon. Pass. εὐπορέομαι, οὔμαι, imperf. ἡπορούμην, (εὐπορος well to live, prosperous,) to be well to live, to be prosperous, absol. Acts 11: 29 καθὼς ἡπορεῖτό τις. For the augm. see Buttm. § 86. 2. Sept. for עִשְׂרִי Lev. 25: 26, 49.—Pol. 1. 66. 5. Luc. bis Accus. 27. Active, Diod. Sic. 4. 98. Xen. Mem. 2. 7. 4.

Εὐπορία, ας, ή, (εὐπορέω,) prosperity, genr. Xen. An. 7. 6. 37, coll. 38. In N. T. abundance, wealth, Acts 19: 25.—Diod. Sic. 1. 45, 55. Xen. Cyr. 3. 3. 7.

Εὐπρέπεια, ας, ή, (εὐπρεπής well-becoming, fr. εὔ, πρέπει,) gracefulness, beauty, James 1: 11. Sept. for עֲדָרָה Lam. 1: 7. עֲדָרָה Ps. 50: 2.—Jos. Ant. 1. 11. 3. Thuc. 6. 31.

Εὐπρόσδεκτος, ου, ό, ή, adj. (εὔ, προσδέχομαι,) well-received, i. e. acceptable, approved, c. dat. Rom. 15: 31. 1 Pet. 2: 5. absol. Rom. 15: 16. 2 Cor. 8: 12.—Plut. ed. R. IX. p. 196. ult.—By impl. favourable, as καιρός εὐπρ. 2 Cor. 6: 2, i. e. a time of favour, from Is. 49: 8

where Heb. יָצַח נָצַ, Sept. καιρός δεκτός.

Εὐπρόσεδρος, ου, ό, ή, adj. (εὔ, πρόσεδρος,) pp. i. q. εὐπρόεδρος, assiduous; hence also τὸ εὐπρόσεδρον, assiduity, devotedness, c. dat. 1 Cor. 7: 35 in text. rec. See in Εὐπρόεδρος.—Comp. προσεδρεύω Jos. c. Apion. 1. 7. Diod. Sic. 1. 63.

Εὐπρουσιόω, ῶ, f. ήσω, (εὐ-πρόσωπος well-faced, beautiful, Sept. Gen. 12: 11. Xen. Mem. 1. 3. 10. specious, Hdot. 7. 168. Dem. 277. 4,) to make a fair shew, to strive to please, Gal. 6: 12.—Not found in the classics.

Εὐρίσκω, f. εὔρησω, aor. 1 unus. εὔρησα Rev. 18: 14. Aesop. Fab. 131. comp. Winer § 15. p. 79. Lob. ad Phr. p. 721.—perf. εὔρηκα, aor. 2 εὔρον, aor. 2 pass. εὔρέθη, aor. 2 mid. later εὔραμην once Heb. 9: 12. Pausan. 7. 11. 1. Andocid. 9. 7. see Buttm. § 96. n. 1. marg. Winer § 13. 1. Lob. ad Phr. p. 139. For the augm. not found in N. T. and rarely elsewhere, see Buttm. § 84. n. 2. § 86. 2. Winer § 12. 3. Lob. ad Phr. p. 140.—To find, trans.

a) genr. to find, sc. without seeking, to meet with, to light upon. (α) pp. and seq. acc. of pers. Matt. 18: 28 εὔρεν ἕνα τῶν συνδούλων. John 1: 42, 44, 46. 2: 14. Acts 9: 33. 28: 14. Heb. 11: 5. al. Seq. acc. of thing, Matt. 13: 44. Luke 4: 17. 18: 8. John 12: 14. Acts 21: 2. Sept. for נִצְּחַ of pers. Gen. 4: 13. 1 Sam. 10: 2, 3. of thing Gen. 44: 8. Jon. 1: 3.—Hdian. 3. 2. 7. of thing, ib. 3. 8. 12. Xen. An. 4. 4. 13.—(β) Trop. to find, i. e. to perceive, to learn by experience, sc. that a person or thing is or does so and so; the accusative usually having with it a participle or adjective, viz. (1) c. c. accus. et particip. comp. Buttm. § 144. 4. b. Matt. 12: 44. Mark 7: 30 εὔρε τὸ δαιμόνιον ἐξεληλυθός. Luke 8: 35. 24: 2. John 11: 17. Acts 9: 2. 2 John 4. al. So in the Pass. construction, Matt. 1: 18 εὔρεθη ἐν γαστρὶ ἔχουσα. Luke 17: 18.—Hdian. 8. 5. 2. Plut. Lucul. 13. Xen. Cyr. 2. 2. 14.—(2) c. c. accus. et adj. or other adjunct, the acc. of ὄν being implied; Acts 5: 10 οἱ νεανίσκοι εὔρον αὐτὴν

νεκρῶν. 24: 5. Rom. 7: 18. 2 Cor. 9: 4. Rev. 2: 2. So in Pass. construction, Luke 9: 36 εὐρέθη μόνος. Acts 5: 39. Rom. 7: 10. 1 Cor. 4: 2. 2 Cor. 5: 3. 1 Pet. 1: 7. Rev. 5: 4. al.—Hdian. 2. 1. 8 οὐδένα οὕτως ἐπιτήδειον εὐρίσκον. Xen. H. G. 7. 4. 2. Mem. 4. 3. 14.

b) to find, sc. by search, inquiry, etc. to find out, to discover, trans. (a) pp. and absol. Matt. 7: 7 ζητεῖτε καὶ εὐρήσετε. v. 8. (Arr. Epict. 4. 1. 51 ζήτει καὶ εὐρήσεις.) Seq. acc. of pers. expr. or impl. Mark 1: 37 κατεδίωξαν αὐτὸν, καὶ εὐρόντες αὐτόν. Luke 2: 45. John 7: 34, 35. Acts 5: 22. 8: 40. 2 Tim. 1: 17. al. Seq. accus. of thing expr. or impl. Matt. 7: 14 ὄλγοι εἰσὶν οἱ εὐρίσκοντες αὐτήν sc. τὴν πύλην. 12: 43. 13: 46. Mark 11: 13. Luke 15: 4. John 10: 9. Acts 7: 11. al. So of a judge, after examination, John 18: 38 ἐγὼ οὐδεμίαν αἰτίαν εὐρίσκω ἐν αὐτῷ. 19: 4, 6. Acts 13: 28. 23: 9. al. So Sept. and ⲚⲚⲛ of pers. Josh. 2: 22. 1 Sam. 9: 13. 10: 21. of things, 1 Sam. 9: 4. 2 K. 12: 10, 18. comp. 1 Sam. 29: 3, 6, 8. — Luc. Asin. 45. Xen. Cyr. 4. 2. 21. of things Xen. H. G. 5. 3. 23. Vect. 4. 4. — (β) Trop. in different senses, viz. (1) εὐρίσκειν θεόν, to find God, i. e. to be accepted of him on humbly and sincerely turning to him, comp. in Ἐκζητέω c. Acts 17: 27 ζητεῖν τὸν θεὸν εἰ ἄραγε αὐτὸν καὶ εὐροῖεν. Pass. Rom. 10: 20, quoted from Is. 65: 1 where Sept and ⲚⲚⲛ, as also 1 Chr. 28: 9. — (2) spoken of computation, measurement, etc. to find, to make out, Acts 19: 19 εὐρον ἀργυρίου μυριάδας πέντε. 27: 28 bis, εὐρον ὀργυρίας εἰκοσι x. τ. λ.—Xen. Cyr. 8. 2. 18. H. G. 3. 2. 10.—(3) to find out mentally, i. e. to invent, to contrive, before an indirect clause with τό expr. or impl. Luke 19: 48 οὐκ εὐρίσκον τὸ, τί ποιήσωσιν. Acts 4: 21. Luke 5: 19 μὴ εὐρόντες ποίας εἰσενέγκωσιν αὐτόν. — Test. XII Patr. p. 637 εὐρον, τί εἴπομεν. c. acc. Palaeph. 16. 2.

c) Mid. to find for oneself, i. e. to acquire, to obtain, once c. acc. Heb. 9: 12 αἰωνίαν λύτρωσιν εὐράμενος. — Jos. Ant. 1. 19. 1 δόξαν ἀρετῆς εὐράμενος. Arr. Alex. M. 1. 7. 16. Xen. An. 2. 1. 8. — So also the Act. in N. T. but less often in classic writers, Lob. ad Phryn.

p. 140, to acquire, to obtain, to get, for oneself or another; Matt. 10: 39 ὁ εὐρῶν τὴν ψυχὴν x. τ. λ. Luke 9: 12 καὶ εὐρωσιν ἐπισιτισμόν. John 21: 6. Rom. 4: 1. Heb. 12: 17. Rev. 9: 6. 18: 14. c. dat. Matt. 11: 29 εὐρήσετε ἀνάπαυσιν ταῖς ψυχαῖς ὑμῶν. Acts 7: 46 εὐρεῖν σκήνωμα τῷ θεῷ, comp. Sept. and ⲚⲚⲛ Ps. 132: 5. So Prov. 3: 13. — Ecclus. 6: 16. Luc. Asin. 35. Hdian. 4. 13. 6. — By Hebr. in the phrase εὐρίσκειν χάριν παρὰ τῷ θεῷ, to find grace, to obtain favour with God, Luke 1: 30. ἐνώπιον τοῦ θεοῦ, Acts 7: 46. absol. Heb. 4: 16. So εὐρεῖν ἔλεος παρὰ κυρίου, 2 Tim. 1: 18. Sept. and ⲛⲚⲛ Gen. 6: 8. 32: 5. 47: 25. AL.

Εὐροκλύδων, ανος, ὁ, Euroclydon, a tempestuous wind, Acts 27: 14, from Εὐρος, Eurus, east-wind, and κλύδων a wave. Comp. Heb. ⲛⲓⲣⲓⲛ, Sept. πνεῦμα βίαιον, Ps. 48: 8. Gesen. Lex. art. ⲛⲓⲣⲓⲛ.—Other Mss. read Εὐρουκλύδων, Euryclydon, from εὐρύς broad, and κλύδων. Cod. Alex. and the Vulg. have Εὐρακύνλων, Euroaquilo.

Εὐρύχωρος, ου, ὁ, ἡ, (εὐρύς, χῶρος, χώρα) pp. 'broad-spaced,' i. e. broad, spacious, as ἡ ὁδός, Matt. 7: 13. Sept. for ⲛⲓⲣⲓⲛ Is. 30: 23. — Esdr. 9: 41. Jos. Ant. 1. 18. 2. εὐρυχωρία Xen. Cyr. 4. 1. 18.

Εὐσεβεία, ας, ἡ, (εὐσεβής) piety, reverence, in N. T. only as directed towards God, and denoting the spontaneous feeling of the heart, thus differing from εὐλάβεια, see Tittm. de Synon. N. T. p. 146; hence, godliness, religiousness, Acts 3: 12. 1 Tim. 2: 2. 4: 7, 8. 6: 3, 5, 6, 11. 2 Tim. 3: 5. Tit. 1: 1. 2 Pet. 1: 3, 6, 7. 3: 11. Sept. for ⲛⲓⲣⲓⲛ ⲛⲚⲛ Prov. 1: 7. Is. 11: 2.—Jos. Ant. 3. 2. 3. Dioc. S. 19. 7. Xen. Ag. 3. 5.—Meton. for religion, the gospel scheme, 1 Tim. 3: 16. Comp. Jos. c. Apion. 1. 12 ἡ κατὰ τοὺς νόμους παραδεδομένη εὐσεβεία.

Εὐσεβέω, ᾶ, f. ἴσω, (εὐσεβής) to be pious towards any one, c. c. accus. Matth. § 413. 11; e. g. towards God, to reverence, to worship, Acts 17: 23. towards parents, etc. ἰδίον οἶκον, to respect, to honour, 1 Tim. 5: 4. — Jos. Ant. 10.



3. 2 τὸν Θεόν. Isocr. 26. B, τὰ περὶ τ. θεοῖς. genr. Xen. H. G. 1. 7. 26.

Εὐσεβής, εὐς, οὐς, ὁ, ἡ, adj. (εὖ, σέβουμαι,) pious, in N. T. towards God, religious, devout, Acts 10: 2, 7. 22: 12. 2 Pet. 2: 9. Sept. for עֲבָדָה Is. 24: 16. 26: 7.—Ecclus. 11: 17, 22. Xen. Mem. 4. 6. 2, 4.

Εὐσεβῶς, adv. piously, religiously, 2 Tim. 3: 12. Tit. 2: 12. — Jos. Ant. 8. 12. 3. Xen. Mem. 2. 2. 13.

Εὐσημος, ου, ὁ, ἡ, (εὖ, σῆμα,) pp. 'well-marked,' trop. of good omen, Plut. J. Caes. 43. In N. T. distinguishable, sc. by certain marks; trop. of speech, easy to be understood, distinct, 1 Cor. 14: 9.—Pol. 10. 44. 3. Porphyr. de Abstin. 3. 4. Hesych. εὐσημον· εὐδηλον, φανερόν.

Εὐσπλαγγνος, ου, ὁ, ἡ, (εὖ in-tens. σπλάγγνον q. v.) tender-hearted, full of pity, compassionate, Eph. 4: 32. 1 Pet. 3: 8.—Prayer of Manass. 6. Test. XII Patr. p. 537.

Εὐσχημόνως, adv. (εὐσχήμων,) becomingly, decorously, in a proper manner, Rom. 13: 13. 1 Cor. 14: 40. 1 Thess. 4: 12. — Xen. Cyr. 1. 3. 8, 9. Mem. 3. 12. 4.

Εὐσχημοσύνη, ης, ἡ, (εὐσχήμων,) becomingness, decorum, e. g. of dress etc. 1 Cor. 12: 23.—Diod. Sic. 5. 32. Xen. Cyr. 5. 1. 5.

Εὐσχήμεον, ονος, ὁ, ἡ, (εὖ, σχῆμα fr. ἔχω,) well-fashioned, well-formed, comely.

a) pp. 1 Cor. 12: 24 τὰ εὐσχήμεονα ἡμῶν, sc. μέλη. — Xen. Eq. 1. 17. — Metaph. τὸ εὐσχημον, decorum, propriety, 1 Cor. 7: 35.

b) trop. in the later Greek, of high standing, honourable, noble; Mark 15: 43 εὐσχημον βουλευτής. Acts 15: 30. 17: 12. — Jos. de Vita s. § 9. Plut. Parall. 15. or VII. p. 230. ed. R. Comp. Phryn. et Lob. p. 333. H. Planck in Bibl. Repos. I. p. 645.

Εὐτόνως, adv. (εὐτονος, fr. εὖ, τείνω,) intensely, i. e. powerfully, vehemently, Luke 23: 10. Acts 18: 28.—Sept. Josh. 6: 8. Diod. Sic. 11. 65. Xen. Hi. 9. 6.

Εὐτραπέλια, ας, ἡ, (εὐτραπέλος, well-turned, courteous, sportive, fr. εὖ, τρέπω,) pp. urbanity, Jos. Ant. 12. 4. 3. Cic. Ep. ad Div. 7. 32. humour, wit, Plut. M. Anton. 43. Diod. Sic. 15. 6. In N. T. in a bad sense, levity, jesting, frivolous and indecent discourse, Eph. 5: 4. — Aristot. Ethic. 1. 31. Diod. Sic. 20. 63 τὴν ἐν τοῖς πότοις εὐτραπέλιαν.

Εὐτυχος, ου, ὁ, Eutyclus, pr. n. of a youth, Acts 20: 9.

Εὐφημία, ας, ἡ, (εὐφημος,) words of good import or omen, Plut. ed R. VI. 125. 8. Jos. 10. 11. 7. acclamation, Hdian. 1. 13. 13. In N. T. good report, good fame, 2 Cor. 6: 8.—Diod. S. 1. 2. Ael. V. H. 3. 47.

Εὐφήμιος, ου, ὁ, ἡ, (εὖ, φήμη, φημί,) pp. 'well-spoken, well-worded;' hence, of good import, εὐφήμιος οἰωνοῖς Dion. Hal. Ant. 1. 16. laudatory, e. g. λόγους Pol. 31. 14. 1. In N. T. of good report, praise-worthy, laudable, Phil. 4: 8. — Anthol. Gr. IV. p. 183, αἰσχρὰν ἐπ' εὐφήμοις δόξαν ἐνεγκαμένη.

Εὐφορέω, ῶ, f. ἴσω, (εὐφορος, φέρω,) to bear well, to yield abundantly, intrans. spoken of the earth, Luke 12: 16. — Jos. B. J. 2. 21. 2 οὐσης δὲ τῆς Γαλιλαίας ἐλαιοφόρον, μάλιστα καὶ τότε εὐφορηκτίαις. So εὐφορος fertile, Hdian. 1. 6. 3.

Εὐφραίνω, f. ανῶ, (φρήν, εὐφραν glad-minded,) to make glad-minded, to make glad, to cause to rejoice, trans. Mid. and aor. 1 pass. in mid. signif. Buttm. § 136. 2, to be glad, to rejoice, to exult, intrans.

a) genr. in Act. once, 2 Cor. 2: 2 καὶ τίς ἐστιν ὁ εὐφραίνων με; Sept. for פָּרַחְתָּ Ps. 19: 9. — Ecclus. 4: 21. Xen. Cyr. 8. 7. 12. — Mid. Luke 15: 32 εὐφρανθήσονται δὲ καὶ χαρῆναι ἔδει. Acts 2: 26. Rom. 15: 10. Rev. 11: 10. 12: 12. Gal. 4: 27, comp. Is. 54: 1. c. c. ἐν τινι Acts 7: 41. ἐπὶ τινα v. τινί, to rejoice over, Rev. 18: 20. Sept. for יָרַח Deut. 32: 43. Is. 12: 6. פָּרַחְתָּ 1 Chr. 16: 10, 31. c. ἐν 1 Sam. 2: 1. — Ael. V. H. 2. 21. Xen. Oec. 9. 12. c. ἐν ib. Hi. 1. 16. c. ἐπὶ ib. Conv. 7. 5.

b) as connected with feasting, Mid. to rejoice, to be merry; Luke 12: 19

γάγε, πῖς, εὐφραινου. 15: 23, 24. Sept. for עֲרַבְיָא Deut. 14: 26. 27: 7. — Hom. Od. 2. 311. Ael. V. H. 10. 9. Xen. Conv. 1. 15. — Hence by impl. simply, for *to feast, to banquet*, Luke 15: 29. 16: 19.

Εὐφροάτης, ου, ὁ, Euphrates, Heb. עֲרַבְיָא Gen. 2: 14, a large and celebrated river of western Asia, rising in the mountains of Armenia, and flowing through Syria and Mesopotamia into the Persian gulf. Rev. 9: 14. 16: 12. See Calmet art. *Babylonia*.

Εὐφροσύνη, ης, ἡ, (εὐφρων,) gladness, joy, Acts 2: 28. 14: 17. Sept. for עֲרַבְיָא Esth. 9: 18, 19. Ps. 4: 8. — Ecclus. 4: 13. Xen. Cyr. 3. 3. 7.

Εὐχαριστιέω, ᾧ, f. ἴσω, (εὐχάριστος,) aor. I εὐχαριστήσα and ἠεὐχαρίστησα Rom. 1: 21 in later edit. Buttm. § 86. 2; pp. 'to shew one's self grateful,' i. e. to *requite a favour*, i. q. *διδόναι χάριν*, Dem. 257. 2. In later Greek and in N. T. to *give thanks, to thank*, i. q. *εἰδέναι χάριν*, to express one's gratitude, Lob. ad Phryn. p. 18; c. c. dat. of person, Luke 17: 16 εὐχαριστῶν αὐτῷ sc. Ἰησοῦ. Rom. 16: 4. — Jos. Ant. 14. 10. 7. Plut. de Garrul. c. 7 pen. — Elsewhere in N. T. used only in reference to God, to *give thanks to God*, usually seq. τῷ θεῷ etc. and also other adjuncts, as with περί, ἐπέρ, ὅτι, ἴνα, etc. Luke 18: 11 ὁ φαρισαῖος ταῦτα προσήειπε ὁ θεός, εὐχαριστῶ σοι κ. τ. λ. John 11: 41. Acts 28: 15. Rom. 1: 8. 7: 25. 1 Cor. 1: 4, 14. 14: 18. Eph. 5: 20. Phil. 1: 3. Col. 1: 3, 12. 3: 17. 1 Thess. 1: 2. 2: 13. 2 Thess. 1: 3. 2: 13. Philem. 4. Rev. 11: 17. absol. Eph. 1: 16. 1 Thess. 5: 18. Pass. c. acc. 2 Cor. 1: 11 ἵνα εὐχαριστήσῃ [τῷ θεῷ] τὸ χάρισμα, comp. Buttm. § 134. 6, and n. 2. — Judith 8: 22. Jos. Ant. 1. 10. 5. Arr. Epict. 1. 4. 32. Diod. Sic. 16. 11. absol. Philo de Somn. p. 1145. A.—Spoken of giving thanks before meals etc. seq. τῷ θεῷ, Acts 27: 35. Rom. 14: 6 bis. absol. Matt. 15: 36. 26: 27. Mark 8: 6. 14: 23. Luke 22: 17, 19. John 6: 11, 23. 1 Cor. 10: 30. 11: 24.—By impl. for *to praise, to bless, to worship*, Rom. 1: 21. 1 Cor. 14: 17 καλῶς εὐχαριστεῖς, corresponding to εὐλογῆσαι in v. 16.

Εὐχαριστία, ας, ἡ, (εὐχάριστος,) gratitude, thankfulness, Acts 24: 3. — Philo de Plant. Noë p. 231. Dem. 256. 19. — In Paul's writings and Rev. *thanksgiving, thanks*, i. e. the expression of gratitude to God; so seq. dat. τῷ θεῷ etc. comp. in Εὐχαριστιέω, and Matth. § 390. 2 Cor. 9: 11, 12. Rev. 4: 9. 7: 12. genr. 1 Cor. 14: 16. 2 Cor. 4: 15. Phil. 4: 6. Col. 2: 7. 4: 2. 1 Thess. 3: 9. 1 Tim. 2: 1. 4: 3, 4. So in the Pauline usage Eph. 5: 4, where others *grateful discourse*. — Aquil. for עֲרַבְיָא Am. 4: 5. Wisd. 16: 28. genr. Jos. Ant. 4. 8. 25. Pol. 8. 14. 8.

Εὐχάριστος, ου, ὁ, ἡ, (εὐ, χαρίζομαι,) grateful, i. e. *pleasing*, Xen. Cyr. 2. 2. 1. Sept. γυνὴ εὐχ. for עֲרַבְיָא Prov. 11: 16. — In N. T. *grateful*, i. e. *thankful*, full of gratitude to God, Col. 3: 15.—Jos. Ant. 16. 6. 2. Xen. Cyr. 8. 3. 49. — Others, by impl. *well-pleasing, acceptable*, sc. to God. Others *liberal*, as in Diod. Sic. 18. 28.

Εὐχή, ῆς, ἡ, (εὐχομαι,) 1. *prayer*, sc. to God, James 5: 15, coll. v. 16. Sept. for עֲרַבְיָא Job 16: 17. Prov. 15: 9. — Aeschin. Dial. 3. 10. Xen. Conv. 8. 15.

2. *a vow*, spoken of the vow of the Nazarite, Acts 21: 23. So Sept. for עֲרַבְיָא Num. 6: 2, 21. See Num. c. 6. Jahn § 395. In the case of indigent Nazarites, it was customary among the Jews for others to be at the expense of the sacrifice by which their vow was terminated, who thus became partners in their vow; see the passages from the Rabbins cited by Wetstein in loc. and Jos. Ant. 19. 6. 1.—Acts 18: 18 *κεράμενος τὴν κεφαλὴν ἐν Κεγχραιῖς, εἶχε γὰρ εὐχὴν*, prob. a *votum civile*, usual among the Jews as well as the Gentiles, by which persons in distress or danger or any necessity vowed in case of deliverance to cut off their hair and offer sacrifices in honour of God; see espec. Jos. B. J. 2. 15. 1. Luc. de Merc. cond. 1. Luc. Hermotim, 86. Diod. Sic. 1. 18. comp. Wetstein in loc. Some, supposing such a vow to be inconsistent with Paul's views, refer *κεράμενος* to *Ακύλας*. Others suppose the



vow of a Nazarite to be meant.—Diod. Sic. 1. 83. Xen. Mem. 2. 2. 10.

**Εὐχομαι**, f. *ξομαι*, depon. Mid. imperf. *εὐχόμεν* et *ἠχόμεν*, Buttm. § 86. 2, pp. 'to speak out, to utter aloud;' hence, *to pray*, sc. to God, Xen. An. 4. 3. 13. *to vow*, Xen. An. 4. 8. 25. *to boast*, Pol. 5. 43. 1. — In N. T. only in the first signif. *to pray*, viz.

a) pp. to God, c. dat. τῷ Θεῷ, Acts 26: 29, see in *Ἄν* I. 1. a. πρὸς τὸν Θεόν 2 Cor. 13: 7. absol. et seq. ὑπὲρ τινα James 5: 16. Sept. for עָרַבְתִּי Num. 11: 2. 21: 8. עָרַבְתִּי Ex. 8: 29, 30. — c. dat. Demosth. 225. 1. Xen. An. 4. 3. 13. c. πρὸς 2 Macc. 9: 13. Xen. Mem. 1. 3. 2. ὑπὲρ Act. Thom. § 9.

b) by impl. *to pray for*, i. e. *to wish for, to desire earnestly*, c. accus. et infin. Acts 27: 29 ἠύχοντο ἡμέραν γενέσθαι. Rom. 9: 3. 3 John 2. c. acc. τοῦτο, 2 Cor. 13: 9. Sept. for עָרַבְתִּי Jer. 42: 22. — Aeschin. Dial. 3. 6. Xen. An. 1. 4. 7, 17. Conv. 4. 33.

**Εὐχρηστος**, ου, ὁ, ἡ, adj. (εὖ intens. χράομαι,) *very useful*, 2 Tim. 2: 21. 4: 11. Philem. 11.—Sept. Prov. 11: 16. Diod. Sic. 5. 40. Xen. Mem. 3. 8. 5.

**Εὐψυχέω**, ᾧ, f. ἦσω, (εὐψυχος, ψυχή,) *to be animated, to be in good spirits*, Phil. 2: 19. — Anth. Gr. IV. p. 275. So εὐψυχία good spirits, courage, Dem. 1408. 15. Plut. ed. R. VIII. 318. 2.

**Εὐωδία**, ας, ἡ, (εὐώδης, fr. ὄζω, pf. ὄωδα,) *good odour, sweet savour, fragrance*, pp. Eccclus. 24: 15. Xen. Conv. 2. 3. In N. T. only trop. of persons or things well-pleasing to God, 2 Cor. 2: 15. Eph. 5: 2. Phil. 4: 18. Comp. Sept. and עָרַבְתִּי Lev. 1: 9, 13, 17. Num. 28: 13. also Test. XII Patr. p. 547.

**Εὐώνυμος**, ου, ὁ, ἡ, (εὖ, ὄνομα,) pp. of good name, honoured, Hes. Theog. 409. Pind. Ol. 2. 13. Hence, of good omen, used by way of euphemism instead of ἀμιστερός, the left, which was a word of ill omen, since all omens on the left were sinister or regarded as unfortunate by the Greeks, and in part by the Romans; see Potter's Gr. Ant.

I. p. 323. Adam's Rom. Ant. p. 301. Viger. p. 92.—In N. T. the left, spoken chiefly of the left hand, in opp. to the right, Matt. 20: 21, 23. 25: 33, 41. 27: 38. Mark 10: 37, 40. 15: 27. of the left foot, Rev. 10: 2. So adverbially, Acts 21: 3 καταλιπόντες αὐτὴν εὐώνυμον, i. e. on the left hand. Sept. for עָרַבְתִּי Josh. 23: 6. Neh. 8: 6. — Hdot. 7. 109. Pol. 5. 7. 11. Xen. Ven. 10. 12.

**Ἐφάλλομαι**, f. αλοῦμαι, (ἐπί, ἄλλομαι,) *to leap or spring upon*, i. e. *to assault*, seq. ἐπί c. acc. Acts 19: 16. Sept. for עָרַבְתִּי of τὸ πνεῦμα rushing upon Saul, 1 Sam. 10: 6. 11: 6. 16: 13. — Hom. Il. 11. 421. of mounting a horse, c. dat. Plut. ed. R. VI. p. 526.

**Ἐφάπαξ**, adv. (ἐπί, ἅπαξ,) lit. 'upon once,' i. e. *once, once for all*, Rom. 6: 10. Heb. 7: 27. 9: 12. 10: 10. So 1 Cor. 15: 6 *once*, i. e. not several times.—Luc. Demosth. Enc. 21.

**Ἐφεσῖνος**, η, ον, *Ephesian, of Ephesus*, Rev. 2: 1 in text. rec.

**Ἐφεσίως**, ἰα, ον, *Ephesian, an Ephesian*, Acts 19: 28, 34, 35 bis. 21: 29.

**Ἐφεσος**, ου, ἡ, *Ephesus*, a celebrated city, the capital of Ionia, on the western coast of Asia Minor, between Smyrna and Miletus. It contained a temple of Diana, so splendid as to be reckoned one of the seven wonders of the world. When this was burnt by the fool Herostratus in A. C. 356, in order to immortalize his name, it was rebuilt at the common expense of all Greece. See Pausan. 7. 2. Pliny 5. 37. Strabo 14. 948. Here was also gathered one of the chief Christian churches of the apostolic age. Acts 18: 19, 21, 24. 19: 1, 17, 26. 20: 16, 17. 1 Cor. 15: 32. 16: 8. Eph. 1: 1. 1 Tim. 1: 3. 2 Tim. 1: 18. 4: 12. Rev. 1: 11. See Calmet, art. *Ephesus*.

**Ἐφευρετής**, ου, ὁ, (ἐφευρίσκω) *to find upon* sc. any one, Hom. Od. 24. 145. *to invent*, Pind. Pyth. 12. 13,) *an inventor, deviser*, Rom. 1: 30 ἐφευρετὰς κακῶν.—Comp. κακῶν εὐρεταί, Philo in Flacc. p. 968.

**Ἐφημερία, ἄς, ἡ,** (ἐφήμερος,) not found in the classics; in Sept. pp. *daily service* of the priests in the temple, for כַּהֲנָנִים 2 Chr. 13: 10, comp. v. 11. Esdr. 1: 16. Suid. ἡ τῆς ἡμέρας λειτουργία. — Hence in N. T. meton. a *course, class*, into which the priests were divided for the daily temple-service, each class continuing for a week at a time, Luke 1: 5, 8. See in Ἀβιά, and comp. 1 Chr. c. 24. 2 Chr. 8: 14. Jos. Ant. 7. 14. 7. So Sept. for כַּהֲנָנִים 1 Chr. 23: 6. 28: 13. כַּהֲנָנִים Neh. 12: 24. כַּהֲנָנִים 2 Chr. 25: 8. Neh. 12: 9. — Esdr. 1: 2.

**Ἐφήμερος, ου, ὁ, ἡ,** adj. (ἐπι, ἡμέ-  
ρα,) pp. 'for the day,' ὁ ἐφ' ἡμέραν ὢν, i. e. *ephemeral*, Thuc. 2. 52. In N. T. *daily*, James 2: 15 τῆς ἐφημέρου τροφῆς. — Diod. Sic. 3. 32 τὰς ἐφημέρους τροφάς.

**Ἐπιπνέομαι, οὔμαι,** aor. 2 ἐπι-  
πνέω (ἐπι, πνέομαι,) *to come upon* or *to any one, to arrive at*, seq. ἀρχι c. gen. 2 Cor. 10: 13. seq. εἰς c. acc. 2 Cor. 10: 14. — Pol. 3. 81. 3. Xen. Cyr. 1. 1. 5.

**Ἐπίστημι, f. ἐπιστήσω,** (ἐπι, ἵστη-  
μι,) trans. *to place upon or over*, Hdian. 5. 6. 15. Xen. H. G. 3. 1. 7. *to set over*, Xen. Lac. 2. 1. — In N. T. only in the intransitive forms, Act. aor. 2 ἐπίστην, perf. particip. ἐφεισώς, and Mid. ἐπίσταμαι, *to place oneself upon or near, to stand upon, by, near, etc.* See Buttm. §107. II. 1 and 3.

a) pp. of persons, *to stand by, near*, etc. genr. Luke 2: 38 καὶ αὐτὴ αὐτῇ τῇ ὥρᾳ ἐπιστάσα κ. τ. λ. Acts 22: 13, 20. c. dat. of pers. Acts 23: 11. seq. ἐπὶ τι Acts 10: 17. 11: 11. ἐπάνω τινος, *to stand by and over*, Luke 4: 39. Sept. for עָמַד 1 Sam. 17: 51. Zech. 1: 10, 11. c. ἐπάνω 2 Sam. 1: 9. for עָמַד Gen. 24: 43. Amos 9: 1. — Dem. 346. 2. Xen. Conv. 2. 7. c. dat. Luc. D. Deor. 17. 2. c. ἐπὶ Pol. 4. 40. 1.

b) implying also approach, *to come and stand by, to come to or upon* any person or place; Luke 20: 1 ἐπίστησαν οἱ ἀρχιερεῖς κ. τ. λ. 10: 40. — Dem. 66. 23. Hdian. 3. 12. 18. — So with the idea of sudden appearance, Acts 12: 7 ἀγγελος κυρίου ἐπίστη. c. dat. Luke 2: 9. 24: 4. — Plut. Amat. Narr. 3. Hdot. 5.

56. — In a hostile sense, *to come upon, to assail*, genr. Acts 6: 12. 23: 27. c. dat. Acts 4: 1. 17: 5. Sept. for עָמַד Jer. 21: 2. — Jos. Ant. 7. 11. 1.

c) trop. (α) of persons, *to stand fast by*, i. e. *to be instant, pressing, earnest*; 2 Tim. 4: 2 ἐπίστηθι εὐκαίρως ἀκαιρως sc. κηρύσσων τὸν λόγον. — Dem. 70. 16. — (β) of things, e. g. evil, *to come upon, to fall upon, to befall*, seq. ἐπὶ c. acc. Luke 21: 34. c. dat. 1 Thess. 5: 3. So of a tempest, Acts 28: 2. — Wisd. 6: 5, 8. 19: 1. ζόφος Pol. 18. 3. 7. — In the sense of *to impend, to be at hand*, 2 Tim. 4: 6 ὁ καιρὸς ἐφίστηκε. — Jos. Ant. 2. 4. 3. Dem. 287. 5.

**Ἐφραΐμ, ὁ,** indec. Ephraim, Heb. עֲפְרַיִם, in N. T. pr. n. of a town or city, John 11: 54. Eusebius says it was 8 Rom. miles north of Jerusalem, while Jerome with more probability makes the distance 20 Roman miles, Onomast. in voc. Josephus mentions Ephraim and Bethel as being small towns, apparently near each other, B. J. 4. 9. 9. Comp. 2 Sam. 13: 23. 2 Chr. 13: 19. Reland Palaest. p. 765. Rosenm. B. Geogr. II. ii. p. 148.

**Ἐφφαθά, ἄ,** Ephphatha, an Aramean imperative, i. q. διανοίχθητι, *be opened*, Mark 7: 34. It comes from the verb פָּתַח to open, and is either for imper. Niph'al פִּתְחָה, or imper. Ith'pa'el פִּתְחָה.

**Ἐχθρα, ἄς, ἡ,** (pp. fem. of ἐχ-  
θρός,) *enmity, hatred*, Luke 23: 12. Rom. 8: 7. Gal. 5: 20. James 4: 4. Sept. for עָנָו Num. 35: 20. Prov. 26: 26. — Hdian. 3. 6. 10. Xen. Mem. 1. 2. 10. — Meton. *cause of enmity*, Eph. 2: 15, 16.

**Ἐχθρός, ἄ, ὄν,** (ἐχθρος,) 1. Pass. *hated, odious*, object of enmity; Rom. 11: 28 ἐχθροὶ δι' ἡμᾶς, in antith. with ἀγαπητοί. — Wisd. 15: 18. τοῖς θεοῖς ἐχθρός Ael. V. H. 2. 23. Xen. Cyr. 5. 4. 35.

2. Act. *inimical, hostile*. a) pp. as adj. Matt. 13: 28 ἐχθρός ἄνθρωπος, i. e. an enemy. Rom. 5: 10 ἐχθροὶ ὄντες. Col. 1: 21. — Sept. Esth. 7: 6. Xen. Mem. 4. 2. 15. ib. 4. 4. 17.

b) as subst. ὁ ἐχθρός, *an enemy, adversary*, Buttm. § 123. 3. (α) genr. and



seq. gen. of pers. Matt. 5: 43, 44. 10: 36. 13: 25. Luke 1: 71, 74. 6: 27, 35. 19: 27, 43. Rom. 12: 20. Gal. 4: 16. 2 Thess. 3: 15. Rev. 11: 5, 12. c. gen. of thing, Acts 13: 10. So Sept. for  $\epsilon\chi\iota\delta\alpha$  Gen. 49: 8. Lev. 26: 7. al. saep.—Dem. 1121. 12. Thuc. 6. 18.—( $\beta$ ) of the adversaries of the Messiah, seq. gen. Matt. 22: 44  $\epsilon\omega\varsigma\ \acute{\alpha}\nu\ \theta\epsilon\acute{\omega}\ \tau\omicron\upsilon\varsigma\ \epsilon\chi\theta\rho\acute{\upsilon}\varsigma\ \sigma\omicron\upsilon\ \delta\iota\pi\omicron\delta\iota\omicron\nu\ \kappa.\ \tau.\ \lambda.$  so Mark 12: 36. Luke 20: 43. Acts 2: 35. 1 Cor. 15: 25. Heb. 1: 13. 10: 13. also 1 Cor. 15: 26. Phil. 3: 18  $\tau\omicron\upsilon\ \sigma\tau\alpha\upsilon\rho\acute{\upsilon}$ . So  $\epsilon\chi.\ \tau\omicron\upsilon\ \theta\epsilon\omicron\upsilon$  James 4: 4.—( $\gamma$ ) spec.  $\acute{\omicron}\ \epsilon\chi\theta\rho\acute{\omicron}\varsigma$ , the adversary, Satan; Luke 10: 19  $\epsilon\pi\acute{\iota}\ \pi\acute{\alpha}\sigma\alpha\upsilon\ \tau\eta\eta\ \delta\acute{\upsilon}\nu\alpha\mu\iota\upsilon\ \tau\omicron\upsilon\ \epsilon\chi\theta\rho\acute{\upsilon}$ , comp. v. 18. So Matt. 13: 39. — Test. XII Patr. p. 657, 658. Act. Thom. § 29, 30.

Ἐχιδνα, ης, ἡ, (ἔχιδς) a viper, Acts 28: 3. — Diod. Sic. 2. 43. Luc. Alex. 10. — Trop. of wicked men,  $\gamma\epsilon\upsilon\eta\mu\alpha\tau\alpha\ \epsilon\chi\iota\delta\iota\omega\acute{\nu}$ , progeny of vipers, Matt. 3: 7. 12: 34. 23: 33. Luke 3: 7.—Eurip. Ion. 1262. [1276.]

Ἐχω, f.  $\epsilon\chi\omega$ , also  $\sigma\chi\acute{\iota}\sigma\omega$ , imperf.  $\epsilon\acute{\iota}\chi\omicron\nu$ , aor. 2  $\epsilon\acute{\iota}\sigma\chi\omicron\nu$ , perf.  $\epsilon\acute{\sigma}\chi\eta\mu\alpha$ , see Buttm. § 114 sub voc. to have, to hold, i. e. to have and hold, implying continued having or possession, trans.

a) pp. and primarily, to have in one's hands, to hold in the hand; Rev. 1: 16  $\epsilon\acute{\chi}\omega\nu\ \acute{\epsilon}\nu\ \tau\eta\ \delta\epsilon\iota\kappa\tau\acute{\iota}\kappa\acute{\eta}\ \alpha\iota\tau\iota\omicron\upsilon\ \chi\epsilon\iota\rho\acute{\iota}\ \acute{\alpha}\sigma\tau\epsilon\upsilon\alpha\varsigma\ \epsilon\pi\tau\acute{\alpha}$ . 6: 5. 10: 2. 17: 4. — Hom. Il. 1. 14  $\acute{\epsilon}\nu\ \chi\epsilon\iota\rho\acute{\iota}\nu\ \epsilon\acute{\chi}\omega\nu$ . al. saep. Luc. D. Deor. 11. 2  $\tau\eta\ \lambda\alpha\upsilon\acute{\rho}\ \mu\acute{\epsilon}\nu\ \epsilon\acute{\chi}\omega\nu$ . comp. Hdot. 7. 16.—So by impl. Matt. 26: 7. Heb. 8: 3. Rev. 3: 1. 5: 8. 6: 2. 8: 3, 6. 9: 14. al.

b) genr. and most frequently, to have, to possess, sc. externally. (a) c. accus. of things in one's possession, power, charge, control, etc. (1) genr. and simply, e. g. property, Matt. 13: 12. 19: 21, 22. Mark 10: 22, 23. Luke 18: 24. 21: 4. al.  $\mu\eta\delta\acute{\epsilon}\nu\ \epsilon\acute{\chi}\epsilon\iota\nu$ , to have nothing, to be poor, 2 Cor. 6: 10. (Hom. Il. 2. 282. Xen. Cyr. 2. 4. 9.) Hence in later usage,  $\epsilon\acute{\chi}\epsilon\iota\nu$  simply, with  $\tau\acute{\alpha}\ \chi\rho\acute{\eta}\mu\alpha\tau\alpha$  or the like impl. to have sc. much, to be rich etc. and  $\acute{\omicron}\ \upsilon\ \mu\eta\ \epsilon\acute{\chi}\epsilon\iota\nu$ , to have not, to be poor, Matt. 13: 12. 25: 29. 1 Cor. 11: 22. 2 Cor. 8: 11, 12. James 4: 2. — Palaeph. 49. 1. Dem. 1123. 25. Xen. Cyr. 8. 3. 44. coll. 45. — So of flocks,  $\pi\rho\acute{\beta}\alpha\tau\omicron\nu\ \epsilon\acute{\chi}\epsilon\iota\nu$  Matt. 12: 11. (Luc. D.

Deor. 4. 2 ult.) of produce, estates, etc. Luke 12: 19. 13: 6.  $\kappa\lambda\eta\rho\nu\nu\omicron\mu\iota\alpha\nu$  trop. Eph. 5: 5, and  $\mu\acute{\epsilon}\rho\omicron\varsigma\ \mu\epsilon\tau\acute{\alpha}\ \tau\iota\nu\omicron\varsigma$  John 13: 8, comp. Gen. 31: 14. Num. 18: 20. Deut. 12: 12. — Of arms, utensils, etc. Luke 22: 36 bis. Rev. 18: 19. (Luc. D. Mort. 11. 1.) garments, Luke 3: 11. 9: 3. provisions, Matt. 14: 17. Mark 8: 1, 2, 5, 7. John 2: 3. 1 Tim. 6: 8. (Hdian. 3. 9. 17. Xen. An. 2. 3. 27.) a home, place, etc. Matt. 8: 20. Mark 5: 3. Luke 12: 17. members or parts of the body,  $\acute{\omicron}\tau\alpha$  Matt. 11: 15.  $\acute{\omicron}\phi\theta\alpha\lambda\mu\omicron\upsilon\varsigma$  Mark 8: 18. (Palaeph. 32. 1.) Luke 24: 39. Rev. 9: 10. Acts 11: 3  $\acute{\alpha}\kappa\rho\omicron\beta\upsilon\sigma\tau\iota\alpha\nu\ \epsilon\acute{\chi}\omicron\nu\tau\epsilon\varsigma$ , uncircumcised, gentiles.  $\kappa\alpha\rho\delta\iota\alpha\nu$  heart, trop. Mark 8: 17. 2 Pet. 2: 14. power, faculty, dignity, etc. John 4: 44. 6: 68. 17: 5. Heb. 2: 14. 7: 24. Rev. 9: 11. 16: 9. 17: 18. — Palaeph. 29. 3. Plut. Cat. Min. 16. Xen. Cyr. 1. 6. 11. — So of any good, advantage, benefit, etc.  $\mu\iota\sigma\theta\acute{\omicron}\nu$  Matt. 5: 46.  $\chi\acute{\alpha}\rho\iota\upsilon\ \pi\rho\acute{\omicron}\varsigma\ \tau\omicron\nu\ \lambda\alpha\acute{\omicron}\nu$ , i. e. favour with, Acts 2: 47. (Sept. for  $\epsilon\chi\eta$  Ex. 33: 12.) Acts 24: 16. Rom. 4: 2. 5: 2. 9: 10.  $\pi\iota\sigma\tau\iota\nu$  faith, as a gift etc. 14: 22. 1 Cor. 13: 2. James 2: 1, 14, 18.  $\zeta\omega\acute{\eta}\nu\ \alpha\iota\omega\nu\iota\omicron\nu$  John 3: 36. 6: 40, 47, 53, 54. al.—Of a law, etc. John 19: 7. 1 Cor. 7: 25. 1 John 4: 21. So of age, years, John 8: 57. 9: 21. — Jos. Ant. 1. 13. 2. Xen. Cyr. 1. 6. 34. — Of a ground of complaint, etc. seq.  $\kappa\alpha\tau\acute{\alpha}\ \tau\iota\nu\omicron\varsigma$  or  $\pi\rho\acute{\omicron}\varsigma\ \tau\iota\nu\alpha$ , Matt. 5: 23. Acts 19: 38. 24: 19. 25: 19. 1 Cor. 6: 1. Rev. 2: 4, 14, 20. or a ground of reply, 2 Cor. 5: 12. Of a definite beginning and end, Heb. 7: 3  $\mu\acute{\eta}\tau\epsilon\ \acute{\alpha}\rho\chi\eta\eta\ \eta\mu\epsilon\rho\acute{\omega}\nu\ \mu\acute{\eta}\tau\epsilon\ \zeta\omega\acute{\eta}\varsigma\ \tau\epsilon\lambda\omicron\varsigma\ \epsilon\acute{\chi}\omega\nu$ . — (2) With an adjunct qualifying the accusative, e. g. an adj. or particip. in the accus. Acts 2: 44  $\epsilon\acute{\iota}\chi\omicron\nu\ \acute{\alpha}\pi\alpha\tau\alpha\ \kappa\omicron\iota\nu\acute{\alpha}$ . Acts 20: 24  $\acute{\omicron}\delta\acute{\delta}\acute{\epsilon}\ \epsilon\acute{\chi}\omega\ \tau\eta\eta\ \psi\upsilon\chi\eta\eta\ \mu\omicron\nu\ \tau\iota\mu\iota\alpha\nu$  nor do I hold my life dear. Luke 19: 20. So with a noun in apposit. 1 Pet. 2: 16  $\mu\eta\ \acute{\omicron}\varsigma\ \epsilon\pi\iota\kappa\acute{\alpha}\lambda\upsilon\mu\mu\alpha\ \epsilon\acute{\chi}\omicron\nu\tau\epsilon\varsigma\ \tau\eta\varsigma\ \kappa\alpha\kappa\iota\alpha\varsigma\ \tau\eta\eta\ \epsilon\lambda\epsilon\nu\theta\epsilon\rho\iota\alpha\nu$ . — Luc. D. Deor. 9. 1  $\tau\omicron\kappa\acute{\alpha}\delta\alpha\ \gamma\acute{\alpha}\rho\ \tau\eta\eta\ \kappa\epsilon\phi\alpha\lambda\eta\eta\ \epsilon\acute{\chi}\epsilon\iota$ . — (3) By impl. with the notion of charge, trust, etc. Rev. 1: 18  $\epsilon\acute{\chi}\omega\ \tau\acute{\alpha}\varsigma\ \kappa\lambda\epsilon\acute{\iota}\varsigma\ \tau\omicron\upsilon\ \theta\alpha\nu\acute{\alpha}\tau\omicron\nu$ . 12: 12. 15: 1, 6,  $\epsilon\acute{\chi}\omicron\nu\tau\alpha\varsigma\ \pi\lambda\eta\gamma\acute{\alpha}\varsigma\ \epsilon\pi\tau\acute{\alpha}\ \kappa.\ \tau.\ \lambda.$ —Dem. 1153. 4.—(4) In the sense of to have at hand, to have ready, 1 Cor. 14: 26  $\epsilon\acute{\iota}\sigma\tau\omicron\tau\omicron\varsigma\ \psi\alpha\lambda\mu\acute{\omicron}\nu\ \epsilon\acute{\chi}\epsilon\iota\ \kappa.\ \tau.\ \lambda.$

(β) c. accus. of person, implying some special relation or connexion, viz.

(1) *genr. and simply, e. g. of a husband or wife, Matt. 14: 4 οὐ ἔξῃσί σοι ἔχειν αὐτήν* sc. as a wife. 22: 28. Mark 12: 23. al. John 4: 17 ἡ γυνὴ εἶπεν· οὐκ ἔχω ἄνδρα. v. 18. Comp. Schaeef. ad Greg. Cor. p. 931. — Schol. Ven. ad Il. 6. 398 ἡ γὰρ γυνὴ ἔχετο, ὃ δὲ ἀνὴρ ἔχει. Odys. 4. 569. Luc. D. Mort. 16. 1. — So ἀδελφοῖς ἔχειν Luke 16: 28. ἀρχιερέα Heb. 4: 14. (ὑπατον Plut. Cat. Min. 21.) δεσπότας 1 Tim. 6: 2. οἰκονόμον Luke 16: 1. τέκνα Tit. 1: 6. υἱούς Gal. 4: 22. φίλον Luke 11: 5. χήρας 1 Tim. 5: 16. etc. etc. Matt. 9: 36. 27: 16, 65. Luke 4: 40. John 5: 7. Rev. 2: 14, 15. al.—Xen. Cyr. 1. 6. 11. An. 3. 4. 13.—(2) With an adjunct qualifying the accus. e. g. a noun in apposit. Matt. 3: 9 πατέρα ἔχομεν τὸν Ἀβραάμ. John 8: 41. Acts 13: 5 εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην. Phil. 3: 17. Philem. 17. Heb. 12: 9. (Diod. Sic. 4. 61.) With an adj. or particip. in the accus. Luke 17: 7 δούλον ἔχων ἀροτριώντα. 14: 18, 19 ἔχε με παρατημένον. 1 Cor. 7: 12, 13. Phil. 2: 20, 29. (Hdian. 1. 16. 9.) So with a prep. and its case, Acts 25: 16 πρὶν ἢ κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦς. Matt. 26: 11 πτωχοὺς ἔχετε μεθ' ἑαυτῶν. John 12: 8. (Xen. Cyr. 1. 4. 17.) So ἔχειν ὑπ' ἑαυτὸν Matt. 8: 9. Luke 7: 8. ἐφ' ἑαυτοῦ Rev. 9: 11.

(γ) where the subject is a thing, *to have*, implying the existence of some thing in or in close connexion with the subject; c. acc. of thing, Matt. 13: 5 οὐκ εἶχε γῆν πολλήν—διὰ τὸ μὴ ἔχειν βάθος γῆς. v. 6, 27. Luke 11: 36. 20: 24. Acts 27: 39. So Acts 1: 12 ὄρος σαββάτου ἔχον ὁδόν, *having a sabbath day's journey*, i. e. being thus far from the city. 1 Cor. 12: 23. 1 Tim. 4: 8. 2 Tim. 2: 17 νομὴν ἔξει i. e. shall eat around, spread. Heb. 9: 8 ἐξουσίας σιάσιν, *having yet a standing*. James 1: 4. Rev. 4: 7, 8.—Plut. Cat. Min. 5. Diod. Sic. 5. 13.

c) spoken of what one is said *to have in or on, by or with* himself, i. e. of any condition, circumstances, state, external or internal, in which one is, etc.

(α) *genr. of any obligation, duty, course, etc.* Acts 21: 23 εὐχὴν ἔχοντες

ἐφ' ἑαυτῶν. 18: 18. Rom. 12: 4 πράξιν. 2 Cor. 4: 1 διακονίαν. Phil. 1: 30 et Col. 2: 1 ἀγῶνα. (Plut. Cat. Min. 24.) Luke 12: 50 βάπτισμα δὲ ἔχω βαπτισθῆναι, see in Βαπτίζω 2. b. Of sin, guilt, etc. ἁμαρτίαν ἔχειν John 9: 41. 15: 22. ἔγκλημα Acts 23: 29. κῆριμα 1 Tim. 5: 12. But κῆριματα ἔχειν, *to have lawsuits*, 1 Cor. 6: 7. (Lat. *lites habeo*, Hor. Sat. 1. 7. 5.) v. 4. Acts 28: 29. — So τέλος ἔχειν, *to have an end*, i. e. pp. to come to an end, be destroyed, as ὁ Σατανᾶς, Mark 3: 26. or trop. to have an accomplishment, be fulfilled, as prophecy, Luke 22: 37. — pp. Diod. Sic. 16. 91. trop. Hom. Il. 18. 378. — Of effects or results depending on the subject as a cause or antecedent; Heb. 10: 35 ἥτις ἔχει μισθαποδοσίαν μεγάλην, i. e. which has or brings with it great reward. 1 John 4: 18 ὁ φόβος κόλασιν ἔχει.

(β) of any condition or affection of body or mind, where one is said *to have* such and such an affection, etc. (1) Of the body, as μαστίγιας v. ἀσθενείας ἔχειν, *to have disease, infirmity*, etc. Mark 3: 10. Acts 28: 9. Heb. 7: 28. wounds, Rev. 13: 14. δαιμόνιον v. πνεῦμα ἀκάθαρτον ἔχειν, *to have a devil*, etc. to be possessed, Matt. 11: 18. Mark 3: 22, 30. 9: 17. Luke 13: 11. Acts 16: 16. 19: 13.—(2) Of the mind, as ἀγαπήν ἔχειν, John 5: 42. 13: 35. ἀνάγκην Luke 14: 18. 23: 47. (Jos. Ant. 16. 9. 3. Plut. Cat. Min. 24 fin.) ἀνάπαισιν Rev. 4: 8. εἰρήνην John 16: 33. Acts 9: 31. (comp. Dem. 13. 12.) ἐλπίδα Acts 24: 15. (Hdian. 2. 3. 4.) ἐπιθυμίαν Phil. 1: 23. θλίμην 1 Cor. 7: 28. θυμὸν Rev. 12: 12. νοῦν Χριστοῦ 1 Cor. 2: 16. παρόρησιαν Eph. 3: 12. πίστιν, as an affection of mind, Matt. 17: 20. πνεῦμα Χριστοῦ Rom. 8: 9. πν. ἅγιον 1 Cor. 6: 19. πνεῦμα Jude 19. πόνον Col. 4: 13. φόβον 1 Tim. 5: 20. χαράν 3 John 4. χάριν any one, Lat. *gratias habeo*, i. q. *to thank*, Luke 17: 9. 1 Tim. 1: 12. (Dem. 12. 11. Xen. Cyr. 5. 1. 1.) χρεΐαν ἔχειν, *to have need, to be in want*, seq. gen. Matt. 6: 8 ὡν χρεΐαν ἔχετε. Luke 5: 31. 1 Cor. 12: 21. Heb. 5: 12. genr. Mark 2: 25. Acts 2: 45. 4: 35. seq. inf. Matt. 3: 14. 1 Thess. 1: 8. seq. ἵνα, John 2: 25. 16: 30. 1 John 2: 27.



— Arr. Epict. 1. 29. 27. Pol. 9. 12. 1.  
— By an inversion of the subject and predicate such an affection or emotion is in Greek writers often said to *have*, to *possess* a person; in N. T. only Mark 16: 8 εἶχε δ' αὐτὰς τρόμος καὶ ἐκστασις. — Hom. Il. 18. 247 πάντα γὰρ ἔχε τρόμος. 3. 342 θάμβος. 1. 82 χόλος. Hdot. 4. 115 φόβος. Xen. H. G. 7. 2. 9 κλανσίγελος. See Passow in Ἔχω 1. b.

(γ) pp. of things which one *has in, on, or about* himself, including the idea of *to bear, to carry*; e. g. in oneself, as ἐν γαστρὶ ἔχειν, *to be pregnant*, Matt. 1: 18 et Rev. 12: 2; see in Γαστήρ. Trop. 2 Cor. 1: 9. 4: 7. Phil. 1: 7. — So on oneself, of garments, arms, ornaments, etc. i. q. *to bear, to wear*; Matt. 3: 4 εἶχε τὸ ἔνδυμα. John 12: 6 τὸ γλωσσόχομον εἶχε. 18: 10 μάχιζαν. Rev. 9: 17 θώρακας. So seq. ἐπὶ expr. or impl. 1 Cor. 11: 10. Rev. 9: 4. 13: 17. 14: 1, 14. 16: 2. 19: 16. — Luc. D. Deor. 2. 2. Xen. Cyr. 1. 4. 26. ib. 7. 5. 29. c. ἐπὶ Luc. D. Deor. 26. 1 med. — 1 Cor. 11: 4 ἔχειν κατὰ κεφαλῆς, *to have upon the head*, pp. so as to hang down from it, like a veil, toga, etc. Comp. Plut. Quaest. Rom. 14 ἰδὼν κατὰ κεφαλῆς τὸ ἱμάτιον. — Trop. of persons wearing an appearance, etc. Col. 2: 23. 2 Tim. 3: 5. Rev. 3: 1. (Hdot. 7. 138.) Of a tree having leaves, Mark 11: 13.

(δ) in the sense of *to contain*, i. e. to have within oneself, Heb. 9: 4 bis. Rev. 21: 11. — Trop. ὄλζαν ἐν ἑαυτῷ, Matt. 13: 21. Mark 4: 17.

d) trop. and intens. *to have firmly* se. in mind, *to hold to, to hold fast*, viz.

(α) genr. e. g. of things, John 14: 21 ὁ ἔχων τὰς ἐπιτολάς μου καὶ τηρῶν αὐτάς. 1 Cor. 11: 16. Phil. 3: 9. 1 Tim. 3: 9. 2 Tim. 1: 13. Heb. 6: 19. 1 Pet. 2: 12. 1 John 5: 10. Rev. 2: 24, 25. — So ἔχειν θεόν, τὸν πατέρα, τὸν υἱόν, *to have God and Christ, to hold fast to them*, i. e. to acknowledge with love and devotedness, 1 John 2: 23 bis. 5: 12 bis. 2 John 9 bis.

(β) by impl. *to hold for* or *as, to regard, to count*, c. acc. of pers. with a noun in apposit. Matt. 14: 5 ὡς προφήτην αὐτὸν [Ἰωάννην] ἔχον, *they counted him as a prophet*. 21: 26, 46. So Mark

11: 32, where for the attraction, see Buttm. § 151. I. 6. — Isocr. p. 239. A, τινὰς οὖν ἔχω πεπαιδευμένους κ. τ. λ. Theogn. Sent. 487.

e) seq. infin. strictly with an accus. τι, οὐδέν, etc. viz. ἔχω τι [ὥστε] εἰπεῖν v. ποιῆσαι, or the like, as in Engl. *to have something to say or do*, i. e. by impl. *to be able to say or do something, I can*, implying only an objective or external ability, and thus differing from δύναμαι q. v. Usually c. infin. aor. Luke 7: 40 ἔχω σοὶ τι εἰπεῖν. 12: 4 μὴ ἐχόντων περ. τι ποιῆσαι. Acts 4: 14 οὐδὲν εἶχον ἀντιπεῖν. Acts 23: 17, 18. 25: 26. 28: 19. c. infin. pres. 2 John 12. — Ael. V. H. 2. 23 εἶχον τι εἰπεῖν. Hdot. 6. 1. 24. Palaeph. 32. 10. Xen. Cyr. 7. 5. 42 οὐδὲν ἂν ἔχοιμεν μέμνησθαι. c. infin. pres. Xen. An. 2. 2. 11. — More direct is the meaning *to be able, I can*, when the accus. is suppressed, e. g. seq. infin. aor. Matt. 18: 25 μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, lit. *he not having to pay*, i. e. not being able to pay. Heb. 6: 13. c. infin. pres. John 8: 6 ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. 2 Pet. 1: 15. — c. inf. aor. Jos. Ant. 3. 1. 1. Luc. D. Deor. 26. 1 ἔχεις μοι εἰπεῖν πότερος κ. τ. λ. Xen. Mem. 2. 7. 11 οὐχ ἔσω ἀποδοῦναι. c. inf. pres. Sept. Prov. 3: 27. Luc. D. Deor. 17. 1 ὡς καὶ ἔχω ξυγγεῖλθαι. Xen. Cyr. 3. 3. 7 ἂφ' ὧν τιμῶν ἔξοιμεν οὐς κ. τ. λ. — So where the infin. is suppressed; Mark 14: 8 ὁ ἔσχεν αὐτῇ [ποιῆσαι], ἐποίησε. Acts 3: 6 ὁ δὲ ἔχω [διδόναι], τοῦτό σοι δίδωμι. — Dem. 425. 10 οὐδ' ὅτι χρῆ ποιεῖν ἔξετε.

f) intrans. or with ἑαυτόν etc. impl. Buttm. § 130. n. 2. Matth. § 496; always with an adverb or adverbial phrase, *to have oneself* so and so, *to be circumstanced, to be*, etc. e. g. ετοίμως ἔχω, *to be ready*, Acts 21: 13. 2 Cor. 12: 14. comp. in Ἐτοίμως. (Ael. V. H. 4. 13.) ἐσχάτως ἔχει, *to be at extremity*, Mark 5: 23, see in Ἐσχάτως. So κακῶς ἔχειν, *to be sick*, Matt. 4: 24. Luke 7: 2. (Xen. Oec. 3. 11.) καλῶς ἔχειν, *to be well*, i. e. to recover from sickness, Mark 16: 18. also John 4: 52. (genr. Xen. Cyr. 7. 5. 47.) οὕτως ἔχειν, *to be so*, Acts 7: 1. 12: 15. al. πῶς 15: 36. ἄλλως 1 Tim. 5: 25. — Xen. An. 3. 1. 32 οὕτως. Ael. V. H. 2. 36 πῶς. — Acts 24: 25 τὸ νῦν

ἔχον πορεύον, as it now is, as the matter now stands, i. e. adverbially, for the present. Comp. Viger. p. 9. — Tob. 7: 11. Plut. Amator. 1. Luc. Anachar. 40 ult.—Seq. ἐν c. dat. adverbially; John 5: 5, 6, ἐν ἀσθενείᾳ ἔχειν. 2 Cor. 10: 6. So of place, ἔχειν ἐν, to be in a place, John 11: 17 ἔχοντα ἐν τῷ μνημείῳ.—Jos. Ant. 7. 1. 1. comp. Arr. Al. M. 6. 17. 9.

g) Mid. ἔχομαι, to hold oneself upon or to, to adhere to, Hom. Il. 7. 248. seq. gen. of person, Sept. for ρ27 Deut. 30: 20. Theogn. Sent. 32. to be near to, adjacent, contiguous, seq. gen. Diod. Sic. 2. 49 init. Xen. H. G. 7. 1. 20.—In N. T. only particip. ἐχόμενος, η, ον, near, next, e. g. of place, Mark 1: 38 εἰς τὰς ἐχόμενας κομπολόεις, i. e. next, adjacent.—Jos. Ant. 6. 1. 1. Xen. Mem. 3. 5. 10.—Of time, τῇ ἐχομένῃ sc. ἡμέρᾳ, the next day, in full Acts 21: 26. absol. Luke 13: 33. Acts 20: 15. τῷ δὲ ἐχ. σαββάτῳ Acts 13: 44.—Sept. 1 Chr. 10: 8. 2 Macc. 12: 39. Jos. Ant. 5. 9. 2. Pol. 3. 112. 1.—Trop. Heb. 6: 9 τὰ ἐχόμενα σωτηρίας, things pertaining to salvation, conjoined with it.—Luc. Hermet. 69 ταῦτ' ἐλπίδος οὐ μικρᾶς ἐχόμενα λέγεις. Plat. Euthyd. p. 213. A. comp. Xen. An. 6. 3. 17. Al.

Ἔως, adv. and later also as prep. c. gen.

I. As adv. a) until, i. e. so long as until, marking the continuance of an action up to the time of another action, and followed by the Indicative, Subjunct. or Opt. according as the latter action is certain or uncertain; Buttm. § 146. 3. Matth. § 522. 1. Winer § 42. 3.—(α) Seq. Indic. of a past action; Matt. 2: 9 ἕως ἐλθῶν Ἰσθρ. 24: 39.—Xen. Cyr. 1. 3. 7.—Of a future action, where the earlier Greeks prefer the Subjunctive, but later writers employ the future; comp. Herm. ad Vig. p. 927. So with ἔρχομαι in a fut. sense, see Ἐρχομαι 2. a. Luke 19: 13 ἕως ἔρχομαι. John 21: 22, 23. 1 Tim. 4: 13, coll. 3: 14.—Plut. Lycurg. 29 δεῖν ἐκείνους ἐμμένειν κ. τ. λ. ἕως ἐπάνεισιν ἐκ Δελφῶν αὐτός, for the fut. signif. see Buttm. § 108. V. 5.—(β) Seq. Subjunct. aor. with ἄν, where the latter action is only probable; here in Lat. we find the fut. ex-

actum, and in Engl. either the first or second future; Matt. 1. c. p. 1010. Winer 1. c. p. 245. Matt. 2: 13 ἕως ἂν εἴπω σοι. 5: 18, 26. 10: 11. 12: 20. Mark 9: 1. 12: 36. Luke 9: 27. 13: 35. 21: 32. 1 Cor. 4: 5. James 5: 7. al. saep.—Sept. Job 27: 5. Xen. An. 5. 1. 11. Cyr. 3. 3. 46.—With ἄν suppressed, see Matth. § 522. note. Lob. ad Phryn. p. 14. Mark 6: 45 ἕως αὐτὸς ἀπολύσῃ τὸν ὄχλον. 14: 32. Luke 15: 4. 17: 8. 2 Thess. 2: 7. Heb. 10: 13. Rev. 6: 11. 20: 5.

b) by impl. so long as, while, i. e. during the continuance of another action, until it ends, etc. John 9: 4 ἕως ἡμέρα ἐστίν. 12: 35, 36, ἕως τὸ φῶς ἔχετε.—Ecclus. 30: 20. Dem. 15. 5. Plato Phaedo. 38 ult. ἕως ἔτι φῶς ἐστί. Xen. An. 2. 6. 2. Comp. Buttm. 1. c. etc.

II. As prep. governing the genitive in later writers, until, unto, marking a terminus ad quem, and spoken both of time and place; comp. Passow sub voc. 1. b. Winer § 58. 6.

1. Of time, viz. a) seq. gen. of a noun of time; Matt. 26: 29 ἕως τῆς ἡμέρας ἐκείνης. Mark 15: 33. Luke 1: 80. Acts 28: 23. 1 Cor. 16: 8. al. (Sept. for 72 2 Sam. 6: 23. Ezra 9: 4.) Seq. gen. of person or event, Matt. 1: 17 ter, ἕως Δαβὶδ, ἕως τῆς μετοικισίας Βαβ. ἕως τοῦ Χριστοῦ. Luke 16: 16. Matt. 28: 20. Luke 11: 51. al.—Diod. Sic. 1. 4 ἕως τῆς Ἀλεξάνδρον τελευτῆς. Dion. Hal. de Demosth. 24. T. II. p. 178. 26. ed. Sylburg.

b) seq. gen. of a pronoun, e. g. (α) ἕως οὗ sc. χρόνον, until what time, until when, i. e. simply, until, c. c. Indic. or Subjunct. like ἕως above in I. a. So seq. Indic. Matt. 1: 25 ἕως οὗ ἔτεκε τὸν υἱόν κ. τ. λ. 13: 33. Acts 21: 26.—Palaeph. 4. 2.—Seq. Subjunct. aor. without ἄν, see above; Matt. 14: 22 ἕως οὗ ἀπολύσῃ τοὺς ὄχλους, comp. Mark 6: 45. So Matt. 26: 36, coll. Mark 14: 32. also Matt. 17: 9. 18: 30. Luke 12: 50, 59. 24: 49. John 13: 38. Acts 23: 12, 14, 21. al.—Sept. Ecc. 12: 2. Act. Thom. § 16. Jos. Ant. 5. 1. 3.—(β) ἕως ὅτου sc. χρόνον, until when, until, c. Indic. as above, John 9: 18 ἕως ὅτου ἐφώγησαν κ. τ. λ. Matt. 5: 25. c. Subjunct. without ἄν, see above; Luke 13: 8 ἕως ὅτου σκάψω περὶ αὐτήν. 15: 8 coll. v. 4. 22: 16, 18.



c) seq. adv. of time, with or without τοῦ, Lob. ad Phryn. p. 45 sq. So ἕως τοῦ νῦν, until now, Matt. 24: 21. Mark 13: 19. (Sept. for עַד עַד Gen. 46: 34.) ἕως τῆς σήμερον Matt. 27: 8. Rom. 11: 8; but ἕως σήμερον 2 Cor. 3: 15. — So genr. without τοῦ, more usually in later writers, but sometimes thus found in earlier ones, Lob. l. c. Winer § 58. 6. p. 395. ἕως ἄρτι, until now, see in ἄρτι, Matt. 11: 12. John 2: 10. al. ἕως πότι, until when? i. e. how long? Matt. 17: 17. Mark 9: 19. John 10: 24. al. Sept. for עַד עַד Ps. 13: 2. עַד עַד 2 Sam. 2: 26. Comp. ἕως ὅτε, Zosim. Hist. 1. 5. Xen. Cyr. 5. 1. 25.

2. Of place, as far as to, unto, etc.

a) pp. in various constructions. (a) seq. gen. of place, Matt. 11: 23 ἕως τοῦ οὐρανοῦ, to, up to, heaven. 24: 31. 26: 58 ἕως τῆς ἀλλῆς τοῦ ἀρχ. Luke 2: 15 ἕως Βηθλεέμ. 4: 29. Acts 1: 8. 11: 22. 23: 23. 26: 11 ἕως καὶ εἰς τὰς ἕξω πόλεις, to and even into foreign cities, the construction being here adapted to εἰς and

not to ἕως. So c. gen. of pers. as marking a place, Luke 4: 42. — Diod. Sic. 1. 27 ἕως ὠκεανοῦ. Ael. V. H. 3. 18 med. — (β) seq. adv. of place, e. g. ἕως ἄνω, to the brim, John 2: 7. ἕως κάτω, to the bottom, Matt. 27: 51. ἕως ἔσω Mark 14: 54. ἕως ὧδε Luke 23: 5. — (γ) seq. prep. and its case, e. g. ἕως εἰς Βηθανίαν, as far as into Bethany, i. e. quite thither, Luke 24: 50. — Diod. Sic. 1. 27 ἕως εἰς τοὺς ἀοικήτους τόπους. Ael. V. H. 12. 22. — So ἕως ἔξω τῆς πόλεως, as far as to without the city, i. e. quite out of the city, Acts 21: 5.

b) trop. seq. gen. of a term or limit marking extent; Matt. 26: 38 ἕως θανάτου. (Sept. for עַד Jon. 4: 9. Test. XII Patr. p. 520. Jos. de Macc. 14 ult.) Mark 6: 23. Luke 22: 51 ἕως τοῦ-του. Seq. gen. of pers. in a like sense; Matt. 20: 8 ἕως τῶν πρώτων. John 8: 9. Acts 8: 10. Rom. 3: 12 οὐκ ἔστιν ἕως ενός, not so much as one. — Dion. Hal. Ant. 6. 37 ἕως ἐχθρόων. AL.

Z.

Ζαβουλών, ὁ, Zabulon, Heb. זְבֻלֹן (dwelling), pr. n. of the tenth son of Jacob, born of Leah, Gen. 30: 20. In N. T. meton. the tribe of Zabulon, Matt. 4: 13, 15. Rev. 7: 8.

Ζακχαῖος, οὐ, ὁ, Zaccheus, Heb. prob. זָכַי (pure), pr. name of a chief publican, Luke 19: 2, 5, 8. Comp. Jahn § 242.

Ζαρά, ὁ, indec. Zara, Heb. זָרָה (dawn, rising), pr. n. of a son of Judah by Thamar, Matt. 1: 3. Comp. Gen. 38: 30.

Ζαχαρίας, ἰου, ὁ, Zacharias, Heb. זְכַרְיָה (God-remembered), Zechariah, pr. n. of two men in N. T.

1. The father of John the Baptist, a priest of the class of Abia; see Ἀβιά. Luke 1: 5, 12, 13, 18, 21, 40, 59, 67. 3: 2.

2. A person killed in the temple, Matt. 23: 35 et Luke 11: 51 Ζαχαρίου υἱοῦ Βαραχίου. The allusion is probably to Zechariah the son of Jehoida (prob. also called Barachias), who was stoned by order of Joash, 2 Chr. 24: 20 sq. Others refer it to the prophet Zechariah son of Barachiah, Zech. 1: 1; but history gives no account of his death. Others again make the reference to Zacharias the son of Baruch, who was slain by the Zelotae in the temple just before the destruction of Jerusalem, Jos. B. J. 4. 5. 4; but the aor. ἐφονεύσατε is against this supposition. See Olshausen on Matt. 1. c.

Ζάω, ὦ, ζῆς, ζῆ, infin. ζῆν, Buttm. § 105. n. 5; fut. ζήσω Rom. 6: 2. Heb. 12: 9. Aristoph. Plut. 263. Plat. Rep. V. p. 465. D. X. p. 591. C. also later fut. ζήσομαι Matt. 4: 4. al. Dem. 794. 19.

aor. 1 ἐζήσα Rev. 2: 8. Ael. V. H. 3. 23. Hdian. 3. 12. 26. The Attics rarely employed this verb except in pres. and imperf. supplying the other tenses from βίωω, Butt. § 114. Matth. § 236. Winer § 15. p. 79.—*To live*, intrans.

a) *to live*, to have life, spoken of physical life and existence, as opp. to death or non-existence, and implying always some duration. (α) genr. of human life etc. Acts 17: 28 ἐν αὐτῷ γὰρ ζῶμεν. 22: 22. Rom. 7: 1, 2, 3. 1 Cor. 15: 45. Heb. 9: 17. εἰ ζῶν Matt. 27: 63. ζῶντες καὶ νεκροί Acts 10: 42. Rom. 14: 9. 1 Pet. 4: 5. τὸ ζῆν, subst. *life*, Phil. 1: 21, 22. 2 Cor. 1: 8. Sept. for חַי Gen. 2: 7, 9. 43: 7. חַיִּי Gen. 42: 2. Ex. 19: 13.—Xen. Cyr. 7. 3. 3. ib. 8. 7. 8. τὸ ζῆν Jos. Ant. 2. 3. 1. Diod. Sic. 1. 21.—Of persons raised from the dead; Matt. 9: 18 ἡ θυγ. μου ἄρτι ἐτελεύτησεν· ἀλλὰ ἐλθὼν—καὶ ζήσεται. Mark 16: 11. Luke 24: 23. John 5: 25. Acts 1: 3. 9: 41. Rev. 20: 4, 5. al. So Sept. and חַיִּי 2 K. 13: 21. Spoken also of those restored from sickness, *not to die*, by impl. *to mend*, *to be well*; John 4: 50 ὁ υἱὸς σου ζῆν. v. 51, 53, comp. 52. So Sept. and חַיִּי 2 K. 8: 8, 9.—(β) In the sense of *to exist*, absolutely and without end, now and hereafter, *to live forever*; so of human beings, Matt. 22: 32 οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζῶντων. Mark 12: 27. Luke 20: 38. (Jos. de Macc. 16 ult.) John 11: 25. 14: 19. 1 Thess. 5: 10. 1 Pet. 4: 6. by impl. Heb. 7: 8. Of Jesus, John 6: 57. 14: 19. Rom. 6: 10. 2 Cor. 13: 4. Heb. 7: 25. Rev. 1: 18. 2: 8. Of God John 6: 57 ὁ ζῶν πατήρ, i. q. ὁ ἔχων ζωὴν ἐν ἑαυτῷ 5: 26. also in an oath by Hebr. Rom. 14: 11 ζῶ ἐγὼ, λέγει κύριος, as *I live*; so Sept. and חַיִּי Num. 14: 21, 28. comp. Judg. 8: 19. 1 Sam. 17: 56.—Part. ζῶν, *ever living*, *eternal*, ὁ θεὸς ὁ ζῶν, Matt. 16: 16. Rom. 9: 26. 1 Tim. 6: 17. Heb. 3: 12, 12: 22. Rev. 4: 9, 10. 10: 6. and as opp. to idols, which are dead, non-existing, Acts 14: 15. 2 Cor. 6: 16. 1 Thess. 1: 9. So Sept. and חַיִּי Deut. 5: 26. 2 K. 19: 16.—Bel and Drag. 5.—(γ) Trop. of things, only in particip. ζῶν, ζῶσα, ζῶν, *living*, *lively*, *active*, also *enduring*, opp. to what is dead, torpid, inactive, and

also transient; e. g. 1 Pet. 1: 3 ἐλπὶς ζ. lively enduring hope. Rom. 12: 1 θυσία ζ. living and constant sacrifice, opp. to the interrupted sacrifice of slaughtered victims. Heb. 4: 12 ὁ λόγος τ. θεοῦ, the divine threatenings are living, sure, never in vain; also 1 Pet. 1: 23 ὁ λόγος ζ. θ. the living, efficient, enduring word. 1 Pet. 2: 4 λίθος ζῶν, of Christ as the corner-stone of the church, not inactive and dead, but living and efficient; so of Christians in v. 5. So ὑδὼρ ζῶν, *living water*, i. e. the water of running streams and fountains, opp. to that of stagnant cisterns, pools, marshes, John 4: 10, 11. 7: 38. Rev. 7: 17. So Sept. and חַיִּי חַיִּי Gen. 26: 19. Lev. 14: 5, 50. Zech. 14: 8.—By impl. and also by Hebr. part. ζῶν, *life-giving*, like Pi. חַיִּי, e. g. John 6: 51 ὁ ἄρτος ὁ ζῶν, *living*, i. e. *life-giving bread*, which imparts eternal life, comp. the foll. clause. Acts 7: 38 λόγια ζῶντα. Heb. 10: 20 ὁδοὺς ζῶσα. Comp. below in d. So Sept. trans. ζῆσόν με x. τ. λ. for חַיִּי Ps. 19: 25, 37, 40, 50. al. Ez. 13: 22.

b) *to live*, i. e. to sustain life, *to live on* or *by* any thing. Matt. 4: 4 οὐκ ἐπ' ἄρτω μόνῳ ζήσεται ὁ ἄνθρ. 1 Cor. 9: 14 ἐκ τοῦ εὐαγγελίου ζῆν.—Dem. 1309. 26. c. διά Xen. Mem. 3. 3. 11.

c) *to live* in any way, *to pass one's life* in any manner; Luke 15: 13 ζῶν ἀσώτως. Acts 26: 5 ἐζήσα φαρισαῖος. Gal. 2: 14 ἐθνηκῶς ζῆν. 2 Tim. 3: 12 εὐσεβῶς ζῆν. Tit. 2: 12 ζ. σωφρονῶς x. τ. λ. Luke 2: 36 ζήσασα ἐξη μετὰ ἀνδρός. Rom. 7: 9 ἐζῶν χωρὶς νόμου.—Wisd. 11: 28. Jos. Ant. 12. 4. 7. Xen. Ag. 11. 8. Cyr. 8. 1. 33.—Hence ζῆν τι, ἐν τι, κατὰ τι, *to live to*, *in*, *according to* any one, i. e. to be devoted to, to live conformably to the will, purpose, precepts, example, of any person or thing; e. g. τῷ θεῷ, Luke 20: 38. Rom. 6: 10, 11. Gal. 2: 19. τῷ κυρίῳ, Christ, Rom. 14: 8. 2 Cor. 5: 15. τῷ πνεύματι Gal. 5: 25. ἐαυτῷ Rom. 14: 7. 2 Cor. 5: 15. τῇ δικαιοσύνῃ 1 Pet. 2: 24.—Alciph. 1. 37. Dem. 80. 26 Φιλιππῶ ζῶντες καὶ οὐ τῇ ἐαυτῶν πατριδί.—So ἐν ἁμαρτίῃ, under the power of sin, Rom. 6: 2. ἐν πίστει, full of faith, under the power of faith, Gal. 2: 20. ἐν κόσμῳ, in conformity to the world, Col.



2: 20. ἐν αὐτοῖς 3: 7. — Ael. V. H. 3. 13 ζ. ἐν οἴνῳ. Comp. vivo in litteris, Cic. ad Div. 9. 26.—Κατὰ σάρκα ζῆν, to live after, according to, the flesh, Rom. 8: 12, 13.—Jos. Ant. 4. 8. 44 μὴ κατὰ τοὺς νόμους.

d) by impl. to live and prosper, to be blessed, genr. Rom. 10: 5 et Gal. 3: 12 ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς, comp. Lev. 18: 5 where Sept. for חַי. 1 Thess. 3: 8 ὅτι νῦν ζῶμεν, we live, feel ourselves happy. So Sept. and חַיִּי Deut. 8: 1. 1 Sam. 10: 24. Ps. 22: 27.—Dem. 434. 6. Comp. vivo Catull. 5. 1. — In the sense of to have eternal life, to be admitted to the bliss and privileges of the Redeemer's kingdom; Luke 10: 28 τοῦτο ποιεῖ, καὶ ζήσῃ. John 6: 51, 58. Rom. 1: 17. Gal. 3: 11. Heb. 12: 9. 1 John 4: 9 ἵνα ζήσομεν δι' αὐτοῦ sc. τοῦ υἱοῦ. AL.

Ζεβεδαιός, ου, ὁ, Zebedee, Heb. זבדי Zabdi, i. q. יהוה (Jehovah's gift), pr. n. of the husband of Salome and father of James and John, Matt. 4: 21 bis. 10: 2. 20: 20. 26: 37. 27: 56. Mark 1: 19, 20. 3: 17. 10: 35. Luke 5: 10. John 21: 2.

Ζεσιός, ἡ, ὄν, (ζέω,) boiling, hot, Dioscor. ζεστόν ὕδωρ. In N. T. trop. fervid, Rev. 3: 15 bis, 16.

Ζεύγος, εος, ους, τό, (ζεύγνυμι,) a yoke, i. e. two or more animals yoked or working together, Luke 14: 19 ζεύγη βοῶν ἠγόρασα πέντε. Sept. for זוגות 1 K. 19: 19. Is. 5: 10. — Ael. V. H. 9. 25. Xen. Mem. 2. 4. 5. — Hence genr. a pair, couple, e. g. of doves, Luke 2: 24. So Sept. for זוגות Lev. 5: 11. — Pol. 31. 3. 5. Xen. Ōec. 7. 18.

Ζευκτηρία, ας, ἡ, (ζευκτήρ, ζεύγνυμι,) a band, fastening, Acts 27: 40. — Comp. Eurip. Hel. 1536 or 1556.

Ζεύς, Διός, ὁ, Jupiter, the supreme god of the heathen mythology. Acts 14: 12, 13 Διός τοῦ ὄντος πρὸ τῆς πόλεως, i. e. whose temple was in front of the city.

Ζέω, f. ζέω, to boil, to be hot, of water, Hom. II. 21. 365. Od. 10. 360.— In N. T. trop. to be fervid, fervent, τῷ πνεύματι Acts 18: 25. Rom. 12: 11. — Act. Thom. § 34 ζέουσα ἀγάπη. Anth.

Gr. III. p. 169. v. 218, 219. — The forms of this verb are not usually contracted, Butt. § 105. n. 2. Lob. ad Phr. p. 220 sq.

Ζηλεύω, f. εὔσω, i. q. ζηλόω q. v. Rev. 3: 19 in some Mss. — Simpl. in Epict. c. 26. p. 131 ed. Salmas.

Ζῆλος, ου, ὁ, (ζέω, for ζέελος,) zeal, fervour, viz.

a) genr. and in a good sense, ardour, for any person or cause, e. g. seq. gen. of that for which, John 2: 17 ὁ ζῆλος τοῦ οἴκου σου. Rom. 10: 2 ζῆλον θεοῦ ἔχουσιν. seq. ὑπέρ c. gen. 2 Cor. 7: 7. Col. 4: 13. absol. 2 Cor. 7: 11. 9: 2. κατὰ ζῆλον, zealously, ardently, Phil. 3: 6. Sept. for זעזע Ps. 69: 10. 119: 138. — 1 Macc. 2: 58. Test. XII Patr. p. 639. Plut. Lyeurg. 4 med. — 2 Cor. 11: 2 ζηλῶ γὰρ ὑμᾶς θεοῦ ζῆλω, I am zealous for you with a zeal from God, inspired of God, see in Ζηλόω a. Others by Hebr. ardent zeal, intense affection, comp. in Ἀσιτιός.

b) in a bad sense, viz. (α) heart-burning, envy, jealousy, Acts 13: 45. Rom. 13: 13. 1 Cor. 3: 3. James 3: 14, 16. Plur. ζῆλοι, 2 Cor. 12: 20. Gal. 5: 20. — Etym. M. ὁ φθόνος. 1 Macc. 8: 16. Hdian. 3. 2. 16. Plut. Thes. 6 ult. — (β) anger, indignation, Acts 5: 17. Heb. 10: 27 καὶ πυρός ζῆλος fiery wrath. Butt. § 123. n. 4. So Sept. and זעזע Zeph. 1: 19. 3: 9.

Ζηλόω, ῶ, f. ὠσω, (ζῆλος,) to be zealous towards, i. e. for or against, any person or thing, trans.

a) genr. for a person or thing, and usually in a good sense, e. g. of things, i. q. to desire ardently, to be eager for; 1 Cor. 12: 31 ζηλοῦτε δὲ τὰ χαρίσματα τὰ κρείττονα. 14: 1, 39. So Sept. for זעזע Prov. 3: 31. — Eccus. 51: 18. 2 Macc. 4: 16. Diod. Sic. 1. 95 med. Dem. 500. 2 ζ. ἀρετήν.—Of persons, in a good sense, i. q. to have ardent affection for, to love, 2 Cor. 11: 2 see in Ζῆλος a. Gal. 4: 18. Sept. for זעזע 2 Sam. 21: 2. Prov. 24: 1. (Soph. Ajax 552. Electr. 1027.) In a bad sense, to make a shew of zeal, to profess affection for any one, in order to gain him as a follower, Gal. 4: 17 bis.—Absol. Rev. 3: 19 in text rec.

b) against a person, to be jealous of, to envy; Acts 7: 9 *ζηλώσαντες τὸν Ἰωσήφ.* absol. 17: 5. 1 Cor. 13: 4. James 4: 2 *φορεύετε καὶ ζηλοῦτε,* lit. *ye kill and envy,* i. e. ye have heart-burnings even so as to kill one another.

*Ζηλωτής, οὔ, ὁ,* (*ζηλώω,*) 1. a zealot, i. e. one zealous for any thing, eagerly desirous of, genr. 1 Cor. 14: 12 *ζηλωταὶ ἐστε πνευμάτων.* Tit. 2: 14. — Hdian. 6. 8. 5. Pol. 10. 25. 2. — So of zealots in behalf of the ancient Jewish law and institutions, Acts 21: 20 *ζηλωταὶ τοῦ νόμου.* (2 Macc. 4: 2.) Acts 22: 3. Gal. 1: 14.—Comp. Num. 25: 13. Jos. c. Ap. 1. 22.—In the age of Christ the name *Ζηλωταί, Zelotae,* was applied to an extensive association of private persons, who professed great attachment to the Jewish institutions, and undertook to punish without trial those guilty of violating them; under which pretext they committed the greatest excesses and crimes. See Jos. B. J. 4. 3. 9. ib. 4. 5. 1 κα. ib. 4. 6. 3. ib. 7. 8. 1.

2. *Zelotes,* a surname of Simon one of the apostles, probably so called from his having been one of the *Zelotae.* Luke 6: 15. Acts 1: 13. See more in *Καναανίτης.*

*Ζημία, ας, ἡ,* damage, loss, detriment, Acts 27: 10, 21. Phil. 3: 7, 8, *ἡγέσθαι ζημίαν,* to count as loss.—Test. XII Patr. p. 651. Jos. Ant. 4. 8. 29. Xen. Mem. 2. 3. 6.

*Ζημιώω, ᾧ, f. ὠσω,* (*ζημία,*) to bring loss upon any one, Ael. V. H. 3. 23. Xen. Cyr. 3. 1. 30. pp. with two accus. Matth. § 411. 4. Buttm. § 131. 4, 5. — In N. T. only Pass. or Mid. to suffer loss, to receive detriment, 1 Cor. 3: 15. *ἐν μηδενί* 2 Cor. 7: 9. Phil. 3: 8 *τὰ πάντα ἐζημιώθην,* I have suffered the loss of all things, where for the acc. retained in the pass. constr. see Buttm. § 134. 6.—Xen. Cyr. 3. 1. 16. — Aor. 1 Pass. *ἐζημιώθην* in Mid. signif. to bring loss upon oneself, i. e. to lose, e. g. τὴν ψυχὴν Matt. 16: 26. Mark 8: 36. *ἐαυτὸν* Luke 9: 25. See Buttm. § 136. 2.

*Ζηναῖς, ᾧ, ὁ,* Zenas, prob. a christian teacher, Tit. 3: 13.

*Ζητέω, ᾧ, f. ἴσω,* to seek, trans.

a) pp. to seek after, to look for, to strive to find; (α) genr. e. g. absol. in the proverbial phrase, Matt. 7: 7, 8 *ζητεῖτε καὶ εὕρησεται.* seq. acc. of pers. Matt. 2: 13 *ζητεῖν τὸ παιδίον.* Mark 3: 32. Luke 2: 45. John 7: 11. Acts 9: 11. 2 Tim. 1: 17. al. Sept. for *ψεῦ* Gen. 37: 15. (Xen. An. 2. 3. 2.) So *ζητεῖν τὸν θεόν,* to seek after God, i. e. to turn to him, to strive humbly and sincerely to follow and obey him, Acts 17: 27. Rom. 10: 20, comp. Is. 65: 1 where Sept. for *ἔσψ.* Sept. for *ψεῦ* Ex. 33: 7. Ps. 24: 6. See in *Ἐκζητέω* c. — Seq. acc. of thing, pp. something lost, Matt. 18: 12 *ζ. τὸ πλανώμενον.* Luke 19: 10. c. acc. impl. Luke 15: 8. So Sept. and *ψεῦ* 1 Sam. 10: 2, 14. (comp. Xen. Vect. 4. 4.) genr. Matt. 12: 43 *ζ. ἀνάπανσιν.* 26: 59 *ψευδομαρτυρίαν.* Mark 14: 55. Luke 13: 6, 7 *καρπὸν ἐν αὐτῇ.* 22: 6. Rev. 9: 6 *τὸν θάνατον.* So of what one seeks to buy, e. g. *μαγαρίτας* Matt. 13: 45. (Theophr. Char. 6 or 23. Xen. Cyr. 2. 2. 26.) Hence from the Heb. *ζητεῖν τὴν ψυχὴν τινος,* to seek the life of any one, i. e. to seek to kill him, Matt. 2: 20. Rom. 11: 3, comp. 1 K. 19: 10, 14. So Sept. for *ψεῦ* *ψεῦ* Ex. 4: 19. 2 Sam. 16: 11. Jer. 44: 30.—In the constr. *ζητεῖν πῶς,* to seek how, i. e. to seek opportunity, Mark 11: 18. 14: 1, 11.—(β) to seek, in the sense of to endeavour, to try, e. g. seq. acc. of thing, to try to gain, to strive after, with the idea of earnestness and anxiety; Matt. 6: 33 *ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ θεοῦ κ. τ. λ.* Luke 12: 29 *μὴ ζητεῖτε τί φάγητε κ. τ. λ.* John 5: 44. 7: 18. 8: 50. 1 Cor. 10: 24, 33. Phil. 2: 21. Col. 3: 1. Sept. and *ψεῦ* Ps. 4: 3. 34: 15. — 1 Macc. 2: 29. Luc. Phalar. prior 5. Plut. Mor. II. p. 40. ed. Tauchn. — So genr. to endeavour, to strive, seq. *ἵνα* 1 Cor. 14: 12. seq. infin. e. g. aor. Matt. 21: 46 *ζητούντες αὐτὸν κρατῆσαι.* Luke 5: 18. 17: 33. John 10: 39. 19: 12. Acts 13: 8. 16: 10. Rom. 10: 3. c. inf. pres. Luke 6: 19. Gal. 1: 10. c. inf. impl. John 5: 30 *οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν sc. ποιῆν.* Sept. for *ψεῦ* Deut. 13: 10. 1 Sam. 19: 10. — Plut. Thes. 35 med. Xen. An. 5. 4. 33.—(γ) by impl. to desire, to wish, seq. infin. aor. Matt. 12:



46, 47, ζητούντες αὐτῷ λαλήσαι. (comp. Luke 8: 19.) Luke 9: 9 ἐζήτει ἰδεῖν αὐτόν. 11: 54. John 7: 4. Acts 27: 30. seq. accus. John 1: 38 et 4: 27 τί ζητεῖτε; (Sept. and וְשָׁאַל Gen. 37: 14.) 2 Cor. 12: 14 οὐ ζητῶ τὰ ὑμῶν, ἀλλ' ὑμᾶς. 1 Cor. 7: 27 μὴ ζήτετε λύσιν. . . . μὴ ζήτετε γυναῖκα. — Soph. Oed. R. 658 sq. Xen. Mem. 4. 2. 5.

b) to seek, for to require, to demand, to expect, c. acc. of thing, 1 Cor. 1: 22 οἱ Ἕλληνες σοφίαν ζητοῦσιν. 2 Cor. 13: 3. Heb. 8: 7. seq. παρὰ τίνος Mark 8: 11 ζητοῦντες παρ' αὐτοῦ σημεῖον. Luke 11: 16. 12: 48. seq. ἐν τινι 1 Cor. 4: 2 ζητεῖται ἐν τοῖς οἰκονόμοις ἵνα κ. τ. λ. c. acc. of pers. John 4: 23. Sept. for וְשָׁאַל Neh. 5: 12, 18. — Aristot. de Gen. et corrupt. 2. 5. c. παρὰ Dem. 374. 16.

c) by impl. to inquire, to ask, c. c. περί, John 16: 19 περὶ τούτου ζητεῖτε μετ' ἀλλήλων; — Ael. V. H. 2. 13 pen. Xen. Cyr. 8. 5. 13. AL.

**Ζήτημα, ατος, τό, (ζητέω,) pp.** something sought or inquired about, question, i. e. topic of inquiry or dispute. Acts 15: 2 περὶ τοῦ ζητήματος τούτου. 18: 15. 23: 29. 25: 19. 26: 3. — Cic. ad Div. 9. 26. ad Att. 7. 3.

**Ζήτησις, εως, ἡ, (ζητέω,) act of seeking, search, Jos. Ant. 6. 4. 1. Thuc. 1. 20. — In N. T. inquiry, discussion, dispute; John 3: 25 ἐγένετο ζήτησις. 1 Tim. 1: 4. — Hdot. 2. 54. ib. 5. 21. — Meton. i. q. ζήτημα, question, i. e. topic of inquiry or dispute, Acts 25: 20. 1 Tim. 6: 4. 2 Tim. 2: 23. Tit. 3: 9.**

**Ζιζάνιον, ου, τό, zizanium, Suid.** ἢ ἐν τῷ σίτῳ αἶρα, Lat. lolium, a general name for weeds in grain, like our cockle, darnel, etc. In N. T. spoken of a plant common in Palestine, which infests fields of grain and resembles wheat in appearance, but is worthless, *bastard wheat, triticum adulterinum*, Matt. 13: 25, 26, 27, 29, 30, 36, 38, 40. The Rabbinists call it זִיזָן bastard, comp. Buxt. Lex. Rab. 680 sq. Wetstein on Matt. 13: 25.

**Ζοροβάβελ, ὁ, indec. Zorobabel,** Heb. זְרֻבָבֶל Zerubbabel, pr. n. of the leader of the first body of Jewish exiles from Babylon to Jerusalem, Matt. 1: 12,

13. Luke 3: 27. Comp. Ezra 2: 2. 3: 2, 8. 1 Chr. 3: 19.

**Ζόφος, ου, ὁ, (kindr. with γνόφος, νέφος,) darkness, murkiness, thick gloom,** Heb. 12: 18 ζόφῳ in Mss. for σκότῳ in text. rec. Elsewhere in the darkness of Tartarus or Gehenna, see in *Αιδης*; e. g. 2 Pet. 2: 4 σειραῖς ζόφου ταρταρώσας παρέδωκεν κ. τ. λ. *thrusting them down to Tartarus into chains of darkness*, i. e. where darkness lies like chains upon them. Jude 6. Intens. ζόφος τοῦ σκότους, thickest darkness, 2 Pet. 2: 17. Jude 13. See Gesen. Lebrg. p. 671. Stuart § 456. — Hom. Il. 15. 191. Pol. 18. 3. 7. Luc. Contempl. 1.

**Ζυγός, οῦ, ὁ, (ζεύγνυμι,) a yoke,** serving to couple any two things together, e. g. cattle, Ael. V. H. 5. 14. Sept. for ζῖγ 1 Sam. 6: 7. Hence in N. T.

a) trop. a yoke. (α) as an emblem of servitude, 1 Tim. 6: 1 ἐπὶ ζυγὸν δοῦλοι. So Sept. and ζῖγ Lev. 26: 13. — Dem. 322. 12 ζυγὸς δουλοσύνης — (β) as denoting severe precepts, moral bondage, e. g. of the Mosaic law, Acts 15: 10. Gal. 5: 1. Hence by antith. the precepts of Christ, Matt. 11: 29, 30. Sept. for ζῖγ Jer. 5: 5.

b) beam of a balance, which unites the two scales, hence by synecd. a balance, pair of scales, Rev. 6: 5 ἔχων ζυγὸν ἐν τῇ χ. Sept. for זִיגָה Lev. 19: 36. Hos. 12: 7. — Eccelus. 21: 25. Ael. V. H. 10. 6.

**Ζύμη, ης, ἡ, (prob. ζέω,) leaven, sour dough.** Matt. 13: 33 et Luke 13: 21 ὅμοια ἐστιν ἡ βασ. τῶν οἴκῳ ζύμη, κ. τ. λ. Matt. 16: 12. Sept. for זִימָה Ex. 12: 15. 13: 7. — Jos. Ant. 3. 10. 6. Plut. Quaest. Rom. 109. Mor. ed. Tauchn. II. p. 299. ed. Reiske VII. p. 164. — Hence, as leaven causes to ferment and turn sour, spoken proverbially, 1 Cor. 5: 6 et Gal. 5: 9, μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ, a little leaven leavens the whole mass, i. q. 'a few bad men corrupt a multitude.' — Trop. for corruptness, perverseness of life, doctrine, heart, etc. Matt. 16: 6, 11. Mark 8: 15 bis. Luke 12: 1. 1 Cor. 5: 7, 8 bis.

**Ζυμός, ὦ, f. ὠσω, (ζύμη,) to leaven, to make ferment, trans.** Matt. 13: 33 et Luke 13: 21. Proverbially 1 Cor. 5: 6

et Gal. 5: 9, see in Ζύμη. Sept. for  $\gamma\alpha\gamma\eta$  Ex. 12: 34, 39. Hos. 7: 4.

**Ζωοργέω**, ὦ, f. ἴσω, (ζωός, ἀργεῖω,) to take alive, Hom. II. 6. 46. Xen. An. 4. 7. 22. In N. T. trop. to take, to capture, for to win over, trans. Luke 5: 10. ἀνθρώπους ἔση ζωορῶν, comp. v. 11, and see in Εἰμί II. f. Pass. part. perf. 2 Tim. 2: 26 ἐξωρημένοι ὑπ' αὐτοῦ, taken captive by him, Satan, in a moral sense, i. q. ensnared, seduced.

**Ζωή**, ἡς, ἡ, (ζῶα,) life, i. e.

a) genr. physical life and existence, as opp. to death and non-existence. (α) pp. and genr. of human life etc. Luke 16: 25. Acts 17: 25 διδούς πᾶσι ζωὴν. 1 Cor. 3: 22. 15: 19. Heb. 7: 3. James 4: 14. Rev. 11: 11. 16: 3 in later edit. ψυχὴ ζωῆς, i. q. ψυχὴ ζῶσα in text. rec. every living soul. Sept. for  $\psi\chi\eta$  Gen. 2: 7. 25: 7.—Luc. Tox. 38. Plat. Phaedo 16. — Of life or existence after rising from the dead, only of Christ Rom 5: 10. 2 Cor. 4: 10, 11, 12. trop. of the Jewish people, Rom. 11: 15. — (β) In the sense of existence, life, absolutely and without end, Heb. 7: 16 κατὰ δόξαν ζωῆς ἀκαταλίντου. So ξύλον ζωῆς, tree of life, which preserves from death, Rev. 2: 7. 22: 2, 14. (Sept. Gen. 2: 9. 3: 22.) ὕδωρ ζωῆς, water of life, Rev. 21: 6. 22: 1, 17. But ἐπὶ ζωῆς πηγᾶς ὑδάτων Rev. 7: 17 in later edit. is equivalent to ἐπὶ ζῶσας πηγᾶς ὑδάτων in text. rec. to living fountains of water, i. e. perennial; see in Ζάω a. γ. ἄριστος ζωῆς John 6: 35. Comp. below in c. β.—Meton. of God and Christ or the Logos, life, absolutely, for the source of all life, John 1: 4. 5: 26. 1 John 1: 1, 2.

b) life, i. e. manner of life, conduct, in a moral respect, Rom. 6: 4 ἐν καινότητι ζωῆς περιπατήσωμεν. Eph. 4: 18 τῆς ζωῆς τοῦ θεοῦ, i. e. which God requires, a godly life, 2 Pet. 1: 3.

c) life, i. e. happy life, welfare, happiness. (α) genr. Luke 12: 15. John 6: 51 ὑπὲρ τῆς τοῦ κόσμου ζωῆς. 2 Cor. 2: 16 ὁσμὴ ζωῆς saviour of life, i. e. salutary. Acts 2: 28 ὁδοὺς ζωῆς, the ways of life and happiness, from Ps. 16: 11 where Sept. for  $\psi\chi\eta$ . 1 Pet. 3: 10 ὁ γὰρ θεὸς ζῶν ἀγαπᾷ, from Ps. 34: 13

for  $\psi\chi\eta$ .—(β) In the christian sense of eternal life, i. e. that life of bliss and glory in the kingdom of God, which awaits the true disciples of Christ after the resurrection; so ζωὴ αἰώνιος Matt. 19: 16, 17. John 3: 15, 16. 5: 24. al. ἡ ζωὴ ἡ μέλλουσα 1 Tim. 4: 8. ἡ ὄντως ζωὴ 6: 19. absol. ἡ ζωὴ, Matt. 7: 14. 18: 8, 9. John 5: 40. 6: 33, 53. Acts 5: 20 τὰ ῥήματα τῆς ζωῆς ταύτης, the words, doctrine, of eternal life. Rom. 5: 17 ἐν ζωῇ βασιλεύσουσι. v. 18. 7: 10. 8: 2, 6, 10. Phil. 2: 16. 2 Tim. 1: 1. 1 John 5: 12, 13, 16. 3: 14. al. For βιβλὸς v. βιβλίον ζωῆς, see in Βιβλος. So ὁ στέφανος τῆς ζωῆς, crown of life, reward of eternal life, James 1: 12. Rev. 2: 10. χάρις τῆς ζωῆς, gift of eternal life, 1 Pet. 3: 7.—Meton. for the author and giver of eternal life, John 11: 25. 14: 6. Col. 3: 4. 1 John 1: 2. 5: 20. For the cause, source, means of eternal life, John 5: 39. 12: 50. 17: 3. AL.

**Ζώνη**, ης, ἡ, (ζώννυμι,) a zone, belt, girdle, Matt. 3: 4. 10: 9. Mark 1: 6. 6: 8. Acts 21: 11 bis. Rev. 1: 13. 15: 6. Sept. for  $\gamma\eta\eta$  2 K. 1: 8.  $\eta\eta\eta$  1 K. 2: 5.—Hdian. 1. 11. 13. Xen. An. 1. 4. 9.—The girdle was worn by both sexes among the Jews, because of their long flowing dress; it was often hollow, and served as a pocket or purse for money, Matt. 10: 9. Mark 6: 8. In this sense the Rabbins call it  $\eta\eta\eta$  and  $\eta\eta\eta$ , see Buxtorf. Lex. Rab. 1753. Jahn § 121. — Plut. Symp. IV. qu. 2. § 3, ζώνην χαλκοῦς ἔχουσιν. Liv. 33. 29 argentum in zonis habentes.

**Ζώννυμι** v. ζωννύω, f. ζώσω, to gird, to put on a girdle, John 21: 18 bis. Sept. for  $\eta\eta\eta$  Job 38: 3. 40: 2.  $\eta\eta\eta$  Ex. 29: 9. 2 K. 4: 28.—Hom. Od. 18. 76. Theocr. Id. 16. 81. Pausan. 9. 17.

**Ζωογονέω**, ὦ, f. ἴσω, (ζωογόνοσ, fr. ζωός and obsol. γένω,) to bring forth alive, and Pass. to be born alive, Diod. Sic. 1. 7, 10.—In N. T. to preserve alive, Acts 7: 19. Luke 17: 33. So Sept. and  $\eta\eta\eta$  Pi. Hiph. Ex. 1: 17. Judg. 8: 19. 1 K. 20: 31. — Theoph. ad Autol. I. p. 74, ἡ πρὸς τ. θεοῦ ζωογονεῖ τὸ πᾶν.



**Ζῶον, ου, τό,** (ζωός fr. ζάω,) a living thing, *animal, beast*, Heb. 13: 11. 2 Pet. 2: 12. Jude 10. Symbolically, Rev. 4: 6, 7 quater, 8, 9. 5: 6, 8, 11, 14. 16: 1, 3, 5, 6, 7. 7: 11. 14: 3. 15: 7. 19: 4. Comp. Dan. 7: 3 sq. Ez. 1: 5 sq. Sept. for חַיָּי Ez. 1. c. Ps. 68: 11. — Xen. Mem. 4. 3. 10.

**Ζωοποιέω, ᾧ,** f. ἦσω, (ζωοποιός, fr. ζωός, ποιέω,) *to make alive, to endue with life, to quicken, trans.*

a) pp. 1 Tim. 6: 13 τοῦ θεοῦ τοῦ ζωοποιούντος τὰ πάντα. Sept. for חַיָּי Pi. Hiph. 2 K. 5: 7. Neh. 9: 6. — Act.

Thom. 10 ὁ θεὸς τὸν κόσμον ζωοποιῶν. — Of the dead, *to recall to life, to quicken, to reanimate*, John 5: 21 bis. Rom. 4: 17. 8: 11. 1 Cor. 15: 22. 1 Pet. 3: 18. — Test. XII Patr. p. 679 τοὺς νεκροὺς ζωοποιῆσαι. — Of seeds, *to quicken, Pass. to germinate*, 1 Cor. 15: 36.

b) by impl. *to give eternal life, to make alive* sc. forever in the bliss and privileges of the Redeemer's kingdom, comp. in Ζωή c. John 6: 63. 1 Cor. 15: 45. 2 Cor. 3: 6. Gal. 3: 21. Comp. Sept. and חַיָּי Ecc. 7: 12. — Clem. Alex. Strom. 5. 11.

## H.

**"H,** a particle disjunctive, interrogative, comparative; see Passow in voc. Butt. § 149. p. 424. Matth. § 619. Winer § 57. 3. p. 370.

1. Disjunctive, *or, aut.* a) genr. Matt. 5: 17 τὸν νόμον ἢ τοὺς προφῆτας. v. 36. Mark 4: 30. Luke 9: 25. John 6: 19. Acts 3: 12. Heb. 2: 6. al. saepiss. — Hdian. 3. 15. 18. Xen. Mem. 1. 2. 18. H. G. 3. 3. 9.

b) ἢ — ἢ, repeated, *either—or, aut—aut*; Matt. 6: 24 ἢ γὰρ τὸν ἕνα μισήσει — ἢ ἐνὸς ἀνθέξεται. Luke 16: 13. 1 Cor. 14: 6. 2 Cor. 1: 13. — Luc. D. Deor. 18. 1 or 3. Xen. Mem. 1. 2. 16.

2. Interrogative, where however the primary force *or* is strictly retained, *or whether? or if perhaps? an forte?* comp. Butt. 1. c. Winer § 61. 1. b.

a) pp. indirect, in the latter clause of a double interrogation after *πότερον, whether—or*, e. g. John 7: 17 γνώσεται πότερον ἐκ τ. θεοῦ ἐστιν, ἢ ἐγὼ κ. τ. λ. Winer 1. c. Matth. § 619. 2. — Luc. D. Deor. 20. 3. Xen. Cyr. 1. 3. 2, 15. — So genr. where *πότερον* or something equivalent is implied, Matt. 9: 5. 22: 17. Luke 7: 19, 20. Acts 8: 34. Rom. 2: 4. — Xen. Conv. 4. 52.

b) genr. and in a direct question, where the interrogation implies a nega-

tion of something preceding. Matt. 7: 9 ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος; 20: 15. Rom. 3: 29. 1 Cor. 1: 13. 9: 6, 8, 10. 2 Cor. 1: 17. al.

3. Comparative, *than*, e. g. a) after comparatives and words implying comparison. Matt. 10: 15 ἀνεκτότερον — ἢ τῆ πόλει ἐκείνῃ. Mark 10: 25. Luke 16: 17. John 4: 1. Rom. 13: 11. μάλλον ἢ, *more than, rather than*, Matt. 18: 13. John 3: 19. Acts 4: 19. πρὶν ἢ, *sooner than, before*, Matt. 1: 18. Mark 14: 30. Luke 2: 26. Acts 2: 20. comp. Butt. § 149. 1. p. 430. So after *θέλω*, 1 Cor. 14: 19 θέλω πέντε λόγους διὰ τοῦ νοός μου λαλῆσαι . . . ἢ μυρίους λόγ. κ. τ. λ. — Luc. D. Deor. 18. 1. Xen. Oec. 10. 6. Conv. 2. 3. c. θέλω Arr. Epict. 3. 1. Comp. Butt. § 149. 1. p. 424. Matth. § 691. 3.

b) after ἄλλος, ἕτερος, and the like; Acts 17: 21 Ἀθηναῖοι εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν κ. τ. λ. Comp. Matth. 1. c. — Xen. Cyr. 3. 2. 17. Oec. 3. 3. — So with ἄλλος etc. implied, John 13: 10 ὁ λελουμένος οὐ χρειαν [ἄλλην] ἔχει ἢ τοὺς πόδας κ. τ. λ. Acts 24: 21 τί ἀδίκημα [ἄλλον] ἢ περὶ μᾶς κ. τ. λ.

c) after the positive, where it may be rendered *rather than, more than*, i. q. μάλλον ἢ, so that the positive with ἢ is equivalent to the comparative. The





*legati Caesaris pro consule, propraetores, legati consulares*, etc. They were usually, but not always, chosen from among the senators, during the pleasure of the emperor, and had much greater powers than the proconsuls. Such were Cyrenius, Lat. Quirinus, Luke 2: 2, and Vitellius, Jos. Ant. 18. 4. 2. For a list of all the presidents of Syria in that age, see Bibl. Repos. II. p. 381. — In all these provinces, of both kinds, there was, besides the president, an officer called *procurator Caesaris*, who had charge of the revenue, and also had a judicial power in matters pertaining to the revenue; they were chosen usually from the equites, but occasionally were freedmen. Sometimes a procurator discharged the office of a governor or president, especially in a small province, or in a portion of a large province where the president could not reside; as did Pilate, who was *procurator* of Judea which was annexed to the province of Syria, Suet. Vesp. 4. Tacit. Ann. 12. 23. Hence he had the power of punishing capitally, which the procurators did not usually possess, ib. 15. 4. ib. 4. 15. So also Felix, Festus, and the other procurators of Judea, for a list of whom see Bibl. Repos. II. p. 382. See Adam's Rom. Ant. p. 165 sq. Jahn § 241. Krebs. Obs. e Jos. p. 61 sq.—Hence spoken

a) *genr.* of a proconsul, legate, president, Matt. 10: 18. Mark 13: 9. Luke 21: 12. 1 Pet. 2: 14.—Hdian. 2. 9. 12. ib. 6. 2. 2.

b) of the procurator of Judea, viz. Pilate, Matt. 27: 2, 11 bis, 14, 15, 21, 23, 27. 28: 14. Luke 20: 20. Felix, Acts 23: 24, 26, 33, 34. 24: 1, 10. Festus, Acts 26: 30.—Jos. Ant. 18. 3. 1, *Πλάτος ὁ τῆς Ἰουδαίας ἡγεμών*. The usual Greek word for *procurator* is *ἐπίτροπος*, so of Pilate, Jos. B. J. 2. 9. 2. Philo Leg. ad Cai. p. 1033. E. *genr.* Hdian. 7. 4. 5, 11. ib. 4. 6. 8 *ἡγεμόνας τε καὶ ἐπιτρόπους*.

*Ἠγέομαι, οὔμαι, ἴσομαι*, depon. Mid. (*ἄγω*), *to lead*, i. e. *to go before, to go first*, to lead the way, Hom. Od. 10. 263. Jos. Ant. 6. 5. 2. Xen. Cyr. 4. 5. 13. *to be leader, chief*, in war, i. q. *στρατηγέω*, Xen. Mem. 3. 2. 4. of

a navy, Xen. An. 1. 4. 2. — Hence in N. T.

1. *to be a leader, chief*, *genr.* only in part. *ἡγούμενος, ὁ, a leader, chief*, i. q. *ἡγεμών*. So Acts 14: 12 ὁ ἡγούμενος τοῦ λόγου, *chief-speaker*. Comp. Jamblic. de Myster. init. θεὸς ὁ τῶν λόγων ἡγεμών ὁ Ἐρμῆς. Luc. Pseudolog. 24. — Spoken *genr.* of those who have influence and authority, Luke 22: 26. Acts 15: 22. of officers and teachers in the churches, Heb. 13: 7, 17, 24. of a chief magistrate, as Joseph in Egypt, Acts 7: 10. of the Messiah, a ruler, prince, Matt. 2: 6, quoted from Mic. 5: 1 where Heb. מְלִיכָה, Sept. ἄρχων. Sept. ἡγούμενος for מְלִיכָה 2 Chr. 7: 18. 9: 26. מְלִיכָה Ez. 43: 7, 9. מְלִיכָה Deut. 1: 13. 5: 23. מְלִיכָה 2 Sam. 3: 38. Jer. 51: 57.—Eccles. 32 [35]: 1. Diod. Sic. 1: 4 καθ' ὃν ἡγούμενος Γάιος Ἰούλιος Καῖσαρ. Pol. 1. 15. 4. comp. Xen. Lac. 14. 5.

2. *Ἠγοῦμαι* and also perf. ἡγήμαι Acts 26: 2. Phil. 3: 7, with pres. signif. Buttm. §113. 6, like Lat. *ducere*, trop. *to lead out before the mind*, i. e. *to view, to regard as being so and so, to esteem, to count, to reckon*, spoken e. g. of things, c. acc. 2 Pet. 3: 9 ὡς τινὲς βραδύτητα ἡγοῦνται. c. acc. et infin. Phil. 3: 8 bis, ἡγοῦμαι πάντα ζημίαν εἶναι . . . καὶ ἡγοῦμαι σκύβαλα εἶναι. (Hdian. 3. 12. 7. Xen. Cyr. 6. 1. 8.) c. acc. et εἶναι impl. 2 Cor. 9: 5 ἀναγκαῖον οὖν ἡγησάμεν παρακαλεῖσαι κ. τ. λ. Phil. 2: 25. 2 Pet. 1: 13. James 1: 2 πᾶσαν χαρὰν ἡγήσασθε, ὅταν κ. τ. λ. c. dupl. acc. et εἶναι impl. ἡγείσθαι τί τι, *to think to be such and such, to esteem as any thing*, Phil. 2: 6. 3: 7 ταῦτα ἡγήμαι ζημίαν. Heb. 10: 29. 11: 26. 2 Pet. 2: 13. 3: 15. Sept. for מְלִיכָה Job 41: 19.—Wisd. 15: 9. Jos. Ant. 7. 2. 1. Xen. Cyr. 8. 1. 47.—So of persons, *to hold or esteem one as such and such*, c. dupl. acc. et εἶναι impl. Acts 26: 2 ἡγήμαι ἐμὰν τὸν μακάριον. Phil. 2: 3. 1 Tim. 1: 12. 6: 1. Heb. 11: 11. μή ὡς ἐχθρόν 2 Thess. 3: 15. Sept. for מְלִיכָה Job 19: 11. 33: 10. — Wisd. 1: 16. Xen. Cyr. 3. 1. 20. — With an accus. and adverb, 1 Thess. 5: 13 ἡγείσθαι αὐτοὺς ὑπερεκπερισσὸν ἐν ἀγάπῃ, i. e. *to regard them as very highly deserving of love*.

**Ἡδέως**, adv. (ἡδύς,) *sweetly*, i. e. with relish, of eating Xen. Mem. 1. 3. 5. In N. T. trop. *with pleasure, gladly*, Mark 6: 20. 12: 37. 2 Cor. 11: 19. — 2 Macc. 6: 30. Jos. Ant. 3: 8. 1. Xen. Cyr. 1. 4. 10.

**Ἡδῶ**, adv. *now, even now, already*, spoken

a) in reference to time past and present, marking an action as completed; Matt. 3: 10 ἡδῶ δὲ καὶ ἡ ἀξίνη κείται κ. τ. λ. 5: 28 ἡδῶ ἐμοίχενυσεν αὐτήν. 24: 32. Mark 15: 42, 44. Luke 7: 6. John 3: 18. 4: 35. al. saep. 1 John 4: 3 γυνῆδῶ *now even already*. Phil. 4: 10 ἡδῶ ποτὶ, *now at length*. — Tob. 3: 6. Jos. Ant. 5. 1. 13. Hdian. 1. 9. 10. Xen. Cyr. 4. 1. 4. ἡδῶ ποτὶ Dion. Hal. Ant. 7. 51.

b) by impl. of the immediate future, *now, presently, soon*. Rom. 1: 10 εἰπὼς ἡδῶ ποτὶ εὐδοθήσομαι κ. τ. λ. *if perhaps I may shortly or at length be prospered to come etc.* See Viger. p. 413 sq. — Jos. Ant. 3. 14. 1 τὴν μὲν ἡδῶ ἔχετε, τὴν δὲ ἡδῶ λήψετε. Luc. D. Deor. 4. 2 bis. Thuc. 8. 69. AL.

**Ἡδίστα**, adv. pp. acc. plur. neut. of ἡδιστος superl. of ἡδύς, Buttm. § 115. 5, lit. *most sweetly*, i. e. with high relish, of eating and drinking Xen. Mem. 1. 6. 5. In N. T. trop. *most gladly*, 2 Cor. 12: 9, 15. — Xen. Mem. 2. 7. 10. Comp. in Ἡδέως.

**Ἡδονή**, ἡς, ἡ, (ἡδος, ἡδομαι, ἀνδάνω,) *pleasure, gratification, enjoyment*, in N. T. only of the pleasures of sense, Luke 8: 14 ὑπὸ ἡδονῶν τοῦ βίου. Tit. 3: 3. James 4: 3. 2 Pet. 2: 13. — Test. XII Patr. p. 605. Jos. Ant. 3. 12. 1. Xen. Cyr. 8. 2. 4. — Meton. *desire, appetite, lust*, James 4: 1. — Jos. Ant. 4. 5. 2. Xen. Mem. 1. 5. 6.

**Ἡδύοσμον**, ου, τό, (neut. of adj. ἡδύοσμος sweet-scented, fr. ἡδύς, ὄσμη,) *mint, mentha viridis* Linn. garden or spear mint, i. q. μίνθη, Matt. 23: 23. Luke 11: 42. The Rabbins call it מִנְתָּה; it was strewed by the Jews on the floors of their houses and synagogues, Buxt. Lex. Rab. 1228. — Dioscor. 3. 41, ἡδύοσμον, οἱ δὲ μίνθη, γνώριμον βοτάνιον.

**Ἡθος**, εος, ούς, τό, (Ion. for ἔθος fr. ἔζομαι,) *accustomed seat, haunt, dwelling*, of animals and men, Hom. Il. 6. 511. Hes. Op. 169. Hdot. 1. 15. In N. T. *wont, custom, usage*, Plur. τὰ ἡθῆ, *manners, morals, character*, 1 Cor. 15: 33, quoted from Menander in Sentent. Comicor. Gr. p. 248 ed. Steph. p. 78 ed. Cler. — Sing. Eccles. 20: 26. Luc. Phalar. pr. 7 χρηστὸν ἡθος. Xen. Mem. 3. 10. 3. Plur. Hdian. 2. 6. 1.

**Ἡκω**, f. ἡξω, later aor. 1 ἡξα Rev. 2: 25. 3: 9, see Lob. ad Phryn. p. 743 sq. Winer § 15. Buttm. Ausf. Sprachl. § 114. p. 146; *to come*, i. e. *to have come, to be here*, in the sense of a preterite, Buttm. l. c. p. 155. Gram. § 137. n. 8. Matth. § 504. I. 2. Genr. of persons, seq. ἀπό c. gen. of place whence, Matt. 8: 11 et Luke 13: 29 ἀπὸ ἀναταλῶν καὶ δυσμῶν ἡξουσι. Mark 8: 3. seq. ἐκ c. gen. John 4: 47, and in the sense of *to come forth, to arise*, Rom. 11: 26. seq. πρὸς c. acc. of pers. Acts 28: 23 ἡκον πρὸς αὐτὸν εἰς τὴν ξενίαν. (Sept. for נָחַד Ex. 20: 24. Ael. V. H. 3. 19 pen.) trop. John 6: 37. seq. ἐπὶ τινα, *to come upon one*, in a hostile sense, Rev. 3: 3 bis. (Sept. for נָחַD 2 Sam. 17: 12. Dem. 319. 7.) absol. Matt. 24: 50 ἡξεῖ ὁ κύριος τοῦ δούλου ἐκείνου. Luke 12: 46. 15: 27. John 8: 42 ἐκ τοῦ θεοῦ ἐξῆλθον καὶ ἡκω, i. q. ἐξέλθων ἡκω. Heb. 10: 7, 9. (Sept. for נָחַD Ps. 40: 8.) v. 37. 1 John 5: 20. Rev. 3: 9. 15: 4. Sept. for נָחַD 1 K. 8: 42. Zech. 8: 20, 22. — Hdian. 2. 1. 20. Xen. An. 2. 1. 3. — Trop. of things, e. g. of time, John 2: 4 ὥρα ἡκει. Luke 13: 35. 2 Pet. 3: 10. (Sept. and נָחַD Ps. 102: 14. Dem. 11. 26.) of the end or consummation of any thing, Matt. 24: 14. of evils, calamities, Rev. 18: 8. So seq. ἐπὶ τινα, *to come upon any one*, i. e. spoken of evil times, Luke 19: 43. of guilt and its punishment, *to be laid upon*, Matt. 23: 36. — Dem. 624. 19.

**Ἡλί** οἱ Ἡλεῖ, ὁ, indec. *Heli*, Heb. הֵלִי *Eli*, pr. n. of the father of Joseph, Luke 3: 23.

**Ἡλί**, indec. Heb. הֵלִי, *eli*, i. e. *my God!* Matt. 27: 46, from Ps. 22: 2.



Ἡλίας, ου, ὁ, Elias, Heb.  $\text{עִלְיָאֵ}$  and  $\text{יהוָה}$  (my God is Jehovah) *Eljah*, the celebrated prophet of the O. T. and the expected forerunner of the Messiah, Matt. 17: 12. Mark 9: 13. Luke 1: 17. 4: 25, 26. al. See 1 K. c. 17 sq. Mal. 3: 23. [4: 5.] AL.

Ἡλικία, ας, ἡ, (ἡλιξ adult, full-aged,) *adulthood, maturity*, of life, mind, person, i. e.

a) *age, full-age, vigour*; John 9: 21 *αὐτός ἡλικίαν ἔχει*. v. 23. Heb. 11: 11. Luke 2: 52. — 2 Macc. 4: 40. Jos. Ant. 7. 8. 4. Diod. Sic. 2. 5 init. Xen. An. 3. 1. 14.

b) *stature, size*. Luke 19: 3 *τῆ ἡλικίας μικρός*. Matt. 6: 27. Luke 12: 25. trop. Eph. 4: 13. Sept. for  $\text{גָּדוֹל}$  Ez. 13: 18.—Plut. Philop. 11. Hdot. 3. 16.

Ἡλίκος, ης, ου, correl. pron. (ἡλιξ,) *how great, quantus*, Col. 2: 1. James 3: 5. — Jos. Ant. 8. 7. 7 fin. Diod. Sic. 1. 55. See Buttm. § 79. 6.

Ἡλιος, ου, ὁ, (ἥλιος) *the sun*, Matt. 13: 43. Mark 1: 32. al. Sept. for  $\text{ψῆψῆ}$  Gen. 15: 12, 17. — Dem. 197. 7. Xen. Mem. 3. 8. 9. — Meton. for *light, daylight*, Acts 13: 11. Comp. Ps. 58: 9. AL.

Ἡλος, ου, ὁ, *a nail*, John 20: 25 bis, *τὸν τύπον τῶν ἡλῶν*. — Sept. 1 Chr. 22: 3. Ael. V. H. 9. 3 init. Xen. Ven. 9. 12.

Ἡμέρα, ας, ἡ, 1. *day*, i. e.

a) pp. the time from one sunrise or sunset to another, i. q. *nyctήμερον*. (α) genr. Matt. 6: 34 *ἀρκετὸν τῆ ἡμέρα ἢ κακία αὐτῆς*. Mark 6: 21. John 11: 9 *ὄρα τῆς ἡμέρας*. Acts 2: 15. 21: 26. Rom. 14: 5, 6. al. Luke 9: 28 *ὡσεὶ ἡμέραι ὀκτώ*, as a parenthetic clause, see Winer § 64. 1. p. 436. So Matt. 15: 32. Mark 8: 2. (Comp. *ὄσημέραι*, Arr. A. M. 3. 26. 3. also Luc. D. Meretr. 10. 1, *οὐ γὰρ εἴωρακα, πολὺς ἤδη χρόνος, αὐτὸν παρ' ἡμῖν*.) Luke 24: 21 *τρίτην ταύτην ἡμέραν ἄγει*, see in *Ἄγω* 2. a. 2 Pet. 2: 13 *τὴν ἐν ἡμέρα τρυφήν*, *daily riot*; others under b below. Rev. 2: 10 *θλίψις ἡμερῶν δέκα*, *affliction of or for ten days*, Buttm. § 132. 4. 4. Luke 1: 23 *αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ*, the days of his official duty. James 5: 5 *ὡς ἐν*

*ἡμέρα σφαγῆς*, as for the day of slaughter. So seq. gen. of a festival etc. ἡ *ἡμέρα τῶν σάββατων* v. τοῦ σαββαίου, *the sabbath-day*, Luke 4: 16. John 19: 31. Sept. for  $\text{שַׁבָּת}$   $\text{יְרֵי}$  Jer. 17: 24, 27. ἡμ. τῶν ἀζύμων, *day or days of unleavened bread*, the passover, Acts 12: 3. 20: 6. Luke 22: 7. see in *Ἄζυμος* a. ἡμέρα τῆς πεντηκοστῆς, *day of Pentecost*, Acts 2: 1. 20: 16. — Often in specifications of time, viz. in the *Genitive*, of time when i. e. indefinite and continued, e. g. τῆς ἡμέρας, *in a day*, every day, Luke 17: 4. comp. Buttm. § 132. 6. 4. (Xen. An. 1. 7. 18.) In the *Dative*, of time when i. e. definite; Matt. 16: 21 *τῇ τρίτῃ ἡμέρᾳ ἐξεροθήναι*. Mark 9: 31. Luke 9: 22. 13: 14. John 2: 1. Acts 7: 8. al. Buttm. § 133. 3. 4. (Xen. An. 4. 7. 21.) By Hebr. 2 Cor. 4: 16 *ἡμέρα καὶ ἡμέρα*, *day by day*, every day, daily; so Heb.  $\text{יְרֵי יְרֵי}$ , Sept. καθ' ἐκάστην ἡμέραν, Esth. 3: 4.  $\text{יְרֵי יְרֵי}$ , Sept. ἡμέραν καθ' ἡμέραν, Ps. 68: 20. See Gesen. Lehrg. p. 669. Stuart § 438. c. In the *Accusative*, of time how long, implying duration. Matt. 20: 6 *ὄλην τὴν ἡμέραν ἀργοί*. 28: 20 *πάσας τὰς ἡμέρας* i. e. always. Mark 1: 13. John 1: 40. Acts 9: 9. Gal. 1: 18. Rev. 11: 9. So Matt. 20: 2 *συμφωνήσας . . . ἐκ θηραρίου τὴν ἡμέραν*, for a denarius the day, i. e. for a day's work. Acts 5: 42 *πάντα τε ἡμέραν*, every day, i. e. the whole time. 2 Pet. 2: 8 *ἡμέραν ἐξ ἡμέρας*, see in *Ἐκ* 2. See Buttm. § 131. 8. Matth. § 425. 2. (Xen. An. 6. 4. 1.) In these and similar specifications of time, ἡμέρα is very often construed with a proposition, viz. in the gen. after ἀπό, ἀχοι, διά, ἕως, πρό; in the dat. after ἐν; in the acc. after εἰς, ἐπί, κατά, μετά, πρός; for which constructions see these propositions respectively. — (β) Emphatically, *a certain day, set day*. Acts 17: 31 *διότι ἔστησεν ἡμέραν ἐν ἣ μέλλει κρίνειν* κ. τ. λ. Heb. 4: 7. 1 Cor. 4: 3 see in *Ἀνθρώπιος* b. — Dem. 1072. 27.—(γ) Spec. ἡμέρα τοῦ κυρίου, *day of the Lord*, when the Saviour will return to judge the world and fully establish his kingdom, 1 Cor. 1: 8 coll. v. 7. 5: 5. 2 Cor. 1: 14. 1 Thess. 5: 2, 4, coll. 4: 13 sq. 2 Pet. 3: 10. al. Luke 17: 24 *ὁ υἱὸς τοῦ ἀνθρ. ἐν ἡμέρα αὐτοῦ*,

comp. γ. 30 ἡ ἡμέρα ὁ υἱὸς τοῦ ἀνθρ. ἀποκαλύπτεται. absol. 1 Cor. 3: 13. So ἐκεῖνη ἡ ἡμέρα, *that day*, the great day of judgment, Matt. 7: 22. Mark 13: 32. 2 Thess. 1: 10. With a gen. of what is then to take place, e. g. ἡμέρα κρίσεως Matt. 10: 15. 11: 22, 24, 36. al. comp. Rom. 2: 16 ἐν ἡμέρα ὅτε κρινεῖ ὁ θεός κ. τ. λ. and Jude 6 εἰς κρίσιν μεγάλης ἡμέρας. Also ἡμ. ὀργῆς Rom. 2: 5. Rev. 6: 17. ἡμ. ἀπολυτρώσεως Eph. 4: 30. Further, ἡ ἐσχάτη ἡμέρα, John 6: 39, 40. So in the constr. ἡ ἡμέρα τοῦ θεοῦ, the day of God, by whose authority Christ sits as judge, 2 Pet. 3: 12.—Once ἡ ἡμέρα κυρίου, of Jehovah, Acts 2: 20, quoted from Joel 3: 4, [2: 31,] where Sept. for יְהוָה יוֹם, the day of God's retribution in general; comp. Joel 1: 15. Is. 2: 12. 13: 6. Ez. 13: 5. 30: 3. Zeph. 1: 7, 14. Also ἡ ἡμ. ἡ μεγάλη τοῦ θεοῦ Rev. 16: 14. prob. Heb. 10: 25, comp. v. 27, 31.

b) *day, day-light*, from sunrise to sunset, e. g. in anth. with νύξ, as in Gen. of time when, ἡμέρας καὶ νυκτός or νυκτός καὶ ἡμέρας, *by day and by night*, Luke 18: 7. Acts 9: 24. Mark 5: 5. 1 Thess. 2: 9. comp. above in a. (Xen. Cyr. 2. 3. 23.) or in *Accus.* of time how long, Matt. 4: 2 νηστεύσας ἡμέρας τεσσ. καὶ νυκτας τεσσ. and so νύκτα καὶ ἡμέραν, *night and day*, i. e. continually, incessantly, Mark 4: 27. Luke 2: 37. Acts 20: 31. 26: 7. comp. above in a. (Xen. An. 6. 1. 14.) genr. Rev. 8: 12 ἡ ἡμ. μὴ φαίνῃ . . . καὶ ἡ νύξ ὁμοίως.—Simply, e. g. τὰς ἡμέρας, *the days*, i. e. during the day time, every day, Luke 21: 37. (Xen. Cyr. 1. 3. 12.) So ἡμέρας μέσης, *at mid-day*, Acts 26: 13. ἡμέρας γενομένης, *day being come*, when it was day, Luke 4: 42. Acts 12: 18. 16: 35. al. (Xen. An. 7. 2. 34.) ἡ ἡμέρα κλίνει, *the day declines*, Luke 4: 42. (comp. Ael. Alex. M. 3. 4. 4.) John 9: 4 ἕως ἡμέρα ἐστί, *so long as it is day*. 11: 9 περιπατεῖν ἐν τῇ ἡμέρᾳ.—Trop. for *the light* of true and higher knowledge, moral light, Rom. 13: 12. 1 Thess. 5: 5, 8. 2 Pet. 1: 19.

2. *time*, in general, nearly i. q. χρόνος. a) sing. of a point or period of time; Matt. 13: 1 ἐν δὲ τῇ ἡμέρᾳ ἐκεῖνη ἐξεληθὼν ὁ Ἰ. John 14: 20. Eph. 6: 13 ἐν τῇ ἡμ. τῇ πονηρᾷ. (Xen. H. G. 2. 4. 17.)

Seq. gen. of pers. Luke 19: 42 ἐν τῇ ἡμέρᾳ σου ταύτῃ, *in this thy time*, whilst thou yet livest etc. So John 8: 56 ἴσα ἴδῃ τὴν ἡμέραν ἐμὴν, *my time*, the time of my manifestation. Seq. gen. of thing, e. g. ἕως ἡμέρας ἀναδείξεως Luke 1: 80. ἡμ. σωτηρίας 2 Cor. 6: 2. ἡμ. τοῦ πειρασμοῦ Heb. 3: 8. ἡμ. ἐπισκοπῆς 1 Pet. 2: 12, see in Ἐπισκοπή. 2 Pet. 3: 18 ἡμ. αἰῶνος i. q. ἡμ. αἰώνιος, *time eternal*, for ever; Butt. § 123. n. 4.

b) from the Heb. plur. ἡμέραι, *days*, i. e. *time*. (a) genr. Matt. 9: 15 ἐλευσονται δὲ ἡμέραι. Mark 2: 20. 13: 20. Luke 17: 22. c. adj. Acts 15: 7 ἀπ' ἡμερῶν ἀρχαίων. Acts 2: 17 et James 5: 3 ἐν ταῖς ἐσχάταις ἡμέραις, see in Ἐσχάτος. Acts 3: 24 καταγγ. τὰς ἡμέρας ταύτας. 11: 27. al. Matt. 3: 1 ἐν ταῖς ἡμ. ἐκείναις. Mark 13: 24. Rev. 9: 6. al. also Heb. 10: 32. 12: 10. Seq. gen. of pers. Matt. 11: 12. Luke 4: 25 ἐν ταῖς ἡμ. Ἡλίου. Acts 7: 45 ἕως τῶν ἡμ. Δαβίδ. Seq. gen. of an event, e. g. Luke 2: 6 αἱ ἡμ. τοῦ τέκεν αὐτήν. Acts 5: 37 ἐν ταῖς ἡμ. τῆς ἀπογραφῆς. Heb. 5: 7. Matt. 24: 38. So Heb. יוֹם יוֹם and Sept. Ex. 2: 11. Judg. 18: 1. 2 Sam. 21: 1. 1 K. 10: 21. Jer. 1: 2. Gen. 25: 24.—(β) spec. the time of one's life, i. e. one's *days, years, age, life*, e. g. fully, Luke 1: 75 πάσας τὰς ἡμέρας τῆς ζωῆς, comp. Gen. 47: 8, 9. Absol. Luke 1: 7 προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν, *advanced in years, in age*, and so v. 18. 2: 36. genr. Heb. 7: 3. So Sept. and Heb. יוֹם יוֹם Gen. 6: 3. Job 32: 7. יוֹם יוֹם Gen. 24: 1. Josh. 13: 1. AL.

Ἡμείτερος, α, ον, (ἡμῖς,) possess. pron. of first pers. plur. *our, our own*, Acts 2: 11. 24: 6. 26: 5. Rom. 15: 4. 1 Cor. 15: 31. 2 Tim. 4: 15. Tit. 3: 14. 1 John 1: 3. 2: 2.—Xen. Cyr. 2. 1. 4. Comp. Butt. § 72. 4.

Ἡμιθανής, ἑός, οὖς, ὅ, ἡ, adj. (ἡμ for ἡμισυ, θνήσκω,) *half-dead*, Luke 10: 30.—Diod. Sic. 12. 62.

Ἡμισυς, εια, υ, Att. gen. εως, plur. εια, *half, dimidius, a, um*, Xen. H. G. 5. 3. 21. In N. T. only neut. τὸ ἡμισυ, as subst. a *half*, gen. ἡμισύου Matt. 6: 23, plur. τὰ ἡμισυ Luke 19: 8, both being forms of the later Greek,



Buttm. § 51. n. 5. Winer § 9. 1. a, and 2. d. Lob. ad Phr. p. 246 sq. — Mark 6: 23 ἕως ἡμῶν τῆς βασιλείας. Luke 19: 8. Rev. 11: 9 ἡμέρας τρεῖς καὶ ἡμῶν. v. 11. 12: 14. Sept. for חַמֵּשׁ Ex. 24: 6. Zech. 14: 2. — Tob. 8: 21. Jos. Ant. 7. 6. 1 τὰ ἡμῶν τῶν γενεῶν. Xen. H. G. 2. 4. 10.

Ἡμιώριον, ου, τό, (ἡμι for ἡμισυ, ὥρα,) a half-hour, half an hour, Rev. 8: 1.

Ἡνῶκα, correl. adv. when, whenever, Buttm. § 116. 4. constr. c. indic. 2 Cor. 3: 15. c. subj. et ἄν v. 16. — c. indic. Sept. Gen. 31: 10. Xen. Cyr. 1. 4. 27. c. subj. Jos. Ant. 5. 1. 2.

Ἡλερ, see in Ἡ no. 4. γ.

Ἡπιος, ου, ὁ, ἡ, adj. mild, gentle, kind, 1 Thess. 2: 7. 2 Tim. 2: 24. — Hdian. 2. 6. 3. Hdot. 3. 89.

Ἡρ, ὁ, indec. Er, Heb. אָרַץ (awake), pr. n. of a man, Luke 3: 28.

Ἡρεμος, ου, ὁ, ἡ, adj. placid, quiet, tranquil, 1 Tim. 2: 2 ἡρεμον καὶ ἡσύχον βίον. — Xen. Cyr. 7. 5. 63 ἡρεμῆστοροι γίνονται sc. οἱ ἀνθρώποι. Comp. Passow in ἡρέμα. Titm. de Synon. N. T. p. 65.

Ἡρώδης, ου, ὁ, Herod, pr. n. of four persons in N. T. Idumeans by descent, who were successively invested by the Romans with authority over the Jewish nation in whole or in part. Their history is related chiefly by Josephus, as cited below; comp. also Noldius *de vita et gestis Herodum* appended to Joseph. Opp. Tom. II. ed. Haverc. Relandi Palaest. p. 174 sq. Schlosser *Gesch. der Familie Herodes* Leipz. 1818.

1. *Herod*, surnamed *the Great*, Matt. 2: 1, 3, 7, 12, 13, 15, 16, 19, 22. Luke 1: 5. He was the son of Antipater an Idumean in high favour with Julius Caesar, and at the age of fifteen was made procurator of Galilee, in which he was confirmed by Antony with the title of tetrarch, about B. C. 41. Being driven out by the opposite faction, he fled to Rome, where by the influence of Antony he was declared king of Ju-

dea; he now collected an army, recovered Jerusalem, and extirpated the Maccabean family, B. C. 37. After the battle of Actium he joined the party of Octavius, who confirmed him in his possessions. He now rebuilt and decorated the temple of Jerusalem, built and enlarged many cities, especially Caesarea, and erected theatres and gymnasia in both these places. He was notorious for his jealousy and cruelty, having put to death his own wife Mariamne and her two sons Alexander and Aristobulus. He died A. D. 2, aged 70 years, after a reign of about 40 years as king. See Jos. Ant. 14. c. 9 sq. 15. c. 6 sq. 16. c. 5 sq. et al. Jos. B. J. lib. 1 passim. — It was near the close of his life that Jesus was born, and the massacre of infants took place in Bethlehem, Matt. 2: 16, comp. Macrob. Saturn. 2. 4. At Herod's death, half his kingdom, viz. Idumea, Judea, and Samaria, was given by Augustus to his son Archelaus with the title of ethnarch, see in Ἀρχέλαος,—the remaining half being divided between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant. 18. 5. 1, the former having Galilee and Perea, and the latter Batanea, Trachonitis, and Auranitis (now Haouran.) Luke 3: 1. Jos. Ant. 17. 11. 4.

2. *Herod Antipas*, Ἀντίπας, often called *Herod the tetrarch*, Matt. 14: 1, 3, 6 bis. Mark 6: 14, 16, 17, 18, 20, 21, 22. 8: 15. Luke 3: 1, 19 bis. 8: 3. 9: 7, 9. 13: 31. 23: 7 bis, 8, 11, 12, 15. Acts 4: 27. 13: 1. He was the son of Herod the Great by Malthace, and own brother to Archelaus, Jos. Ant. 17. 1. 3. After his father's death, Augustus gave him Galilee and Perea with the title of tetrarch, Luke 3: 1, comp. above; whence also he is called by the very general title βασιλεύς Matt. 14: 9. Mark 6: 14. comp. in Βασιλεύς b. He first married a daughter of Aretas, whom he dismissed on becoming enamoured of Herodias; see in Ἀρέτας. This latter, his own niece and the wife of his brother Philip Herod, he induced to leave her husband and live with him; and it was for his bold remonstrance on this occasion that John the Baptist was put to

death, through the arts of Herodias. (Mark 6: 17 sq. al.) Herod went to Rome at the instigation of Herodias, to ask for the title and rank of king; but was there accused before Caligula at the instance of Herod Agrippa her own brother, and banished with her to Lugdunum (Lyons) in Gaul, about A. D. 41. His territories were given to Herod Agrippa. Jos. Ant. 18. c. 5. c. 7. — In Mark 8: 15 Ἡρώδης is put collectively for Ἡρώδιοι q. v.

3. *Herod Agrippa*, the elder, called by Josephus only Ἀγρίππας, Acts 12: 1, 6, 11, 19, 20, 21. 23: 35. He was grandson of Herod the Great and Mariamne, and son of Aristobulus. On the accession of Caligula he received with the title of king the provinces which had belonged to his uncle Philip and to Lysanias, see above in no. 1, and in Ἀβιλιηνή. To these were added those of Herod Antipas, see in no. 2; and Claudias afterwards gave him in A. D. 43 all those parts of Judea and Samaria which had belonged to Herod the Great. He died suddenly and miserably at Cesarea, A. D. 44. Acts 12: 21. Jos. Ant. 18. c. 5 sq. 19. c. 4 sq.

4. *Herod Agrippa*, the younger, called in N. T. and by Josephus only Agrippa, Ἀγρίππας, Acts 25: 13, 22, 23, 24, 26. 26: 1, 2, 7, 19, 27, 28, 32. He was the son of the elder Herod Agrippa, and at his father's death received from Claudius the kingdom of Chalcis, which had belonged to his uncle Herod, he being then 17 years old. In A. D. 53 he was transferred with the title of king to the provinces which his father at first possessed, viz. Batanea, Trachonitis, Auranitis, and Abilene, to which other cities were afterwards added. It was before him that Paul was brought by Festus. Jos. Ant. 19. c. 9. ib. 20. 5. 2. ib. 20. c. 6. c. 7.

Ἡρώδιοι, ὧν, οἱ, *Herodians*, Matt. 22: 16. Mark 3: 6. 12: 13. Prob. *partisans of Herod* (Antipas) and therefore supporters of the Roman domination, which the Pharisees were not. Hence prob. in general i. q. Sadducees; comp. Mark 8: 15 with Matt. 16: 6.

Ἡρώδιος, ἄδος, ἦ, *Herodias*,

granddaughter of Herod the Great and sister of Herod Agrippa the elder. She was first married to her uncle Philip (Herod), but left him to live with Herod Antipas; see in Ἡρώδης no. 2. — Matt. 14: 3, 6. Mark 6: 17, 19, 22. Luke 3: 19.

Ἡρώδιον, ὄνος, ὄ, *Herodion*, a Christian whom Paul calls his kinsman, συγγενής, Rom. 16: 11.

Ἡσαίας, ου, ὄ, *Isaias*, Heb. יְהוֹשֻׁעַ (Jehovah's deliverance) *Isaiah*, the celebrated Hebrew prophet, Matt. 3: 3. 4: 14. Mark 7: 6. al. — Meton. for the book of *Isaiah*, Acts 8: 28, 30. AL.

Ἡσαῦ, ὄ, indec. *Esau*, Heb. עֵשָׂו (hairy), pr. n. of the elder son of Isaac and brother of Jacob, the ancestor of the Edomites, Rom. 9: 13. Heb. 11: 20. 12: 16. See Gen. 25: 25 sq. 27: 6 sq.

Ἡσυχάζω, ε. ἄσω, (ἡσυχος,) to be quiet, tranquil, still, intrans. spoken of life, 1 Thess. 4: 11. Sept. for שָׁקֵט Judg. 3: 11, 30. — Thuc. 1. 12. ib. 6. 38. — By impl. to rest, sc. from labour, Luke 23: 56. (Hdian. 7. 5. 5.) from further cavil, discussion, etc. to hold one's peace, to be silent, Luke 14: 4. Acts 11: 18. 21: 14. Sept. for שָׁקֵט Neh. 5: 8. — Jos. Ant. 1. 21. 1. Hdian. 8. 3. 7.

Ἡσυχία, ας, ἦ, (ἡσυχος,) quiet, tranquillity, stillness, e. g. quiet life, 2 Thess. 3: 12. — 1 Macc. 9: 58. Ael. V. H. 3. 17. Dem. 145. 20. — In the sense of stillness, silence, Acts 22: 2. 1 Tim. 2: 11, 12. — Sept. Job 34: 29. Jos. Ant. 3. 4: 1. Hdian. 3. 12. 13.

Ἡσύχιος, ου, ὄ, ἦ, adj. i. q. ἡσυχος, quiet, tranquil, undisturbed from without, 1 Tim. 2: 2. 1 Pet. 3: 4. — Sept. Is. 66: 2. Hom. II. 21. 598. Dem. 150. 11.

Ἡῖοι, see in "H no. 4. δ.

Ἠτιάομαι, ὦμαι, ε. ἡσομαι, depon. Pass. (ἡτιων,) to be inferior, genr. 2 Cor. 12: 13 τί . . . ὁ ἡττηθήτε ὑπὲρ τῶν λ. ἐκλ.— Ael. V. H. 2. 30. Xen. An. 2. 3. 23. — Hence, to be overcome, to be vanquished by any one, c. dat. 2 Pet. 2: 19 ὃ γὰρ τις ἡττηται κ. τ. λ. Butt. §134. 4. absol. 2 Pet. 2: 20.— Jos. Ant. 1. 19. 4 ἔρωτι ἡττηθεῖς. In war, Hdian.



5. 4. 10. Xen. Cyr. 3. 1. 24. — An Act. ἡτιάω, to *subdue*, is found in a few late writers, Sept. Is. 54: 17. Pol. 1. 75. 3. ib. 3. 18. 5. Passow s. voc. Buttmi. Ausf. Sprachl. II. p. 146.

Ἡτιμα, αἰος, τό, (ἡτιάομαι,) a being inferior, a worse state, sc. as compared with any other or former state, duty, etc. Rom. 11: 12 ἡτιμα αὐτῶν, i. e. their being brought into a worse state, i. q. diminution, degradation. Hence, *failure, fault*, 1 Cor. 6: 7.—Sept. Is. 31: 8 defeat.

Ἡτιων or ἡσσων, ονος, ὁ, ἡ, used as an irreg. comparative to κακός, viz. *worse, inferior, weaker*, see Buttmi. § 68. 2. In N. T. only neut. ἡσσον,

e. g. 1 Cor. 11: 17 εἰς τὸ ἥτιον for the worse.—Luc. Somn. 18 εἴ τις πρὸς τὰ ἥτιω ἀποκλίνει. — Adv. 2 Cor. 12: 15 ἥτιον ἀγαπῶμαι, the less am I loved.—Dem. 104. 13. Thuc. 1. 8.

Ἡχέω, ᾧ, f. ἡσω, (ἡχος,) to sound, to resound, intrans. 1 Cor. 13: 1 χαλκός ἡχῶν. — Sept. Ex. 19: 16. Hes. Theog. 42. — Of the sea, to roar, Luke 21: 25. Sept. for תַּרְרַר Jer. 50: 42. 51: 50.—Hom. Il. 1. 157.

Ἡχος, ου, ὁ, (i. q. ἡχή,) sound, noise, Acts 2: 2. Heb. 12: 19. Sept. for שִׁרָה Ps. 150: 3.—Jos. Ant. 11. 4. 2. Hdian. 4. 8. 19.—Metaph. *fame, rumour*, Luke 4: 37, comp. Mark 1: 28 ἀκοή.

Θ.

Θαδδαῖος, ου, ὁ, Thaddeus, a surname of the apostle Jude, also called Lebbeus, the brother of James the less. Matt. 10: 3. Mark 3: 18. Comp. Luke 6: 16.

Θάλασσα, Att. ιτα, ης, ἡ, (prob. ἄλς,) the sea, a sea, viz.

a) genr. and as implying the vicinity of land, Matt. 13: 47 σαγήνη βληθεῖση εἰς τὴν θάλασσαν. 18: 6 πέλαγος τῆς θαλ. depth of the sea. Mark 9: 42. Luke 21: 25. Rom. 9: 27. 2 Cor. 11: 26. Rev. 18: 17 see in Ἐργάζομαι 2. b. Sept. for θ Gen. 22: 17. Is. 5: 30. — Ael. V. H. 9. 16. Xen. An. 1. 5. 1. ib. 5. 1. 2. —Also for the ocean, Rev. 20: 13. 21: 1. ἡ γῆ καὶ ἡ θάλασσα, land and sea, for the whole earth, Rev. 7: 1, 2, 3. 12: 12. (Jos. Ant. 1. 19. 1.) ὁ οὐρανός, ἡ γῆ, καὶ ἡ θάλασσα, heaven, earth, and sea, for the universe, Acts 4: 24. 14: 15. Rev. 5: 13. So Sept. and Ex. 20: 11. Hag. 2: 7.—Jos. Ant. 4. 3. 2.—Poet. of the waters above the firmament, on which the throne of God is said to be founded, θάλασσα ὑάλινη, crystal sea, Rev. 4: 6. 15: 2. Comp. Gen. 1: 7. Ps. 29: 10. 148: 4. Others compare the

brazen sea or laver, θ, 1 K. 7: 23. 2 K. 25: 13.

b) of particular seas and lakes, viz. (α) by impl. the Mediterranean, Acts 10: 6, 32. 17: 14. al. So Sept. and θ Gen. 13: 14. Jon. 1: 4. — (β) the Red sea, ἡ ἐρυθρὰ θάλασσα, fully Acts 7: 36. absol. 1 Cor. 10: 1, 2. Sept. and θ Ex. 13: 18. 14: 2. al. See in Ἐρυθρός. — (γ) the sea of Galilee or Tiberias, ἡ θάλ. τῆς Γαλιλαίας ἢ τῆς Τιβεριάδος, fully Matt. 4: 18. Mark 1: 16. John 21: 1. al. absol. Matt. 4: 15. John 6: 16, 17, 18, 19. al. Sept. and θ Num. 34: 11. See the description of this lake under Γεννησαρέτ.—Aristot. Meteor. 1. 13, ἐπὶ τὸν Κούκασον λίμνην, ἢ κάλουσιν οἱ ἐκτὶ θάλατταν. AL.

Θάλλω, f. ψω, to warm, to make warm, by fire, Hom. Od. 21. 179, 246. by warmth imparted, Sept. 1 K. 1: 2, 4. Jos. Ant. 7. 14. 3. of a fowl brooding, Deut. 22: 6. — In N. T. trop. to cherish, to nourish, trans. 1 Thess. 2: 7 ὡς ἂν τροφὸς θάλῃ τὰ ἑαυτῆς τέκνα. Eph. 5: 29.—Jos. B. J. 4. 3. 14. Anth. Gr. II. p. 239. III. p. 167.

Θάμαρ, ἡ, indec. Thamar, Heb.

כרמל (palm-tree), the widow of Er, Matt. 1:3. See Gen. c. 38.

**Θαμβέω**, ὦ, ῥ. ἦσω, (θάμβος,) to be astonished, to be amazed, Acts 9: 6 τρέμων τε καὶ θαμβῶν.—Sept. 1 Sam. 14: 15. Hom. Il. 8. 77. Od. 1. 323. — Later also trans. Sept. 2 Sam. 22: 5; and hence Pass. θαμβέομαι, to be astonished, to be amazed, Mark 1: 27. 10: 24, 32.—Wisd. 17: 3. 1 Macc. 6: 8. Plut. Caes. 45.

**Θάμβος**, εος, ους, τό, (θάβομαι,) astonishment, amazement, from admiration, Luke 4: 36. 5: 9. Acts 3: 10.—Hom. Il. 4. 79. Thuc. 6. 31.

**Θανάσιμος**, ου, ὁ, ἡ, adj. (θάνατος,) deadly, e. g. poisonous, Mark 16: 18.—Jos. Ant. 4. 8. 34. Diod. S. 1. 87. Comp. Lob. ad Phr. p. 651.

**Θανατηφόρος**, ου, ὁ, ἡ, adj. (θάνατος, φέρω,) death-bringing, deadly, James 3: 8 μιστή ἰοῦ θαν. Sept. for מותבי Num. 18: 22.—Diod. Sic. 3. 50. Xen. H. G. 2. 3. 32. Comp. Lob. ad Phr. p. 651.

**Θάνατος**, ου, ὁ, (θνήσκω, θανεῖν,) death, the extinction of life, naturally or by violence.

a) genr. and of natural death, John 11: 4 ἀντὶ ἧ ἰσθμεία οὐκ ἔστι πρὸς θάνατον. v. 13. Rom. 8: 38. Phil. 1: 20. Heb. 7: 23. al. So γένεσθαι v. ἰδεῖν τὸν θάνατον, see in Γεῖω b. Ἐἶδω I. c. Also Matt. 26: 38 et Mark 14: 34 περιλντος ἕως θανάτου sorrowful even unto death, comp. Engl. 'to grieve oneself to death.' Rev. 13: 3 εἰς θάνατον. ib. πληγὴ θανάτου, deadly wound; Buttm. § 123. n. 4. John 12: 33 ποιῶ θανάτω ἡμελλεν ἀποθνήσκω, by what death he should die. 18: 32. 21: 19. comp. Buttm. § 133. 3. 2.—Epiet. Ench. 5. Xen. Ag. 10. 3. θανάτω θανεῖν Hom. Od. 11. 412. ποιῶ θανάτω Act. Thom. § 21.—Plur. θάνατοι, deaths, i. e. exposures to death, 2 Cor. 11: 23.—Plut. Romul. 24, λοιμός θανάτους μὲν αἰφνιδίους ἀνθρώπους ἀνευ νόσον ἐπιφέρων.—Hence meton. for plague, pestilence, Rev. 6: 8. 18: 8. So Sept. and מות Ex. 10: 17. Jer. 18: 21. Sept. for מות I K. 8: 37. Jer. 21: 7. al.

b) spoken of a violent death, e. g. as a punishment, ἔροχος θανάτου, Matt. 26: 66. Mark 14: 64. ἄξιος θαν. Luke 23: 15. Acts 23: 29. al. κατακρίνειν τινὰ θανάτω Matt. 20: 18. Mark 10: 33. θάνατος στανροῦ Phil. 2: 8. genr. Matt. 10: 21. Mark 13: 12. Luke 23: 22. 24: 20. Acts 22: 4. 2 Cor. 1: 9, 10. Rev. 2: 10. al. So of the death of Jesus, 1 Cor. 11: 26. Phil. 2: 8. Heb. 2: 9. 5: 7. as piacular, Rom. 5: 10. Col. 1: 22. Heb. 2: 14. 9: 15. Also by Hebraism, Matt. 15: 4 et Mark 7: 10 θανάτω τελευτάω, quoted from Ex. 21: 17 where Sept. for מות ימות, comp. v. 17. Rev. 2: 23 τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτω, and so Sept. for מות ימות Ex. 22: 18.—Hdian. 2. 2. 14. Xen. An. 2. 6. 29 bis.

c) Heb. מות and Sept. θάνατος often have the sense of destruction, perdition, misery, implying both physical death and exclusion from the presence and favour of God, in consequence of sin and disobedience, opp. to חיים Sept. ζωή life and happiness; so Deut. 30: 19. Prov. 11: 19. 12: 28. Is. 25: 8. Ps. 16: 11 coll. Acts 2: 28. In N. T. this notion is applied with more definiteness to the gospel scheme; and as ζωή is used to denote the bliss and glory of the kingdom of God, including the idea of a joyful resurrection, (see Ζωή c. β,) so θάνατος is put for the opposite, viz. rejection from the kingdom of God, including the idea of physical death as aggravated by eternal condemnation; the idea of physical death being sometimes more prominent, and sometimes that of subsequent perdition. John 8: 51 θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἶωνα. Rom. 6: 16 δοῦλοι ἁμαρτίας εἰς θάνατον. v. 21 τὸ γὰρ τέλος ἐκείνων, θάνατος. v. 23. 7: 5, 10. 8: 2, 6. 2 Cor. 2: 16. 3: 7. 2 Tim. 1: 10 καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζώην... διὰ τοῦ εὐαγγελίου. Heb. 2: 15. James 5: 20. 1 John 3: 14. 5: 16, 17. al. Called also ὁ δευτέρος θάνατος, the second death, Rev. 2: 11. 20: 6, 14. 21: 8. Comp. in Ἀποθνήσκω c.—In this sense ὁ θάνατος is used in a species of half-personification, the idea of physical death being prominent, Rom. 5: 12, 14, 17, 21. 1 Cor. 15: 26, 54, 55, 56, coll. Is. 25: 8. Hos. 13: 14.



d) poet. ὁ θάνατος personified, *death*, as the king of Hades, Rev. 6: 8. 20: 13, 14. 21: 4. also 1: 18. Acts 2: 24. So Sept. and מָוֶת Ps. 49: 15. comp. Job 18: 13.—Meton. for ἄδης itself, Matt. 4: 16 et Luke 1: 79 ἐν χάρα καὶ σκιᾷ θανάτου *death-shade*, the shades of Orcus, i. e. *thickest darkness*, quoted from Is. 9: 1 where Sept. for מָוֶת בְּלַחַד. Comp. Prov. 7: 27. AL.

Θαναίω, ὦ, f. ὠσω, (θάνατος,) *to put to death*, in N. T. by the intervention of others, i. q. *to cause to be put to death, to deliver over to death*, trans.

a) pp. Matt. 10: 21 θανατώσουσιν αὐτοὺς. 26: 59. 27: 1. Mark 13: 12. 14: 55. Luke 21: 16. 2 Cor. 6: 9. 1 Pet. 3: 18. Also hyperbol. Rom. 8: 36, quoted from Ps. 44: 23 where Sept. for דָּרַג. Sept. for הַמָּוֶת 1 K. 11: 40. Jer. 38: 15.—Pol. 24. 4. 5. Xen. An. 2. 6. 4.

b) trop. *to mortify, to subdue* evil desires, etc. Rom. 8: 13. Pass. *to become dead to* any thing, to be freed from its power, c. dat. Rom. 7: 4.

Θάπτω, f. ψω, aor. 2 ἐτάφη, *to perform funeral rites*, pp. including burning and burial, Hom. Od. 12. 12. II. 21. 323. In N. T. genr. *to bury, to inter*, trans. Matt. 8: 21, 22. 14: 12. Luke 9: 59, 60. 16: 22. Acts 2: 29. 5: 6, 9, 10. 1 Cor. 15: 4. Sept. for בָּרַךְ Gen. 23: 4 sq.—Jos. Ant. 4. 8. 6. Hdian. 4. 3. 19. Xen. Cyr. 5. 4. 23.

Θάρα, ὅ, indec. Thara, Heb. תָּרָה Terah, pr. n. of the father of Abraham, Luke 3: 34. See Gen. 11: 24 sq. Josh. 24: 2.

Θαρόρειω, ὦ, f. ἦσω, (θάρος later Att. for θάρσος,) *to be of good cheer, to have good courage*, to be full of hope and confidence, intrans. 2 Cor. 5: 6 θαρόρεις ὅν πάντοτε, v. 8. Heb. 13: 6.—Sept. Prov. 1: 21. Ceb. Tab. 30. Xen. Mem. 2. 6. 32.—Seq. ἐν τινι, *to have hope and confidence in* any one, 2 Cor. 7: 16. comp. Ἐν no. 3. c. γ. So Sept. θαρόρει ἐπ' αὐτῇ for בְּבִטְחוֹ Prov. 31: 11. (Pol. 5. 29. 4 ἐπὶ τινι.) Seq. εἰς τινι, *to be bold towards* any one, 2 Cor. 10: 1, 2.

Θαρσέω, ὦ, f. ἦσω, (θάρος,) i. q. θαρόρειω q. v. In N. T. only imperat. θάρσει, θαρσεῖτε, *be of good cheer, have good courage*, spoken by way of encouragement, Matt. 9: 2, 22. 14: 27. Mark 6: 50. 10: 49. Luke 8: 48. John 16: 33. Acts 23: 11. Sept. for אַרְרִיב־לָא Gen. 35: 17. Joel 2: 21, 22.—Ecclus. 19: 10. Xen. Cyr. 1. 3. 18.

Θάρσος, εὐς, οὐς, τό, *cheer*, i. e. cheerful mind, *courage, spirit*, e. g. λαμβάνειν θάρσος, *to take courage*, i. e. to be encouraged, to be full of hope and confidence, i. q. θαρόρειω, Acts 28: 15.—1 Macc. 4: 35. Jos. Ant. 5. 5. 4. Xen. Mem. 3. 5. 5.

Θαῦμα, ατος, τό, (prob. θάομαι,) *a wonder*, Xen. An. 6. 3. 23. In N. T. *wonder, admiration*, Rev. 17: 6 ἐθαύμασα θαῦμα μέγα, comp. Buttm. §131. 3.—Sept. Job 17: 8. Hdian. 1. 1. 8. Xen. Ag. 2. 27.

Θαυμάζω, f. ἄσομαι Rev. 17: 8, comp. Buttm. § 113. n. 7, aor. 1 ἐθαύμασα, (θαῦμα,) *to wonder, viz.*

a) intrans. *to be astonished, to be amazed*, absol. Matt. 8: 10 ὁ Ἰη. ἐθαύμασε καὶ εἶπε. v. 27. 9: 8, 33. 15: 31. 21: 20. 22: 22. 27: 14. Mark 5: 20. 6: 51. 15: 5. Luke 1: 63. 8: 25. 11: 14. 24: 41. John 5: 20. 7: 15. Acts 2: 7. 4: 13. 13: 41. Rev. 17: 7, 8. Sept. for הִשְׁתַּמֵּחַ Is. 41: 23.—2 Macc. 1: 22 Luc. D. Deor. 23. 1. Xen. Cyr. 7. 1. 6.—With adjuncts, *to wonder at* any thing, e. g. seq. acc. of pron. as remote object, John 5: 28 μὴ θαυμ. τοῦτο. Luke 24: 12. See Buttm. § 131. 7. For Rev. 17: 6 see in Θαῦμα. Seq. διὰ τι Mark 6: 6. John 7: 21. ἐν τινι Luke 1: 21, comp. Ἐν 3. c. γ. ἐπὶ τινι Mark 12: 17. Luke 2: 33. 4: 22. 9: 43. 20: 26. Acts 3: 12. comp. Ἐπὶ II. 3. c. s. περὶ τινος Luke 2: 18. Seq. ὅτι, *to wonder that, because*, etc. Luke 11: 38. John 3: 7. 4: 27. Gal. 1: 6. (Xen. Ven. 1. 3.) Seq. εἰ, *to wonder if, whether*, Mark 15: 44. 1 John 3: 13. Comp. Eἰ I. 2. g. a.—Xen. An. 3. 2. 35.

b) by impl. trans. *to wonder at*, i. e. to admire, c. acc. comp. Matth. § 317. n. Luke 7: 9 ὁ Ἰη. ἐθαύμασεν αὐτόν. Acts 7: 31. Pass. 2 Thess. 1: 10.—Diod.

Sic. 4. 31 τὴν ἀρετήν. Luc. D. Deor. 16. 2. Xen. Lac. 1. 2.—From the Heb. Jude 16 θαυμάζοντες πρόσωπα, admirers of persons, i. e. having respect to persons, partial; so Sept. for מַרְבֵּי נַפְשֵׁי Is. 9:15. Job 13:10. 22: 8. רָרִי Lev. 19: 15. In constr. praegnans, Rev. 13: 3 θαυμάζειν ὀπίσω τοῦ θηρίου, to wonder after the beast, i. e. to admire and follow him, to become his worshipper, comp. v. 4.

Θαυμάσιος, ου, ὁ, ἡ, adj. (θαυμάζω,) wonderful, admirable, Luc. D. Mort. 20. 5. Xen. An. 2. 3. 15. In N. T. neut. τὸ θαυμάσιον, a wonder, miracle, Matt. 21: 15. Sept. for מִלְאֵי Ps. 77: 12, 15. מִלְאֵי Josh. 3: 5. Ps. 9: 2. — Ecclus. 48: 4.

Θαυμασιός, ἡ, ὄν, (θαυμάζω,) wonderful, admirable, wondrous. 1 Pet. 2: 9 εἰς τὸ θαυμαστὸν αὐτοῦ φῶς. Rev. 15: 1, 3, σημεῖον, ἔργα, θαυμ. Matt. 21: 42 et Mark 12: 11 αὐτῆ [for τοῦτο] ἐστὶ θαυμαστή ἐν ὄφθ. ἡμ. quoted from Ps. 118: 23 where Sept. for מִלְאֵי נִרְי, comp. Gesen. Lebrg. p. 661. Stuart § 436. Sept. for מִלְאֵי Ps. 8: 1. מִלְאֵי Ex. 15: 11. 34: 10.—Luc. Somn. 9, 10. Hdian. 2. 4. 11. Xen. Cyr. 1. 6. 7.—In the sense of strange, unusual, 2 Cor. 11: 14 καὶ οὐ θαυμαστὸν, no wonder. John 9: 30.—Xen. Mem. 1. 1. 17. Cyr. 4. 6. 4.

Θεά, ἄς, ἡ, (fem. of θεός,) a goddess, e. g. Diana, Acts 19: 27, 35, 37 in text. rec.—Xen. Ven. 1. 6.

Θεάομαι, f. ἀσσομαι, depon. Mid. (θεά, θάομαι,) aor. 1 pass. ἐθέαθην in pass. sense, Buttm. § 113. n. 6; to see, to look at, to behold, trans.

a) pp. including the notion of desire, pleasure, etc. Titm. de Syn. N. T. p. 111, 120. So Matt. 11: 7 et Luke 7: 24 τί ἐξήλθετε θεάσασθαι; Matt. 22: 11. Luke 23: 55. John 1: 14. 4: 35. 11: 45. 1 John 1: 1. 4: 14. So πρὸς τὸ θεάθῃαι αὐτοῖς in order to be seen by them, Matt. 6: 1. 23: 5. comp. Buttm. § 134. 4.—2 Macc. 2: 4. Jos. Ant. 3. 6. 4 pen. Hdian. 3. 4. 11. Xen. An. 3. 5. 13.—In the sense of to visit, Rom. 15: 24. So Sept. and מִלְאֵי 2 Chr. 22: 6.—Jos. Ant. 16. 1. 2.

b) simply to see, to perceive with the eyes, i. q. ἰδεῖν, c. accus. John 8: 10 μηδένα θεασάμενος. Acts 21: 27. 22: 9. 1 John 4: 12. Pass. ἐθέαθη ἐπ' αὐτῆς Mark 16: 11.—Jos. Ant. 1. 11. 2. Xen. Oec. 8. 11.—Seq. acc. and particip. Mark 16: 14. Luke 5: 27 ἐθέασατο τολώνην . . . καθήμενον κ. τ. λ. John 1: 32, 38. Acts 1: 11. (Xen. Cyr. 7. 1. 17.) Seq. οὐ John 6: 5. Acts 8: 18.

Θεαρίζω, f. ἰσω, (θεάτρον,) to be an actor in the theatre, Suid. sub v. ἡθο-λόγος. Also to bring upon the theatre, to present as a spectacle, trans. Hence in N. T. genr. to make a public spectacle of, to expose to public scorn, Pass. Heb. 10: 33. Criminals were sometimes exposed and punished in the theatre, see Philo in Flacc. p. 977.

Θέατρον, ου, τό, (θεάομαι,) theatre, i. e. place where dramatic and other public spectacles were exhibited, Ael. V. H. 3. 8. Xen. H. G. 4. 4. 3. Here too the people were accustomed to convene on other occasions, to hear harangues, to hold public consultations, etc. see Xen. H. G. 6. 5. 7. Diod. Sic. 16. 84. Pol. 29. 10. 2. Jos. Ant. 17. 6. 3. B. J. 7. 3. 3. Cic. pro Flacc. 7. comp. Kypke II. p. 100. Weistein II. p. 585. So Acts 19: 29, 31. Meton. a spectacle, public shew, trop. 1 Cor. 4: 9. comp. Heb. 10: 33.—Aesch. Dial. Soer. 3. 20 θεάτρα ποιητῶν.

Θεῖον, ου, τό, (prob. neut. of θεῖος, see Passow sub v.) sulphur, brimstone, Rev. 19: 20 τὴν καιομένην ἐν τῷ θεῖῳ. So πῦρ καὶ θεῖον, fire and brimstone, i. e. sulphurous flames, Luke 17: 29. Rev. 14: 10. 20: 10. 21: 8. πῦρ καὶ καπνὸς καὶ θεῖον, sulphurous flames and smoke, Rev. 9: 17, 18. So Sept. and מִלְאֵי Gen. 19: 24. Ez. 38: 22.—Act. Thom. § 53. Hdian. 8. 4. 26.

Θεῖος, α, ον, (θεός,) divine, pertaining to God, 2 Pet. 1: 3, 4. Sept. πνεῦμα θ. for מִלְאֵי Ex. 31: 3. 35: 29.—Hdian. 1. 11. 10. Xen. Mem. 2. 1. 32.—Neut. τὸ θεῖον, the divine nature, divinity, Acts 17: 29.—Diod. Sic. 16. 60. Xen. Mem. 1. 4. 18.

Θεώτης, ητος, ἡ, (θεός,) deity, Godhead, i. e. the divine nature and



perfections, Rom. 1: 20. — Wisd. 18: 9. Clem. Alex. Strom. 5. 10.

**Θειώδης, εος, ους, ὁ, ἡ, (θεῖον,)** *sulphurous*, i. e. made of sulphur, Rev. 9: 17. — Philostr. Imag. 1. 27. p. 802. A form only of the later Greek, Lob. ad Phryn. p. 228.

**Θέλημα, ατος, τό, (θέλω,)** a form not Attic, Lob. ad Phryn. p. 7, *will*, i. e. active volition.

a) pp. *will*, the act of willing, *wish*, *good pleasure*; Matt. 26: 42 *γενηθήτω τὸ θέλημά σου*. Acts 21: 14. 1 Cor. 16: 12 *οὐκ ἦν θέλημα*. Eph. 5: 17. 1 Pet. 2: 15. 4: 2, 3, 19. 1 John 5: 14. So *θέλημα σαρκός*, carnal desire, John 1: 13. Sept. for  $\gamma\eta\lambda\eta$  Ps. 1: 2.  $\eta\gamma\eta$  Dan. 8: 4. 11: 3. — Ecclus. 8: 15.

b) meton. *will*, thing willed, what one wills to do or to have done, Matt. 7: 21 *ἀλλ' ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς*. 12: 50. 21: 31. Mark 3: 35. John 5: 30. 6: 38. Acts 13: 22. Rom. 12: 2. Eph. 6: 6. Heb. 13: 21. al. Eph. 2: 3 *τὰ θελήματα τῆς σαρκός*. Sept. and  $\gamma\eta\lambda\eta$  1 K. 5: 8, 9.  $\eta\gamma\eta$  Ps. 103: 21. 143: 10. — Hence by impl. *will*, i. e. *purpose*, *counsel*, *decree*, *law*. Matt. 18: 14 *οὕτως οὐκ ἔστιν θέλημα ἐμπρ. τοῦ πατρὸς*. John 6: 39, 40. Acts 22: 14. Heb. 7: 9, 10, 36. So collect. *τὸ θέλημα τοῦ θεοῦ*, the counsels, the eternal purposes of God, Matt. 6: 10. Luke 11: 2.

d) meton. *will*, the faculty of willing, *free-will*. 1 Cor. 7: 37 *ἐξουσίαν ἔχει περὶ τοῦ ἰδίου θελήματος*. Luke 23: 25. 2 Pet. 1: 21. of God, Eph. 1: 5, 11. 1 Pet. 3: 17 *εἰ θέλει τὸ θέλημα τοῦ θεοῦ*. AL.

**Θέλησις, εως, ἡ, (θέλω,)** *will*, *good-pleasure* of God, Heb. 2: 4. — Sept. Ez. 18: 23. 2 Macc. 12: 16. A form of the later Greek, Lob. ad Phr. p. 7.

**Θέλω** and **Ἐθέλω**, f. *θέλω*, *wish*, both forms being used alike by the Attics, though not indiscriminately; for the distinction see Passow in *θέλω* and *ἐθέλω*. Lob. ad Phryn. p. 7. — *To will*, *to wish*, *to desire*, pp. implying active volition and purpose, and thus differing from *βούλομαι*, see in *Βούλομαι* init.

a) pp. *to will*, i. e. *to have in mind*, *to purpose*, *to intend*, *to please*, viz. (α) of

God and Christ, seq. inf. aor. Rom 9: 22 *εἰ δὲ θέλων ὁ θεὸς ἐνδείξασθαι κ. τ. λ.* Col. 1: 27. (Hom. II. 13. 743. Hdot. 2. 13.) seq. inf. et acc. 1 Tim. 2: 4. (Xen. Mag. Eq. 9. 9.) absol. c. inf. impl. John 5: 21. Acts 18: 21 *τοῦ θεοῦ θέλοντος*. 1 Cor. 4: 19. James 4: 15. — Hom. II. 20. 243. Xen. Cyr. 2. 4. 19 ult. — (β) of men, seq. infin. e. g. aor. Matt. 5: 40. Mark 6: 19 *καὶ ἤθελεν αὐτὸν ἀποκτεῖναι*. John 1: 44. Acts 7: 28. al. c. inf. pres. Matt. 19: 21 *εἰ θέλεις τέλειος εἶναι*. John 6: 67. Acts 14: 13. 10: 10. 24: 6. al. seq. inf. et acc. Luke 1: 62. absol. c. inf. impl. Matt. 8: 2 *εἰν θέλῃς*. Mark 3: 13. 1 Cor. 7: 36. Rev. 11: 6. al. (Palaeph. 24. 4. Xen. Cyr. 1. 4. 10.) So c. neg. *οὐ θέλω*, *not to will*, *not to have in mind*, and by impl. *to will not*, *to determine not* to do this or that, *to refuse*, etc. seq. inf. aor. Matt. 2: 18 *οὐκ ἤθελε παρακληθῆναι*. Mark 6: 26. Luke 15: 28. al. c. inf. pres. John 7: 1. 2 Thess. 3: 10. absol. c. inf. impl. Matt. 18: 30. 21: 29. Rom. 7: 15 sq. — Palaeph. 2. 6. Xen. Cyr. 1. 4. 10. — In antith. of *to will* and *to do*, Rom. 7: 18. 2 Cor. 8: 10, 11. Phil. 2: 13. Comp. Winer § 65. 6. — Further, with a negative the idea of *θέλω* sometimes approaches that of *δύναμαι*, *to be able*, *I can*, e. g. Matt. 1: 19 *μὴ θέλων αὐτὴν παραδειγματίσαι*, being unwilling, unable, i. e. not being able to bring himself to do so and so. Luke 18: 13 *οὐκ ἤθελεν οὐδὲ τοὺς ὄφθ. ἐπάραι*, would not, could not, dared not. Comp. Passow in *ἐθέλω*. Schaef. in Greg. Cor. p. 135. — Hom. II. 13. 106. Xen. Cyr. 8. 1. 16. H. G. 5. 4. 61. — (γ) trop. of the wind, John 3: 8 *ὅπου θέλει, πνεῖ*, i. e. pro lubitu. — Xen. Cyr. 2. 4. 19 *ὅ,τι ἤθελεν*, of an eagle.

b) genr. *to wish*, *to desire*, *to choose*, seq. infin. e. g. aor. Luke 8: 20 *ἰδεῖν σε θέλοντες*. 23: 8. c. inf. pres. John 16: 19. Gal. 4: 20. seq. infin. et accus. Mark 7: 24. 1 Cor. 7: 7. 11: 3. 14: 5. (Hdian. 1. 2. 3.) absol. c. inf. impl. Matt. 15: 28 *γενηθήτω σοι ὡς θέλεις*. Mark 9: 13. John 15: 7. 1 Cor. 4: 21. (Palaeph. 28. 3.) So c. neg. *οὐ θέλω*, *to will not*, *to be unwilling*, *to choose not*, seq. infin. aor. Luke 19: 14 *οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς*. 1 Cor.

10: 20, (Palaeph. 39. 3.) c. inf. pres. Rom. 1: 13. 1 Cor. 10: 1. 2 Cor. 1: 8. (Luc. D. Mort. 2. I ult.) absol. c. inf. impl. John 21: 18.—Seq. εἶ, Luke 12: 49 τί θέλω, εἰ ἤδη ἀνήφθη; sometimes with an accus. simply, where however an infin. is strictly implied, e. g. Luke 5: 39 οὐδεὶς πῶν παλαιόν, εὐθείως θέλει νέον sc. πίνειν. 2 Cor. 11: 12 τῶν θελότων ἀφορμὴν sc. εὐρεῖν.—Seq. ἵνα c. subjunct. Matt. 7: 12 ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρ. Mark 6: 25. John 17: 24. So in interrogations, seq. fut. indic. or more properly aor. subjunct. pp. with ἵνα implied; e. g. Matt. 20: 32 τί θέλετε [ἵνα] ποιῶσω ὑμῖν; as in Engl. *what will ye [that] I should do unto you?* 26: 17. Mark 14: 12. 15: 9, 12. Luke 9: 54. al. (Anacr. 12. 1. Soph. Oed. R. 651. c. fut. Luc. Navig. 4 et 26.) Once with ἦ, i. q. *to choose rather, to prefer*, 1 Cor. 14: 19, see in *H* 3. a.—Sometimes ἐθέλειν (but not θέλειν) when followed by an infin. is to be rendered as an adverb before a finite verb, *willingly, gladly*, as John 6: 21 ἠθέλον οὖν λαβεῖν αὐτὸν εἰς τὸ πλοῖον, *they gladly received him into the vessel*. See Buttm. § 150. p. 440. Winer § 58. 4.—Xen. Hi. 7. 9. Cyr. 1. 1. 3. ib. 5. 1. 20.

c) by impl. *to be disposed, inclined to any thing, to delight in, to love*, i. q. φιλέω; so seq. infin. Luke 20: 46 τῶν θελότων περιπατεῖν ἐν σιόλαις, καὶ φιλοῦντων ἄσπασμούς, comp. Mark 12: 38 τῶν θελότων ἐν στ. περιπατεῖν καὶ ἄσπασμούς, where it seems to take the accus. as being synonymous with φιλέω. But this is better referred to Hebraism, comp. Winer § 58. 4. So by Hebraism c. accus. Matt. 27: 43 εἰ θέλει αὐτόν, quoted from Ps. 22: 9 where Sept. for יבִּרְכֵנִי. Sept. and γῆ c. acc. Ez. 18: 23. Also Matt. 9: 13 ἔλεον θέλω, καὶ οὐ θυσίαν, quoted from Hos. 6: 6 where Sept. for γῆ c. acc. Heb. 10: 5, 8, quoted from Ps. 40: 7 where Sept. for γῆ c. acc.—Seq. ἐν τινι, *to delight in any thing*, Col. 2: 18 θέλων ἐν ταπεινοφροσύνῃ κ. τ. λ. So Sept. and בְּ יִצְחָק 1 Chr. 28: 4.

d) by impl. *to be so and so minded, to be of opinion, to affirm*. 2 Pet. 3: 5 λαθάνει γὰρ αὐτοὺς τοῦτο θέλοντας, *for it*

*escapes them who affirm this, who are thus minded*, comp. v. 4.—Hdian. 5. 3. 11 εἰκόνα τε ἥλιον ἀνεργαστον εἶναι θέλουσιν. ib. 5. 6. 10. So volo Cic. Acad. 4. 14.

e) θέλω seq. infin. is sometimes nearly i. q. μέλλω, *to be about to*, i. e. it serves merely as an auxiliary and gives to the infin. a future sense, but only of inanimate things, e. g. Acts 2: 12 et 17: 20 τί ἂν θέλοι τοῦτο εἶναι; *what then will this be?* or as in comm. Eng. ‘*what is this going to be?*’—Hdot. 1. 78, 109. ib. 2. 11, 14. See Schweigh. Lex. Herod. in ἐθέλω. Passow in ἐθέλω. Viger. p. 263 sq. Al.

Θεμέλιος, ὁ, ἡ, adj. (θέμα, τίθημι,) pp. placed or laid as a foundation, fundamental; hence in N. T. as subst. *foundation*. Moeris, Θεμέλια καὶ Θεμέλιον οὐδετέρως, ἀπτικῶς. Θεμέλιοι καὶ Θεμέλιος, κοινῶς.

a) masc. ὁ Θεμέλιος sc. λίθος, pp. *foundation-stone*. Heb. 11: 10 τὴν τοὺς Θεμ. ἔχουσαν πόλιν. Rev. 21: 14, 19 bis. Sept. for יִסָּד יְהוָה 1 K. 5: 17. יִסָּד Job 22: 16. יִסָּד Ezra 4: 12. 5: 16.—Esd. 6: 20. Pol. 1. 40. 9. Thuc. 1. 93.—Trop. of elementary doctrine and instruction, the foundation, 1 Cor. 3: 10 Θεμέλιον τέθεικα. Eph. 2: 20. Rom. 15: 20. Heb. 6: 1. of a fundamental doctrine or principle, e. g. Christ 1 Cor. 3: 11, 12. Also 1 Tim. 6: 19 Θεμέλιον καλόν, *a good foundation*, sc. on which hope and salvation may rest.—Meton. 2 Tim. 2: 19 Θεμέλιος τοῦ Θεοῦ, that which God hath founded, God’s building, the gospel scheme.

b) neut. τὸ θεμέλιον, *foundation*, in Luke’s writings, Acts 16: 26 τὰ θεμέλια. Luke 6: 48, 49. 14: 29. Sept. for יִסָּדֵנִי Prov. 8: 29. Is. 58: 12. יִסָּד Lam. 4: 11. Mic. 1: 6.—Diod. Sic. 5. 66. Xen. H. G. 5. 2. 5.

Θεμελιώω, ἰ. ὥσω, (Θεμέλιος,) *to lay the foundation of any thing, to found*, trans. Matt. 7: 25 et Luke 6: 48 θεμελιώω γὰρ ἐπὶ τὴν πέτραν, where for the omission of the augm. in plupf. see Buttm. § 83. n. 6. Heb. 1: 10 quoted from Ps. 102: 26 where Sept. for יִסָּד. also Josh. 6: 26. al.—Xen. Cyr. 7. 5. 11.—Metaph. *to ground, to establish, to con-*



*firm*, Eph. 3: 17. Col. 1: 23 *τῇ πίστει τεθεμελιωμένον*. 1 Pet. 5: 10. — Diod. Sic. 11. 68. ib. 15. 1.

**Θεοδίδακτος**, ου, ὁ, ἡ, adj. (θεός, διδάσκω,) *taught of God*, 1 Thess. 4: 9. comp. διδάκτοι τοῦ θεοῦ John 6: 45. — Theophil. ad Autol. II. p. 87.

**Θεόλογος**, ου, ὁ, (θεός, λέγω,) *theologue*, one who treats of God and divine things, as Epimenides Diod. Sic. 5. 80. Pherecydes Plut. Sylla 36. In N. T. spoken of John, *the divine, the theologian*, in the inscription of the Apocalypse, as maintaining the divine nature and attributes of the Logos, comp. Rev. 1: 2.

**Θεομαχέω**, ᾧ, f. ἴσω, (θεομάχος,) *to fight or contend against God*, Acts 23: 9 in text. rec. — 2 Macc. 7: 19. Xen. Oec. 16. 3.

**Θεομάχος**, ου, ὁ, ἡ, adj. (θεός, μάχομαι,) *fighting against God*, contending with God, Acts 5: 39. — Symm. for *בְּרִיבָרְךָ* Prov. 9: 18. 21: 16.

**Θεόπνευστος**, ου, ὁ, ἡ, (θεός, πνέω,) *God-inspired, given from God*, 2 Tim. 3: 16 *πᾶσα γραφή θεόπνευστος*. — Plut. ed. R. IX. p. 583. 9, *τοὺς ὀνειρούρους τοὺς θεοπνεύστους*. Phocylid. 121 *τῆς δὲ θεοπνεύστου σοφίης λόγος ἐστὶν ἄριστος*. Comp. Jos. c. Ap. 1. 7 [*αἱ γραφαὶ*] *τῶν προφητῶν κατὰ τὴν ἐπιπνοίαν τὴν ἀπὸ τοῦ θεοῦ μαθόντων*. Cic. pro Arch. 8, *poetam . . . quasi divino quodam spiritu inflari*.

**Θεός**, οὔ, ὁ, God, *the divinity*; for the derivation see note below. On the voc. Θεῖς Matt. 27: 46. Act. Thom. § 44, 45, instead of the Attic voc. θεός, see Buttm. § 35. n. 2. Winer § 8. 2. c.

a) genr. *God*, the supreme Lord and Father of all, *Jehovah*; so ὁ θεός, Matt. 1: 23. 3: 9. 5: 8. 6: 30. John 4: 24. 9: 24. Rom. 16: 26. James 2: 19. al. saepiss. Without the art. θεός, Matt. 6: 24. 19: 26. Luke 2: 14, 52. 3: 2. John 1: 6, 18. 3: 2. Acts 5: 29. Rom. 1: 7, 18. 1 Cor. 4: 1. al. saep. Comp. Winer § 18. p. 108. Sept. everywhere for *בְּרִיבָרְךָ* Gen. 1: 1, 2sq. saepiss. Also κύριος ὁ θεός, Matt. 4: 7, 10. 22: 37. Mark 12: 29, 30. Luke 1: 16, 32. 1 Pet.

3: 15. Rev. 4: 8. 11: 17. So Acts 2: 39 κύριος ὁ θεός ὑμῶν. 7: 37. So Sept. for *בְּרִיבָרְךָ* Gen. 2: 15, 16, 18sq. 3: 14. more freq. c. gen. for *בְּרִיבָרְךָ* Is. 43: 3. Jer. 3: 13. Ez. 44: 3. al. See Gesen. Heb. Lex. *בְּרִיבָרְךָ* a. — In construction: (α) before a genitive, e. g. of person, ὁ θεός τινος, *the God of any one*, i. e. his protector, benefactor, the object of his worship. Matt. 22: 32 ὁ θεός Ἀβραάμ κ. τ. λ. Mark 12: 26. Luke 1: 68. Acts 5: 30. 7: 32, 46. al. So voc. Matt. 27: 46 *θεῖ μου, θεῖ μου*, and Mark 15: 34 ὁ θεός μου, ὁ θεός μου, quoted from Ps. 22: 2 where Heb. *יְיָ יְיָ*, Sept. ὁ θεός ὁ θεός μου. Seq. gen. of thing, i. e. God as the author and giver, the source of any thing, e. g. θεός τῆς ὑπομονῆς καὶ τῆς παρακλήσεως Rom. 15: 5. θ. τῆς ἐλπίδος v. 13. θ. τῆς εἰρήνης 16: 20. Phil. 4: 9. Heb. 13: 20. θ. ἀκαταστασίας 1 Cor. 14: 33. θ. πάσης χάριτος 1 Pet. 5: 10. — (β) Genit. θεοῦ after other nouns, e. g. as active or subjective, denoting what comes forth, is sent, given, appointed *from God*, Matt. 3: 16 πνεῦμα τοῦ θ. Luke 11: 49 ἡ σοφία τοῦ θ. 3: 38 (υἱός) τοῦ θεοῦ. 9: 20 ὁ Χριστὸς τοῦ θ. Acts 23: 4 τὸν ἀρχιερέα τοῦ θ. Matt. 6: 33 ἡ βασιλεία τοῦ θ. 2 Tim. 3: 17 ὁ ἄνθρ. τοῦ θεοῦ *the man of God*, taught, furnished of God. 1 Thess. 4: 16 ἡ σάλπιγξ θεοῦ *trump of God*, which sounds by command of God, i. q. ἡ ἐσχάτη σάλπιγξ 1 Cor. 15: 52. See Winer § 37. 3. Also in a passive or objective sense, Winer § 30. 1. Luke 11: 42 ἡ ἀγάπη τοῦ θεοῦ *love to God*, see more in Ἀγάπη b. Luke 6: 12 προσευχὴ τοῦ θεοῦ *prayer to God*. Mark 11: 22 πίστις τοῦ θ. *faith in God*. So οἶκος τοῦ θ. i. e. consecrated to God, Luke 6: 4. 1 Cor. 3: 9. Rev. 15: 2 *κλ-θαραι τ. θεοῦ* harps for the praise of God, comp. 1 Chr. 16: 42. Winer § 37. 3. Further, τὰ τοῦ θεοῦ, *the things of God*, e. g. his *counsels, purposes* 1 Cor. 2: 11, or things *pleasing* to him Matt. 16: 23. Mark 8: 33, or things *belonging*, pertaining, to him, Matt. 22: 21. Mark 12: 17. Luke 20: 25. (Xen. Cyr. 3. 3. 20.) In this last sense also we find τὰ πρὸς τὸν θῶν, things *pertaining* to God, his service and worship, Rom. 15: 17. Heb. 2: 17. 5: 1. — (γ) Dat. θεῷ, e. g. after

adjectives, as ἀστέιος τῷ θεῷ Acts 7: 20, and δυνατὰ τῷ θεῷ 2 Cor. 10: 4, as an intensive from the Heb. *exceedingly*, see in Ἀστέιος and Δυνατός. Winer § 37. 3. Elsewhere after verbs etc. το or FOR God, e. g. Rom. 6: 10 et Gal. 2: 19 ζῆν τῷ θεῷ, i. e. to his honour and praise, in accordance with his will, 2 Cor. 5: 13. 9: 11. al.

b) spoken of Christ, the *Logos*, who is declared to be ὁ θεός, e. g. John 1: 1. 20: 28. Rom. 9: 5. Phil. 2: 6. 1 Tim. 3: 16. Heb. 1: 8. 1 John 5: 20. Rev. 19: 17 coll. v. 7. 22: 6.—So the Saviour is called ὁ θεός in Test. XII Patr. Fabr. Cod. Pseud. V. T. Vol. I. p. 542, ὁ θεὸς σῶμα λαβὼν ἔσωσεν αὐτούς· ἀναστήσει γὰρ κύριος [τὸν σωτήρα] θεὸν καὶ ἀνθρώπον. p. 644, 645, ὁμοσθε θεὸν ἐν σχήματι ἀνθρώπου. p. 672 ὁφθήσεται θεός, κατοικῶν ἐν ἀνθρώποις ἐπὶ τῆς γῆς. p. 696 θεός εἰς ἄνδρα ὑποκρινόμενος. Comp. also Justin. Dial. c. Tryph. p. 284. Origen c. Cels. 5. 39. ib. 6. 60. Comm. in Joann. Tom. I. 42. II. § 2—6. VI. § 23.

c) from the Heb. spoken of *kings* as the representatives of God in the Jewish theocracy. John 10: 34, 35 ἐγὼ εἶπα, θεοὶ ἐστε; εἰ ἐκείνους εἶπε θεούς κ. τ. λ. quoted from and in allusion to Ps. 82: 1, 6, where Sept. and Heb. עֲרִיבִים, comp. v. 7.

d) in the Greek sense, ὁ θεός, a *god*, the *deity*, οἱ θεοί, the *gods*, i. e. the heathen gods. Acts 7: 43 ὁ θεὸς ὑμῶν Ρεμαβάν. 12: 22. 14: 11 οἱ θεοί. 19: 26. 28: 6. 1 Cor. 8: 4, 5. Gal. 4: 8. So Satan is called ὁ θεὸς τοῦ αἰῶνος τούτου, the *god of this world*, its leader, etc. 2 Cor. 4: 4. Indeed the Jews regarded all the heathen gods as evil spirits, see in Δαιμόνιον b.—Diod. Sic. 1. 9. Xen. Mem. 2. 3. 18, 19. ib. 4. 7. 6. — Once fem. ἡ θεός, a *goddess*, Diana, Acts 19: 37 in some edit. So Xen. An. 3. 2. 12 τῆ Ἀρτέμιδι . . . τῆ θεῷ. ib. 5. 3. 6, 7, 9. — Meton. an *image*, *idol*, Acts 7: 40. Sept. for עֲצָבִים Is. 44: 17. עֲצָבִים 2 Sam. 5: 21.

NOTE. The earliest derivation of θεός is from τίθημι, e. g. Hdot. 2. 52 θεούς δὲ προσωνόμασάν σφεις ἀπὸ τοῦ τοιούτου, οἱ κόσμῳ θέντες τὰ πάντα πρῆγματα καὶ πάσας νομάς εἶχον. So

Clem. Alex. Strom. I, θεός δὲ παρὰ τὴν θέσιν εἴρηται καὶ τάξιν, τὴν διακόσμησιν. — Plato derives it from θέω *to run*, regarding the deity as having been first recognized in the sun and moon and earth and stars and heavens, αἰτε γούν αὐτὰ ὀρώντες πάντα ἀεὶ ἰόντα δρόμῳ καὶ θέοντα, ἀπὸ ταύτης τῆς φύσεως τῆς τοῦ θεῖν, θεοὺς αὐτοὺς ἐπονομάσαι, Plato Crat. 16. p. 397. D. This idea is paraphrased by Theophil. ad Autol. I. p. 71, i. q. τρέχειν, κινεῖν, ἐνεργεῖν, τρέφειν, προνοεῖν καὶ κυβερνεῖν, καὶ ζωοποιεῖν τὰ πάντα.—But more prob. θεός is of the same family with Ζεύς, Διός, Ἄεol. Δεύς, Lat. *deus*. AL.

Θεοσεβεία, ας, ἡ, (θεοσεβής,) *reverence towards God, godliness*, 1 Tim. 2: 10. Sept. for עֲרִיבִים רַחֲרִי Gen. 20: 11.—Baruch 5: 3. Xen. An. 2. 6. 26.

Θεοσεβής, έός, οὔς, ὁ, ἡ, adj. (θεός, σέβωμαι,) *reverencing God, godly*, a worshipper of God, John 9: 31. Sept. for עֲרִיבִים רַחֲרִי Ex. 18: 21. Job 1: 1, 8. — Judith 11: 17. Xen. Cyr. 8. 1. 25.

Θεοστύγης, έός, οὔς, (θεός, στυγέω,) *pass. hated of the gods*, Eurip. Troad. 1243 or 1221. In N. T. act. *hating God, impious*, Rom. 1: 30.—Eurip. Cycl. 395 or 396. Suidas, θεοστύγεις· θεομίσητοι, οἱ ὑπὸ θεοῦ μισούμενοι καὶ οἱ θεὸν μισούντες.

Θεότης, τητος, ἡ, (θεός,) *deity, Godhead*, the divine nature and perfections, i. q. Θειότης, Col. 2: 9. — Luc. Icarom. 9.

Θεόφιλος, ου, ὁ, *Theophilus*, pr. n. of a person of distinction, κράτιστος, to whom Luke inscribed his Gospel and the book of Acts, Luke 1: 3. Acts 1: 1. Elsewhere unknown.

Θεραπεία, ας, ἡ, (θεραπέω,) *voluntary service, attendance, ministry*, genr. Diod. Sic. 1. 21. Xen. Cyr. 5. 5. 29. In N. T.

a) *care of the sick*, and by impl. *relief, healing*, Luke 9: 11 χρεῖαν ἔχοντας θεραπείας ἰάτο. Rev. 22: 2.—Jos. Ant. 19. 1. 16. Palaeph. 2. 4. Xen. Hi. 8. 4.

b) meton. and collect. *attendants, domestics, retinue*, Matt. 24: 45. Luke 12: 42. Sept. for עֲרִיבִים Gen. 45: 16. —



Jos. Ant. 4. 6. 4 *σὺν θεραπείᾳ βασιλικῇ*. Hdian. 7. 1. 10. Xen. Mem. 3. 11. 4.

*Θεραπέυω*, f. *εὔσω*, (*θεράπων*), *to wait upon, to minister unto*, i. e. to render voluntary service and attendance; see Passow sub v.

a) pp. Pass. Acts 17: 25 οὐδὲ (ὁ θεός) ὑπὸ χειρῶν ἀνθρώπων θεραπεύεται. — Diod. Sic. 2. 20. Xen. Cyr. 1. 3. 7. ib. 5. 5. 29.

b) *to take care of the sick, to tend*, genr. Xen. An. 7. 2. 6. Hi. 8. 4. In N. T. by impl. *to relieve, to heal, to cure*, absol. Matt. 12: 10 et Luke 6: 7 ἐν τῷ σαββάτῳ θεραπεύειν. c. acc. of pers. Matt. 4: 24 παραλυτικούς· καὶ ἐθεράπευσεν αὐτούς. Mark 1: 34. Luke 10: 9. Acts 4: 14. al. Seq. acc. et ἀπό, Luke 7: 21 ἐθεράπευσε πολλοὺς ἀπὸ νόσων. 8: 2.—Tob. 12: 3. Palaeoph. 2. 4. of a physician, Thuc. 2. 47. Xen. Cyr. 3. 2. 12.—Seq. acc. of disease, Matt. 4: 23 θεραπεύων πᾶσαν νόσον. Rev. 13: 3 πληγὴ ἐθεραπεύθη. AL.

*Θεράπων*, οντιος, ὁ, (prob. *θέρω* to cherish,) *an attendant, minister*, implying always voluntary service and attendance and therefore different from *δοῦλος*; once of Moses, Heb. 3: 5. Sept. for *רצן* also of Moses Ex. 14: 31. Num. 12: 7, 8. of Job, c. 1: 8. 2: 3.—Hdian. 3. 10. 7. Xen. Cyr. 3. 1. 16. Comp. Passow sub v.

*Θερίζω*, f. *ίσω*, (*θέρω* summer, harvest-time,) *to summer intrans*. Xen. An. 3. 5. 15. In N. T. *to harvest, to reap*, viz.

a) genr. and absol. Matt. 6: 26 οὐ σπείρουσιν, οὐδὲ θερίζουσιν. Luke 12: 24. James 5: 4 οἱ θερίζαντες *the reapers*. Sept. for *רצן* Ruth 2: 3sq.—Plut. ed. R. VI. p. 422. 4. Xen. Oec. 18. 1.—Hence in proverbial expressions, e. g. *θερίζων ὅπου οὐκ ἔσπειρας* i. e. turning the labours of others to one's own profit, Matt. 25: 24, 26. Luke 19: 21, 22. In a like sense John 4: 37 ἄλλος ἐστὶν ὁ σπείρων, καὶ ἄλλος ὁ θερίζων. Comp. Job 31: 8. Mic. 6: 15. Further, ὁ ἐάν σπείρη ἀνθρώπος, τοῦτο καὶ θερίσει, i. e. he will be rewarded according to his works, Gal. 6: 7; and in a similar

sense 2 Cor. 9: 6 bis. Comp. Sept. and *רצן* Jer. 12: 13.

b) trop. *to reap the fruits of one's labours*, to receive in recompense, c. accus. 1 Cor. 9: 11 τὰ σαρκικά. Gal. 6: 8 bis, 9. So Sept. and *רצן* Prov. 22: 8.—Test. XII Patr. p. 576.—Fig. also of a christian teacher gathering in converts into the kingdom of God, John 4: 36 bis, 38 ἐγὼ ἀπέστειλα ὑμᾶς θερίζειν ὃ οὐχ ὑμεῖς κεκοπιάκατε, comp. Matt. 9: 37 et Luke 10: 2.

c) by impl. *to cut down, to destroy*, Rev. 14: 15 bis, 16 καὶ ἡ γῆ ἐθερίσθη, i. e. the iniquity of men is fully ripe and is cut off. Comp. Joel 4 [3]: 13. Is. 17: 5.

*Θερισμός*, ου, ὁ, (*θερίζω*), *harvest, harvesting*. John 4: 35 bis, ὁ θερισμός ἔρχεται, . . . λευκαὶ εἰσι πρὸς θερισμόν. Matt. 13: 30 bis, 39. Mark 4: 29. Sept. for *רצן* Gen. 8: 22. Jer. 50: 16.—Pol. 5. 95. 5. Xen. Oec. 18. 3.—Meton. *the harvest* to be gathered, produce of the harvest, pp. Sept. for *רצן* Jer. 5: 17; in N. T. trop. for the converts to be gathered into Christ's kingdom, Matt. 9: 37, 38 bis. Luke 10: 2 ter. Also of those whose iniquity is fully ripe for punishment Rev. 14: 15, comp. in *θερίζω* c.

*Θεριστής*, ου, ὁ, (*θερίζω*), *a harvest-man, reaper*, Matt. 13: 30, 39.—Bel and Drag. 40. Xen. Hi. 6. 10.

*Θερμαίνω*, f. *ανῶ*, (*θερμός* warm, fr. *θέρω*), *to warm*, Hom. Il. 14. 7. In N. T. only Mid. *θερμαινόμεαι, to warm oneself*, e. g. by a fire Mark 14: 54 καὶ ἦν θερμαινόμενος πρὸς τὸ φῶς. v. 67. John 18: 18 bis, 25. with clothing James 2: 16. Sept. for *רצן* Is. 44: 15, 16. 1 K. 1: 1, 2.—Hdian. 8. 4. 27. Xen. Mem. 4. 3. 8.

*Θέρμη*, ης, ἡ, (*θερμός*, *θέρω*), *warmth, heat*, Acts 23: 3. Sept. for *רצן* Job 6: 17. *רצן* Ps. 19: 7.—Ecclus. 38: 28. Thuc. 2. 49.

*Θέρος*, εος, ους, τό, (*θέρω*), *summer*, i. e. the warm season, in Palestine corresponding to the whole of our spring and summer months, see Jahn § 21. So Matt. 24: 32. Mark 13: 28. Luke 21: 30. So Sept. and *רצן* Prov. 6: 8. 30: 25.—Diod. Sic. 5. 30. Xen.

Ven. 6. 13. Mem. 1. 6. 2. — Elsewhere also *harvest*, Sept. for רצפ Prov. 26: 1. Jos. Ant. 4. 8. 21. Dem. 1253. 15.

Θεσσαλονικεύς, ἑὸς, ὁ, a *Thessalonian*, Acts 20: 4. 27: 2. 1 Thess. 1: 1. 2 Thess. 1: 1.

Θεσσαλονίκη, ης, ἡ, *Thessalonica*, now *Saloniki*, a city of Macedonia at the head of the Sinus Thermaicus. It was anciently called *Therma*, but was named by Cassander Thessalonica after his wife, the daughter of Philip. Under the Romans it was the capital of one of the four divisions of Macedonia, and the usual station of a Roman praetor and quaestor. The Jews had here a synagogue; and it was to the church gathered here that Paul wrote his earliest epistles. Acts 17: 1, 11, 13. Phil. 4: 16. 2 Tim. 4: 10.—Comp. Diod. Sic. 19. 52. Strabo VII. p. 509. Liv. 45. 29. Rosenm. Bibl. Geog. III. p. 395 sq.

Θευδᾶς, ᾶ, ὁ, *Theudas*, an impostor who excited tumult among the Jews, Acts 5: 36. He is probably to be placed during the interregnum after the death of Herod the Great, when Judea was disturbed by frequent seditions, see Jos. Ant. 17. c. 10 sq. Judas too, who came after him, (Acts 5: 37,) appeared under Cyrenius and Coponius, A. D. 6—9; see Jos. Ant. 18. 1. 1. ib. 20. 5. 2. — Josephus mentions another Theudas, an impostor, under Claudius, while Cuspius Fadus was procurator of Judea, about A. D. 45.

Θεωρέω, ᾶ, ἑ ἴσω, (θεωρός spectator, fr. θεάομαι,) pp. to be a spectator of, i. e. to look on or at, to behold, trans. nearly i. q. θεάομαι q. v. comp. Tittm. de Syn. N. T. p. 120.

a) pp. including the notion of attention, wonder, etc. (α) genr. c. acc. of thing, Luke 23: 48 θεωροῦντες τὰ γενόμενα. John 2: 23. 17: 24. Acts 8: 13. c. acc. pers. Rev. 11: 11, 12. seq. πῶς, ποῦ, Mark 12: 41. 15: 47. absol. Matt. 27: 55. Mark 15: 40. Luke 14: 29. 23: 35. Acts 19: 26. Sept. for תהתה Ps. 27: 4. Chald. תהתה Dan. 5: 5. 7: 21. — Theophr. Char. 13 or 6. Xen. Cyr. 4. 3. 3. of public spectacles Luc. Tim. 50. Arr. Epict. 1. 25. 27. — (β) to look at, to

view with attention, Matt. 28. 1 θ. τὸν τάφον. (Ceb. Tab. 1.) Trop. to consider, Heb. 7: 4 θεωρεῖτε δὲ, πηλίκος οὗτος. — Diod. Sic. 12. 15. Dem. 19. 23.—(γ) to look at, by impl. to comprehend, to recognize, to acknowledge, c. acc. of pers. John 6: 40 πᾶς ὁ θεωρῶν τὸν υἱόν. 12: 45 bis. 14: 17.—Wisd. 13: 5. Diod. Sic. 19. 52 τοὺς λόγους.

b) simply to see, to perceive with the eyes, to behold, nearly i. q. ἰδεῖν. (α) genr. seq. acc. pers. Mark 3: 11. Luke 24: 37. John 9: 8. 14: 19. 16: 10, 16, 17, 19. Acts 3: 16. 9: 7. 25: 24. c. part. added Luke 10: 18 ἐθεώρουν τὸν Σατανᾶν πεισόντα. 24: 39. Mark 5: 15. John 6: 19, 62. 20: 12, 14. Seq. acc. of thing Luke 21: 6. John 7: 3. Acts 20: 38. c. part. add. John 10: 12 θ. τὸν λύκον ἐρχόμενον. 20: 6. Acts 7: 56. 10: 11. Sept. for תהתה Ps. 22: 8. 31: 12. — 1 Macc. 13: 29. Diod. Sic. 13. 57. — (β) to perceive, to mark, to note, seq. ὅτι Mark 16: 4. John 4: 19. 12: 19. Acts 27: 10. seq. πόσος Acts 21: 20. Seq. acc. of thing Mark 5: 38 καὶ θεωρεῖ θόρυβον. Acts 4: 13. c. part. add. Acts 17: 16. 28: 6. Seq. acc. of pers. c. part. 1 John 3: 17. c. part. impl. Acts 17: 22.—2 Macc. 9: 23. Diod. S. 13. 28.—(γ) from the Heb. to see, for to experience, e. g. τὸν θάνατον John 8: 51. See in Ἔιδον I. c.

Θεωρία, ας, ἡ, (θεωρεῖω,) a beholding, viewing, Diod. Sic. 1. 94. Thuc. 6. 16. In N. T. a sight, spectacle, Luke 23: 48. — 3 Macc. 5: 24. Arr. Epict. 1. 2. 12.

Θήκη, ης, ἡ, (τίθημι,) pp. place to put or set any thing, repository, receptacle, e. g. for a sword, a sheath, John 18: 11.—Jos. Ant. 7. 11. 7. cell, chamber, Xen. Oec. 8. 17. sepulchre, Cyr. 7. 3. 5.

Θηλάζω, ἑ ἴσω, (θηλή breast.)

1. pp. causat. to suckle, to give suck, absol. Matt. 24: 19 οὐδὲ ταῖς θηλαζούσαις. Mark 13: 17. Luke 21: 23. 23: 29. Sept. for תהתה Gen. 21: 7. Ex. 2: 7.—Ael. 13. 1 init.

2. immed. to suck at the breast, for which more usually θηλάζομαι, Löb. ad Phr. p. 468. Seq. acc. Luke 11: 27 μαστοὶ οὓς ἐθήλασας. Part. θηλάζων,



*zuckling*, Matt. 21: 16, quoted from Ps. 8: 3 where Sept. for רָזִי. So Sept. *μαστούς ἐθήλασα* for רָזִי Job 3: 12. Cant. 8: 1.—Theocr. 3. 15 *μασδούς ἐθήλαζε*. Plut. Romul. 6.

Θήλυς, θήλεια, θήλυ, adj. *female*.

a) ἡ θήλεια, as subst. *a female, a woman*, Rom. 1: 26, 27. So Sept. for רָזִי Lev. 27: 4 sq.—Hdian. 1. 14. 16. Xen. Lac. 1. 4.

b) τὸ θήλυ, only in the phrase ἄρσεν καὶ θήλυ, *male and female*, Matt. 19: 4. Mark 10: 6. Gal. 3: 28. So Sept. for רָזִי Gen. 1: 27. 6: 19.—Luc. de Salt. 12. Hdot. 2. 85 τὸ θήλυ γένος.

Θήρα, ας, ἡ, (θήρ,) *hunting, the chase*, Hom. II. 5. 49. Xen. Cyr. 1. 4. 5. *prey, game*, Od. 9. 158. Xen. Ven. 6. 13. — In N. T. meton. *destruction*, i. e. cause of destruction, Rom. 11: 9 *γενήθητω ἡ τραπέζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν κ. τ. λ.* quoted laxly from Ps. 69: 23 where there is no corresponding word in the Heb. text. But Sept. for רְשֵׁת net Ps. 35: 8.

Θηρεύω, f. εὔσω, (θήρα,) *to hunt, to take in hunting*, Xen. An. 1. 2. 7. ib. 5. 3. 9. In N. T. trop. *to catch at one's words, to lay hold of*, c. acc. Luke 11: 54 *ζητοῦντες θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ*.—Comp. Sept. for בָּרַח to lie in wait Ps. 59: 4. Pol. 23. 8. 11 *τὴν εὐνοίαν*. Xen. Cyr. 8. 2. 2 *τὴν φίλιαν*.

Θηριομαχέω, ᾧ, f. ἴσω, (θηρίον, μάχομαι,) *to fight with wild beasts*, like condemned persons in the public spectacles; see Adam's Rom. Ant. p. 344. Absol. 1 Cor. 15: 32 *εἰ κατὰ ἄνθρωπον ἐθηριομάχησα ἐν Ἐφέσῳ*, prob. figuratively in allusion to Acts 19: 29 sq. *if to human view, as men would count it, I fought with wild beasts*. So Theophyl. *θηριομαχεῖν καλεῖ τὴν πρὸς Ἰουδαίους καὶ Δημήτριον τὸν ἀργυροκόπον μάχην*.—trop. Ignat. Ep. in Rom. c. 5 *ἀπὸ Συρίας μέχρι Ρώμης θηριομαχῶ*.—Others, lit. *if so far as depended on man's will, I fought* etc. supposing that the infuriated multitude (Acts 1. c.) may have demanded that Paul should be thus punished. So Chrysost. *ὅσον εἰς ἀνθρώπους ἦκον, ἐθηριομάχησα*.—pp. Artemid. II. 59. Diocl. Sic. 3. 43 ult.

Θηρίον, ου, τό, (i. q. θήρ,) *a beast, wild-beast*, Mark 1: 13. Acts 10: 12. 11: 6. 28: 4, 5. Heb. 12: 20. James 3: 7. Rev. 6: 8. Sept. for רָזִי Deut. 28: 6. Jer. 7: 31. רָזִי Gen. 1: 24. Deut. 7: 22. — Hdian. 1. 13. 17. Xen. Cyr. 1. 4. 5, 7. — Trop. of brutal, savage men, Tit. 1: 12.—Aristot. Moral. 2. 5. Jos. Ant. 17. 5. 5 ult. comp. Xen. Mem. 3. 11. 11. — Elsewhere symbolically in the Apocalypse, e. g. Rev. 11: 7. 13: 1 sq. 14: 9, 11. al. saep. At.

Θησαυρίζω, f. ἴσω, (θησαυρός,) *to treasure up, to lay up in store*, seq. acc. et dat. expr. or impl. Matt. 6: 19, 20, *θησαυρίζετε ὑμῖν θησαυρούς*. Luke 12: 21. 1 Cor. 16: 2. 2 Cor. 12: 14. Sept. for רָצַח 2 K. 20: 17. Am. 3: 10. רָצַח Zech. 9: 3. — Baruch 3: 10. Ael. V. H. 6. 12. Xen. Cyr. 8. 2. 24. — Trop. of evil, punishment, Rom. 2: 5 *ὀργήν*. James 5: 3, coll. v. 5. Sept. for רָצַח Prov. 1: 18.—By impl. *to keep in store, to reserve*, Pass. c. dat. 2 Pet. 3: 7.

Θησαυρός, οῦ, ὁ, (τίθημι,) 1, *treasure, any thing laid up in store, wealth*, e. g. temporal, Matt. 6: 19, 21. 13: 44. Luke 12: 34. Heb. 11: 26. Sept. for רָצַח 1 K. 14: 26. Prov. 15: 17. רָצַח Gen. 43: 23. Prov. 2: 4. — 1 Macc. 1: 24. Hdian. 3. 9. 20. Xen. Cyr. 3. 1. 33. — Trop. of spiritual treasures, pertaining to the mind or to eternal life, Matt. 6: 20. 19: 21. Mark 10: 21. Luke 12: 33. 18: 22. 2 Cor. 4: 7. Col. 2: 3. — Ecclus. 20: 30. Xen. Mem. 1. 6. 14.

2, *treasury, place where treasures, stores, are laid up, store-house*, Matt. 13: 52 *οἰκοδοσότης ὅστις ἐβάλλει ἐκ τοῦ θησ. αὐτοῦ καινά κ. τ. λ.* Trop. of the storehouse of the mind, where the thoughts, feelings, counsels are laid up, Matt. 12: 35 bis. Luke 6: 45 bis. Sept. pp. for רָצַח Neh. 13: 12. 1 K. 7: 51. — pp. Diocl. Sic. 17. 71. Xen. An. 5. 4. 27. —Hence of a chest, box, casket, in which precious things are kept, Matt. 2: 11 *ἀνοίξαντες τοὺς θησαυροὺς αὐτῶν*.—Jos. Ant. 9. 8. 2 *ξύλινον θησαυρόν*, comp. 2 K. 12: 10.

Θυγάνω, f. θίξομαι, aor. 2 *ἔθιγον*, a lengthened form of the pres. instead

of *θίγω*, Buttm. §112. 13. §114. Matth. §237; to touch, c. c. gen. Heb. 12: 20 *κἄν θηρῶν θίγη τοῦ ὄρους*, comp. Ex. 19: 12 where Sept. for *עָרָה*. absol. Col. 2: 21.—Diod. Sic. 3. 57. Xen. Cyr. 1. 3. 5. — Intens. to touch forcibly, i. q. to smite, to harm, Heb. 11: 28 *ἵνα μὴ ὁ ὀλοθρευτὴν θίγη αὐτῶν*. So Heb. *עָרָה* Gen. 32: 26, 33, al. Sept. *ἄπτομαι*. — Act. Thom. § 12 *ὡν αἱ βλάβαι αὐταὶ οὐ θιγγάνουσι*.

*Θλίβω*, f. *ψω*, to press, to press upon, trans. e. g. the lips by a kiss Theocr. 20. 4. In N. T.

a) pp. a person in a crowd, Mark 3: 9 *ἵνα μὴ θλιβῶσιν αὐτόν*.—Eccles. 16: 28. Artemidor. 2. 37. — In the sense of to press together, to compress, Pass. part. *τεθλιμμένος*, pressed together, made narrow, whence Matt. 7: 14 *τεθλιμμένη ἡ ὁδὸς narrow is the way*. — comp. Wisd. 15: 7 *κεραμεὺς ἀπαλὴν γῆν θλίβων*. Arr. Epict. 1. 25.

b) trop. to oppress with evils, to afflict, to distress, 2 Thess. 1: 6 *τοῖς θλιβουσιν ὑμᾶς*. Pass. 2 Cor. 1: 6. 4: 8. 7: 5. 1 Thess. 3: 4. 2 Thess. 1: 7. 1 Tim. 5: 10. Heb. 11: 37. Sept. for *עָרָה* Deut. 28: 53, 55. *עָרָה* Ex. 22: 21. *עָרָה* 1 K. 8: 37. *עָרָה* Ps. 23: 5. — Diod. Sic. 12. 66. ib. 13. 109.

*Θλίψις*, εως, ἡ, (θλίβω), pressure, compression, straitness, Artemid. 1. 79. Hesych. *θλίψις· στενωσις*. — In N. T. only trop. pressure from evils, affliction, distress, 2 Cor. 2: 4 *ἐκ πολλῆς θλίψεως καὶ συνοχῆς καρδίας ἔγραψα*. Phil. 1: 16. Of a woman in travail John 16: 21. Sept. for *עָרָה* Deut. 4: 30. *עָרָה* Neh. 9: 37.—1 Macc. 5: 16. 2 Macc. 1: 7.—Ofener by meton. evils by which one is pressed, affliction, distress, calamity, Matt. 13: 21 *γενομένης δὲ θλίψεως*. Acts 7: 10, 11. Rom. 5: 3. 2 Cor. 1: 4. Heb. 10: 33. al. In apposit. Mark 13: 19 *ἔσονται ἡμέραι ἐκείναι θλίψις*. So with synon. as *θλίψις καὶ στενοχωρία* Rom. 2: 9. *θλ. καὶ ἀνάγκη* 2 Cor. 6: 4. 1 Thess. 3: 7. Sept. for *עָרָה* Ps. 119: 143. *עָרָה* 1 Sam. 10: 19. Is. 8: 22.—Eccles. 51: 5. 1 Macc. 12: 13. AL.

*Θνήσκω*, f. *θανοῦμαι*, aor. 2 *ἔθανον*, perf. *τέθνηκα*, inf. *τεθνάναι*, Buttm.

§114, to die, in N. T. only perf. *τέθνηκα*, to have died, i. e. to be dead, in a present sense, Buttm. §113. 6. Matt. 2: 20. Mark 15: 44 *εἰ ἤδη τέθνηκε*. Luke 7: 12. 8: 49. John 11: 21, 39, 41, 44. 12: 1. 19: 33. Acts 14: 19. 25: 19. 1 Tim. 5: 6 *ζῶσα τέθνηκε*, though living is dead i. e. as good as dead. Sept. for *תָּמַת* 2 Sam. 12: 18. 1 K. 21: 15.—Hdian. 8. 8. 19. Xen. An. 2. 1. 3.

*Θνητός*, ἡ, ὄν, (θνήσκω), mortal, e. g. *σῶμα* Rom. 6: 12. 8: 11. *σάρξ* 2 Cor. 4: 11. Neut. *τὸ θνητόν*, mortal nature, mortality, 1 Cor. 15: 53, 54. 2 Cor. 5: 4.—Sept. Is. 51: 12. 3 Macc. 3: 29. Luc. D. Deor. 16. 4. Xen. Cyr. 8. 7. 19 bis.

*Θορυβέω*, ᾶ, f. ἴσω, (θόρυβος), to make a noise, uproar, clamour, spoken of a multitude, genr. Xen. Cyr. 4. 5. 8. as applauding or dissenting, Diod. Sic. 1. 72. Dem. 60. 27. Isocr. 233. B. In N. T.

a) Mid. spoken of loud lamentation, wailing, to make a noise together, among themselves, to wail together, Matt. 9: 23 *ἰδὼν αὐλητὰς καὶ ὄχλον θορυβούμενον*. Mark 5: 39. Acts 20: 10. See Jahn § 211. Calmet art. *Mourning*, also art. *Shechem*.

b) trans. to set in an uproar, to excite tumult in, e. g. a city, *τὴν πόλιν* Acts 17: 5.—Dion. Hal. Ant. 9. 68 *καὶ ἐθορύβησαν ἰκανῶς τὴν πόλιν*.

*Θόρυβος*, ου, ὁ, (kindr. with *θρόσος*), noise, uproar, clamour, of a multitude, viz.

a) genr. Matt. 27: 24 *μᾶλλον θόρυβος γίνεται*. Acts 21: 34. 24: 18. Sept. for *עָרָה* Jer. 49: 2. — Jos. Ant. 4. 4. 2. Luc. D. Deor. 12. 1. Xen. An. 1. 8. 16. of applause or disapproval Diod. Sic. 17. 15. Dem. 242. 26.—Of loud lamentation, wailing, Mark 5: 38, comp. in *θορυβέω* a.

b) popular commotion, tumult, Matt. 26: 5 *ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ*. Mark 14: 2. Acts 20: 1, coll. *στάσις* in 19: 40.—Hdian. 5. 8. 15 *τοὺς αἰτίους στάσεως καὶ θορύβου*.

*Θραύω*, f. *σω*, perf. pass. *τέθραυμαι*, to break in pieces, to crush, e. g. *τοὺς λίθους* Pol. 16. 1. 5. Hdol. 1. 174.



— In N. T. trop. *to break, to crush*, sc. the strength of any one; hence *τεθραυσμένος*, *crushed, bruised, oppressed*, Luke 4: 18 ἀποστείλαι τεθραυσμένους ἐν ἀφέσει, quoted generally from Is. 61: 1, 2, but with this clause inserted from Is. 58: 6 where Sept. for  $\overline{\text{רצו}}$ . — trop. of hope Hdian. 3. 2. 4.

**Θρέμμα**, τος, τό, (τρέφω,) pp. nursing, thing bred, *breed*, and hence *cattle, flocks, herds*, John 4: 12. — Jos. Ant. 7. 7. 3. Xen. Oec. 20. 23.

**Θρηγέω**, ᾶ, f. ἦσω, (θρήνος,) *to weep aloud, to wail, to mourn*, viz.

a) intrans. John 16: 20 κλαύσετε καὶ θρηγήσετε ὑμεῖς. Sept. for  $\overline{\text{בב}}$  Ez. 7: 12.  $\overline{\text{לל}}$  Joel 1: 5. Zeph. 1: 12. — Ael. V. H. 3. 18. Hdian. 4. 13. 14. — Of hired mourners waiting for the dead, Matt. 11: 17. Luke 7: 32. Sept. for  $\overline{\text{נה}}$  Mic. 2: 4.  $\overline{\text{קק}}$  Jer. 9: 16. comp. 2 Sam. 1: 17. 3: 33. — Hom. II. 24. 722.

b) trans. in later usage, *to bewail*, Luke 23: 27 καὶ ἐθρήνον ἑαυτῶν. Sept. for  $\overline{\text{לל}}$  Jer. 51: 8.  $\overline{\text{קק}}$  Ez. 32: 16. — Hdian. 3. 4. 13.

**Θρήνος**, οῦ, ὅ, (θρέω, θρέομαι,) *loud weeping, wailing*, Matt. 2: 18. Sept. for  $\overline{\text{קק}}$  2 Sam. 1: 17. Am. 8: 10.  $\overline{\text{רה}}$  Jer. 9: 17. — Diod. S. 1. 72. Xen. Ag. 10. 3.

**Θρησκεία**, ας, ἡ, (θρησκείω, θρησκος,) *a worshipping, worship*, often with the idea of superstition, e. g. θρ. τῶν ἀγγέλων Col. 2: 18, comp. for this worship Tob. 12: 12, 15. Test. XII Patr. p. 547. p. 657 ἐγγίζετε τῷ θεῷ καὶ τῷ ἀγγέλω τῷ παραιτουμένῳ ὑμᾶς. So of a severe mode or form of worship, Acts 26: 5. — Wisd. 14: 27. Luc. Sacrif. 10. Hdian. 5. 3. 12, 17. — Genr. of the worship of God, and hence *religion, piety*, James 1: 26, 27. — Jos. Ant. 1. 13. 1.

**Θρησκός**, ου, ὅ, ἡ, adj. (θρέω, θρέομαι, see Passow,) *fearing God, pious, religious*, James 1: 26. — Hesych. θρησκός· εὐσεβής v. εὐλαβής, δεισιδαιμών.

**Θριαμβεύω**, f. σω, (θριαμβος) *hymn in honour of Bacchus, also triumph*, Diod. Sic. 4. 5 bis,) *to triumph*,

to hold a triumph, Plut. Marcell. 4. Hdian. 1. 6. 16. — In N. T.

a) *to lead in triumph, to triumph over*, c. accus. Col. 2: 15. — Plut. ed. R. I. p. 153. 1, βασιλεῖς ἐθριάμβευσεν καὶ ἡγεμονίας.

b) causat. *to cause to triumph*, c. acc. 2 Cor. 2: 14.

**Θρίξ**, τριχός, ἡ, plur. τρίξες, dat. pl. θριξί, *a hair*, plur. *the hair*, sc. of the head, sing. Matt. 5: 36. Luke 21: 18 et Acts 27: 34, comp. 1 Sam. 14: 45 et 1 K. 1: 52. Plur. Matt. 10: 30. Luke 7: 38, 44. 12: 7. John 11: 2. 12: 3. 1 Pet. 3: 3. Rev. 1: 14. 9: 8. Sept. for  $\overline{\text{שש}}$  Num. 6: 5, 18. Judg. 16: 23. Ezra 9: 3. — Hdian. 4. 8. 13. Thuc. 1. 6. — Of the hair of animals, Matt. 3: 4. Mark 1: 6. Rev. 9: 8. Sept. for  $\overline{\text{עע}}$  Ex. 25: 4. 35: 6, 24. — Xen. Ven. 4. 6. ib. 5. 10.

**Θροέω**, ᾶ, f. ἦσω, (θρός, θρέω,) *to make a clamour, tumult*, Aeschyl. Prometh. 608 or 612. Jos. Ant. 19. 1. 16. — In N. T. and late usage trans. *to disturb, to trouble, to terrify*, Pass. Matt. 24: 6 μὴ θροεῖσθε. Mark 13: 7. 2 Thess. 2: 2. Sept. for  $\overline{\text{מה}}$  Cant. 5: 4. — Test. XII Patr. p. 651.

**Θρόμβος**, οῦ, ὅ, *a large drop, clot*, Luke 22: 44 ἰδὼς ὡσεὶ θρόμβοι αἵματος, *his sweat was as it were clots of blood*. — Dioscor. 1. 44, 102. Hdot. 1. 179.

**Θρόνος**, ου, ὅ, (obsol. θράω *to seat*, comp. θράνος, θρήνος,) *a seat*, pp. a high seat with a footstool, Hom. Od. 1. 145. ib. 3. 389. ib. 16. 408. Xen. Conv. 9. 2, 3. Comp. Hom. Od. 10. 414 sq. 466 sq. ib. 8. 422. Later and in N. T. *a throne*, as the emblem of regal authority.

a) pp. as attributed to kings, Luke 1: 52. Acts 2: 30. Sept. for  $\overline{\text{סס}}$  1 K. 10: 18. Job 36: 7. al. — Hdian. 1. 8. 8. Xen. An. 2. 1. 4. — Also to God, as the sovereign of the universe, Matt. 5: 34. 23: 22. Acts 7: 49. (comp. Is. 66: 1.) Heb. 4: 16. 12: 2. al. Sept. and  $\overline{\text{סס}}$  Ps. 47: 9. 103: 19. al. To Jesus as the Messiah, Matt. 19: 28. 25: 31. Rev. 3: 21. 20: 11. al. To the apostles in the kingdom of God, see in Βασιλείω b. Matt. 19: 28. Luke 22: 30. Rev. 20: 4. also symbolically to the elders around

God's throne, Rev. 4: 4. 11: 16.—Further, to Satan Rev. 2: 13. 13: 2. (Act. Thom. § 32.) Symbolically to the beast Rev. 16: 10.

b) meton. for *dominion*, Luke 1: 32 καὶ δώσει αὐτῷ τὸν θρόνον Δαβὶδ. Heb. 1: 8 quoted from Ps. 45: 7 where Sept. for נְשִׁיב, as also 2 Sam. 3: 10. 7: 13, 16.—Wisd. 7: 8.—Also for a *potentate*, *higher power*, Col. 1: 16 εἰτε θρόνοι, κ.τ.λ. where θρόνοι is spoken generally of earthly or of celestial potentates i. e. archangels. So too Test. XII Patr. p. 548, where the seven heavens and classes of angels are described, in the seventh are said to be θρόνοι, ἐξουσίαι, ἐν ᾧ (οὐρανῶ) ἀσὲ ἕννοιαι τῶ θεῷ προσφέρονται. AL.

Θυάτειρα, ων, τά, Thyatira, a city of Asia Minor, anciently called Peliopia and Euhippia (Plin. 5. 29), now Ak-hisar, situated on the confines of Lydia and Mysia, near the river Lycus, between Sardis and Pergamus. Acts 16: 14. Rev. 1: 11. 2: 18, 24. It was famous for the art of dying purple; comp. the inscription found there, in Kuinoel on Acts 1. c. See Rosenm. Bibl. Geogr. I. ii. p. 179, 221 sq. Miss. Herald 1821. p. 251.

Θυγατήρ, τέρος, τρός, ἡ, (see Buttm. § 47,) a daughter.

a) pp. and genr. Matt. 9: 18. 10: 35, 37. 14: 6. 15: 22, 28. Mark 5: 35. 6: 22. 7: 26, 29, 30. Luke 2: 36. 8: 42, 49. 12: 53 bis. Acts 2: 17. 7: 21. 21: 9. Heb. 11: 24. Sept. for תַּבָּת Gen. 5: 4, 7. Ex. 2: 5. al. saepiss.—Xen. Cyr. 3. 3. 3.—Trop. as expressing a relation of kindness and tenderness. 2 Cor. 6: 18 εἰς υἱὸς καὶ θυγατέρας sc. θεοῦ, comp. Jer. 31: 1, 9. Also voc. in a direct address, Matt. 9: 22 θάρσει θύγατερ. Mark 5: 34. Luke 8: 48. So Sept. and תַּבָּת Ruth 2: 8. 3: 10, 11.

b) from the Heb. *daughter*, i. e. a *female descendant*. Luke 13: 16 θυγάτηρ Αβραάμ. 1: 5 ἐκ τῶν θυγ. Αβραάμ. So Sept. and תַּבָּת Gen. 36: 2. Ex. 2: 1. al.

c) from the Heb. put before names of places, e. g. Luke 23: 28 θυγατέρες Ἰερουσαλήμ daughters of Jerusalem, i. e. born and living there, female inhabitants. So Sept. and תַּבָּת Cant. 2: 7.

3: 5. תַּבָּת Is. 3: 16, 17. 4: 4.—Hence in Sing. θυγατήρ Σιών daughter of Sion, pp. collect. for the inhabitants of Sion, and in poet. personification put for Sion itself i. e. Jerusalem, Matt. 21: 5 et John 12: 15, quoted from Zech. 9: 9. See Gesen. Comm. on Is. 1: 8. Heb. Lex. תַּבָּת no. 5. So Sept. and Heb. תַּבָּת זֵיךְ Zech. 1. c. Is. 1: 8. 10: 32.

Θυγατήριον, ου, τό, (dimin. of θυγατήρ,) a little daughter, female child, Mark 5: 23. 7: 25.—Athenaeus 13. p. 581. C.

Θυέλλα, ης, ἡ, (θύω,) a tempest, whirlwind, Heb. 12: 18. Sept. for עַרְבָּא Deut. 4: 11. 5: 22.—Hom. Od. 5. 317. Aristot. de Mund. 4. Luc. Contempl. 7.

Θύϊνος, η, ον, (θύϊα,) thuyine, Rev. 18: 12 ξύλον θύϊνον, thuyine wood. See Wetstein ad loc.—The θύϊα or θύϊα was an evergreen African tree with aromatic wood, from which statues according to Theophrastus and costly vessels were made, Lat. *citrus*; but it is not agreed whether it was a species of cedar, savin, or lignum vitae, which latter constitutes the modern genus *thuja* or *thuya*. Many suppose it to be the *Juniperus oxycedrus* Linn. while others refer it to the *Thuja articulata* Linn. See Rees' Cyclop. art. *Thuja* init. and art. *Juniperus*.

Θυμιάμα, ατος, τό, (θυμιάω,) incense, burnt in religious worship, Rev. 5: 8. 8: 3, 4. 18: 13. Sept. for תַּבָּת Ex. 30: 7, 8. al.—Jos. Ant. 3. 6. 1. Diod. Sic. 1. 62.—Meton. Luke 1: 10 ὄρα τοῦ θυμ. and v. 11 θυσιαστήριον τοῦ θυμ. hour and altar of incense, i. e. for burning incense. Sept. θυσιαστήριον τοῦ θυμ. and תַּבָּת Ex. 30: 1, 27.

Θυμιατήριον, ίου, τό, (θυμιάω,) a censer, for burning incense, Heb. 9: 4. Sept. for תַּבָּת 2 Chr. 26: 19. Ez. 8: 11.—Jos. Ant. 3. 8. 3. Diod. Sic. 13. 3. Thuc. 6. 46.—Others altar of incense, as in Jos. Ant. 3. 6. 8.

Θυμιάω, ῶ, f. ἄσω, (θύμα, θύω,) to burn incense, absol. Luke 1: 9 ἔλαξ τοῦ θυμιάσαι. Sept. for תַּבָּת Ex. 30: 7, 8. al.—Jos. Ant. 3. 8. 3. Diod. Sic. 1. 84.



**Θυμομαχέω**, ὠ, f. ἴσω, (θυμός, μάχομαι,) to fight fiercely, Diod. Sic. 17. 33. In N. T. to be greatly offended, to be enraged against, seq. dat. Acts 12: 20. — Pol. 9. 40. 4.

**Θυμός**, οὔ, δ, (θύω, see Plato Cratyl. p. 419. E,) pp. mind, soul, e. g. as the principle of life Hom. Il. 4. 470, 524. ib. 16. 743. as the seat of the will, desire, Il. 6. 439, 444. Hdot. 1. 1. or of the emotions, passions, Il. 1. 196. Od. 4. 366. ib. 14. 361. Theocr. 2. 61.— Hence genr. and in N. T. passion, i. e. violent commotion of mind, indignation, anger, wrath, differing from ὀργή in the mode of conception rather than in the thing signified, see Tittm. de Syn. N. T. p. 131 sq. Luke 4: 28 ἐπλήσθησαν πάντες θυμοῦ. Acts 19: 28. Eph. 4: 31 θυμός καὶ ὀργή. Col. 3: 8. Heb. 11: 27. Rev. 12: 12. Sept. for ἤν Gen. 49: 6, 7. Deut. 6: 15. ἡῖν 1 K. 11: 20. 2 Chr. 34: 21. — Hdian. 3. 11. 17. Xen. Eq. 9. 2. — Plur. θυμοί, bursts of anger, 2 Cor. 12: 20. Gal. 5: 20.—Jos. B. J. 4. 5. 2. Aristot. Probl. §30. Plut. Coriolan. 1.—Spoken of God, and including the idea of punishment, punitive judgments, Rev. 15: 1. Rom. 2: 8 θυμός καὶ ὀργή, the direst judgments, comp. Sept. and Heb. ἤν Jer. 36: 7. Ez. 5: 13. ἡῖν Gen. 27: 44. Further, by the Heb. prophets Jehovah is represented as giving to the nations in his wrath an intoxicating cup, so that they reel and stagger to destruction; hence also in N. T. οἶνος τοῦ θυμοῦ τοῦ θεοῦ, wine of the wrath of God, Rev. 14: 10. 16: 19. also 14: 8. 18: 3. and with οἶνος impl. Rev. 15: 7. 16: 1. Comp. Sept. and Heb. Jer. 25: 15. Is. 51: 17. Job 21: 20. Ez. 23: 31, 32, 33. See Gesen. Lex. Heb. art. טִבֵּי. By a similar figure, ἡ ληρὸς τοῦ θυμοῦ τοῦ θεοῦ, Rev. 14: 19 et 19: 15, the wine-press of the wrath of God, in allusion to Is. 63: 3, comp. Joel 4: 18. See Gesen. Comm. on Isa. l. c.

**Θυμῶω**, ὠ, f. ὠσω, (θυμός,) to provoke to anger, Pass. to be angry, to be wroth, Matt. 2: 16. Sept. for ἡῖν Judg. 14: 19. 1 Sam. 20: 29. for ἡῖν Esth. 3: 5. 5: 9.—Xen. Cyr. 5. 5. 11.

**Θύρα**, ας, ἡ, a door, plur. αἱ θύραι doors, i. e. perhaps double-doors.

a) pp. and genr. Matt. 6: 6. 25: 10. Mark 1: 33. Luke 11: 7. 13: 25 bis. John 18: 16. 20: 19, 26. Acts 5: 9. 12: 13 τὴν θύραν τοῦ πυλῶνος i. e. a small door or wicket within a larger. So door of a prison Acts 5: 19, 23. 12: 6. 16: 26, 27. of the temple Acts 3: 2. 21: 30. of a fold or enclosure John 10: 1, 2. Mark 11: 4. Symbolically Rev. 3: 20 bis. 4: 1. Sept. for ἡῖν Gen. 19: 6, 9, 10. ἡῖν Gen. 18: 1, 2, 10. al.—Diod. S. 18. 71. Xen. Cyr. 7. 5. 22. Ag. 8. 7.— Hence τὰ πρὸς τὴν θύραν, i. q. τὸ πρόθυρον, vestibule, porch, Mark 2: 2. (τὰ πρόθυρα Xen. Cyr. 7. 5. 22.) So ἐπὶ θύραις εἶναι to be at the door, i. e. near at hand, Matt. 24: 33. Mark 13: 29. also James 5: 9 πρὸ θυρῶν ἔστηκεν.

b) by impl. entrance, e. g. of a cave or sepulchre, mouth, Matt. 27: 60. 28: 2. Mark 15: 46. 16: 3.—Jos. Ant. 10. 11. 6. Hom. Od. 9. 243.—Metaph. access, opportunity, as ἀνοίγειν τὴν θύραν, to set open a door, i. e. to give access, to present opportunity, Acts 14: 27. 1 Cor. 16: 9. 2 Cor. 2: 12. Col. 4: 3. So Rev. 3: 8 θύρα ἀνεωχμένη, free access to oneself. See in Ἀνοίγω a. Meton. one who is the medium of access to any thing, John 10: 7, 9, ἐγὼ εἰμι ἡ θύρα τῶν προβάτων.—Ignat. ad Philad. § 9 [Χριστός] ἡ θύρα τοῦ πατρὸς, δι' ἧς εἰσέρχονται Ἀβραάμ καὶ οἱ προφῆται.

**Θυρεός**, οὔ, ὁ, (θύρα,) pp. a door, i. e. a stone for closing the entrance of a cave, Hom. Od. 9. 240, 340.—In later Greek and in N. T. a shield, sc. large and of an oblong shape like a door, trop. Eph. 6: 16 τὸν θυρεὸν τῆς πίστεως. Sept. for ἡῖν 2 Sam. 1: 21. ἡῖν 1 Sam. 17: 42. 2 Chr. 9: 15.—Jos. Ant. 8. 7. 2. Pol. 6. 23. 2. Diod. S. 5. 30. See Lob. ad Phr. p. 366.

**Θυρίς**, ἰδος, ἡ, (dimin. of θύρα,) a little door, aperture, Pol. 12. 25. 3. In N. T. a window, Acts 20: 9 καθήμενος ἐπὶ τῆς θυρίδος, where in Eng. in a window. 2 Cor. 11: 33. Sept. for ἡῖν Josh. 2: 15, 18, 21. Judg. 5: 28.—Diod. S. 20. 85. Plut. Cato Min. 2.

**Θυρωρός, οὔ, ὁ, ἡ, (θύρα, οὔρος,)**  
*a door-keeper, porter, male or female,*  
 Mark 13: 34 ὁ θυρ. John 18: 16, 17 ἡ  
 θυρ. Of a shepherd keeping watch at  
 the door of a fold, John 10: 3. — Sept.  
 2 Sam. 4: 6. Luc. Navig. 22. Xen. Cyr.  
 8. 8. 20.

**Θυσία, ας, ἡ, (θύω,)** *sacrifice, i. e.*  
 a) pp. the act and rite of sacrificing,  
*maclation, Matt. 9: 13 et 12: 7 ἔλεον θέ-  
 λω καὶ οὐ θυσίαν. (comp. Sept. and חָבַד  
 Hos. 6: 6.) Heb. 9: 26 διὰ τῆς θυσίας  
 αὐτοῦ. 11: 4. So 10: 5, 8, quoted  
 from Ps. 40: 7 where Sept. for חָבַד —  
 Hdian. 5. 6. 21. Luc. de Sacrif. 1. Xen.  
 Cyr. 3. 3. 34.—Of an expiatory sacrifice  
 for sin, Eph. 5: 2. Heb. 5: 1 θ. ὑπερ  
 ἁμαρτιῶν. 7: 27. 8: 3. 9: 9, 23. 10: 1, 11,  
 12, 26. Heb. חַטָּאת, comp. Lev. c. 4. c. 9.*

b) meton. the thing sacrificed, *victim,*  
*the flesh of victims, part of which was*  
*burned on the altar, and part given to*  
*the priests, see Lev. c. 2. c. 3. Mark 9:*  
*49 πᾶσα θυσία ἀλλ' ἀλισθήσεται. (comp.*  
*Lev. 2: 13 where Sept. for חָבַד.)*  
 Mark 12: 33. Luke 13: 1. Acts 7: 41,  
 42. 1 Cor. 10: 18 οἱ ἐσθίωντες τὰς θυ-  
 σίας *who eat of the victims, as was done*  
*by the priests and persons offering the*  
*sacrifice, see Lev. 8: 31. Deut. 12: 6, 7,*  
*18, 27. 1 Sam. 2: 13 sq. So Sept. and*  
*חָבַד Deut. 12: 27. Ex. 34: 15. So of*  
*birds as a sin-offering, Luke 2: 24.*  
 comp. Lev. 12: 6. — Hdian. 8. 6. 14.  
 Luc. de Sacrif. 12. Xen. Mem. 1. 1. 3.  
 — Metaph. 1 Pet. 2: 5 πνευματικὰ θυ-  
 σίαι, comp. Ps. 51: 19. Rom. 12: 1 πα-  
 ραστήσαι τὰ σώματα θυσίαν ζώσαν, see  
 in Ζάω a. γ.

c) trop. of service, obedience, praise,  
*offered to God, offering, oblation, Phil.*  
 2: 17 θυσία τῆς πίστεως. 4: 18. So  
 θυσία αἰνέσεως *offering of praise,* Heb.  
 13: 15, 16. Sept. for חָבַד Ps. 107:  
 22. 116: 17. comp. 50: 23.

**Θυσιαστήριον, ου, τό, (θυσιάζω,)**  
*an altar, genr. Matt. 5: 23, 24. 23: 18,*  
 19, 20. Rom. 11: 3. Heb. 7: 13. James  
 2: 21. Sept. for חָבַד Gen. 8: 20. 12:  
 7. al. saep. — Jos. Ant. 8. 4. 1. Philo de  
 Vit. Mos. III. p. 151. 13, τὸν δ' ἐν ὑπ-  
 αἰθρᾷ βωμὸν εἶωθε καλεῖν θυσιαστή-  
 ριον. — Spec. of the altar for burnt  
 offerings in the temple, Matt. 23: 35. Luke  
 11: 51. So 1 Cor. 9: 13 bis, et 10: 18

κοινωνοὶ τοῦ θυσ. and Heb. 13: 10 φα-  
 γεῖν ἐκ τοῦ θυσ. i. e. of the victims laid  
 upon the altar. Symbolically in heaven,  
 Rev. 6: 9. 11: 1. 14: 18. 16: 7 ἤκουσα  
 τοῦ θυσ. λέγοντος i. e. a voice from the  
 altar. Sept. and חָבַד Ex. 30: 27. 35:  
 15. — Of the altar of incense in the  
 temple, made of gold, comp. 1 Chr. 28:  
 18. 1 Macc. 1: 21. pp. Luke 1: 11.  
 symbolically in heaven, Rev. 8: 3 bis,  
 5. 9: 13. Sept. and חָבַד Ex. 30: 27.  
 35: 14.

**Θύω, f. ἴσω, perf. pass. τέθνημαι,**  
 aor. 1 pass. ἐτίθην, (Buttm. § 18. n. 2.  
 § 95. n. 4,) *to sacrifice, to kill and offer*  
*in sacrifice, to immolate, absol. Acts 14:*  
*13 ἠθέλε θύειν. c. dat. v. 18. c. acc.*  
 et dat. 1 Cor. 10: 20 bis. Sept. for חָבַד  
 Gen. 46: 1. Ex. 3: 18. 8: 26. al. saep.  
 — Hdian. 2. 13. 4. Luc. D. Deor. 4. 1,  
 Xen. Mem. 1. 3. 3. ib. 2. 2. 13.—So το  
 πάσχα θύειν, *to kill the paschal lamb,*  
 sc. as a species of sacrifice, Mark 14: 12.  
 Luke 22: 7. 1 Cor. 5: 7. So Sept.  
 and Heb. חָבַד חָבַד Deut. 16: 2, 4, 5,  
 6. also Sept. for חָבַד חָבַד Ex. 12:  
 21. — Hence, as sacrifices were con-  
 nected with feasting, (see in *Θυσία* b,  
 and comp. Gen. 31: 54. 1 Sam. 9: 12,  
 13, 22 sq.) θύειν is also simply *to kill,*  
*to slaughter, sc. animals for a feast,*  
 Matt. 22: 4. Luke 15: 23 τὸν μόσχον τὸν  
 σιτευτὸν θύσατε. v. 27, 30. Acts 10: 13.  
 11: 7. genr. John 10: 10. So Sept. and  
 חָבַד 1 Sam. 28: 24. 1 K. 19: 21. Deut. 12: 15.

**Θωμάς, ᾶ, ὁ, Thomas, (Heb. תָּמָא**  
 twin,) one of the twelve apostles, also  
 called *Aldνμος* q. v. Matt. 10: 3. Mark  
 3: 18. Luke 6: 15. John 11: 16. 14: 5.  
 20: 24, 26, 27, 28, 29. 21: 2. Acts 1: 13.

**Θώραξ, ακος, ὁ, a breast-plate,**  
*cuirass, Lat. lorica, i. e. armour covering*  
*the body from the neck to the thighs,*  
*consisting of two parts, one covering*  
*the front and the other the back, Potter*  
 Gr. Ant. II. p. 29. Calmet p. 101. So  
 pp. Rev. 9: 9 bis, 17. Sept. for חָבַד  
 Jer. 46: 4. חָבַד 1 Sam. 17: 5. Neh.  
 4: 16. — Ael. V. H. 3. 24. Xen. Mem.  
 3. 10. 9. — Trop. Eph. 6: 14 τὸν θώρ.  
 τῆς δικαιοσύνης. 1 Thess. 5: 8 θώρ.  
 πίστεως. Comp. Sept. Is. 59: 17. Wisd.  
 5: 19.—In late writers θώραξ is also the  
 breast, chest, *thorax, see Passow.*



I.

Ἰάειρος, ου, ὁ, *Jairus*, Heb. יַאִיר (he gives light) *Jair*, an officer of a synagogue, Mark 5: 22. Luke 8: 41.

Ἰακώβ, ὁ, indec. *Jacob*, Heb. יַעֲקֹב i. e. heel-catcher, supplanter, Gen. 25: 26. 27: 36, pr. name of two persons in N. T. a) the patriarch of the Jewish nation, Matt. 1: 2. Luke 13: 28. Acts 7: 8, 12, 14. al. Trop. for the posterity of *Jacob*, the Jewish people, Rom. 11: 26. — b) the father of Joseph the husband of Mary, Matt. 1: 15, 16. — Josephus writes the name Ἰάκωβος, Ant. 1. 18. 1 sq. AL.

Ἰάκωβος, ου, ὁ, pp. i. q. Ἰακώβ q. v. *James*, pr. n. of two of the apostles:

1. *James the son of Zebedee*, the elder, own brother of John, Matt. 4: 21. 10: 2. Mark 3: 17. Acts 1: 13. al. He was put to death by the elder Herod Agrippa about A. D. 44, Acts 12: 2.

2. *James the Less*, ὁ μικρός Mark 15: 40, the brother of Jude, (Ἰούδας ὁ ἀδελφός τοῦ Ἰακώβου Jude I. Acts 1: 13. Luke 6: 16,) and like him the son of Mary sister to our Lord's mother and wife of Clopas or Alpheus Matt. 13: 55. 27: 56. Luke 24: 10, comp. John 19: 26; hence called the son of Alpheus Matt. 10: 3. Mark 3: 18. Acts 1: 13; and also the brother i. e. kinsman of our Lord, ὁ ἀδελφός τοῦ κυρίου Gal. 1: 19. Matt. 13: 55. So also Acts 12: 17. 15: 13. 21: 18. Gal. 2: 9, 12; and according to all tradition 1 Cor. 15: 7. James I: 1. According to Josephus, Ant. 20. 9. 1, James ὁ ἀδελφός Ἰησοῦ τοῦ λεγομένου Χριστοῦ, was put to death by Ananus the high priest after the death of Festus and before the arrival of his successor Albanus, about A. D. 62. — Others unnecessarily suppose James the apostle, James the brother of Jude, and James the brother of our Lord, to be three different persons. AL.

Ἰαμα, ατος, τό, (ἰάομαι,) *healing, cure*, as χαρίσματα ἰαμάτων 1 Cor. 12: 9, 28, 30. Sept. for יַרְפָּאָה Jer. 46: 11. יַרְפָּאָה Jer. 33: 6.—Pol. 7. 14. 2. Thuc. 2. 51.

Ἰαμβροῦς, οὔ, ὁ, *Jambres*, see Ἰαννῆς.

Ἰαννά, ὁ, indec. *Janna*, pr. n. of a man Luke 3: 23.

Ἰαννῆς, οὔ, ὁ, *Jannes*, and Ἰαμβροῦς *Jambres*, names of two of the Egyptian magicians who withstood Moses, 2 Tim. 3: 8, comp. Ex. 7: 11 sq. Not found in O. T. but derived by Paul from tradition, which is also preserved in the Targums, Talmud, and Rabbin. See Buxtorf. Lex. Rab. Talm. 945. Fabric. Cod. Pseud. V. T. I. p. 816. Plin. H. N. 31. 1.

Ἰάομαι, ὤμαι, f. ἄσομαι, depon. Mid. to heal, to cure, trans. The present, imperf. ἰώμην, and aor. 1 mid. ἰασάμην, have the active signification; while perf. pass. ἰαμαι, aor. 1 pass. ἰάθην, and f. 1 pass. ἰαθήσομαι, retain the passive sense, Butt. § 113. n. 6. So c. acc. Luke 5: 17 εἰς τὸ ἰασθαι αὐτούς. 6: 19. 9: 2, 11, 42. 14: 4. 22: 51. John 4: 47. Acts 10: 38. 28: 8. Pass. Matt. 8: 8 καὶ ἰαθήσεται ὁ παῖς μου. v. 13. 15: 28. Luke 7: 7. 8: 47. 17: 15. John 5: 13. Acts 3: 11. 9: 34. Pass. seq. ἀπό, to be healed from or of any thing, Mark 5: 29. Luke 6: 17. Sept. for יַרְפָּאָה Gen. 20: 17. Lev. 14: 3. 2 K. 20: 8. — Pol. 5. 11. 1. Xen. Ven. 1. 6. Mem. 3. 1. 4. —Metaph. of moral diseases, to heal, to save, sc. from the consequences of one's sins, Matt. 13: 15 μήποτε . . . ἐπιστρέψωσι καὶ ἰάσωμαι αὐτούς, and so John 12: 40 et Acts 28: 27, quoted from Is. 6: 10 where Sept. for יַרְפָּאָה. So Luke 4: 18, comp. Is. 61: 1. Heb. 12: 13. James 5: 16. 1 Pet. 2: 24, comp. Is. 53: 5.

Sept. for אַפְרָא Is. 53: 5. 61:1. and parall. with σῶζεν Jer. 17: 14.

Ἰάρεδ, ὁ, indec. Jared, Heb. יָרֵד (descent), pr. n. of a man Luke 3: 37.

Ἰασις, εἰωσ, ἦ, (ἰάομαι) healing, cure, Luke 13: 32. Acts 4: 22, 30. Sept. for אִשָּׁרָא Prov. 3: 8. אִשָּׁרָא Prov. 4: 22. Mal. 4: 2.—Antiphon. 140. 34. Plut. ed. R. VIII. p. 712.

Ἰασπις, ἰδωσ, ἦ, jasper, a precious stone of various colours, as purple, cerulean, green, etc. Rev. 4: 3. 21: 11, 18, 19. Sept. for אִשָּׁרָא Ez. 28: 13. See Rees' Cyclop. art. Jasper, common. Others in Rev. 1. c. adamant, because Sept. incorrectly for אִשָּׁרָא Ex. 28: 18, see Gesen. Lex. art. אִשָּׁרָא.

Ἰάσων, ονος, ὁ, Jason, a kinsman of Paul Rom. 16: 21, and his host at Berea Acts 17: 5, 6, 7, 9.

Ἰατροός, οῦ, ὁ, (ἰάομαι) a physician, Mark 5: 26 πολλά παθοῦσα ὑπὸ πολλῶν ἰατροῶν. Matt. 9: 12. Mark 2: 17. Luke 4: 23. 5: 31. 8: 43. Col. 4: 14. Sept. for אִשָּׁרָא 2 Chr. 16: 12. Jer. 8: 22.—Hdian. 3. 15. 4. Xen. Mem. 1. 2. 51.

Ἴδε, once ἰδέ Gal. 5: 2, ἰδῆ being the later form for ἰδέ imper. aor. 2 of εἶδον to see, comp. Butt. §103. I. 4. c. Winer § 6. 1. a. Comp. in Εἶδω I. In N. T. often as a particle of exclamation, see, lo, behold! e. g. as calling attention to something present, Matt. 25: 20, 22, 25. Mark 11: 21. John 1: 48. 19: 5 ἰδῆ ὁ ἄνθρωπος. v. 14. Addressed apparently to several, but directed to one, Mark 3: 34. John 1: 29. 7: 26. 11: 36. 19: 4.—In the sense of behold, observe, consider! Mark 15: 4. John 5: 14. Gal. 5: 2. Al.

Ἰδέα, ας, ἦ, (εἶδω) aspect, appearance, Matt. 28: 3. Sept. for אִשָּׁרָא Dan. 1: 13, 15.—Test. XII Patr. p. 742. Diod. Sic. 1. 12. Thuc. 6. 4.

Ἰδιος, ἰα, ον, own, one's own, i. e.

a) as pertaining to a private person and not to the public, private, particular, individual, opp. to δημόσιος Hom. Od. 3. 82, to δημόσιος Xen. Vect. 4. 21, to κοινός Jos. B. J. 4. 4. 1. Xen. Hi. 11. 1.

Hence in N. T. adverbially (α) ἰδίᾳ, individually, severally, (opp. to δημοσία Xen. Hi. 11. 9, to κοινῇ Mem. 2. 6. 38,) 1 Cor. 12: 11 διαμοῦν ἰδίᾳ ἐκάστου καθὼς βούλεται. See Butt. § 115. 4.—Luc. Tox. 49. Xen. Cyr. 6. 2: 34. ib. 8. 1. 2.—(β) κατ' ἰδίαν, privately, by oneself, apart from others, e. g. of an individual, alone, Matt. 14: 13, 23 ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν. 17: 1. Mark 6: 31. al. Of several as apart from all others Matt. 17: 19. Mark 4: 34. 9: 2, 28. Acts 23: 19. Gal. 2: 2. al.—Jos. B. J. 4. 5. 5. Pol. 4. 84. 8. opp. to κοινῇ 2 Macc. 4: 5.

b) as belonging to oneself and not to another, own, proper, peculiar, viz. (α) denoting ownership, that of which one is himself the owner, possessor, producer, my own, thy own, his own, etc. Of things, Matt. 22: 5 εἰς τὸν ἰδίον ἀγρόν. 25: 15 ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν. Mark 15: 20 ἐνέδυσαν αὐτὸν τὰ ἱμάτια τὰ ἴδια. Luke 6: 41, 44. John 5: 43 ἐν ὀνόματι τοῦ ἰδίου. 7: 18. 10: 3, 4. Acts 20: 28. 28: 30. Rom. 10: 3 τὴν ἰδίαν δικαιοσύνην. 14: 5. 1 Tim. 3: 4, 5. 2 Pet. 1: 20 ἰδίας ἐπιλήσεως, see in Ἐπιλήσει. 3: 17. al. So εἰς τὴν ἰδίαν πόλιν, one's own city, where one resides Matt. 9: 1, or the seat of one's family Luke 2: 3. ἐν τῇ ἰδίᾳ πατρίδι John 4: 44. Pleonast. with a genit. of person in addition, John 10: 12 οὐ οὐκ εἰσι τὰ πρόβατα ἰδία. 2 Pet. 3: 3, 16.—Sept. Job 2: 11. Ez. 21: 30. Hdian. 4. 11. 8. Xen. Cyr. 1. 1. 1. c. gen. add. Dem. 1244. 24. Plato Menex. p. 247. B. Gorg. p. 502. E. See Lob. ad Phryn. p. 441.—Hence τὰ ἴδια, genr. possessions, property, Luke 18: 28 in Mss. (Xen. Hi. 10. 5.) spec. own house, home, John 19: 27 ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια. 16: 32. Acts 21: 6. (Sept. for ἰδία Esth. 5: 10. 6: 12. Jamb. Vit. Pythag. 19. Jos. Ant. 8. 15. 4, 6. Pol. 2. 57. 5.) own nation, people, John 1: 11 ἦλθεν εἰς τὰ ἴδια. Also πράσσειν τὰ ἴδια to do one's own business, duties, 1 Thess. 4: 11. (comp. Phryn. et Lob. p. 441.) λαλεῖν ἐκ τῶν ἰδίων to speak out of one's own heart, disposition, character, John 8: 44.—Spoken of persons, e. g. ἴδιος ἀδελφός John 1: 42. ἀνὴρ husband 1 Cor. 7: 2. δεσπότης 1 Tim.



6:1. δοῦλος Matt. 25:14. κύριος Rom. 14:4. πατήρ John 5:18. υἱός Rom. 8:32. συμφυλέται countrymen 1 Thess. 2:14. ἰδ. προφήται *their own prophets* i. e. of their own country 1 Thess. 2:15, and with a genit. added ἰδιος αὐτῶν προφήται Tit. 1:12, comp. Lob. ad Phr. p. 441. Winer § 22. 7. (Palaeph. 31. 5. Hdian. 2. 6. 19.) Hence οἱ ἰδιοί, i. e. *own household, family*, 1 Tim. 5:8; *own friends, companions*, John 13:1. Acts 4:23. 24:23; *own people, countrymen*, John 1:11. Collect. τὸ ἰδιον John 15:19. — 2 Macc. 12:22. Jos. B. J. 4. 4. 6. Dioc. Sic. 13. 92.

(β) in the sense of *peculiar, particular*, as distinguishing one person from others, e. g. ἰδια διάλεκτος Acts 1:19. 2:6, 8. δεισιδαιμονία 25:19. χάρισμα 1 Cor. 7:7. — Jos. c. Apion. 1. 22 init. Dioc. S. 11. 26.

(γ) as denoting that which in its nature or by appointment pertains in any way to a person or thing, e. g. Acts 13:36 Δαβὶδ μὲν γὰρ ἰδια γενεᾷ ὑπηρετήσας *his own generation*, in which he lived. 1 Cor. 3:8 τὸν ἰδιον μισθόν . . . κόπον. 15:23. Jude 6. Acts 1:25 εἰς τὸν ἰδιον τόπον *to his own place*, i. e. proper and appointed for him. (Clem. Rom. Ep. I ad Cor. Ignat. ad Magnes § 5, ἕκαστος εἰς τὸν ἰδιον τόπον μέλλει χωρεῖν.) So καιρὸς ἰδιος, καιροὶ ἰδιοί, *own time*, i. e. *due, proper time*, as determined of God, Gal. 6:9. 1 Tim. 2:6. 6:15. Tit. 1:3.

(δ) sometimes ἰδιος is put instead of a possessive pronoun, without any emphasis, e. g. Matt. 22:5. 25:14. 1 Pet. 3:1, 5. Also i. q. εαυτοῦ, 1 Cor. 7:2 ἕκαστος τὴν εαυτοῦ γυναῖκα, καὶ ἐκάστη τὸν ἰδιον ἄνδρα. John 1:42. See Lob. ad Phryg. p. 441. Winer § 22. 7. Al.

Ἰδιώτης, ου, ὅ, (ἰδιος,) *a private citizen*, opp. to one in a public station, Ael. V. H. 4. 5. Xen. Ag. 11. 6. *an individual*, opp. to the many Jos. Ant. 3. 9. 1. *a private* sc. soldier Xen. An. 1. 3. 11.—In N. T. *plebeian*, i. e. *unlettered, unlearned*. Acts 4:13 ἄνθρ. ἀγράμματοι καὶ ἰδιῶται. 1 Cor. 14:16, 23, 24. 2 Cor. 11:6. — Ael. V. H. 4. 15. Xen. Mem. 3. 7. 7. See Wetstein N. T. II. p. 161, 206.

Ἰδοῦ, a demonstrative particle, *lo! behold!* (pp. for ἰδοῦ imp. of aor. mid. εἰδόμην,) serving to call attention to something external, exterior to oneself; usually put at the beginning of a clause or only with καὶ before it, but sometimes in the middle before words which are to be particularly noted, e. g. Matt. 23:34. Luke 13:16. Acts 2:7. Construed

a) with a nom. and finite verb, Matt. 1:20 ἰδοῦ ἄγγελος κυρίου καὶ ὄναρ ἐφάνη αὐτῷ. 2:1, 13. Mark 3:32. Luke 2:10. John 4:35. Acts 9:11. al. saep. So in quotations from O. T. Matt. 1:23. 21:5. Mark 1:2. Rom. 9:33; comp. respectively Is. 7:14. Zech. 9:9. Mal. 3:1. Is. 28:16, in all which Sept. and תִּהְיֶה.—Luc. D. Deor. 20. 10. Timon 11.

b) from the Heb. with a nom. simply, where the verb of existence is implied, Matt. 3:17 ἰδοῦ φωνὴ ἐκ τῶν οὐρανῶν. Luke 5:12. John 19:26, 27. Acts 8:27, 36 ἰδοῦ ὄσος. 2 Cor. 6:2. Rev. 6:2. So Sept. and תִּהְיֶה Josh. 9:25, and so תִּהְיֶה Num. 23:17. Gen. 47:1. al. where Sept. inserts εἶναι.—Seq. ἐγώ or an equivalent word, expressing resignation, obedience, Luke 1:38. Heb. 2:13 quoted from Is. 8:18 where Sept. for כִּי אֲנִי תִהְיֶה. So in answers, Acts 9:10 ἰδοῦ ἐγώ. Sept. for הִנְנִי Gen. 22:11. 1 Sam. 3:8. Is. 6:8. Al.

Ἰδουμαία, ας, ἡ, Idumea, only Mark 3:8. Heb. אֶדְוִמָּא and הַר שֵׁעִיר, the land of Edom or Mount Seir, the name Idumea being the softened Greek pronunciation for אֶדְוִמָּא, Jos. Ant. 2.1.1. This country lay to the S. E. of Palestine along the great valley, El Ghor, which extends from the Dead Sea to the gulf of Akaba, and chiefly on its eastern side which is rough and mountainous. Here dwelt the descendants of Esau, who were always hostile to the Jews; they were conquered by David, 2 Sam. 8:14; but were first completely subdued by John Hyrcanus about 125 B. C. Jos. Ant. 13. 9. 1. During the Jewish exile they had taken possession of the southern parts of Palestine as far as Hebron, so that the later name Idumea includes also this region; comp. 1 Macc. 5:65 with Ez. 36:5. For a

full description of the people and country, see *Bibl. Repos.* III. p. 247 sq.

**Ἰδρώς, ὄϊος, ὁ, (ιδος),** *sweat*, Luke 22: 44 see in *Θρόμβος*. Sept. for *ἰδρῶ* Gen. 3: 19. — 2 Macc. 2: 26. Xen. Mem. 1. 4. 6.

**Ἰεζαβήλ, ἡ,** indec. *Jezebel*, Heb. *יְזַבְבֵּל* (prob. chaste), comp. the modern Isabella, pr. n. of the impious and idolatrous queen of Ahab, put in N. T. as the emblem of false and idolatrous teachers, Rev. 2: 20. Comp. 1 K. 16: 31. 18: 4. 19: 2. 21: 5 sq. 2 K. 9: 30 sq.

**Ἱεράπολις, εως, ἡ,** *Hierapolis*, a city of Phrygia celebrated for its warm baths, now called *Bambuk Kulası*, Col. 4: 13. It was situated near the junction of the rivers Clydus and Meander, not far from Colosse and Laodicea. See Rosenm. *Bibl. Geogr.* I. ii. p. 207, 229.

**Ἱερατεία, ας, ἡ, (ἱερατεύω),** *priesthood*, i. e. *priest's office*, Luke 1: 9. Heb. 7: 5. Sept. for *יהוה* Ex. 29: 9. Num. 3: 10.—Aristot. *Polit.* 7. 8.

**Ἱερατεύμα, ατος, τό, (ἱερατεύω),** *priesthood*, meton. and collect. for *priests*, i. e. Christians, who are said *ἀνεύγκαι πνευματικῆς θυσίας* 1 Pet. 2: 5, and are called also *βασιλειον ἱερατεύμα* v. 9, see in *Βασιλειος* a.—Sept. Ex. 19: 6. comp. Is. 61: 6. Rev. 1: 6. 5: 10. 20: 6. Comp. also Test. XII Patr. p. 613.

**Ἱερατεύω, f. εἰσώ, (ἱερεύς),** *to be a priest, to officiate as priest*, Luke 1: 8. Sept. for *יהוה* Ex. 28: 1, 3, 4. — Jos. Ant. 3. 8. 1. Hdian. 5. 6. 6.

**Ἱερεμίας, ἰου, ὁ, Jeremiah**, Heb. *יְרֵמְיָהוּ* or *יְרֵמְיָהוּ* (appointed of Jehovah), a celebrated prophet of the O.T. Matt. 2: 17. 16: 14. In Matt. 27: 9 text. rec. a quotation is referred to Jeremiah, *διὰ Ἱερεμίου τοῦ προφήτου*, which is not found in his writings but in Zech. 11: 12, 13. Some Mss. here read *Ζαχαρίου*, others simply *διὰ τοῦ προφήτου*. See Olshausen in loc.

**Ἱερεύς, εως, ὁ, (ἱερός),** *a priest*, one who performs the sacred rites, *τὰ ἱερά*. E. g. of heathen priests, *ὁ δὲ ἱερεύς*

*τοῦ Διός* Acts 14: 13. Sept. *ἰ. τοῦ Βαῦλ* for *יהוה* 2 K. 11: 18. 2 Chr. 23: 17. — Hdian. 1. 9. 6. Xen. Conv. 8. 40. — Of the Jewish priests, the descendants of Aaron, genr. Matt. 8: 4 *σεαντὸν δεῖξον τῷ ἱερεῖ*. 12: 4, 15. Mark 1: 44. 2: 26. Luke 1: 5. 5: 14. 6: 4. 10: 31. 17: 14. John 1: 19. Acts 6: 7. Heb. 9: 6. They were divided into 24 classes for the service of the temple, 1 Chr. c. 24, and the heads of these classes were sometimes called *ἀρχιερεῖς*, see in *Ἀρχιερεύς* b. These seem to be meant Acts 4: 1. Sept. everywhere for *יהוה*, as Lev. 1: 5 sq. — Spoken of the high priest, *ὁ ἱερεύς*, or *ἱερεύς μέγας* (Heb. 10: 21), Acts 5: 24. Heb. 7: 21, 23. 8: 4 bis. 10: 11. So Sept. and *יהוה* Ex. 35: 18. 38: 21. *ὁ ἰ. ὁ μέγας* for *יהוה* Lev. 21: 10. Num. 35: 25, 28. So of Melchisedec as a high priest of God, Heb. 7: 1, 3. Of Jesus as a spiritual high priest, Heb. 5: 6 coll. v. 5. 7: 11, 15, 17, 21. 10: 21. — Trop. Christians also are called *ἱερεῖς τῷ θεῷ, priests unto God*, as yielding him spiritual sacrifices, Rev. 1: 6. 5: 10. 20: 6. Comp. 1 Pet. 2: 5, and see in *Ἱερατεύμα*.

**Ἱεριχώ, ἡ,** indec. *Jericho*, Heb. *יְרִיחוֹ*, pr. n. of a city in the tribe of Benjamin, about 20 miles east of Jerusalem and 5 from the Jordan, situated at the foot of the mountains which border the valley of the Jordan and Dead Sea. It was destroyed by Joshua, Josh. 6: 26, but was afterwards rebuilt 1 K. 16: 34, and became the seat of schools of the prophets 2 K. 2: 5, 15. The land around Jericho was exceedingly fertile, abounding in palm-trees and roses, *עֵרַר הַתְּמָרִים, πόλις φοινίκων*, city of palm-trees, Deut. 34: 3. *ὡς φυτὰ ῥόδου ἐν Ἱεριχῷ* Eccclus. 24: 14, and yielding large quantities of the opobalsam, or balsam of Gilead, so highly prized in the East. Jos. Ant. 4. 6. 1, *Ἱεριχώ πόλις εὐδαίμων αὐτῆ, φοινίκας τε φέρειν ἀγαθῆ, καὶ βάλαμον νενομένη*, comp. Calmet art. *Balsam*. Its site is now occupied by an inconsiderable village called *Richa*. See Reland *Palaeist.* p. 829. Rosenm. *Bibl. Geogr.* II. ii. p. 153 sq. Calmet art. *Jericho*. — Matt. 20: 29. Mark 10: 46 bis. Luke 10: 30. 18: 35. 19: 1. Heb. 11: 30.



Ἱερόθυτος, ου, ὁ, ἡ, adj. (Ἱερός, θύω,) offered in sacrifice, sacrificed, spoken of the flesh of victims, 1 Cor. 10: 19, 28, in Mss. for the common εἰδωλόθυτον. —Aristot. Oec. 2. 20. Plut. ed. R. VIII. p. 909. 14. See Lob. ad Phryn. p. 159.

Ἱερόν, οῦ, τό, (pp. neut. of Ἱερός,) a temple, i. e. a consecrated place, including the proper temple or fane, ναός, and all its courts and appurtenances, comp. Diod. Sic. 1. 15. Tittm. de Syn. N. T. p. 178 sq. Spoken of a heathen temple, Acts 19: 27 Ἀγρίμιδος Ἱερόν. — 1 Macc. 10: 84. Luc. Ver. Hist. 1. 32. Xen. Ag. 11. 1. — Elsewhere only of the temple in Jerusalem, Heb. בְּיָרֵךְ יְהוָה Sept. οἶκος κυρίου 1 K. 6: 1, 37. 7: 12. Is. 66: 1. חֵירוֹם חֵירוֹם Sept. οἶκος τοῦ θεοῦ Ezra 3: 8. In N. T. always in reference to the temple as rebuilt by Herod the Great, and minutely described by Josephus, Ant. 15. 11. 3 sq. B. J. 5. 5. 1 sq. According to him the whole circuit of the temple, τὸ Ἱερόν, consisted of three parts or enclosures, περιβολοὶ, viz. the proper temple or ναός (B. J. 5. 5. 1, 4) in the midst, and two circular courts or areas around it, one exterior to the other. The first or outer court or enclosure, περιβολος, which was also the lowest and surrounded the whole temple, was open for all, and contained the porches, piazzas, where the people collected, and where things and animals pertaining to the sacrifices were bought and sold, and also money exchanged, רִחְוֵי־בֹרֵךְ Buxt. Lex. Chald. 793; it is often called by christian writers the 'court of the Gentiles,' Lightfoot Opp. I. p. 415, 590. ed. Ultraj. From this to the second or inner court or enclosure, τὸ δεῦτερον Ἱερόν Jos. B. J. 5. 5. 2, was an ascent of fourteen steps, and then of five more; this was divided into the court (or separate place) of the women and the court of Israel or of the priests; it is called by Josephus l. c. ἄγιον, and none but such as were clean were permitted to enter it; here too the sacrifices were prepared and offered, for here stood the altar of burnt-offerings before the entrance of the ναός, Jos. Ant. 8. 4. 1. ib. 15. 14. 5. comp. Matt. 23: 35. The third

and highest enclosure, περιβολος, was the temple itself, ναός, τὸ Ἱερόν τρίτον Jos. Ant. 15. 11. 5, into which only the priests might enter, comp. Luke 1: 9, 10, and which was divided into two parts, the sanctuary, τὸ ἅγιον, and the holy of holies, τὸ ἅγιον ἅγιον. The whole temple therefore consisted strictly of two parts, ὁ ναός, and τὸ πρόναον or the courts and appurtenances. Hence τὸ Ἱερόν is put for the whole, and also for the πρόναον, but not for the ναός. E. g.

a) genr. and for the whole, Matt. 24: 1 bis, τὰς οἰκοδομὰς τοῦ Ἱεροῦ. Mark 13: 1. 3. Luke 21: 5. 22: 52.

b) of the courts, πρόναον, Matt. 12: 5 οἱ Ἱερεῖς ἐν τῷ Ἱερῷ τὸ σάββατον βεβήλουσι. Mark 11: 11. Luke 2: 27, 37. 18: 10. Acts 2: 46. 3: 1 sq. 21: 26 sq. al.

c) of the outer court, where things were bought and sold, Matt. 21: 12 τοὺς πωλοῦντας καὶ ἀγοράζοντας ἐν τῷ Ἱερῷ. v. 14, 15. Mark 11: 15, 16. al. Here too Jesus disputed and taught, Matt. 21: 23. 26: 55. Mark 11: 27 ἐν τῷ Ἱερῷ περιπατοῦντος αὐτοῦ. Luke 2: 46. John 5: 14. 7: 14, 28. al. So the apostles Acts 5: 20, 21, 25, 42.

d) Matt. 4: 5 et Luke 4: 9 τὸ πτερύγιον τοῦ Ἱεροῦ, the pinnacle of the temple, i. e. prob. the apex or summit of Solomon's porch, which Josephus describes (Ant. 20. 9. 7) as being exterior to the ναός on the east side, and built up to the giddy height of 400 cubits (?) from the foundation in the valley of the Cedron below; comp. Ant. 15. 11. 3. Al.

Ἱεροπρεπής, εὖς, οὔς, ὁ, ἡ, adj. (Ἱερός, πρέπω,) pp. becoming to a sacred place or person, hence becoming to religion. Tit. 2: 3 ἐν καταστήματι Ἱεροπρεπῆς i. e. in their conduct adorning the christian profession, comp. 1 Tim. 2: 2. — Jos. Ant. 11. 8. 5. Plut. ed. R. VI. p. 37. 12. Xen. Conv. 8. 40.

Ἱερός, ἄ, ὄν, sacred, consecrated to God, Hdian. 5. 5. 5. Xen. An. 4. 7. 21. In N. T.

a) 2 Tim. 3: 15 τὰ Ἱερά γράμματα, the sacred writings, holy scriptures, i. e. the O. Test. comp. v. 16. — 2 Macc. 8: 23. Jos. Ant. 2. 16. 5 ἐν ταῖς Ἱεραῖς βιβλοῖς.

b) τὰ ἱερά, *sacred things, sacred rites*, 1 Cor. 9: 13 οἱ τὰ ἱερά ἐργαζόμενοι, *those performing the sacred rites, ministering in holy things.*—Luc. Pseudol. 12. Xen. Cyr. 7. 1. 1.

Ἱεροσόλυμα, *Jerusalem*, see in Ἱερουσαλήμ.

Ἱεροσολυμίτης, ου, ὁ, *a Jerusalemite*, one from Jerusalem, Mark 1: 5. John 7: 25.—Jos. de Vita sua § 65.

Ἱεροσυλέω, ᾧ, *ἐ. ἦσω*, (ἱερόσυλος,) *to rob temples, to commit sacrilege*, trop. to rob God of due honour, worship, obedience, Rom. 2: 22.—pp. Pol. 31. 4. 10.

Ἱερόσυλος, ου, ὁ, ἦ, (ἱερόν, συλάω,) *robbing temples, sacrilegious*, as subst. *temple-robber*, Acts 19: 37.—2 Macc. 4: 42. Xen. Mem. 1. 2. 62.

Ἱεροουργέω, ᾧ, *ἐ. ἦσω*, (ἱεροουργός fr. ἱερόν and obsol. ἔργω,) *i. q. τὰ ἱερά ἐργάζω, to perform sacred rites, espec. sacrifice, to officiate as priest*, Jos. Ant. 6. 6. 2. Hdian. 5. 3. 16. In N. T. trop. in the christian sense, Rom. 15: 16 ἱεροουργούντα τὸ εὐαγγέλιον *ministering as a priest* [in respect to] *the gospel*. Buttm. § 131. 6.—4 Macc. 7: 8 τοῦς ἱεροουργούντας τὸν νόμον ἰδίῳ αἵματι.

Ἱερουσαλήμ, ἦ, indec. *Jerusalem*, Chald. יְרוּשָׁלַיִם, Heb. יְרוּשָׁלַיִם (for יְרוּשָׁלַיִם dwelling of peace) in the earlier books; so once in Matt. 23: 37 and Mark 11: 1, often in the writings of Luke and Paul, and usually in Sept. Also Ἱεροσόλυμα, ων, τά, Heb. dual יְרוּשָׁלַיִם in the later books, perhaps in allusion to the two parts of the city, ἡ ἄνω ἀγορά καὶ ἡ κάτω πόλις; so in all the Gospels, in Acts, and thrice in Galatians; also in Josephus. Further Ἱεροσόλυμα, ἦ, indec. only Matt. 2: 3. 3: 5, meton. for the inhabitants.—This celebrated city, the capital of Palestine, was the seat of true religion under the Jewish theocracy, and also the chief scene of our Saviour's ministry and the central point from which his gospel was promulgated. Hence it is often called the Holy City, and among the Arabs of the present day its current name is *El Kods*, the Holy. It is situated near the middle of Palestine,

among the mountains, nearly 40 miles distant from the Mediterranean, and some 25 from the Jordan and Dead Sea. It lay on the confines of Judah and Benjamin, mostly within the limits of the latter, but was reckoned to the former. Its most ancient name was *Salem*, Heb. שֶׁלֶם, Gen. 14: 18. Ps. 76: 3; then *Jebus*, יְבוּס, as belonging to the Jebusites, Judg. 19: 10, 11. David first reduced it, 2 Sam. 5: 6, 9, and made it the capital of his kingdom, whence it is also called the city of David, יְרוּשָׁלַיִם דָּוִד. It was destroyed by the Chaldeans, 2 K. c. 24, 25, but rebuilt by the Jews on their return from exile; and at a later period Herod the Great expended large sums in its embellishment. Jerusalem as it existed in the age of Christ, is described by Josephus, B. J. 5. 4. 1 sq. The city was built chiefly on three hills: *Sion* on the south, which was the highest, and contained the citadel, the palace, and the upper city, called by Josephus ἡ ἄνω ἀγορά; *Moriah*, on which stood the temple, a lower hill on the northeast quarter of *Sion*, and separated from it by a ravine; *Acra*, lying north of *Sion* and covered by ἡ κάτω πόλις, the most considerable portion of the whole city. After the destruction of Jerusalem by the Romans about A. D. 70, they endeavoured to root out its very name and nature as a sacred place, from the hearts and memory of the Jewish nation. In A. D. 136 the emperor Adrian caused all the remaining buildings to be demolished, and erected a new city which he called *Aelia Capitolina*; and it was only in the beginning of the fourth century, after Constantine had embraced Christianity, that the name Jerusalem was again restored. See Josephus l. c. Reland Palaest. p. 832 sq. Rosenm. Bibl. Geogr. II. ii. p. 202 sq. 235 sq. Miss. Herald 1824. p. 40.—In N. T.

a) pp. the city itself, as ἡ Ἱερουσ. Mark 11: 1. Luke 2: 25, 38. Rom. 15: 19, 25. al. τὰ Ἱερ. Matt. 2: 1. 4: 25. Mark 3: 8. Gal. 1: 17, 18. 2: 1. al.

b) meton. for the inhabitants of Jerusalem, only in fem. ἡ Ἱεροσόλυμα. Matt. 2: 3 πᾶσα Ἱερ. 3: 5. ἡ Ἱερουσ. Matt. 23: 37. Luke 13: 34.



c) metaph. *Jerusalem for the Jewish state, church, dispensation*, spoken (α) of the former or Mosaic dispensation, Gal. 4: 25 ἡ νῦν Ἱερουσαλήμ.—(β) of the latter or Christian dispensation, the Redeemer's kingdom, of which the spiritual Jerusalem is the seat. Gal. 4: 26 ἡ ἄνω Ἱερουσαλήμ. Heb. 12: 22 Ἱερ. ἐπουράνιος. Rev. 3: 12 ἡ καινὴ Ἱερ. 21: 2, 10. AL.

Ἱερωσύνη, ης, ἡ, (ἱερός,) *priesthood, priest's office*, Heb. 7, 11, 12, 14, 24.—1 Macc. 2: 54. Jos. Ant. 5. 10. 4. Plato de Leg. 6. p. 759. B.

Ἰεσσαί, ὁ, indec. *Jesse*, Heb. יְשׁוּעָה (rich), pr. n. of the father of David Matt. 1: 5, 6. Luke 3: 32. Acts 13: 22. Rom. 15: 12.

Ἰεφθάε, ὁ, indec. *Jephthah*, Heb. יִפְתָּח (he delivered), a leader, יִפְתָּח, of Israel, whose rash vow fell upon his daughter, Heb. 11: 32. See Judg. c. 11, 12.

Ἰεχονίας, ου, ὁ, *Jechonias*, Heb. pp. יְהוֹיָכִן (Jehovah appointed) *Jehoiachin*, also written יְהוֹיָכִן and יְהוֹיָכִן *Jechoniah*, a king of Judah about 600 B. C. son of Jehoiakim and grandson of Josiah, Matt. 1: 11, 12. Comp. 1 Chr. 3: 15, 16. 2 K. 24: 8 sq. 2 Chr. 36: 8 sq. 2 K. 25: 27.—In Matt. l. c. he is said to be the son of Josiah; the name of Jehoiakim, Ἰουακίμ, being omitted in the genealogy in text. recept. though found in Mss.

Ἰησοῦς, ὁ, gen. and dat. Ἰησοῦ, acc. Ἰησοῦν, *Jesus*, Heb. יְהוֹשֻׁעַ (Jehovah his help), contr. יֵשׁוּעַ Neh. 8: 17, pr. n. of three persons in N. T.

1. *Jesus*, the Christ, the Saviour of men, Matt. 1: 1, 16. al. saepiss. AL.

2. for *Joshua*, the successor of Moses and leader of Israel, Acts 7: 45. Heb. 4: 8. non al.

3. *Jesus*, surnamed Justus, a fellow-labourer with Paul, only Col. 4: 11.

Ἰκανός, ἡ, ὄν, (ἴκω, ἰκάνω,) pp. coming to, reaching to, and hence *sufficing*, i. e.

a) *sufficient*, (α) of things, enough. 2 Cor. 2: 6 ἰκανόν τῷ τοιοῦτῳ ἡ ἐπιτιμία αὐτῆ, where for the neut. see

Buttm. § 129. 6. Luke 22: 38 ἰκανόν ἐστι ἰτ is enough, desist. Sept. for ἴ Is. 40: 16. Ex. 36: 5. דַּבָּרָה Gen. 30: 15.—Diod. Sic. 1. 60 ult. Xen. Mem. 4. 2. 38.—Hence τὸ ἰκανόν *satisfaction*, e. g. τὸ ἰκ. ποιῆν τι, to make satisfaction, to satisfy, Mark 15: 15. (Pol. 32. 7. 13. App. de Reb. Punic. § 74.) τὸ ἰκ. λαβεῖν, to take satisfaction i. e. security, Acts 17: 9.—(β) Of persons, *adequate, competent*, seq. πρὸς τι, 2 Cor. 2: 16 πρὸς ταῦτα τίς ἰκανός; (Pol. 23. 17. 4.) Seq. infin. aor. 2 Cor. 3: 5. 2 Tim. 2: 2. (Jos. Ant. 1. 1. 1. Xen. Cyr. 1. 2. 10, 15.) So in the sense of *competent, worthy*, seq. infin. aor. Matt. 3: 11 οὐ οὐκ εἰμὶ ἰκανός τὰ ὑπ. βασιτάσαι. Mark 1: 7. Luke 3: 16. pres. 1 Cor. 15: 9. (Hdot. 8. 36. Dio Chrys. VII. p. 117. D.) seq. ἴνα, Matt. 8: 8. Luke 7: 6.

b) spoken of number or magnitude, *abundant, great, much*, plur. *many*. Matt. 28: 12 ἀγγέλια ἰκανά. So ὄχλος ἰκανός a great multitude Mark 10: 46. Luke 7: 12. Acts 11: 24, 26. 19: 26. λαὸς ἰκ. Acts 5: 37. also Luke 7: 11. 8: 32. 23: 9. Acts 12: 12. 14: 21. 19: 19. 20: 8, 37. 22: 6. 1 Cor. 11: 30. Sept. for בָּר Ez. 1: 24.—1 Macc. 13: 49. Jos. Ant. 5. 7. 4. Xen. An. 4. 8. 25.—So of time, ἰκανὸν ἡμέραι, *many days*, Acts 9: 23, 43. 18: 18. 27: 7. ἰκανός χρόνος, a long time, genit. Acts 27: 9. dat. Acts 8: 11. acc. 14: 3. acc. χρόνους ἰκανούς Luke 20: 9. So ἐκ χρόνον ἰκανόν of a long time Luke 8: 27. ἐξ ἰκανοῦ id. Luke 23: 8. ἐφ' ἰκανόν a long while Acts 20: 11.—Palaeph. 28. 2. Aristoph. Plut. 1093.

Ἰκανότης, ητος, ἡ, (ἰκανός,) *sufficiency, competency, ability*, 2 Cor. 3: 5.—Lysias Frag. 27. 35. Hesych. ἰκανότης· δύναμις, ἰσχός.

Ἰκανόω, ᾶ, f. ᾶσω, (ἰκανός,) to make sufficient, to render competent or worthy, c. acc. 2 Cor. 3: 6. Col. 1: 12.—Pass. to be satisfied Dion. Hal. Ant. 2. 74.

Ἱκετηρία, ας, ἡ, (fem. of ἰκετήριος fr. ἰκέτης,) pp. *the suppliant-branch* i. e. the olive-branch which suppliants held in the hand, ἐλαία or ὄμβδος being impl. Hdot. 5. 51. Diod. S. 17. 22, 102.—In N. T. *supplication*, Heb. 5: 7 δεή-

σεις καὶ ἰκετηρίας.—2 Macc. 9: 18. Pol. 3. 112. 8.

Ἰκμάς, ἄδος, ἦ, *moisture, dampness*, Luke 8: 6. Sept. for יִרְבֵּב Jer. 17: 8.—Jos. Ant. 3. 1. 3. Plut. ed. R. VIII. p. 738. 9.

Ἰκόνιον, ου, τό, *Iconium*, a large and populous city of Asia Minor, now *Konieh*. It lay near the confines of Phrygia, Lycaonia, and Pisidia, and is assigned to Phrygia Xen. An. 1. 2. 1, to Lycaonia Strabo 12. p. 385. Plin. H. N. 5. 27, to Pisidia Amm. Marc. 14. 6; probably on account of the shifting boundaries of these provinces.—Acts 13: 51. 14: 1, 19, 21. 16: 2. 2 Tim. 3: 11.

Ἰλαρός, ἄ, ὄν, (Ἰλαος,) Lat. *hilaris*, i. e. *cheerful, joyous*, e. g. ἰλ. δότης 2 Cor. 9: 7. Sept. for יְצַח Prov. 22: 8.—Luc. D. Deor. 18. 2. Xen. Mem. 2. 7. 12.

Ἰλαρότης, ηῖος, ἦ, (Ἰλαρός,) *cheerfulness, alacrity*, Rom. 12: 8 ἐν ἰλαρότητι i. q. ἰλαρῶς, *cheerfully*. Sept. for יְצַח Prov. 18: 22.—Act. Thom. § 14. Dioid. Sic. 16. 11 init.

Ἰλάσκομαι, ἴ, ἄσομαι, (Ἰλαος,) a Middle verb without an Active form except in a later age, see Passow s. voc. Buttm. §114. §113. 3. — *to reconcile to oneself*, sc. by expiation, *to propitiate*, τὸν θεόν Jos. Ant. 6. 6. 5. τοὺς θεοὺς Xen. Oec. 5. 20. In N. T. c. acc. τὰς ἁμαρτίας *to propitiate as to sins, to make propitiation for sins*, Heb. 2: 17. So Sept. c. dat. for יִפְּחֵם Ps. 65: 4. 79: 9. — Aor. 1 imperat. ἰλάσθητι in the pass. sense, *be propitious, be merciful*, c. dat. Luke 18: 13. Comp. Buttm. §113. n. 6. Sept. for יִפְּחֵם Ps. 25: 11. Dan. 9: 19. — Phavorin. ἰλάσθητι ἡμῶς μοι γένοιτο.

Ἰλασμός, οὔ, ὁ, (ἰλάσκομαι,) *propitiation, expiation*, for coner. propitiator, 1 John 2: 2. 4: 10. pp. Sept. for יִפְּחֵם Ps. 130: 4. פְּחֵם Num. 5: 8. רָחַם Ez. 44: 27.—2 Macc. 3: 33.

Ἰλαστήριος, α, ὄν, (ἰλάσκομαι,) *propitiatory, expiatory*, e. g. ἰλ. μνήμα Jos. Ant. 16. 7. 1. In N. T.

a) masc. ὁ ἰλαστήριος, a *propitiator*, one who makes propitiation Rom. 3: 25.

b) neut. τὸ ἰλαστήριον, *mercy-seat*, Heb. 9: 5, pp. the lid or cover of the ark of the covenant, Heb. תְּרֵבֶת i. e. simply *cover*, but rendered by Sept. ἰλαστήριον in allusion to Pi. רָפַח to make expiation, and because the high priest was accustomed once a year to sprinkle upon the lid of the ark the blood of an expiatory victim, see Lev. 16: 11sq. Sept. for תְּרֵבֶת Ex. 25: 17—22. Lev. 16: 13—15.

Ἰλεως, ὦ, ὄ, ἦ, adj. (Attic for Ἰλαος,) of the gods, *appeased, propitious*, Xen. Cyr. 2. 1. 1. of men *cheerful*, Ael. V. H. 2. 10.—In N. T. of God, *propitious, merciful*, c. dat. Heb. 8: 12 Ἰλεως ἔσομαι ταῖς ἁδικίαις i. e. I will pardon them. So Sept. Ἰλεως εἶμι for יִפְּחֵם 2 Chr. 6: 25, 27. Jer. 31: 34, 36.—c. dat. pers. Xen. Cyr. 1. 6. 3. Mem. 1. 1. 9. — From the Heb. Ἰλεως σοι sc. ἔστω ὁ θεός, *God be merciful to thee*, *God forgive thee*, i. q. *God forbid*, μὴ γένοιτο, far be it from thee! as an exclamation of aversion, Matt. 16: 22. So Sept. for יִפְּחֵם 2 Sam. 20: 20. 23: 17. 1 Chr. 11: 19. — 1 Macc. 2: 21. Comp. in Ἰννομαι I. c.

Ἰλλυριζόν, οὔ, τό, *Illyricum*, now *Illyria*, a country of Europe on the eastern shore of the Adriatic gulf, north of Epirus and west of Macedonia. Dalmatia formed a part of it. Rom. 15: 19.

Ἰμάς, ἄνιος, ὄ, ἦ, a *thong, strap*, of leather, genr. Xen. Cyr. 6. 2. 32. In N. T. spec.

a) plur. *thongs* with which the hands of captives or criminals were bound and then drawn up into the position for scourging, Acts 22: 25 προέτεινεν αὐτὸν τοῖς ἰμάσι. — Ecclus. 30: 26. 4 Macc. 9: 11. Luc. Asin. 23.—Others, a *scourge*.

b) a *shoe-latchet*, the thong by which a shoe or sandal was fastened to the foot, Mark 1: 7. Luke 3: 16. John 1: 27. Sept. for ἰμάς Is. 50: 27.—Plut. Symp. IV. qu. 2. § 3. Xen. An. 4. 5. 14.



Ἰματίζω, f. ἴσω, (ἱμάτιον,) to clothe, in N. T. only Pass. perf. part. ἱματισμένος, clothed, Mark 5: 15. Luke 8: 35. — Suid. ἱματισμένος· ἱμάτια ἐν-δεδυμένος.

Ἰμάτιον, ου, τό, (ἱμα, εἶμα,) a garment, e. g.

a) genr. any garment, Matt. 9: 16 ἐπὶ ἱματίῳ παλαιῷ. 11: 8. Mark 2: 21. Luke 5: 36. 7: 25. Heb. 1: 11. al. saep. Plur. τὰ ἱματία, garments, clothing, raiment, including the outer and inner garment, mantle and tunic, Matt. 17: 2 τὰ δὲ ἱμάτια αὐτοῦ ἐγένετο λευκά. 24: 18. 27: 31, 35. Mark 15: 24. John 13: 4, 12. James 5: 2. Rev. 4: 4. al. saep. So in the phrase to rend the clothes, Matt. 26: 65. Acts 14: 14. 16: 22. 22: 23. Sept. sing. for חָצַיִת Ps. 102: 27. Is. 50: 9. Plur. Gen. 27: 27. 38: 19. also 2 Sam. 1: 2. 3: 31. 2 K. 5: 8. — Luc. Dial. Meretr. 8. 1. Aeschin. 26. 14. Xen. An. 7. 5. 5.

b) the outer garment, mantle, pallium, different from the tunic or χιτῶν and worn over it, comp. Acts 9: 39. Ael. V. H. 4. 22. Diod. Sic. 4. 38. It seems to have been a large piece of woollen cloth nearly square, which was wrapped around the body or fastened about the shoulders, and served also to wrap oneself in at night, Ex. 22: 26, 27; hence it might not be taken by a creditor, though the tunic could be, comp. Ex. l. c. Matt. 5: 40. Luke 6: 29. See Jahn § 122. So Matt. 9: 20, 21. 14: 36. John 19: 2. Acts 12: 8. al. saep. Plur. τὰ ἱματία, outer garments, which were often laid aside, Acts 7: 58. 22: 20. Matt. 21: 7, 8. al. Sept. for חֵטְמָה and חֵטְמָה Ex. 22: 26, 27. 1 Sam. 21: 10. Is. 3: 6, 7. — Luc. D. Mort. 10. 8. Palaeph. 52. 6. Xen. Mem. 2. 7. 5. AL.

Ἰματισμός, οῦ, ὁ, (ἱματίζω,) clothing, raiment, i. e. genr. clothes, garments, Luke 7: 25 οἱ ἐν ἱματισμῷ ἐνδόξῳ ὑπάρχοντες. 9: 29 coll. Mark 9: 3. Acts 20: 33. 1 Tim. 2: 9. So Matt. 27: 35 et John 19: 24 quoted from Ps. 22: 19 where Sept. for חֵטְמָה. Sept. also for חֵטְמָה 1 K. 22: 30. 2 K. 7: 8. — Pol. 6. 15. 4. Plut. Alex. M. 39 pen.

Ἰμεῖρω, also ἱμείρωμαι depon. (ἴμερος,) a defective verb, see Passow in voc. Buttm. Ausf. Sprachl. II. p. 156. — to long for, and hence to have a strong affection for, c. c. gen. 1 Thess. 2: 8 in text. rec. ἱμερόμενοι ὑμῶν. Others ὁμιρόμενοι q. v. Sept. for חֵטְמָה Job 3: 21. — Pol. 1. 66. 8. Dem. 422. 6.

Ἰνα, conjunct. that, construed usually with the Subjunctive, seldom with the Optative, often with the Indicative, pp. τελικῶς or final, as marking the end, purpose, cause for or on account of which any thing is done, TO THE END THAT, IN ORDER THAT it might or may be so and so; but also ἐκβατικῶς, ecba-tic, as marking simply the event, result, upshot of any action, that in which the action terminates, so THAT it was, is, will be, so and so. Some late writers have denied this ecba-tic use of ἵνα, e. g. Fritzsche Comm. in Matt. p. 836. Beyer in Winer's Neue krit. Journ. IV. 418. Lehmann ad Lucian. T. I. p. 71. On the other hand it has been amply established by Steudel in Bengel's Neue Archiv IV. p. 504 sq. and especially by J. A. H. Tittmann De usu Particularum in N. T. subjoined to his work De Synon. in N. T. Lib. II. Lips. 1832. p. 32 sq. translated in Bibl. Repos. for Jan. 1835. See genr. Matth. § 620. Herm. ad Vig. p. 850 sq. p. 556 sq. Winer § 42. p. 237. § 57. p. 382 sq. Still, these two significations are often so nearly related, that the distinction then consists rather in a different mode of conception than in any thing essential.

1. pp. τελικῶς, as marking the final end, purpose, cause, to the end that, in order that, and ἵνα μὴ, in order that not, lest.

A) With the Subjunctive. a) preceded by the present or an aorist of any mood except the Indicative, or by the perfect in a present sense, John 6: 38. Here the Subjunctive marks what it is supposed will really take place, comp. Winer § 42. b. p. 237. Matth. § 518. Herm. ad Vig. p. 791, 850. — Matt. 9: 6 ἵνα δὲ εἰδῆτε . . . τότε λέγει, to the end that ye may know, comp. Mark 2: 10 et Luke 5: 24. Matt. 18: 16. 19: 16. Luke 8: 10, 12: 36. John 1: 7 οὗτος ἦλθεν

εἰς μαρτυρίαν, ἵνα μαρτυρήσῃ περὶ κ. τ. λ. 5: 34 ταῦτα λέγω, ἵνα ὑμεῖς σωθῆτε. 6: 38 καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ τὸ θέλημα τὸ ἐμόν. 11: 4. 17: 21 ἵνα ὁ κόσμος πιστεύσῃ. Acts 16: 30. Rom. 1: 11. 1 Cor. 9: 12. 2 Cor. 4: 7, 10, 11. Gal. 6: 13. James 4: 3. al. saepiss. ἵνα μὴ Luke 8: 12. John 7: 23. Rom. 11: 25. al.—Hom. Od. 2. 111. Xen. Cyr. 1. 3. 9.

b) preceded by the imperative, the Subjunctive as above in a. E. g. after imper. pres. Luke 21: 36 ἀγρυπνεῖτε . . . ἵνα καταξιωθῆτε κ. τ. λ. John 7: 3. 1 Cor. 7: 5 bis. Eph. 4: 28. 6: 3. 1 Tim. 5: 7. al. ἵνα μὴ Matt. 7: 1. John 5: 14. 1 Cor. 11: 34. al. After an imper. aor. Matt. 14: 15 ἀπόλυσον τοὺς ὄχλους, ἵνα ἀπελθόντες ἀγοράσωσιν κ. τ. λ. Mark 15: 32. Luke 16: 9. 1 Cor. 3: 18. Eph. 6: 13. al. ἵνα μὴ Matt. 17: 27. John 4: 15. Heb. 12: 13. al. So after an exhortation, e. g. ἄγωμεν Mark 1: 38. also Luke 20: 14. Rom. 3: 8. After an imperat. implied Matt. 26: 5. John 1: 22. 1 Pet. 4: 11. — Sept. for יִשְׁרָאֵל Josh. 4: 6. Hom. Od. 1. 302. ib. 5. 91.

c) preceded by the future, the Subjunct. as above in a. Luke 16: 4 ἔγνων τι ποιῶσω, ἵνα δέξονται με κ. τ. λ. 1 Cor. 16: 6. 2 Cor. 12: 9. Eph. 6: 21. 2 Thess. 2: 12. al. interrog. Matt. 19: 16. John 6: 5. ἵνα μὴ Luke 18: 5.—Hom. Od. 2. 307. ἵνα μὴ Luc. de Dom. 21.

d) preceded by a past tense; here the Subjunct. strictly stands instead of the Opt. and marks an action which in itself or its consequences is still continued, or which the speaker regards as certain, comp. Winer § 42. b. p. 237 sq. Matth. § 518. 1. Herm. ad Vig. p. 850. — (α) genr. Mark 3: 14 ἐποίησε δώδεκα, ἵνα ὡς μετ' αὐτοῦ καὶ ἵνα κ. τ. λ. Luke 1: 4 ἔδοξε . . . σοι γράψαι, ἵνα ἐπιγνώσῃ κ. τ. λ. Matt. 12: 10. John 1: 31. 3: 16, 17. 8: 6. Acts 27: 42. Rom. 1: 13. 1 Cor. 1: 27, 28. 2 Cor. 2: 4. Gal. 1: 16. 2: 4, 5. Heb. 2: 14, 17. al. saep. ἵνα μὴ 1 Cor. 12: 25. Eph. 2: 9. Heb. 11: 28. So elliptically, John 1: 8 ἀλλ' [ἦλθεν] ἵνα κ. τ. λ. 9: 3 ἀλλ' [τοῦτο ἐγένετο] ἵνα φανερωθῇ κ. τ. λ. al. saep. — Hom. Il. 1. 203. Od. 3. 77. Hdian. 8. 5. 11. — (β) In simple narrations, where Thucydides and later writers

employ also the Subjunct. Winer l. c. Matth. § 518. p. 996. Matt. 27: 26 Ἰησοῦν παρέδωκεν, ἵνα σταυρωθῇ. Mark 6: 41 καὶ ἐδίδου τοῖς μαθηταῖς, ἵνα παραδώσιν αὐτοῖς. 9: 18, 22. 10: 13. Luke 19: 4 ἀνέβη ἐπὶ σικομορέαν, ἵνα ἴδῃ αὐτόν. v. 15. John 1: 19. al. saep. ἵνα μὴ John 18: 28. 19: 31. — Ael. V. H. 12. 3, 30. Hdot. 1. 29.

B) With the Optative, preceded by the present, where the Opt. marks what may possibly take place; in N. T. twice, Eph. 1: 17 οὐ παύομαι εὐχαριστῶν . . . ἵνα ὁ θεὸς δόξῃ ὑμῖν πνεῦμα κ. τ. λ. 3: 16. See Winer § 42. b. p. 237. Herm. ad Vig. p. 851. Passow ἵνα no. 2.

C) With the Indicative, but in N. T. only the Indic. future and present, and not with a past tense as often in classic writers; see Matth. § 519. Herm. ad Vig. p. 851. Passow in ἵνα no. 3.

a) c. Indic. future, in the same sense as the Subjunctive in A. a. above, and preceded only by the present. 1 Cor. 13: 3 ἐὰν παραδῶ τὸ σῶμα μου ἵνα κενθήσομαι or κενθήσωμαι, where κενθήσομαι and also 1 Pet. 3: 1 ἵνα . . . κενθηθήσονται are corrupt forms of the later Greek, as if of a future Subjunctive, Winer § 13. 1. e. Lob. ad Phryn. p. 751. So fut. and Subj. together, Rev. 22: 14 ἵνα ἔσται ἡ ἐξουσία αὐτῶν . . . καὶ εἰσελθῶσιν εἰς τὴν πόλιν. Eph. 6: 3 ἵνα εὖ σοι γένηται, καὶ ἔσῃ μακροχρόνιος, where however ἔσῃ may be taken independently of ἵνα, i. e. and thou shalt live long, etc. — Act. Thom. §§ 7, 37, 39, 45, comp. Thilo ad p. 61. Epiphan. II. p. 332. B. Classic writers here use ὅπως, Winer § 42. p. 239.

b) c. Indic. present, in the same sense, preceded by the present etc. twice, Gal. 4: 17 ζηλοῦσιν ὑμᾶς . . . ἵνα αὐτοῖς ζηλοῦτε. 1 Cor. 4: 6 ἵνα μὴ φουσοῦσθε. This is a corruption of the later age, not found in classic Greek, Winer l. c. Herm. ad Vig. p. 851 ult.—Geopon. 10. 48. 3 ἵνα μὴ εἰς τοῦτο ἀσχολοῦνται. Himer. 15. 3. comp. Act. Ignat. p. 358. ed. Ittig.

2. ἐκβατικῶς, eebatic, as marking simply the event, result, upshot of an action, so that, so as that, in N. T. only with the Subjunctive implying something which really takes place; in



classic writers oftener with the Indicative of a past tense, see Tittmann l. c. p. 37.

a) preceded by the *present* etc. Luke 22: 30 καὶ διατίθεμαι ὑμῖν . . . ἵνα ἐσθίητε καὶ πίνετε ἐπὶ τῆς τραπέζης μου ἐν τῇ βίᾳ μου. John 6: 7 ἄριστοι οὐκ ἄρκοῦσιν αὐτοῖς, ἵνα ἕκαστος αὐτῶν βραχὺ τι λάβῃ. Rom. 3: 19 ὁ νόμος τοῖς ἐν τῷ νόμῳ λαλεῖ, ἵνα πᾶν στόμα φραγῇ. 6: 1. 7: 13. 15: 6, 16, 31, 32. Rev. 14: 13 καὶ, λέγει τὸ πνεῦμα, [ἀποθνήσκουσι] ἵνα ἀναπαύσονται κ. τ. λ. comp. Winer § 57. p. 386. ἵνα μὴ Acts 2: 25. Gal. 5: 17. — Sept. for יִשְׁ Josh. 4: 6. Hom. Od. 13. 157. Jos. B. J. 4. 3. 10 (p. 276 ult. ed. Haverc.) πρὸς τοσοῦτον ἦκομεν συμφορῶν, ἵνα ἡμᾶς ἐλθῶσιν καὶ πολέμοι. Marc. Antonin. 11. 3. Sext. Empir. Pyrrh. III. 50 ἐπιμίγνεται τὸ κώνειον παντὶ μέρει τοῦ ὕδατος, καὶ παρεκτείνεται αὐτῷ ὅλῳ, ἵνα οὕτως ἡ κράσις γένηται. Just. Mart. p. 508. See Tittm. l. c. p. 39.

b) preceded by the *imperative*, Acts 8: 19 δότε καὶ μοι τὴν ἐξουσίαν ταύτην, ἵνα . . . λαμβάνῃ κ. τ. λ. James 1: 4. 1 Pet. 4: 13. 5: 6. 1 John 2: 28. ἵνα μὴ Tit. 3: 14. Rev. 3: 11. — Aristoph. Nub. 58 δεῦρ' ἔλθ' ἵνα κλάῃς. Comp. Tittm. l. c. p. 37.

c) preceded by the *future*, John 5: 20 μὴ ζῶνα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θαυμάζητε. Luke 11: 50 ἐξ αὐτῶν ἀποκτενοῦσι καὶ ἐκδιώξουσιν, ἵνα ἐκζητήθῃ τὸ αἷμα πάντων τῶν προφ. John 16: 24. 2 Cor. 1: 11 ὄφεται . . . ἵνα κ. τ. λ. Phil. 1: 26. al. — Marc. Antonin. 7. 25 πάντα ὅσα ὄρας μεταβαλεῖ ἢ τὰ ὅλα διοικοῦσα φύσις . . . ἵνα αἰὲν νεαρός ᾖ ὁ κόσμος. Just. Mart. p. 504.

d) preceded by a *past* tense, comp. above in l. A. d. Luke 9: 45 οἱ δὲ ἠγνόουν τὸ ῥήμα τοῦτο . . . ἵνα μὴ αἰσθῶνται αὐτό. John 9: 2 τίς ἡμαρτεν . . . ἵνα τυφλὸς γεννηθῇ; Rom. 5: 20. 6: 4, 6. 11: 11 μὴ ἔπταισεν, ἵνα πέσῃ; v. 31. — Aristoph. Vesp. 311, 312. Marc. Antonin. 2. 11 ἢ τῶν ὄλων φύσις οὔτε παρῆεν οὔτε ἡμαρτεν . . . ἵνα τὰ ἀγαθὰ καὶ τὰ κακὰ ἐπίσης τοῖς τε ἀγαθοῖς καὶ τοῖς κακοῖς πεφρυμένως συμβάλῃ. Agath. Ep. 74 (Anthol. Gr. IV. p. 31) οὐ τις ἀλοητήρας ἰδεῖν τέλεικεν ὁδόντας ὑμετέρους, ἵνα σοῖς ἐν μεγάροις πελάσῃ. —

Here belongs the frequent phrase ἵνα πληρωθῇ ἡ γραφή, τὸ ἐρηθῆν, etc. used as a formula of quotation, and implying that something took place not *in order* that a prophecy might be fulfilled, but *so that* it was fulfilled; not *in order* to make the event correspond to the prophecy, but *so that* the event *in* correspond to it. Comp. Tittm. l. c. p. 43, 44. Matt. 1: 22 τοῦτο δὲ ὄλον γέγονεν, ἵνα πληρωθῇ τὸ ἐρηθῆν. 2: 15. 21: 4. 26: 56. John 15: 25. al. With a past tense implied, Mark 14: 49. John 13: 18. al. See in *Πληρῶν*.

3. In the later Greek, ἵνα in various constructions lost the power of marking either purpose or event, and became simply a *demonstrative* conjunction, like *our that*, i. e. merely pointing out that to which the preceding words refer, or introducing something already implied in the preceding words. In this way ἵνα c. Subjunct. came often to be employed where earlier writers used the infinitive or other particles, e. g.

a) used instead of the construction with the *infinitive*, originally perhaps because the infinitive also often implies purpose; comp. Butt. § 140. 1, 2. Matth. § 531. 1. Thus (α) after words and phrases implying *command* and the like, as in Engl. 'I command *that* you do it,' for, 'I command you *to* do it;' comp. Matth. l. c. Winer § 45. 2. a. § 45. 9. a. comp. § 44. 4. Tittm. l. c. p. 46 sq. E. g. ἐντέλλομαι, Mark 13: 34 τῷ θυρωρῷ ἐνετείλατο, ἵνα γρηγορῇ. John 11: 57 δεδοκίμασεν ἐντολὴν, ἵνα κ. τ. λ. 13: 34. Acts 17: 15 λαβόντες ἐντολὴν, ἵνα κ. τ. λ. So ἵνα after ἀγγαρεύω Matt. 27: 32. ἀπαγγέλλω Matt. 28: 10. ἀποστέλλω Acts 16: 36. γράφω Mark 12: 19. διαστέλλομαι Mark 13: 34. εἶπον Matt. 4: 3. Mark 3: 9. Rev. 6: 11. ἐξορκίζω Matt. 26: 63. ἐπιτιμῶ Matt. 12: 16. Mark 3: 12. λέγω Acts 19: 4. John 13: 29. 1 John 5: 16. παραγγέλλω Mark 6: 8. (c. inf. Mark 8: 6.) συντίθεμαι John 9: 22. So also ἐδόθη αὐτοῖς ἵνα Rev. 9: 5. οὐκ ἦφιεν ἵνα Mark 11: 16. With some word of command implied Eph. 5: 33. — Test. XII Patr. p. 543, 671 ἐντέλλομαι ἵνα. p. 529 προστάσσει ἵνα. Anthol. Gr. I. p. 3 εἶπε ἵνα. Arr. Epict. 4. 11. 29 ἀπέλθαι

καὶ χοίρω διαλέγον, ἵν' ἐν βορβόρω μὴ κλιήται. — (β) After verbs of *entreatling*, *persuading*, and the like, comp. Winer, *Matth. Titm.* l. c. E. g. *δέομαι*, Luke 9: 40 καὶ ἐδεήθη τῶν μαθητῶν σου ἵνα ἐβάλλωσιν αὐτό. 22: 32. (c. inf. 2 Cor. 8: 4. 10: 2.) So after *διαμαρτύρομαι* 1 Tim. 5: 21. *ἐρωτάω* Mark 7: 26. Luke 7: 36. John 17: 15 bis. al. *παρακαλέω* Matt. 14: 36. Mark 5: 10. Luke 8: 31, 32. al. *προσεύχομαι* Matt. 24: 20. (εὐχ. c. inf. 2 Cor. 13: 7.) — So *δέομαι* seq. *ἵνα* Esdr. 4: 46. Jos. Ant. 12. 3. 2. Dion. Hal. II. p. 666. seq. infin. 3 Macc. 1: 16. Jos. Ant. 9. 14. 3. Dion. Hal. Ant. 8. 46. seq. *ὅπως* Thuc. 5. 36. Hdot. 9. 117. *παρακαλῶ ἵνα* Chariton. 3. 1. — Also after *πέιθω* Matt. 27: 20, where Greek writers usually put *ὡς* or the infin. see *Matth.* § 531. n. 1. § 533. 3. — (γ) After verbs of desire, and the like, comp. as above, and Winer § 45. 9. b. E. g. *θέλω*, Matt. 7: 12 πάντα ὅσα ἂν θέλητε ἵνα ποίωσιν ὑμῖν κ. τ. λ. Mark 6: 25. Luke 6: 31. 18: 41. John 17: 24. al. ssep. *θέλημα ἐστὶ ἵνα*, Matt. 18: 14. John 6: 39, 40. 1 Cor. 16: 12. *ζητεῖται ἵνα* 1 Cor. 4: 2. With *θέλω* etc. impl. Gal. 2: 10. — *θέλω ἵνα* Test. XII Patr. p. 704. Arr. Epict. 1. 18. 14. So *βουλέται ἵνα* Dion. Hal. de Comp. Verb. p. 296sq. *ἐπιθυμῶ ἵνα* Teles ap. Stob. 95. p. 524. Comp. Schaefer Melet. p. 121. — (δ) After *ποιέω* in the sense of *to cause*, *to effect*, etc. where in earlier Greek the infin. is used, *Matth.* § 531. 1. Herm. ad Vig. p. 761, or also *ὅπως* Hdot. 1. 209. ib. 5. 109. comp. Passow in *ποιέω* no. 1. c. John 11: 37 οὐκ ἐδύνατο οὗτος ποιῆσαι, ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Col. 4: 16. and so in an attraction Rev. 3: 9. 13: 12, 15, 16. comp. Butt. § 151. I. 6. In Rev. 3: 9 the future also is joined with the Subj. after *ἵνα*. — (ε) After words implying *fitness*, *sufficiency*, *need*, and the like, e. g. *ἀξίός*, John 1: 27 ἐγὼ οὐκ ἀξίός εἰμι ἵνα λύσω κ. τ. λ. After *ἱκανός* Matt. 8: 8. Luke 7: 6. *ἀρκετός* Matt. 10: 25. *χρεῖαν ἔχειν ἵνα* John 2: 25. 16: 30. 1 John 2: 27. Rev. 21: 23. For the construction of all these with an infin. see *Matth.* § 533. 3, and in *Ἄξιός, Ἰκανός, Ἐχω* c. β. — Also after impers. *συμφέρι*, Matt. 5: 29 *συμφ. γάρ σοι, ἵνα*

*ἀπόληται* ἔν κ. τ. λ. v. 30. 18: 6. John 11: 50. 16: 7. c. infin. see in *Συμφέρω*. After *λυσσελεῖ* Luke 17: 2. c. infin. Tob. 3: 6. Comp. *Matth.* § 532. d. — (ζ) After a word or phrase followed by a defining or explanatory clause, this latter is sometimes introduced by *ἵνα*, where the classic construction would be with the infin. see *Matth.* § 532. d. comp. § 280. E. g. John 4: 34 ἐμὸν βρώμα ἐστὶ, ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με. John 18: 39 ἔστι δὲ συνήθεια ὑμῖν, ἵνα ἕνα ὑμῖν ἀπολύσω. 1 Cor. 4: 3 ἐμοὶ δὲ εἰς ἐλάχιστόν ἐστιν, ἵνα ὑφ' ὑμῶν ἀνακριθῶ. So especially after *οὗτος, αὐτή, τοῦτο*, used emphatically or *δεικτικῶς* in reference to a following clause, comp. Winer § 45 penult. p. 282. Luke 1: 43 πόθεν μοι τοῦτο, ἵνα ἔλθῃ ἡ μήτηρ κ. κ. πρὸς με; more usual in John e. g. 6: 29 τοῦτό ἐστι τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσητε. v. 39 τοῦτο δὲ ἐστὶ τὸ θέλημα . . . ἵνα πᾶν κ. τ. λ. 17: 3. 1 John 3: 11, 23. 4: 21. 2 John 6. (Test. XII Patr. p. 606.) So ἐν τούτῳ ἵνα, 1 John 4: 17. John 15: 8 ἐν τούτῳ ἐδοξάσθη ὁ πατήρ, ἵνα καρπὸν φέρητε, i. q. classic ἐν τῷ ὑμ. καρπὸν φέρειν. Also John 15: 13 μείζονα τῆς ἀγάπης οὐδεὶς ἔχει, ἵνα τις θῆ κ. τ. λ. 3 John 4. So with *οὗτος* or ἐν τούτῳ implied, 1 Cor. 9: 18 τίς οὐκ ἐμὸν ἐστὶν ὁ μισθός; [οὗτος v. ἐν τούτῳ] ἵνα κ. τ. λ. — Comp. *Wisd.* 13: 9 εἰ γὰρ τοσοῦτον ἴσχυσαν εἰδέναι, ἵνα κ. τ. λ. Arr. Epict. 2. 1. 1 εἰ ἀληθὲς ἐστὶ τὸδε, ἵνα ἦ κ. τ. λ.

b) instead of *ὅπως*, after verbs of *taking care*, *endeavouring*, and the like, *Matth.* § 531. n. 1, 2. § 623. 2. comp. § 519. E. g. *βλέπειν*, 1 Cor. 16: 10 βλέπετε, ἵνα ἀφόβως γένηται. Col. 4: 17. 2 John 8. *ζηλώω* 1 Cor. 14: 1. *ζητέω* 1 Cor. 14: 12. *μεριμνάω* 1 Cor. 7: 34. *φυλάσσεσθε ἵνα μὴ* 2 Pet. 3: 17. So with a verb of this kind implied, 2 Cor. 8: 7. — Comp. *σπουδῆν ἔχω* seq. *ὅπως* et *ἵνα* Dion. Hal. de Comp. Verb. p. 398. *ζητεῖν ὅπως* Luc. de Merc. Conduct. 41.

c) instead of *ὅτι*, e. g. after *γράφω*, Mark 9: 12 καὶ πῶς γέγραπται . . . ἵνα πολλὰ πάθῃ κ. τ. λ. — c. *ὅτι* Rom. 4: 23. 1 Cor. 9: 10. Xen. An. 2. 3. 1. Comp. Winer § 57. p. 386. — For Rev. 14: 13 see above in 2. a. Prob. to be so taken after *ἀγαλλιάω*, John 8: 56 ἡγαλλιάσατο,



ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν. Comp. the frequent construction *χαίρω ὅτι* in N. T. Luke 10: 20. John 11: 15. al. Sept. Ex. 4: 31.

d) of time, but only in John, after ὥρα instead of the more usual ὅτε or ἐν ᾧ. John 12: 23 ἐλήλυθεν ἡ ὥρα, ἵνα δοξασθῇ. ὁ υἱὸς τοῦ ἀνθρώπου. 13: 1. 16: 2, 32. So Engl. *the hour is come THAT the son of man should be glorified*, for, when or in which.—c. ὅτε John 4: 21, 23. 5: 25. c. ἐν ᾧ 5: 28. — Or we may take ἵνα here as ecbatic, so that he shall be glorified. Comp. Winer § 45. p. 282. — Others regard ἵνα here as an adverb of place, used trop. of time, like Engl. *wherein*. Comp. Aristoph. Nub. 1235. Hom. Od. 6. 27. Titm. l. c., p. 49. Passow ἵνα B. c. AL.

Ἰνατί, or ἵνα τί, as an interrog. particle, elliptically for ἵνα τί γίνηται, in order that what sc. may take place? i. q. to what end? why? wherefore? Buttm. § 149. l. p. 423. Winer § 25. 1 ult. Herm. ad Vig. p. 849. Matt. 9: 4 ἵνατί ἑμεῖς ἐνθυμεισθε πονηρά; 27: 46. Luke 13: 7. Acts 4: 25. 7: 26. 1 Cor. 10: 29. Sept. for הַמָּה Ps. 2: 1. הַמָּה-עַל Num. 22: 32.—Aristoph. Eccles. 714 or 719. Plato Apol. Soc. 14.

Ἰόππη, ἡς, ἡ, Joppa, so in N. T. and Josephus, in classic writers Ἰώππη, Heb. יָפֹה or יָפֹה Japho, now Jaffa, a celebrated and very ancient city and port of Palestine on the Mediterranean, about W. N. W. of Jerusalem. Acts 9: 36, 38, 42, 43. 10: 5, 8, 23, 32. 11: 5, 13. — Sept. Josh. 19: 46. Jos. B. J. 1. 20. 3. Strabo 16. 2. 28. See Reland Palaest. p. 864. Rosenm. Bibl. Geogr. II. ii. p. 339.

Ἰορδάνης, ου, ὅ, Jordan, Heb. יַרְדֵּן, now El Sheriat, i. e. the Ford, the largest and most celebrated river of Palestine. It takes its rise not far from the village Paneas or Banias, near Caesarea Philippi, and is joined by another stream which rises in the higher parts of the adjacent Antilibanus. After a course of about 15 miles, it passes through the lake or marsh of Merom or Samochon, and after flowing about the same distance further falls into the

lake of Tiberias or sea of Galilee. Leaving this lake, it flows through a fertile valley of considerable width into the Dead Sea, receiving in its course some minor streams. The great valley of the Jordan has been ascertained by Burckhardt to be continued from the Dead Sea to the eastern branch of the Arabian Gulf or Red Sea; so that it is highly probable that the Jordan originally pursued its course to that gulf, until the convulsions which destroyed Sodom and Gomorrah, and the subsequent filling up of the bottom of the valley by the drifting sand, caused the stoppage of its waters. — Between the two large lakes, the average breadth of the Jordan is from 60 to 80 feet, and its depth about 10 or 12. It has double banks, i. e. those of its usual channel, and others at the distance of 40 or 50 rods on each side. The low ground within the higher banks is overgrown with reeds and trees, affording a covert for numerous wild beasts. The stream of the Jordan is rapid, and its waters turbid. It is subject to floods, which sometimes, though not often, rise above its usual channel and overflow the space within its higher banks. Matt. 3: 5, 6, 13. 4: 15, 25. 19: 1. Mark 1: 5, 9. 3: 8. 10: 1. Luke 3: 3. 4: 1. John 1: 28. 3: 26. 10: 40. See Reland Palaest. p. 270sq. Rosenm. Bibl. Geogr. II. i. 196 sq. Calmet p. 232, 414, 577. Bibl. Repos. II. p. 775 sq.

Ἰός, οῦ, ὅ, (ἵμου,) pp. something sent out, emitted, hence a missile weapon, arrow, Hom. II. 15. 451. Sept. Lam. 3: 13. In N. T.

a) rust, as being emitted on metals, James 5: 3. Sept. for הַרְסָה Ez. 24: 6. —Ep. Jer. 12, 24. Theogn. 443 or 451. Pol. 6. 10. 3.

b) poison, venom, as emitted by serpents etc. James 3: 8. Rom. 3: 13 ἰός ἀσπίδων, quoted from Ps. 140: 4 where Sept. for הַרְסָה.—Ael. H. A. 5. 31. Luc. Fugit. 19.

Ἰουδαία, ας, ἡ, (pp. fem. of Ἰουδαῖος, supp. γῆ,) Judea, Heb. יְהוּדָה Judah, pr. n. strictly of the territory of the tribe of Judah, but usually employed in a broader sense. Under David it

denoted the territories of Judah and Benjamin, Josh. 11:21 coll. v. 16. 2 Sam. 5:5. 1 Chr. 21:5. So after the secession of the ten tribes, it was applied to the dominions of the kingdom of Judah, in distinction from that of Israel, and of course included the whole southern part of Palestine. After the captivity, as most of the exiles who returned were of the kingdom of Judah, the name Judea (Judah) was given generally to the whole of Palestine west of the Jordan, Hag. 1:1, 14. 2:2. Under the Romans, in the time of Christ, Palestine was divided into Galilee, Samaria, and Judea, (John 4:4, 5,) which last included the whole southern part west of the Jordan, and constituted a portion of the kingdom of Herod the Great. It then belonged to Archelaus (q. v.) but was afterwards made a Roman province dependent on Syria and governed by procurators, see in *Ἡγεμών*. For a time also portions of it belonged to Herod Agrippa the elder, comp. in *Ἡρώδης* no. 3. See Jos. B. J. 3. 3. 5. Relandi Palaest. p. 31, 174, 178. Jahn § 25. Rosenm. Bibl. Geogr. II. ii. p. 149. — Matt. 2:1, 5, 22. 3:1. 4:25. 19:1. Luke 1:65. al. Meton. *people of Judea* Matt. 3:5. AL.

*Ἰουδαίῳ*, f. *ἰσω*, (Ἰουδαῖος,) to Judaize, to live like the Jews, to follow their manners, customs, rites, Gal. 2:14, parall. to Ἰουδαϊκῶς ζῆν. — Ignat. ad Magnes. 10. Comp. Esth. 8:17. — For such verbs see Butt. § 119. 3. d.

*Ἰουδαϊκός*, ἡ, ὄν, *Jewish*, current among the Jews, e. g. *μύθοι* Tit. 1:14. — Jos. Ant. 20. 11. 1, 4.

*Ἰουδαϊκῶς*, adv. *Jewishly*, in the Jewish manner, Gal. 2:14. — Jos. B. J. 6. 1. 3.

*Ἰουδαῖος*, αἶα, ον, (Ἰούδας, Sept. Ἰούδα, Judah,) pp. adj. *Jewish*; in N. T. a) fem. pp. ἡ Ἰουδαία χώρα v. γῆ, the land of Judea, Mark 1:5. John 3:22. ἡ Ἰουδαία γυνή, a Jewess, Acts 16:1. 24:24. non. al. — Sept. 1 Chr. 4:19. Jos. 11. 1. 1.

b) masc. ὁ Ἰουδαῖος, as adj. see below; mostly as subst. *a Jew*, pp. one of the tribe or country of Judah Sept.

2 K. 16:6, but in later usage applied to all the inhabitants of Judea or Palestine and their descendants, Esth. 3:6, 10. Dan. 3:8. 2 Macc. 9:17. So in N. T. John 4:9. Acts 18:2, 24. al. Usually plur. οἱ Ἰουδαῖοι the Jews, Matt. 2:2. 28:15. John 19:21. Acts 10:22. 20:19. al. saep. Ἰουδαῖοι καὶ Ἕλληνες Acts 14:1. 18:4. 19:10. 1 Cor. 1:23, 24. See in *Ἕλληρ* b. By synecdo. οἱ Ἰουδαῖοι is put in John for the chief men, leaders of the Jews, John 1:19. 5:15, 16 sq. 7:1, 11, 13. 9:22. 18:12, 14. Acts 23:20, comp. v. 14 sq. Once including *Jewish proselytes* Acts 2:5 coll. v. 10. — As adj. joined with a noun, e. g. ἀνὴρ Ἰουδαῖος Acts 10:28. plur. 2:14. 22:3. ψευδοπροφήτης Acts 13:6. ἀρχιερεῖς Acts 19:14. — Esth. 2:3. Jos. B. J. 3. 7. 31. AL.

*Ἰουδαϊσμός*, οὐ, ὁ, *Judaism*, the Jewish religion and institutes, e. g. as opposed to heathenism 2 Macc. 2:21. 14:38. In N. T. as opp. to Christianity, Gal. 1:13, 14.

*Ἰούδας*, α, ὁ, *Judas*, Heb. יְהוּדָה (renowned), Sept. Ἰούδα, *Judah*, pr. n. of eight persons in N. T.

1. *Judah*, the fourth son of Jacob and head of the tribe of Judah, Matt. 1:2, 3. Luke 3:33. — Meton. for the tribe or posterity of Judah, Matt. 2:6 bis. Luke 1:39. Heb. 7:14. Rev. 5:5. 7:5. So οἶκος Ἰούδα, the house, i. e. kingdom of Judah, opp. to that of Israel Heb. 8:8.

2. *Judas* or *Judah*, two of the ancestors of Jesus, elsewhere unknown, Luke 3:26, 30.

3. *Jude*, an apostle, called also *Lebbeus* and *Thaddeus*, brother of James the Less and cousin of our Lord, see in Ἰάκωβος 2. He also wrote the Epistle of Jude. Matt. 13:55. Mark 6:3. Luke 6:16. John 14:22. Acts 1:13. Jude 1. Comp. Matt. 10:3.

4. *Judas* surnamed *Isariot* i. e. man of Kerioth, an apostle, and the traitor who betrayed our Lord. He seems previously to have been dishonest, though he enjoyed the confidence of the other apostles, comp. John 12:6. On the manner of his death, see in Ἀπάγχω. Matt. 10:4. 26:14, 25, 47. 27:3. Mark 3:19. 14:10, 43. Luke



22: 3, 47, 48. John 6: 71. 12: 4. 13: 2, 26, 29. 18: 2, 3, 5. Acts 1: 16, 25.

5. *Judas* surnamed *Barsabas*, a Christian teacher sent from Jerusalem to Antioch with Paul and Barnabas, Acts 15: 22, 27, 32.

6. *Judas*, a Jew living in Damascus, with whom Paul lodged at his conversion, Acts 9: 11.

7. *Judas* surnamed *the Galilean*, ὁ Γαλιλαῖος, Acts 5: 37. So called also by Josephus, Ant. 18. 1. 6. ib. 20. 5. 2. B. J. 2. 8. 1, but likewise ὁ Γαυλονίτης Ant. 18. 1. 1. In company with one Sadoc or Sadducus, he attempted to raise a sedition among the Jews, but was destroyed by Cyrenius (Quirinus) then proconsul of Syria and Judea. See Josephus II. cc.

Ἰουλία, ας, ἡ, *Julia*, pr. n. of a female Christian, Rom. 16: 15.

Ἰούλιος, ου, ὁ, *Julius*, pr. n. of the centurion who conducted Paul to Rome, Acts 27: 1, 3.

Ἰουνίας, α, ὁ, *Junias*, pr. n. of a Jewish Christian, a kinsman and fellow-prisoner of Paul, Rom. 16: 7.

Ἰουστῖος, ου, ὁ, *Justus*, 1. pr. n. of a Christian at Corinth, with whom Paul lodged, Acts 18: 7. Some read *Τίτου ὄν. Ἰούστιου*.

2. as surname a) of Joseph called also *Barsabas*, nominated as an apostle, Acts 1: 23. b) of Jesus a friend and fellow-labourer of Paul, Col. 4: 11.

Ἰππεύς, εως, ὁ, (ἵππος,) a *horseman*, Plur. ἱππεῖς *horsemen, cavalry*, Acts 23: 23, 32. Sept. for ψρρ Gen. 50: 9. Ex. 14: 9.—Xen. Mem. 3. 4. 1.

Ἰππικός, ἡ, ὄν, (ἵππος,) *equestrian*, opp. to πεζικός Xen. Cyr. 2. 4. 18. *skilled in riding*, a *horseman*, Xen. Mag. Eq. 1. 6, 12. In N. T. neut. τὸ ἱππικὸν collect. *the horsemen, cavalry*, as in Engl. *the horse*, Rev. 9: 16.—Pol. 2. 66. 7. Xen. Ag. 1. 15, 23.

Ἴππος, ου, ὁ, a *horse*, James 3: 3. Rev. 6: 2, 4, 5, 8. 9: 7, 9, 17-bis. 14: 20. 18: 13. 19: 11, 14, 18, 19, 21. Sept. for חסח Gen. 47: 17. al.—Xen. Cyr. 5. 2. 1.

Ἰρις, ιδος, ἡ, (Ἰρις a goddess,)

acc. ἰριδα and ἰριν comp. Buttm. § 44, a *rainbow, iris*, Rev. 4: 3. 10: 1.—Ael. V. H. 4. 17. Hesych. ἰρις ἡ ἐν οὐρανῷ ζώνη.

Ἰσαάκ, ὁ, indec. *Isaac*, Heb. יִצְחָק (derider), pr. n. of the son of Abraham by Sarah, Matt. 1: 2. 8: 11. 22: 32. al. Comp. Gen. c. 21 sq. AL.

Ἰσαάγγελος, ου, ὁ, ἡ, adj. (ἴσος, ἄγγελος,) *like to angels, angel-like*, Luke 20: 36.—Clem. Al. Strom. 7. 12. Comp. the Homeric ἰσόθεος II. 2. 565.

Ἰσαχάρ or Ἰσασχάρ, ὁ, indec. *Issachar*, Heb. יִשָּׁכָר, Kerī יִשָּׁכָר (purchased), pr. n. of the ninth son of Jacob by Leah, Gen. 30: 18. Meton. for the tribe of *Issachar* Rev. 7: 7.

Ἰσημι a false root to which the forms ἴσμεν, ἴστε, ἴσασι, were formerly referred; see in οἶδα under Εἶδω II.

Ἰσκαριώτης, ου, ὁ, *Iscaiot*, surname of Judas the traitor, Heb. יְרִיחַ בֶּן יִשָּׁכָר i. e. *man of Kerioth*, a town in the territory of Judah Josh. 15: 25.—Matt. 10: 4. 26: 14. Mark 3: 19. 14: 10. Luke 6: 16. 22: 3. John 6: 71. 12: 4. 13: 2, 26. 14: 22.

Ἴσος, ἴση, ἴσον, *like, alike, equal*, spoken of measure, quantity, condition, and the like. Matt. 20: 12 ἴσους ἡμῖν αὐτοὺς ἐποίησας. Luke 6: 34 ἵνα ἀπολάβωσι τὰ ἴσα. Acts 11: 17. Rev. 21: 16. Sept. for יררר Ez. 40: 5, 6.—Diod. S. 1. 20. Xen. Cyr. 5. 2. 1.—So of nature and condition, John 5: 18 ἴσον ἑαυτὸν ποιῶν τῷ θεῷ. Phil. 2: 6 οὐχ ἄρπαγμὸν . . . τὸ εἶναι ἴσα θεῷ, where for neut. pl. ἴσα see Matth. § 443. 1. § 446. 7. comp. Buttm. § 129. 6. § 115. 4 ult. Greg. Cor. ed. Schaefer p. 130, 1055. See in Ἀρπαγμός. Comp. ἴσα θεοῖς Hom. Od. 11. 303. Diod. Sic. 1. 89.—Hence *alike, consistent*, e. g. μαρτυρία Mark 14: 56, 59.

Ἰσότης, ητος, ἡ, (ἴσος,) *likeness, equality*, i. e. equal state or proportion, 2 Cor. 8: 13 ἐξ ἰσότητος. v. 14. (Luc. Zeux. 5. Pol. 6. 8. 4.) In the sense of *equity*, what is equitable, Col. 4: 1.—Plut. ed. R. VI. p. 367. 2 οὐδὲ δικαιοσύνη, οὐδ' ἰσότης. Clem. Al. Strom. 6. 6.

Ἰσότημος, ου, ὁ, ἡ, adj. (ἴσος, τιμή,) *alike honoured, alike prized*, i. e. of

equal honour or standing, Jos. Ant. 8: 8. 1. Xen. Hi. 8. 10. In N. T. *alike precious, of like value* or estimation, i. e. *genr. like, equal*, c. dat. 2 Pet. 1: 1 τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν. Buttm. §133. 2.—Hdian. 3. 6. 10.

**Ἰσόψυχος, ου, ὁ, ἡ,** adj. (ἴσος, ψυχή,) *like-minded*, Phil. 2: 20. Sept. for יִשְׂרָאֵל Ps. 54: 14.

**Ἰσραήλ, ὁ,** indec. *Israel*, Heb. יִשְׂרָאֵל (wrestler with God), a name given to Jacob after wrestling with the angel, Gen. 32: 24 sq. In N. T. spoken only in reference to his posterity, as ὁ οἶκος Ἰ. Matt. 10: 6. Acts 7: 42. ὁ λαὸς Ἰ. Acts 4: 10. 13: 17. υἱοὶ Ἰ. Acts 7: 23, 37. 9: 15. al.—So *genr. Israel* for the *Israelites, the children of Israel*, spoken in O. T. of the kingdom of Israel in opp. to that of Judah; but in N. T. applied to all the descendants of Israel then remaining, and synonymous after the exile with οἱ Ἰουδαῖοι, see in Ἰουδαῖος b. Matt. 2: 6, 20, 21. 8: 10. 15: 31. Rom. 10: 1, 19. AL.

**Ἰσραηλίτης, ου, ὁ,** an *Israelite*, in N. T. i. q. ὁ Ἰουδαῖος, see in Ἰσραήλ. John 1: 48. Acts 2: 22. 3: 12. 5: 35. 13: 16. 21: 28. Rom. 9: 4. 11: 1. 2 Cor. 11: 22.—*genr. Jos. Ant. 2. 9. 1.*

**Ἰστημι, f. στήσω, aor. 1 ἔστησα, aor. 2 ἔστην, perf. ἔστηκα, plupf. ἐστήκειν** Luke 8: 20 and εἰστήκειν Matt. 12: 46, Buttm. § 107. n. I, 7; *perf. infin. ἐστηκέαι contr. ἐστάαι, perf. part. ἐστηκώς contr. ἐστώς, ὡσα, ὡς*, Buttm. § 107. II. 3; *aor. 1 pass. ἐστάθη, fut. 1 pass. σταθήσομαι*. See in general, Buttm. § 107 *passim*. A less usual form is *pres. ἰστώω* Rom. 3: 31, Buttm. § 106. n. 5. § 107. n. I, 2. Pluperf. 3 pers. plur. ἐστήκεισαν Att. for ἐστήκεισαν Rev. 7: 11, see in Mattaire Dial. p. 67. ed. Reitz. — The significations of this verb are divided between the *trans. to cause to stand, to place*, and *intrans. to stand*, see Buttm. § 107. II.

I. *Transitive*, in the present, imperfect, fut. and aor. 1, of the Active, *to cause to stand, to set, to place*.

a) pp. c. acc. and with an adjunct implying place where, e. g. εἰς αὐτούς *before them*, Acts 22: 30 Παῦλον ἔστησαν

εἰς αὐτούς. So ἐκ δεξιῶν Matt. 25: 33. ἐν μέσῳ, comp. in Ἐν no. 2. Matt. 18: 2. John 8: 3. Acts 4: 7. also ἐν τῷ συνεδρίῳ Acts 5: 27. (Dem. 1370. 25.) ἐνώπιόν τινος Acts 6: 6. Jude 24. (comp. Lev. 27: 11.) ἐπὶ c. acc. Matt. 4: 5 ἕστησαν αὐτὸν ἐπὶ τὸ περιβόλιον. Luke 4: 9. (ἐπὶ τινι Palaeph. 9.) παρά c. dat. Luke 9: 47. *Genr. to cause to stand forth*, Acts 1: 23 καὶ ἕστησαν δύο. 6: 13. Opp. to falling Rom. 14: 4. Sept. for יִשְׂרָאֵל Gen. 47: 7. Lev. 14: 11. 1 K. 6: 14. יִשְׂרָאֵל Ex. 40: 2, 16. Josh. 4: 9. — Hdian. 1. 14. 18. Xen. Cyr. 2. 2. 6.

b) *to establish, to confirm*. Rom. 3: 31 νόμον. 10: 3. Heb. 10: 9. Sept. for יִשְׂרָאֵל Ex. 6: 4. 1 K. 6: 12.—So of time, *to fix, to appoint, ἡμέραν* Acts 17: 31.

c) *to place* sc. in a balance, i. q. *to weigh*, c. acc. et dat. Matt. 26: 15 ἔστησαν αὐτῷ τριάκοντα ἀργύρια *they weighed out to him* etc. Sept. for יִשְׂרָאֵל Ezra 8: 25, 26, 33. Is. 46: 6. — Diod. Sic. 1. 83. Xen. Mem. 1. 1. 9. Fully ἰστώσι σταθμῶν πρὸς ἀργύριον τὰς τριχάσας Hdot. 2. 65. — *Metaph. to impute*, e. g. τινὶ τὴν ἁμαρτίαν Acts 7: 60.

II. *Intransitive*, in the perfect, pluperf. and aor. 2 of the Active, in the Mid. and by impl. in aor. 1 and fut. 1 of the Passive, (comp. Buttm. § 136. 2. §113. n. 2, 3,) *to stand*, and so *perf. Act. ἔστηκα* as present, whence *plupf. ἐστήκειν* as imperf. Buttm. § 107. II. 2.

a) pp. and absol. e. g. as opp. to falling 1 Cor. 10: 12 ὁ δοκῶν ἐσθάναι, βλεπέτω μὴ πείσῃ. So in prayer or sacrifice Matt. 6: 5. Heb. 10: 11.—With an adjunct implying place where, e. g. an adv. Matt. 12: 46 ἔξω. Mark 11: 5 ἐκεῖ. 13: 14. Luke 9: 27. 17: 12. 18: 13. al. Seq. εἰς c. acc. see in Εἰς 4, εἰς τὸ μέσον John 20: 19. ἐκ δεξιῶν Luke 1: 11. (1 Chr. 6: 39.) ἐν c. dat. of place, Matt. 20: 3 ἐν τῇ ἀγορᾷ. John 11: 56. Acts 5: 20. 7: 33. impl. Matt. 20: 6 coll. v. 3. John 7: 37 coll. v. 28. (Xen. Cyr. 6. 2. 17.) ἐν αὐτοῖς *among* i. e. *before them* Acts 24: 21. ἐνώπιόν τινος Acts 10: 30. Rev. 7: 9. ἐπὶ c. gen. of place Luke 6: 17 ἕστη ἐπὶ τόπον πιδινοῦ. Rev. 10: 5. (Xen. Cyr. 3. 3. 66.) and so ἐπὶ in the sense of *before*, Acts 25: 10 ἐπὶ τοῦ βήματος. 24: 20 ἐπὶ τοῦ συνεδρίου.



Mark 13: 9. c. acc. of place Matt. 13: 2. Rev. 7: 1. (2 Chr. 23: 19.) also ἐπὶ τοὺς πόδας *to stand upon the feet*, Acts 26: 16. impl. Acts 3: 8. (Sept. 2 Chr. 3: 12.) μετὰ τινος John 18: 5. παρὰ c. acc. Luke 5: 1. 7: 38. (2 Chr. 9: 18.) πέραν τῆς θαλάσσης John 6: 22. πρὸ τῶν θυρῶν Acts 5: 23. πρὸς τῇ θυρᾷ John 18: 16. (Judg. 9: 35.) c. acc. πρὸς τὸ ἀνημέριον 20: 11. σὺν αὐτοῖς Acts 4: 14. Also κύκλῳ τινός *round about* any one Rev. 7: 11. μέσος ἑμῶν ἕστηκεν John 1: 26. — Without an adjunct of place expressed, but in the sense of *to stand by, near, there*, according to the context, i. q. *to be present*, Matt. 26: 73 προσελθόντες οἱ ἑσθῶτες εἶπον τῷ Πέτρῳ. Luke 19: 8. 23: 35. John 1: 35. 3: 29. 18: 18. Acts 2: 14. al. Joined with an adj. or particip. Acts 9: 7 εἰστήκεισαν ἐν νεοῖς. Eph. 6: 14. (Xen. Cyr. 1. 4. 8.) So of persons standing before a judge, either as accusers Luke 23: 10, or as accused Acts 26: 6 ἕστηκα κρινόμενος. Matt. 27: 11 ἔμπροσθεν τοῦ ἡγεμόνος, comp. also above in constr. with ἐπὶ. Also before Christ as Judge, where it is by impl. *to stand erect, firm*, in the consciousness of acquittal and final approval, Luke 21: 36.—Spoken of fishing-boats, *to stand, to be stationed*, in Engl. *to lie*, Luke 5: 2.

b) trop. *to stand fast*, i. e. *to continue, to endure, to persist*, e. g. of things, ἡ βασιλεία Matt. 12: 25. Luke 11: 18. θεμέλιος 2 Tim. 2: 19. Of persons, Acts 26: 22 ἄχρι τῆς ἡμέρας ταύτης ἕστηκα. 1 Cor. 7: 37 ἕστηκα ἐδραῖος. Col. 4: 12. John 8: 44 ἐν τῇ ἀληθείᾳ οὐκ ἕστηκεν. Rom. 5: 2. 1 Pet. 5: 12 εἰς ἣν ἕστηκατε, comp. *Lis* no. 4. 2 Cor. 1: 24. So Sept. and 727 2 K. 23: 3. Ecc. 8: 3. Is. 66: 22. עָרַב Is. 46: 10. Josh. 2: 11.—Xen. H. G. 5. 2. 23.—So *to stand fast* against an enemy, opp. to φεύγω, Eph. 6: 13. c. πρὸς τι v. 11. Sept. for 727 Ex. 9: 12. Nah. 2: 8. (Pol. 1. 19. 15. Xen. An. 1. 10. 1.) So against evils, i. q. *to endure, to sustain*, Rev. 6: 17.—In the sense of *to be established, confirmed*, Matt. 18: 16 et 2 Cor. 13: 1 ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα, in allusion to Deut. 19: 15 where Sept. for עָרַב. also Num. 30: 5, 12.

c) ἕστην and ἐστάθην, *to stand still, to stop*, e. g. of persons, Matt. 20: 32 καὶ σιάς ὁ Ἰησοῦς. Mark 10: 49. Luke 7: 14. 18: 40. Of things, Matt. 2: 9. Acts 8: 38. *to cease* Luke 8: 44. Sept. for 727 Hab. 3: 11. Jon. 1: 15. Josh. 3: 13.—Hdian. 1. 13. 10. Xen. Cyr. 7. 1. 3. An. 1. 3. 2. AL.

Ἰστορέω, ᾧ, f. ἴστω, (ἴστω fr. εἰδέναι,) *to ascertain* sc. by inquiry and personal examination Pbl. 9. 14. 3. ib. 10. 7. 1. *to know, to have seen* personally Jos. Ant. 8. 2. 5. In N. T. *to see, to visit* a person in order to make his acquaintance, Gal. 1: 18 ἰστορήσαι Πέτρον.—Jos. B. J. 6. 1. 8. Arr. Epict. 2. 14. 28. Hesych. ἰστορεῖ ὄρα. Comp. Winer's Comm. in Gal. 1. c.—More usually *to narrate* Pol. 1. 37. 3. Hdian. 3. 7. 15.

Ἰσχυρός, ἄ, ὄν, (ἰσχύω,) *strong, mighty, powerful*.

a) of persons, spoken of the powers both of body and mind, physical and moral. Matt. 3: 11 ἰσχυρότερός μου ἐστίν. Mark 1: 7. Luke 3: 16. Heb. 11: 34 ἰσχυροὶ ἐν πολέμῳ, and so Matt. 12: 29 bis εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ. Mark 3: 27 bis. Luke 11: 21, 22. 1 Cor. 10: 22. So 1 Cor. 1: 25. 1 John 2: 14 *strong*, i. e. *firm* in faith. Of angels Rev. 5: 2. 10: 1. 18: 21. of God Rev. 18: 8. So Sept. for רַבָּב Judg. 5: 13. Josh. 10: 2. of God Deut. 10: 17. לַח of God Neh. 1: 5. 9: 32. קַיִת Num. 13: 19. Josh. 17: 18. — Ael. V. H. 2. 24. Xen. Mem. 1. 6. 7.—Trop. *strong* in influence and authority, *mighty, honourable*, 1 Cor. 4: 10. Rev. 6: 15 in later edit. 19: 18. 1 Cor. 1: 27 τὰ ἰσχυρὰ for concr. οἱ ἰσχυροί. Sept. οἱ ἰσχ. τῆς γῆς for עֲרֵבָה 2 K. 24: 15. also for רַבָּב 1 Chr. 7: 7, 40.—Xen. Cyr. 5. 5. 9.

b) of things, *strong*, i. e. *vehement, great*, as ἄνεμος Matt. 14: 30. λυμός Luke 15: 14. κραυγή Heb. 5: 7. φωνή Rev. 18: 2 in some edit. βροχιαί Rev. 19: 6. Sept. Gen. 41: 31. Ex. 19: 19. Dan. 6: 20. (Xen. Cyr. 1. 6. 34, 39 χειμών.) Also *firm, sure*, as ἰσχ. παράκλησις Heb. 6: 18. (Pol. 31. 20. 8.) *severe*, e. g. ἐπιστολαὶ ἰσχ. 2 Cor. 10: 10.—Xen. Cyr. 3. 3. 48. — Of a city, *strong, fortified*, Rev. 18: 10 Βαβ. ἡ πόλις ἡ ἰσχ.

Sept. for  $\text{קָוָה}$  Ez. 26: 17. — Xen. Cyr. 7. 5. 7, 8.

**ἰσχύς, ὕος, ἦ,** (ἰς, ἰσχω,) *strength, might, power*, spoken of the powers both of body and mind, physical and moral, e. g. once physical, Rev. 18: 2  $\text{ἐκραξεν ἐν ἰσχύϊ}$  i. e. *mightily, vehemently*. Comp. Sept. Is. 58: 1. Sept. for  $\text{בְּכֹחַ}$  Dan. 3: 4. 4: 11. — Hdian. 6. 8. 2  $\text{ἰσχ. σώματος}$ . Xen. Ven. 13. 14. — Of mental and moral *power, might, ability, faculty*. Mark 12: 30  $\text{ἐξ ὅλης τῆς ἰσχύος σου}$  with *all thy might*. v. 33. Luke 10: 27. 1 Pet. 4: 11. Sept. for  $\text{כֹּחַ}$  Gen. 31: 6.  $\text{כֹּחַ}$  2 K. 23: 25. Also *genr. power, potency, pre-eminence*, e. g. with  $\text{δύναμις}$ , 2 Pet. 2: 11  $\text{ἄγγελοι ἰσχύϊ καὶ δύναμει μείζονες}$ . Eph. 1: 19 et 6: 10  $\text{κράτος τῆς ἰσχύος}$  i. q.  $\text{κράτος ἰσχυρόν}$ , *mighty power*. 2 Thess. 1: 9. Comp. Buttm. §123. n. 4. — So in ascriptions to God, Rev. 5: 12. 7: 12. Sept. for  $\text{כָּבוֹד}$  Jer. 10: 11. 27: 4. 32: 17.  $\text{כָּבוֹד}$  Is. 11: 2. Others here reader it *praise*, like Heb.  $\text{יָצַד}$ , Sept.  $\text{αἶνος}$ , Ps. 8: 3.

**ἰσχύω, f. ἰσώ,** (ἰσχύς,) *to be strong*, i. e. to have strength, ability, power, both physical and moral.

a) physical, *to be strong, robust*, Matt. 9: 12 et Mark 2: 17  $\text{οἱ ἰσχυρότεροι}$  *the strong*, i. e. the well, not the weak and sick. Sept. for  $\text{קָוָה}$  Josh. 14: 11. comp. Is. 39: 1. Ez. 34: 16. — Ecclus. 30: 14  $\text{ἰγνίς καὶ ἰσχύων}$ . Xen. Mem. 3. 12. 4.

b) *genr. to be able, I can*, seq. inf. Matt. 8: 28  $\text{ὥστε μὴ ἰσχύεν τιὰ παρελθῆν}$ . 26: 40. Mark 5: 4. 14: 37. Luke 6: 48. 8: 43. 14: 6, 29, 30. 16: 3. 20: 26. John 21: 6. Acts 6: 10. 15: 10. 25: 7. 27: 16. c. inf. impl. Mark 9: 18. Luke 13: 24. Phil. 4: 13  $\text{πάντα ἰσχύω}$  i. e. *I can do or endure all things* etc. Better perhaps  $\text{πάντι}$  as acc. of manner etc. Buttm. §131. 6. — Sept. 2 Chr. 2: 6. Diod. Sic. 1. 83 ult.

c) i. q. *to have efficacy, to avail*, to have force and value, Gal. 5: 6 et 6: 15  $\text{οὐτε περιουμί τι ἰσχύει}$ . Heb. 9: 17. James 5: 16.  $\text{εἰς οὐδὲν ἰσχύει}$  *it has no value*, is worthless, Matt. 5: 13. — Jos. Ant. 3. 12. 3. Ael. V. H. 2. 38. Diod. S. 2. 33.

d) i. q. *to prevail*, seq.  $\text{κατὰ τινος}$ , *against or over any one* Acts 19: 16. absol. Rev. 12: 8. So Sept. c.  $\text{πρός}$  for

$\text{בְּכֹחַ}$  Dan. 7: 21. Ps. 13: 5. — 1 Macc. 10: 49. Comp.  $\text{ἰσχύειν ἐπέω}$  Luc. Navig. 42. — Trop. i. q. *to spread abroad*, to acquire strength and efficacy, as Acts 19: 20  $\text{ὁ λόγος τοῦ κ. ηὔξανε καὶ ἰσχυεν}$ .

**ἰσως** adv. (ἴσος,) pp. *equally, alike*, Dem. 35. 26. — In N. T. *it may be, perhaps, doubtless*, Luke 20: 13. Sept. for  $\text{ἴσως}$  Gen. 32: 21.  $\text{ἴσως}$  Dan. 4: 24 [27]. — Ael. V. H. 11. 8. Xen. Cyr. 2. 1. 13.

**Ἰταλία, ας, ἦ,** *Italy*, Acts 18: 2. 27: 1, 6. Heb. 13: 24.

**Ἰταλικός, ἦ, ὄν,** *Italian*, sc.  $\text{σπιερα}$  q. v. Acts 10: 1. — Arr. Tactic. p. 73. 5. Comp. Wetstein N. T. in loc.

**Ἰτουραία, ας, ἦ,** *Iturea*, a region of which the exact situation is doubtful, though it made part of Coele-Syria, Plin. H. N. 5. 23. — Luke 3: 1  $\text{Φιλιππου τετραρχούντος τῆς Ἰτουραίας καὶ Τραχωνιτιδος χώρας}$ , *Philip being tetrarch of Iturea and Trachonitis*. But Josephus describes Philip's tetrarchy as composed of Trachonitis, Batanea, and Auranitis, without any mention of Iturea, Ant. 15. 10. 1. comp. 17. 11. 4. B. J. 2. 6. 3. Hence Reland and others suppose Iturea to be the same with Auranitis, Rel. Palaestina p. 106 sq. Cellarii Notit. Orb. II. lib. 3. c. 13. § 251 sq. According to Münter, de Reb. Ituraeor. p. 4, Iturea lay westward of Damascus and eastward of Hamath, around Mount Hermon, whose  $\text{ὄρεινά}$  this people inhabited. The Itureans were celebrated as skilful archers and daring robbers. Cic. Phil. 2. 44. ib. 13. 8. Virg. Georg. 2. 448. Lucan. Phars. 7. 230, 514. Strabo 16. 2. 18  $\text{τὰ μὲν οὖν ὄρεινά ἔχουσι πάντα Ἰτουραῖοι τε καὶ Ἀραβες, κατοῦργοι πάντες}$ . Heb.  $\text{יִצְרָאֵל}$  Gesen. Lex. s. voc. See Rosenm. Bibl. Geogr. II. ii. p. 5.

**Ἰχθύδιον, ου, τό,** (dimin. of  $\text{ἰχθύς}$ ,) *a small fish*, Matt. 15: 34. Mark 8: 7. — Plut. ed. R. X. p. 138.

**Ἰχθύς, ὕος, ὄ,** *a fish*, Matt. 15: 36. 17: 27. Luke 5: 6. John 21: 6, 8. al. Sept. for  $\text{ἰχ}$  Gen. 9: 2. — Xen. H. G. 4. 1. 16. AL.

**Ἰχθνος, εος, ους, τό,** (ἰκω, ἰκνέομαι,) *a footstep*, Xen. An. 7. 3. 42. In N. T.



only trop. in the phrase *to walk or follow in one's footsteps*, i. e. to imitate his example, Rom. 4: 12 *σχοιχοῦσι τοῖς ἔργοις τοῦ Ἀβραάμ.* 2 Cor. 12: 18. 1 Pet. 2: 21. — Ecclus. 21: 6. Pol. 4. 42. 7.

**Ἰωάθαμ**, ὁ, indec. *Jotham*, Heb. יְהוֹאָחָז (Jehovah is perfect), pr. n. of a king of Judah, the son and successor of Uzziah, r. 759—743 B. C. Matt. 1: 9 bis. See 2 K. 15: 7, 32 sq. 2 Chr. c. 27.

**Ἰωάννα**, ἡς, ἡ, *Joanna*, fem. of **Ἰωάννης**, pr. n. of the wife of Chusa, steward of Herod Antipas, Luke 8: 3. 24: 10.

**Ἰωαννᾶς**, ᾶ, ὁ, *Joannas*, pp. i. q. **Ἰωάννης**, one of the ancestors of Jesus, Luke 3: 27.

**Ἰωάννης**, ου, ὁ, *John*, Heb. יְהוֹנָתָן (Jehovah-given) *Johanan*, pr. n. of four persons in N. T.

1. *John the Baptist* Matt. 3: 1, the son of Zacharias and forerunner of Christ, beheaded by order of Herod Antipas, Luke 1: 13, 60, 63. Matt. 3: 4, 13, 14. 14: 2, 3, 4, 8, 10. al. saep. Comp. Jos. Ant. 18. 5. 2.

2. *John the apostle*, the son of Zebedee and brother of the elder James, especially beloved of our Lord, Matt. 4: 21. 10: 2. 17: 1. Mark 1: 19, 29. Luke 3: 10. al. saep.

3. *John*, one of the 'kindred' of the high priest and a member of the Sanhedrim, once Acts 4: 6.

4. *John* surnamed *Mark*, the companion of Paul and Barnabas, and writer of the second Gospel, only Acts 12: 12, 25. 13: 5, 13. 15: 37. AL.

**Ἰώβ**, ὁ, indec. *Job*, Heb. יוֹב (ill-treated), the patriarch of the O. T. whose afflictions and patience are celebrated in the book of Job. James 5: 11.

**Ἰωήλ**, ὁ, *Joel*, Heb. יְהוֹאֵל (Jehovah his God), one of the minor Hebrew prophets, Acts 2: 16. Comp. Joel 1: 1.

**Ἰωάν**, ὁ, indec. *Jonan*, pp. i. q. **Ἰωνᾶς**, one of the ancestors of Jesus, Luke 3: 30.

**Ἰωνᾶς**, ᾶ, ὁ, *Jonas*, Heb. יוֹנָתָן

(dove) *Jonah*, pr. n. of two persons in N. T.

1. A noted prophet of the O. T. Matt. 12: 39, 40, 41 bis. 16: 4. Luke 11: 29, 30, 32 bis. Comp. Jon. 1: 1 sq.

2. The father of the apostle Peter, a fisherman, John 1: 42. 21: 15, 16, 17. Comp. in *Βῆθ-Ἰωνᾶς*.

**Ἰωράμ**, ὁ, indec. *Joram*, Heb. יְהוֹרָם (Jehovah is high) *Jehoram*, pr. n. of a king of Judah, the son and successor of Jehoshaphat, r. 891—884 B. C. Matt. 1: 8 bis. See 2 K. 8: 16 sq.

**Ἰωρεῖμ**, ὁ, indec. *Jorim*, perhaps i. q. **Ἰωράμ**, one of the ancestors of Jesus, Luke 3: 29.

**Ἰωσαφάτ**, ὁ, indec. *Josaphat*, Heb. יְהוֹשָׁפָט (Jehovah-judged) *Jehoshaphat*, a pious king of Judah, the son and successor of Asa, r. 914—889 B. C. Matt. 1: 8 bis. See 1 K. 15: 24. 22: 41 sq.

**Ἰωσή** ἢ **Ἰῶ**, ὁ, indec. *Jose*, pp. i. q. **Ἰωσής**, one of the ancestors of Jesus, Luke 3: 29.

**Ἰωσής**, ὁ, indec. *Joses*, pr. n. a) of a brother of James the Less, a kinsman of Jesus, Matt. 13: 55. 27: 56. Mark 6: 3. 15: 40, 47. — b) of Barnabas, the companion of Paul, Acts 4: 36.

**Ἰωσήφ**, ὁ, indec. *Joseph*, Heb. יְהוֹשֻׁעַ (he will add), pr. n. of seven persons in N. T.

1. The patriarch, the eleventh son of Jacob and head of the half-tribes of Manasseh and Ephraim, John 4: 5. Acts 7: 9, 13 bis, 14, 18. Heb. 11: 21, 22. Rev. 7: 8 *φυλὴ Ἰωσήφ*, put for the half-tribe of Ephraim, comp. v. 6.

2. Three of the ancestors of Jesus, Luke 3: 24, 26, 30.

3. The husband of Mary the mother of Jesus, Matt. 1: 16, 18, 19, 20, 24. 2: 13, 19. Luke 1: 27. 2: 4, 16, 33, 43. 3: 23. 4: 22. John 1: 46. 6: 42.—Act. Thom. § 2.

4. *Joseph of Arimathea*, a member of the Sanhedrim, *βουλευτής*, a disciple of Jesus, who assisted at his burial, Matt. 27: 57, 59. Mark 15: 43, 45. Luke 23: 50. John 19: 38.

5. *Joseph* called also Barsabas and Justus, nominated as an apostle in the place of Judas, Acts 1: 23.

Ἰωσίας, ου, ὁ, *Josias*, Heb. יְהוֹשִׁיָּאֵף (whom Jehovah heals) *Josiah*, pr. n. of a pious king of Judah, the son and successor of Amon, r. 642—611 B. C. Matt. 1: 10, 11. See 2 K. 22: 1 sq. 2 Chr. c. 34, 35.

Ἰώϊα, τό, indec. *iota*, Heb. יוֹד (י) the smallest Heb. letter, trop. for the minutest part, Matt. 5: 18. For the Rabbinic usage see Wetstein N. T. ad Matt. l. c.

## K.

Καγώ crasis for καὶ ἐγώ, dat. καί μοι, acc. καί με, and I, etc. the καὶ everywhere retaining its own separate power just as if written separately, see in Καί. Matt. 2: 8. Luke 2: 48. John 1: 34. 2 Cor. 11: 22. al. Dat. Luke 1: 3. Acts 8: 19. 1 Cor. 15: 8. non. al. Acc. John 7: 28. 1 Cor. 16: 4. non al. —It is often written with iota subscript, καίγω, but improperly, see Buttm. § 29. n. 2. b. Ibid. n. 7. AL.

Καθά adv. pp. for καθ' ἡ, (Buttm. § 115. n. 5.) lit. according to what, i. e. according as, or simply as, Matt. 27: 10 καθὰ συνίταξέ μοι ὁ κ. Sept. for קָטַף Gen. 7: 9. for כָּ Gen. 19: 8. — Pol. 3. 107. 10. Xen. Oec. 15. 3.

Καθαίρεις, εως, ἡ, (καθαίρειω,) a pulling down, demolition, e. g. of a fortress, 2 Cor. 10: 4. — Pol. 23. 7. 6. Xen. H. G. 2. 2. 15. — Trop. of religious knowledge and experience, demolition, destruction, opp. to οἰκοδομή, 2 Cor. 10: 8. 13: 10. — Comp. 1 Macc. 3: 43. Hdian. 2. 4. 9.

Καθαίρειω, ῶ, f. ἦσω, (κατά, αἰρεῖω,) aor. 2 καθείλον, to take down sc. from a higher place, trans. e. g. from the cross, Mark 15: 36 εἰ ἔρχεται Ἰησὺς καθελεῖν αὐτόν. v. 46. Luke 23: 53. Acts 13: 29. Sept. for יִרְדּוּ Josh. 8: 29. 10: 27. — Philo in Flacc. p. 977. Pol. 1. 86. 6. — With the idea of force, violence, e. g. to pull down, to demolish, as buildings Luke 12: 18. (1 Macc. 5: 65. Xen. Cyr. 6. 1. 20.) a people, to overthrow, to conquer, Acts 13: 19 καθελὼν ἔθνη ἐπτά. (Sept. for יִרְדּוּ Jer. 24: 6. 42: 10. Hdian. 3. 4. 16.) princes, po-

tentates, to cast down sc. from their thrones, to dethrone, Luke 1: 52. — Ael. V. H. 2. 25. Hdot. 2. 152. — Trop. to subvert, to destroy, as τὴν μεγαλειότητα Acts 19: 27. λογισμούς 2 Cor. 10: 4. Sept. καθ. τὴν ὕβριν for יִרְדּוּ Zech. 9: 6. — Jos. Ant. 6. 9. 2 τὴν ἀλαζονίαν. Diol. Sic. 4. 8.

Καθαίρω, f. ἀρῶ, (καθαρός q. v.) to cleanse from filth, trans. Luc. Necym. 7. grain by winnowing Sept. 2 Sam. 4: 6. Xen. Oec. 18. 6. In N. T.

a) to cleanse a tree or vine from useless branches, to prune, John 15: 2. — Philo de Agric. p. 189. A. de Somn. p. 1116. E. Comp. Loesner Obs. p. 155.

b) trop. to cleanse from sin, to purify sc. by expiation, Heb. 10: 2. Sept. for יִרְדּוּ Jer. 13: 27. — Jos. Ant. 5. 1. 14. Xen. An. 5. 7. 35.

Καθάπερ adv. i. e. καθὰ strengthened by περ, according as, i. q. as, even as, Rom. 4: 6 καθάπερ καὶ Δαβὶδ λέγει. 2 Cor. 1: 14. 3: 13, 18. 1 Thess. 2: 11. 3: 6, 12. 4: 5. Heb. 4: 2. 5: 4. Seq. οὕτως or οὕτω, so, Rom. 12: 4. 1 Cor. 12: 12. 2 Cor. 8: 11. Sept. for קָטַף Gen. 12: 4. Ex. 7: 6, 10. — Jos. c. Ap. 1. 7. Xen. Mem. 1. 2. 29.

Καθάπτω, f. ἀπῶ, (κατά, ἄπτω,) to adapt, to fit down upon any thing, whence to bind or fasten upon, trans. Pol. 8. 8. 3. Xen. Ven. 6. 9. In N. T. intrans. or with εαυτόν impl. i. q. Mid. καθάπτομαι, to fix oneself upon, to fasten on, seq. gen. Acts 28: 3 ἔχιδνα . . . καθήψε τῆς χειρὸς αὐτοῦ, comp. Buttm. § 132. 6. 3. See also in Ἄγω no. 3. — This is a later Active to the earlier and more



usual depon. Mid. καθάπτομαι, Passow sub v.

**Καθαρίζω**, f. *ίζω*, (καθαρός,) a later verb instead of the earlier καθάιρω, to make clean, to cleanse, trans.

a) pp. Matt. 23: 25 καθαρίζετε τὸ ἔξωθεν τοῦ ποτηρίου. v. 26. Luke 11: 39. — Sept. Ps. 12: 7. — Spoken of lepers afflicted with a filthy disease and accounted as unclean, to cleanse i. q. to heal, Matt. 8: 2, 3. 10: 8. 11: 5. Mark 1: 40, 41, 42. Luke 4: 27. 5: 12, 13. 7: 22. 17: 14, 17. Praegn. Matt. 8: 3 καὶ εὐθίως ἐκαθαρίσθη αὐτοῦ ἡ λέπρα his leprosy was cleansed and removed, i. e. was healed, comp. Luke 5: 1 et Mark 1: 42. So Sept. and טְהַר Lev. 14: 7, 8, 11. 15: 27.

b) trop. to cleanse, in a moral sense, i. e. (α) from sin or pollution sc. by expiation, to purify, Heb. 9: 22, 23. seq. ἀπό τιος, 1 John 1: 7 τὸ αἷμα Ἰησοῦ . . . καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας, i. e. from the guilt of sin and its consequences. v. 9. So Sept. for טְהַר Ps. 51: 4. פָּרַר Ex. 29: 37. So Tit. 2: 14 ἵνα καθαρίσῃ ἐναντὶ λαόν, that he might purify, sanctify, etc. — (β) genr. and without expiation, to cleanse, to purify, to free from moral uncleanness, c. c. ἀπό τιος, 2 Cor. 7: 1 καθαρίσωμεν ἑαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκός. Without ἀπό, Acts 15: 9. Eph. 5: 26. Heb. 9: 14. James 4: 8. — Ecclus. 38: 10. Jos. Ant. 11. 5. 4 ult. de Macc. § 1.

c) in the sense of to declare clean, i. e. Levitically, i. q. to make lawful, trans. Acts 10: 15 ἃ ὁ θεὸς ἐκαθάρισε, σὺ μὴ κοίνου. 11: 9. So Sept. and טְהַר Lev. 13: 6, 23, 28, 34. — So Mark 7: 19 πᾶν τὸ ἔξωθεν εἰσπορευόμενον . . . εἰς τὸν ἀφεροῶνα ἐκπορεύεται, καθαρίζον πάντα τὰ βρώματα, i. e. making lawful all meats, shewing them to be clean and lawful, where the part καθαρίζον refers to the whole preceding context by way of apposition, comp. Buttm. § 131. n. 5. Winer § 48. 1. b.

**Καθαρισμός**, οὐ, ὁ, (καθαρίζω,) a cleansing, purification.

a) pp. e. g. of the Jewish washings before meals, John 2: 6, comp. Matt. 15: 2. Trop. of the ceremonial purification of lepers, Mark 1: 44. Luke 5: 14,

and see Lev. c. 14. Also of a woman after child-birth, Luke 2: 22, see Lev. c. 12. Sept. for טְהַר Lev. 14: 32. טְהַר Lev. 15: 13. Sp of baptism as a rite of purification John 3: 25. — Clem. Alex. Strom. 6. 6.

b) metaph. purification from sin, expiation, Heb. 1: 3. 2 Pet. 1: 9. — Sept. Ex. 30: 10. Job 7: 20. expiatory offering Luc. Asin. 22.

**Κάθαμα**, see Περικάθαμα.

**Καθαρός**, ἄ, ὄν, clean, pure, i. e. unsoiled, unalloyed. It is a primitive word having no affinity with αἶρω, see Passow. Comp. Tittm. de Synon. N. T. p. 26.

a) pp. Matt. 23: 26. 27: 59 ἐντύλειν αὐτὸ σινδόνι καθαρῷ. Heb. 10: 22 ὕδατι καθαρῷ. Rev. 15: 6. 19: 8, 14. 21: 18 bis, 21. 22: 1. trop. Luke 11: 41, see in Ἐνεμι. Sept. for טְהַר Ez. 36: 25. Ex. 25: 31, 36. Chald. טָהַר Dan. 7: 9. — Jos. Ant. 3. 8. 5 οὐρανός. Ael. V. H. 13. 1 med. ὕδατα. Xen. Oec. 10. 7, 12. — Trop. in the Levitical sense, John 13: 10 ἐστὶ καθαρὸς ὄλος. By impl. lawful, not forbidden, Rom. 14: 20. Tit. 1: 15 bis, πάντα καθαρὰ, οὐδὲν καθαρὸν.

b) metaph. clean, pure, in a moral sense, i. e. (α) guiltless, innocent, Acts 18: 6 καθαρὸς ἐγώ. Seq. ἀπό τιος, Acts 20: 26 καθ. ἐγὼ ἀπὸ τοῦ αἵματος. So Sept. for טָהַר Gen. 44: 10. Job 4: 7. c. ἀπό for טְהַר Gen. 24: 8. — Jos. Ant. 4. 8. 16. Ael. V. H. 8. 5. Dem. 122. 17. — (β) sincere, upright, void of evil, Matt. 5: 8 οἱ καθарοὶ τῆ καρδίᾳ. John 13: 10 ὑμεῖς καθарοὶ ἐστε. v. 11. 1 Tim. 1: 5. 3: 9. 2 Tim. 1: 3. 2: 22. Tit. 1: 15 τοῖς καθарοῖς. James 1: 27. 1 Pet. 1: 22. So John 15: 3, the figure being taken from the vine, cleansed, pruned, see in Καθαίρω. Sept. for טָהַר Ps. 24: 4. טָהַר Ps. 51: 11. טָהַר Gen. 20: 5, 6. — Comp. Xen. Cyr. 8. 7. 20, 23.

**Καθαρότης**, ητος, ἡ, (καθαρός,) cleanness, pureness, in the Levitical sense, Heb. 9: 13. — pp. Xen. Mem. 2. 1. 22. trop. Clem. Alex. 6. 6 ἡ τοῦ βίου κ.

**Καθέδρα**, ας, ἡ, (καθίζομαι,) a seat, Matt. 21: 12 et Mark 11: 15 τὰς κ. τῶν πολιόντων. Matt. 23: 2 καθίζεν ἐπὶ τῆς καθέδρας Μωσίου to sit in Moses'

seat, trop. to occupy his place as an expounder of the law. Sept. for כּוּשֵׁב 1 Sam. 20: 17, 24. כּוּשֵׁב 1 K. 8: 13. 10: 19. — Ecclus. 12: 12. Pol. 1. 21. 2. Hdian. 2. 3. 17.

**Καθίζομαι**, (κατά, ἕζομαι,) imperf. καθίζομαι, for the augm. see Buttm. § 86. n. 2, pp. to seat oneself, i. e. to sit down, to sit, Matt. 26: 55. Luke 2: 46. John 4: 6. 20: 12. Acts 6: 15. John 11: 20 ἐν τῷ οἴκῳ καθίζετο i. e. continued sitting, Buttm. § 137. 4. Sept. for כּוּשֵׁב Ez. 26: 16.—Act. Thom. § 39. Hdian. 4. 2. 5. Xen. Conv. 1. 8.

**Καθεῖς** i. e. καθ' εἰς, see in **Εἰς** b. γ.

**Καθεξῆς**, adv. (κατά, ἕξης,) lit. 'according to the order or succession,' i. e. successively, consecutively, in connected order. Luke 1: 3 καθεξῆς σοι γράψαι i. e. to write a connected narrative. Acts 11: 4. 18: 23.—Ael. V. H. 8. 7. Test. XII Patr. p. 618.—With the art. ὁ καθεξῆς, successive, i. e. subsequent, following, spoken of order Acts 3: 24 καὶ τῶν καθεξῆς sc. προφητῶν. of time Luke 8: 1. — Among classic writers ἐφεξῆς is more usual, see Passow.

**Καθεύδω**, (κατά, εὐδω,) imperf. καθεύδων, for the augm. see Buttm. § 86. n. 2, pp. to lie down to sleep, Hom. Il. 1. 611. Od. 4. 304. Sept. for כּוּשֵׁב 1 Sam. 3: 2, 3, 5sq. In N. T. genr. to sleep, to go to sleep, and impf. to be asleep, intrans. Matt. 8: 24. 13: 25. 25: 5. 26: 40, 43, 45. Mark 4: 27, 38. 13: 36. 14: 37 bis, 40, 41. Luke 22: 46. 1 Thess. 5: 7 bis. So Sept. for כּוּשֵׁב Cant. 5: 3. כּוּשֵׁב Gen. 28: 13. 2 Sam. 12: 3. — Hdian. 7. 1. 22. Xen. Cyr. 8. 3. 42. — By impl. to be in a deep sleep, in a state of unconsciousness like one dead, Matt. 9: 24 οὐ γὰρ ἀπέθανε . . . ἀλλὰ καθεύδει. Mark 5: 39. Luke 8: 52. Hence spoken of those really dead, 1 Thess. 5: 10 εἰτε γρηγοροῦμεν εἰτε καθεύδωμεν. So Sept. for כּוּשֵׁב Dan. 12: 2. Heb. כּוּשֵׁב Sept. ἀποθνήσκω 2 Chr. 12: 16. al. — Trop. for to be slothful, secure, not vigilant, Eph. 5: 14 ἔγειρε ὁ καθεύδων. 1 Thess. 5: 6.—Xen. An. 1. 3. 11.

**Καθηγητής**, οὐ, ὁ, (καθηγέομαι,) a leader, guide, in N. T. in the sense of teacher, master, i. q. ἑαββί, Matt. 23: 8, 10 bis.—Plut. Alex. M. 5. ib. T. VIII. p. 511. 1. ed. Reiske.

**Καθήγω**, (κατά, ἦγω,) to come or reach down to, as mountains to the sea, Hdian. 8. 1. 12. Xen. H. G. 5. 4. 17. In N. T. impers. καθήκει, it is becoming, it is fit, right, absol. Acts 22: 22 οὐ καθήκεν (text. rec. καθήκον) αὐτὸν ζῆν. Part. neut. τὸ καθήκον what is right, Rom. 1: 28 τὰ μὴ καθήκοντα i. e. by impl. things abominable.—Ecclus. 10: 23. Xen. Cyr. 8. 1. 4. part. 2 Macc. 6: 4. Xen. Cyr. 1. 2. 5.

**Κάθημαι**, (κατά, ἦμαι,) 2 pers. κάθη Acts 23: 3 and imperat. κάθου Heb. 1: 13, later forms instead of κάθησαι and κάθησο, Buttm. § 108. II. 3. Lob. ad Phryn. p. 359.—pp. to sit down, but in common usage i. q. ἦμαι, to sit, intrans. and more frequent than ἦμαι itself, Buttm. l. c.

a) pp. (a) to sit down Matt. 15: 29. 27: 36. John 6: 3. al. Sept. for כּוּשֵׁב Gen. 21: 16.—Hom. Il. 1. 569.—(β) genr. to sit, absol. i. e. to sit there, to sit by, Matt. 13: 2. Luke 5: 17. 1 Cor. 14: 30. With an adjunct of place, e. g. ἐκεῖ Mark 2: 6. οὐ Acts 2: 2. ὧδε James 2: 3. and so with a prep. e. g. ἀπέναντί τινος Matt. 27: 61. (Sept. Gen. 21: 16.) εἰς c. acc. of place Mark 13: 3, comp. in **Εἰς** no. 4. ἐκ δεξιῶν Matt. 22: 44. Acts 2: 34. comp. in **Ἐκ** no. 1. b. ἐν c. dat. of place Matt. 11: 16. Mark 4: 1. Luke 10: 13. (Sept. 2 K. 6: 32. Xen. H. G. 4. 4. 3.) ἐν δεξιᾷ v. ἐν τοῖς δεξιοῖς Col. 3: 1. Mark 16: 5. ἐπάνω τινος Matt. 28: 2. Rev. 6: 8. ἐπί c. gen. Matt. 24: 3. Acts 8: 28. Rev. 4: 2. 9: 17. (Sept. 1 Sam. 1: 9. Esth. 5: 1. Diod. S. 1. 53.) c. dat. of place Acts 3: 10. (Sept. Is. 36: 12. Xen. An. 4. 2. 6.) c. acc. Matt. 9: 9. Mark 2: 14. John 12: 15. Rev. 6: 2. (Sept. Jer. 25: 30.) μετὰ c. gen. of pers. Matt. 26: 58. παρά c. acc. of place Matt. 13: 1. Mark 10: 46. περί c. acc. of pers. around whom, in whose circle one sits Mark 3: 32, 34. (Xen. An. 4. 2. 5 ἀμφὶ πύρ.) πρὸς τὸ φῶς Luke 22: 56. ὑπὸ τὸ ὑποπόδιον James 2: 3.—Sept. Judg. 4: 5. 1 K. 13: 14.—(γ) Spoken of any digni-



itary who sits in public, e. g. as a judge Matt. 27: 19. Acts 23: 3. a queen, βασιλίσα, Rev. 18: 7. — Sept. Ex. 18: 14. Philostr. Vit. Apol. 8. 2.

b) in the sense of *to abide, to dwell, to be*, seq. ἐν c. dat. of place Matt. 4: 16 bis, τοῖς καθημένοις ἐν χώρῃ καὶ σκιᾷ θανάτου, quoted from Is. 9: 1 where Sept. κατοικέω for כָּשַׁר. Luke 1: 79. Acts 14: 8. (So Sept. for כָּשַׁר Neh. 11: 6, 25, Eccclus. 50: 26. sedeo Cic. ad Div. 16. 7.) Seq. ἐπὶ c. gen. of place Rev. 14: 6 καθ. ἐπὶ τῆς γῆς, where text. rec. κατοικούντας. c. acc. Luke 21: 35 καθ. ἐπὶ πρόσωπον τῆς γῆς. — Alciph. I. Ep. 25 ἐπὶ τινι. AL.

Καθ' ἡμέραν, *day by day*, see in Κατά II. 2.

Καθημερινός, ἡ, ὄν, (κατά, ἡμέρα,) *daily*, Acts 6: 1 ἐν τῇ διακονίᾳ τῇ καθ. in the daily ministraton sc. of alms. — Judith 12: 14. Jos. Ant. 12. 5. 4. Plut. Pyrrh. 14. A word of the later Greek, Lob. ad Phr. p. 53.

Καθίζω, (κατά, ἴσω,) f. καθίσω Matt. 25: 31 instead of fut. καθιζήσω or Att. καθιώ, see Butt. §114 ἴσω. Matth. §181. n. 3. Passow sub v. Aor. 1 ἐκάθισα, augm. see in Butt. §86. n. 2.—Trans. *to cause to sit down, to seat, and intrans. to sit down, to sit.*

1. Trans. *to cause to sit down, to seat*, e. g. c. ἐν of place, Eph. 1: 20 καὶ ἐκάθισεν [αὐτόν] ἐν δεξιᾷ αὐτοῦ. Sept. for כָּשַׁר I K. 2: 8. 2 Chr. 23: 20.—Diod. Sic. 2. 8. Xen. An. 2. 1. 4. H. G. 5. 4. 6.—So *to cause to sit, to set*, sc. as judges, 1 Cor. 6: 4 τούτους καθίζετε sc. κριτάς v. δικαστάς.—Fully Luc. Tox. 62 οὐ γὰρ ἐκαθίσασμέν τινα δικαστήν τοῦ λόγου. Jos. Ant. 20. 9. 1, 6. Dion. Hal. Ant. 3. 30 ult. ib. 11. 19.

2. Intrans. or with ἐαντόν impl. and also Mid. *to seat oneself, i. e. to sit down, to sit*, see in Ἄγω no. 3, and Butt. §113. n. 2.

a) pp. and genr. Matt. 5: 1 ἀνέβη εἰς τὸ ὄρος· καὶ καθίσαντος αὐτοῦ κ. τ. λ. 13: 48. Mark 9: 35. Luke 4: 20. 5: 3. 14: 28, 31. 16: 6. John 8: 2. Acts 13: 14. 16: 13. 1 Cor. 10: 7. Sept. for כָּשַׁר Gen. 37: 24. Neh. 1: 4.—Xen. Cyr. 8. 4. 2.—With an adjunct of place, e. g.

αὐτοῦ here Matt. 26: 36. ὁδὸς Mark 14: 32. So with prepositions, εἰς τὸν ναὸν τοῦ θ. 2 Thess. 2: 4, comp. in Εἰς no. 4. (Xen. Mem. 4. 2. 1.) ἐκ δεξιῶν Matt. 20: 21, 23. Mark 10: 37, 40. 16: 19. ἐν c. dat. ἐν τῷ θρόνῳ Rev. 3: 21 bis. ἐν δεξιᾷ Heb. 1: 3. 8: 1. 10: 12: 2. (Sept. Jer. 39: 3.) ἐπὶ c. gen. ἐπὶ θρόνον Matt. 19: 28 bis. 25: 31. Luke 22: 30. Acts 2: 30. (Sept. 1 K. 2: 12. 8: 20. Xen. Eq. 7. 5.) ἐπὶ τοῦ βήματος of a judge etc. John 19: 13. Acts 12: 21. 25: 6, 17. (Diod. Sic. 1. 92.) ἐπὶ τῆς Μοῦσῆος καθέδρας Matt. 23: 2, see in Καθέδρα. c. dat. ἐπὶ αὐτῷ sc. τῷ πάτρω Mark 11: 7. c. acc. ἐφ' ὃν Mark 11: 2. Luke 19: 30. John 12: 14. Rev. 20: 4. trop. Acts 2: 3. (Sept. Gen. 48: 2. Thuc. 1. 136.) κατέναντι Rev. 3: 21 bis. σύν τινι Acts 8: 31.

b) by impl. *to abide, to continue*, e. g. ἐν τῇ πόλει Luke 24: 49. absol. Acts 18: 11. Sept. for נָשַׁב Jer. 49: 32. כָּשַׁר Ex. 16: 29. Judg. 9: 41.—1 Macc. 2: 7, 29. Test. XII Patr. p. 644. comp. sedeo Cic. de Div. 16. 7.

Καθίημι, f. καθήσω, (κατά, ἴημι,) aor. 1 καθήκα, Butt. § 108. I. pp. *to send or throw down*, i. e. in N. T. *to let down*, trans. seq. εἰς Luke 5: 19 καθήκαν αὐτόν . . . εἰς τὸ μέσον. Acts 9: 25 καθ. διὰ τοῦ πτελούς. (Palaeph. 13. 3.) Pass. or Mid. part. καθιέμενος, seq. ἐπὶ τῆς γῆς Acts 10: 11. ἐκ τοῦ ὄργανοῦ 11: 5.—Sept. 1 Sam. 2: 16. Jos. Ant. 2. 3. 4 c: εἰς. Xen. An. 6. 5. 25, 27. Mag. Eq. 8. 3.

Καθίστημι, also καθιστάω Acts 17: 15 comp. in Ἰστημι init. fut. καταστήσω, aor. 1 κατίστησα, *to set down*, i. q. genr. *to set, to place*, in N. T. found only in the trans. forms. Pass. or Mid. *to be set, to be*, etc. Comp. Butt. §107. 2.

a) *to set, to cause to stand*, pp. Sept. 1 K. 5: 2. Xen. An. 7. 7. 22. Mid. or Pass. *to stand*, Xen. Cyr. 8. 3. 1. In N. T. trop. καθίσταμαι *to stand, to be set*, i. q. *to be*, James 3: 6 οὕτως ἡ γλῶσση καθίσταται ἐν τοῖς μέλεσιν. 4: 4.—Thuc. 4. 92 καθίσταται.—Hence also Act. καθίστημι, *to cause to be, to render, to make*, 2 Pet. 1: 8 ταῦτα οὐκ ἀργούς [ὑμᾶς] καθίστησιν κ. τ. λ. Pass. *to be*

made, to become, Rom. 5: 19 bis, ἀμαρτωλοὶ καταστάθησαν οἱ πολλοὶ κ. τ. λ. — Jos. Ant. 6. 5. 6 τὸν θεὸν αὐτοῖς εὐμενῆ καταστήσαι. Xen. An. 6. 3. 18.

b) of persons, to set, to constitute, e. g. seq. acc. et ἐπὶ c. gen. to set one over any thing, Matt. 24: 45 ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θεραπείας αὐτοῦ. 25: 21, 23. Luke 12: 42. Acts 6: 3. ἐπὶ c. dat. Matt. 24: 47. Luke 12: 44. ἐπὶ c. acc. Heb. 2: 7.—ἐπὶ c. gen. Sept. for קָמַן Gen. 41: 41, 43. c. acc. Jer. 1: 10. Xen. Cyr. 8. 1. 9. H. G. 7. 1. 45. — Seq. dupl. acc. of pers. and station, to constitute, to make, Luke 12: 14 τίς με κατέστησε δικαστὴν ἢ μιστὴν ἐφ' ἑμαῖς; Acts 7: 10, 27, 35. Heb. 7: 28. So with acc. of pers. omitted Tit. 1: 5. (Xen. An. 3. 4. 40.) Pass. seq. acc. of manner Heb. 5: 1, see Buttm. §131. 7. seq. εἰς τι 8: 3. Sept. for עָשָׂה Ex. 2: 14. Gen. 47: 6. al. — 1 Macc. 11: 59. Palaeph. 23. 4. Diod. Sic. 19. 15. Xen. Ag. 3. 5. εἰς τι Xen. Cyr. 8. 1. 7.

c) as in Engl. to set one down on a journey, i. e. to accompany, to conduct, out of respect or for security, Acts 17: 15 οἱ καθιστῶντες τὸν Παῦλον. Sept. for יָרַדָּה 2 Chr. 28: 15. יָרַדָּה Josh. 6: 23. — Hdian. 2. 8. 10. Xen. An. 4. 8. 8.

Καθό adv. for καθ' ὅ, lit. 'according to what,' i. q. καθά, as, according as, Rom. 8: 26 καθ' ὅ δεῖ. 2 Cor. 8: 12 bis, καθ' ὅ ἂν ἔχη τις κ. τ. λ. in proportion as. 1 Pet. 4: 13. Sept. for רָשָׁא רָחַא Lev. 9: 5. Comp. Phryn. et Lob. p. 425.

Καθολικός, ἢ, ὄν, (κατά, ὄλος,) catholic, i. e. general, universal, found in many editions in the inscriptions to the Epistles of James, Peter, John and Jude, i. e. the catholic epistles, so called as being addressed not to any particular church, but to Christians at large.—Arr. Epict. 2. 20. 2. Pol. 8. 4. 11.

Καθόλου adv. i. q. καθ' ὅλου pp. throughout the whole, i. e. wholly, entirely, and καθόλου μὴ, not at all, Acts 4: 18. So Sept. c. neg. for כָּל־כָּל־עַז Ez. 13: 3, 22. 17: 14.—Diod. Sic. 4. 5. Xen. Eq. 8. 1.

Καθοπλίζω, f. ἴσω, (κατά intens. ὀπλίζω,) to arm fully, trans. Pass. to be

fully armed, Luke 11: 21.—Sept. Jer. 46: 9. Jos. Ant. 2. 16. 3. Xen. Cyr. 2. 1. 11.

Καθοράω, ὦ, (κατά, ὄραω q. v.) to look down upon, from a higher place, to behold, Sept. for רָאָה Num. 24: 2. Xen. Cyr. 3. 2. 10. In N. T. genr. and trop. to perceive, to see clearly, Pass. Rom. 1: 20. — 3 Macc. 3: 11. Luc. Pseudom. 25. pp. Hdian. 4. 15. 7. Xen. An. 1. 8. 26.

Καθότι adv. for καθ' ὅτι, lit. 'according to what,' i. e.

a) according as, as, Acts 2: 45 et 4: 35 καθότι ἂν τις χρῆσιν εἴχῃ. Sept. for רָשָׁא Ex. 1: 12, 17. ע Lev. 27: 12. — Diod. Sic. 4. 5. Thuc. 4. 34, 118.

b) for that, because that, inasmuch as, Luke 1: 7 καθότι ἦ Ἐλ. ἦν στῆρα. 19: 9. Acts 2: 24.—Sept. for Chald. יָ Dan. 2: 8. Pol. 18. 21. 6.

Καθώς adv. (κατά, ὡς,) a later form instead of καθά, Phryn. et Lob. p. 425 sq. Sturz de Dial. Alex. p. 74 sq. — pp. according as, i. q. simple ὡς, as.

a) pp. implying manner, (α) genr. Matt. 21: 6 καθώς προσέταξεν αὐτοῖς ὁ Ἰ. Mark 11: 6. Luke 11: 1. John 1: 23. Acts 10: 47. 1 Cor. 4: 17. Gal. 2: 7. al. saepiss. Praegn. Mark 15: 8 ἠρξάτο αἰτεῖσθαι, καθώς ἀεὶ ἐποίησεν αὐτοῖς, began to demand [that he should do] according as he had ever done to them. John 6: 58. With εἰμί, i. q. such as, 1 Thess. 2: 13. 1 John 3: 2. comp. in Εἰμι II. g. So with οὕτως responding, John 3: 14. 2 Cor. 1: 5. 1 Thess. 2: 4. al. ὁμοίως Luke 6: 31. Sept. for קָבָה Ex. 10: 29, comp. 1 Chr. 24: 31. 26: 12.—Palaeph. 52. 7. Himer. Or. I. 362. Plut. de Pyth. Orac. 21. Vol. III. p. 124. ed. Tauchn. comp. Greg. Cor. p. 319. ed. Schaeff.—(β) after verbs of speaking etc. how, Acts 15: 14 Συμεὼν ἐξηγήσατο, καθώς πρῶτον κ. τ. λ. 3 John 3. — (γ) in the sense of proportion, comparison, Mark 4: 33 καθώς ἠδύναντο ἀκούειν. John 5: 30. Acts 11: 29. 1 Pet. 4: 10. — Sept. Num. 26: 54. Pol. 7. 9. 15.

b) in a causal sense, as, i. e. even as, inasmuch as, John 17: 2 καθώς ἔδωκας αὐτῷ κ. τ. λ. Rom. 1: 28. 1 Cor. 1: 6. 5: 7. Eph. 1: 4. Phil. 1: 7.

c) of time, as, when, Acts 7: 17 καθώς δὲ ἤγγιζεν ὁ χρόνος.—2 Macc. 1: 31. AL.



*Καί* copulative conjunction, *and*, *also*, a particle which occurs perhaps more frequently than any other word in the Greek language. Its significations have been unnecessarily multiplied, and may properly be reduced to the two above given. See Passow in *Καί*. Winer § 57. 2 sq. Buttm. § 149. p. 424. Matth. § 620.

1. *And*, copulative. a) as simply joining single words and clauses, e. g. nouns, *Matt. 2: 11 χρυσὸν καὶ λίθον καὶ σμόρναν*. 13: 55. 23: 6, 7. *Luke 6: 38*; and so when the latter noun is in place of a genitive, by Hendiadys, *Acts 23: 6 περὶ ἐλπίδος καὶ ἀναστάσεως*. *Rom. 2: 20*. (*Sept. Gen. 1: 14. 3: 16*.) Pronouns, *Matt. 8: 29 τί μοι καὶ σοί*, see in *Ἐγὼ* c. Adj. *Rom. 7: 12 ἡ ἐντολὴ ἁγία καὶ δικαία καὶ ἀγαθή*. Verbs, *Mark 4: 27 καθεύδῃ καὶ ἐγείρεται . . . βλαστάνῃ καὶ μῆκνῆται*. *Acts 1: 21. 7: 17. 9: 28*; and so where one verb is taken adverbially, *Luke 6: 48 ἔσκαιε καὶ ἐβάθυνε*, see in *Βαθύνω*. *Rom. 10: 20*. al. Adv. Heb. 1: 1 *πολυμερῶς καὶ πολυτρόπως*. So clauses, *Matt. 7: 25 καὶ κατέβη ἡ βροχὴ, καὶ ἦλθον οἱ ποταμοὶ, καὶ ἔπνευσαν οἱ ἄνεμοι*, κ. τ. λ. *Matt. 1: 17. John 1: 1. Rom. 14: 7*. al.—Hence *καί* is mostly a simple *continuative*, marking the progress of a continued discourse, e. g. *Matt. 1: 23 ἐν γαστρὶ ἔξει, καὶ τέξεται υἱόν, καὶ καλέσουσι* κ. τ. λ. 2: 11. *Mark 4: 32. Luke 2: 34. 11: 44. 1 Cor. 12: 5, 6*. al.—Hdian. 3. 12. 5. *Xen. An. 4. 1. 15* sq.—So as connecting *negative* clauses, where the negative particle may be omitted in the latter, which is then rendered negative by the continuative power of *καί*, e. g. *James 3: 14 μὴ κατακαυχᾶσθε καὶ ψεύδεσθε* κ. τ. λ. 2 *Cor. 12: 21*. comp. *Matt. 13: 15. Mark 4: 12. John 12: 40. Acts 28: 27*. See Winer § 59. 6. p. 413. Passow in *καί* no. 13. (*Jos. Ant. 2. 15. 5* init.) But in two examples after *οὕτε*, the *καί* does not thus carry forward the negative, as *John 4: 11 οὕτε ἀντλήμα ἔχεις, καὶ τὸ φέαρ ἐστὶ βαθύ*. 3 *John 10*.—*Luc. Dial. D. Mar. 14. 1 οὕτε τὴν παιδα ἠδίκησεν, καὶ αὐτὸ ἤδη τέθνηκε*. See Winer l. c. p. 412.—The use of *καί* in this continuative sense takes a strong colouring in N. T. from the Heb. use of *ו*, espec. *ו* con-

versive both of fut. and praet. which is also continuative, see Gesen. Lex. arts. *ו* and *ו*. Lebrg. § 88. Ewald Heb. Gr. p. 547. Hence the simple *καί* is put very frequently in N. T. particularly in the narrative style, where classic writers either put nothing, or use some other particle, as *δέ, ἀλλά, τότε*, and the like. So espec. in *Matt. Mark, Luke, and Rev.* e. g. *Matt. 14: 9* sq. 27: 28 sq. *Mark 1: 31* sq. 3: 13 sq. *Luke 2: 25* sq. 4: 14 sq. *Rev. 11: 7* sq. al. saep. Comp. *ו* and *Sept. καὶ 1 Sam. 15: 3* sq. *Is. 11: 12* sq. *Ez. 5: 1* sq. comp. 1 *Macc. 1: 1* sq.

b) as continuative in respect to *time*, i. e. connecting clauses and sentences in the order of time, viz. (α) At the beginning of a sentence where any thing is narrated as done immediately or soon after that which the preceding context narrates. Here *καί* is equivalent to the more usual *τότε, then, after that*, *Matt. 3: 16. 4: 3, 21 καὶ προβάς ἐκεῖθεν*. 10: 1. 14: 12, 14. *Mark 1: 29. 4: 21, 24, 26*. al. comp. *τότε* *Matt. 15: 12*.—*Xen. Hi. 1. 8. Cyr. 1. 3. 11. An. 4. 1. 11. Hom. II. 1. 92*.—Here belongs the form *καὶ ἐγένετο* then it came to pass, corresponding to the Heb. *וַיְהִי*, see Gesen. Lex. art. *ו*. Ewald Heb. Gr. p. 525 sq. Usually with a notation of time, e. g. by *ὅτε* *Matt. 7: 28. 10: 1. 19: 1. ὡς* *Luke 2: 15. ἐν* c. dat. *Mark 1: 9. 4: 4. Luke 1: 59. 9: 18. 14: 1*. al. *μετὰ* *Luke 2: 46*. seq. genit. absol. *Matt. 9: 10. seq. acc. et inf. Mark 2: 23*. Elsewhere *ἐγένετο δέ* id. *Luke 3: 21. 5: 1. 6: 1*.—(β) In the apodosis, e. g. where any thing is said to follow at once, immediately upon that which is contained in the protasis, i. q. *and immediately*, *Mark 1: 27 τοῖς πνεύματι ἀκαθ. ἐπιτάσσει καὶ ὑπακούουσιν αὐτῷ*. *Luke 8: 25. Matt. 8: 15. Mark 2: 14. Luke 4: 36. Matt. 26: 53*. Also where the time is less definite, i. q. *and then, and afterwards*, without any notation of time, *Mark 12: 1 καὶ ἐξέδοτο αὐτὸν γεωργοῖς*. *Luke 1: 56 ἔμεινε δέ . . . μῆνας τρεῖς, καὶ ὑπέστρεψεν* κ. τ. λ. *John 4: 40 6: 58. Acts 5: 7. 7: 7*.—*Theocr. Id. 7. 10—12*. Comp. Passow in *καί* no. 5.—So with a notation of time, *Matt. 23: 9 ὡς δὲ ἐπορεύοντο . . . καὶ ἰδοὺ ὁ Ἰησοῦς* κ. τ. λ. (*Xen. An. 1. 10. 15* ὅτε.) So after *καὶ ἐγένετο* or *ἐγένετο δέ* with a note

of time, see above in α. Matt. 9: 10 καὶ ἰδοὺ. Mark 2: 15. Luke 5: 1. 2: 15, 21. 9: 28, 51. Spec. in the construction ἤγγικεν ἡ ὥρα καὶ κ. τ. λ. Matt. 26: 45, and ἦν δὲ ὥρα τρίτη καὶ κ. τ. λ. Mark 15: 25. Luke 23: 44, where others needlessly take καὶ as in the place of a relative.—Soph. Oed. R. 710 or 718. Thuc. 1. 50 ἤδη δὲ ἦν ὄψε, καὶ οἱ Κυρῖνοι κ. τ. λ. Xen. An. 6. 4. 26 ἤδη μὲν ἀμφὶ ἡλίου δυσμαῖς ἦν, καὶ οἱ Ἕλληνες κ. τ. λ. See Matth. § 620. p. 1257.

c) as continuative in respect to *sense*, i. e. before the apodosis and connecting it as a consequent with the protasis as its antecedent, viz. (α) where the apodosis affirms what will take place *provided* that is done which is contained in the protasis, i. q. *and so, and thus, and then*, usually seq. fut. or pres. in a future sense. So c. imperat. in the protasis, Matt. 4: 19 δεῦτε ὀπίσω μου, καὶ ποιήσω ὑμᾶς ἀλιεῖς ἀνθρώπων. 5: 15. 7: 7. 9: 18 ἐπίθεις τὴν χεῖρά σου ἐπ' αὐτήν, καὶ ζήσεται. 11: 29. Mark 6: 22. 11: 29. Luke 6: 35. John 2: 19. 4: 35. 7: 33. Acts 9: 6. 2 Cor. 13: 11. James 1: 5. al. saep. (Sept. and ἡ 1 Sam. 15: 16. Epict. Ench. c. 21, 23. Xen. Mem. 2. 3. 16 μὴ ὄνει. . . . καὶ κ. τ. λ.) Also *genr.* Matt. 27: 64 καὶ ἔσται ἡ ἐσχάτη πλῆνη χειρῶν τῆς πρώτης. Luke 12: 19. Heb. 3: 19 καὶ βλέπομεν. 12: 9. (Sept. and ἡ Gen. 24: 40.) So after εἰ or εἰάν in the protasis, *then*, James 4: 15 εἰάν ὁ κύριος θελήσῃ καὶ ζήσωμεν, καὶ ποιήσωμεν κ. τ. λ. *if God will and we live, THEN we shall do this or that.* Rev. 3: 20 εἰάν . . . καὶ. So Sept. εἰάν . . . καὶ for ἡ . . . EN Lev. 26: 3, 4. Deut. 11: 13, 14. εἰ . . . καὶ Judith 5: 20. Xen. Cyr. 8. 7. 22.—Once seq. imper. John 7: 52 ἐρείνησον καὶ ἴδε, where the second imperat. is equiv. to a fut. *and so thou shalt see.* See Winer § 44. 2. Gesen. Lehrp. p. 776. Stuart § 505. a. — Baruch 2: 21. comp. Luc. D. Deor. 2. 2 βαινὲ καὶ θυεῖ. Comp. Lat. *divide et impera.* — (β) Where the apodosis affirms what is or will be done *in consequence of, because of* that which is contained in the protasis, i. q. *and so, and therefore*, i. q. *so that, wherefore.* E. g. seq. fut. Acts 7: 43 καὶ μετοικῶ ὑμᾶς κ. τ. λ. quoted from Amos 5: 27 where Sept. and ἡ. Rom. 11: 35. Seq.

pres. Matt. 11: 18, 19, καὶ λέγουσιν. John 7: 22. Seq. praet. Rom. 4: 3. Gal. 2: 16. 3: 6. James 2: 23. Acts 10: 28? Sept. and ἡ 1 Sam. 15: 23.—Xen. Oec. 7. 22.

d) as an *explicative* copula, i. q. *namely, to wit, even*, between words and clauses, see Viger. et Herm. p. 525, 838. (α) Between nouns which are strictly in apposition, e. g. Matt. 21: 5 ἐπὶ ὄνον καὶ πῶλον υἱὸν ὑπόζυγιον. So in ὁ θεὸς καὶ πατὴρ when alone, 1 Cor. 15: 24. James 1: 27. 3: 9. But in the phrase ὁ θ. κ. πατὴρ τοῦ κυρίου I. X. it is merely copulative, 2 Cor. 1: 3. 11: 31. Eph. 1: 13. al. Also Matt. 13: 41 πάντα τὰ σκάνδαλα καὶ τοὺς κ. τ. λ. Rom. 1: 5. Comp. ἡ 1 Sam. 28: 3. 17: 40.—Luc. Tox. § 26. Xen. An. 4. 5. 9 γυναικας καὶ κόρας. — (β) Before a clause added by way of explanation, (*καὶ* epexegetic,) e. g. Matt. 1: 25 ἐποίησεν ὡς προσέταξεν αὐτῷ. . . καὶ παρέλαβε τὴν γυναῖκα. Luke 5: 35 ἐλεύσονται δὲ ἡμέραι καὶ ὅταν ἀπαρθῇ κ. τ. λ. John 2: 16 καὶ χάριν ἀντὶ χάριτος. 1 Cor. 3: 5.—Xen. An. 2. 5. 38 ἔχει τὴν δίκην καὶ τέθνηκεν. Comp. Winer § 57. note, c. Fritzsche Comm. in Matt. p. 56.

e) as having an *intensive* force, viz. (α) Where two or more words are connected by *καὶ*, and *καὶ* is then also inserted emphatically before the first word, *καὶ—καὶ*, Lat. *et—et*, Engl. *both—and*. Matt. 10: 28 φοβήθητε τὸν δυνάμενον καὶ ψυχὴν καὶ σῶμα ἀπολέσαι. Mark 9: 22. Acts 26: 29. Rom. 14: 9 bis. Phil. 4: 12, 16.—Hdian. 3. 6. 15. Xen. Cyr. 1. 3. 15. ib. 2. 3. 1.—(β) Before comparatives, *and even*, Matt. 11: 9 καὶ καὶ περισσώτερον προφήτου. Luke 7: 26. John 10: 10. Comp. Passow *καὶ* no. 6. Matth. § 620. p. 1258. d. — Hom. Il. 10. 556. Xen. An. 6. 6. 35.—(γ) Before interrogations, where in strictness it is simply copulative, *and*, but serves to add strength and vivacity to the question, *and, and then, then*, comp. Viger. p. 524. Matth. § 620. p. 1258. c. So before a pron. or adv. Mark 10: 26 λέγοντες· καὶ τίς δύναται σωθῆναι; *and who, who then* (in that case) *can be saved?* Luke 3: 14. 10: 29. 2 Cor. 2: 2. καὶ πόθεν Mark 12: 37. καὶ πῶς Luke 20: 44. John 14: 9. *genr.* Acts 23: 3.



1 Cor. 5: 2. — Luc. D. Deor. 1. 2 καὶ τί πλέον ἔξω; Xen. Mem. 1. 3. 10, 11. καὶ πῶς Hi. 7. 11. — (δ) Before an imperative καὶ is often intensive in the classic writers, see Viger. et Matth. l. c. Some apply this also to several passages in N. T. as Matt. 23: 32. Mark 9: 5. 11: 29. Luke 12: 29. 20: 3. Eph. 4: 26. But in all these καὶ is simply copulative, without any intensive force, and may be referred to some of the significations above given. See Winer § 57. 2. note, a — (ε) Where a part is subjoined to a whole by way of emphasis, καὶ may be rendered *and especially, inprimis*. Mark 1: 5. 16: 7 εἴπατε τοῖς μαθηταῖς αὐτοῦ καὶ τῷ Πέτρῳ. 1 Cor. 9: 5. Matt. 8: 33. Comp. Passow καὶ no. 6 ult. — Aeschyl. Pers. 747. — Vice versa, where a whole is subjoined to a part, as in a summing up of particulars, i. q. *and in a word, yea*. Matt. 26: 59 οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι καὶ τὸ συνέδριον ὅλον the chief priests and the elders and [in a word, yea,] the whole Sanhedrim. Mark 15: 1. See Winer § 57. 2. note, d. Fritzsche Comm. in Matt. p. 786. — Dem. 36 ult. Comp. Plato Phaedo. 13 καὶ ἀνδρεία καὶ σωφροσύνη καὶ δικαιοσύνη καὶ ξυλλήβδην ἀληθῆς ἀρετῆς.

f) apparently *adversative*, but only where the opposition or antithesis of the thought is sufficiently strong in itself without the aid of an adversative particle. E. g. (α) *and yet, and nevertheless*, Matt. 6: 26 ὅτι οὐ σπείρουσιν . . . καὶ ὁ πατήρ ὑμῶν τρέφει αὐτά. 10: 29. 12: 5 οἱ ἱερεῖς τὸ σάββατον βεβηλοῦσι, καὶ ἀνατιοὶ εἰσι. John 1: 10. 6: 70. 7: 19. 9: 30. 17: 25 καὶ ὁ κόσμος σε οὐκ ἔγνω *and yet the world hath not known thee*, i. e. notwithstanding all thy love, comp. v. 23, 24. Winer § 57. p. 372. Gal. 4: 14. 1 John 2: 4. Rev. 3: 1. So Sept. and 2 Sam. 3: 8. Mal. 2: 14. — Xen. Cyr. 7. 5. 45. Mem. 1. 2. 32. — So Heb. 3: 9 ἐδοκίμασαν με, καὶ εἶδον τὰ ἔργα μου, *they proved me, and yet* i. e. although *they saw my works*, quoted from Ps. 95: 9 where Sept. καὶ for בְּ, comp. Gesen. Lex. בְּ no. 4. — (β) Where it connects a negative antithetic clause with a preceding positive one, where we often though not neces-

sarily use *but*, e. g. Matt. 12: 39 σημεῖον ἐπιζητεῖ καὶ σημεῖον οὐ δοθήσεται αὐτῇ. 13: 14, 17. 17: 16. 26: 60 καὶ οὐχ εὔρον. Mark 9: 18. 14: 55, 56. John 10: 25. al. saep. In all these passages the rendering *but* is admissible but not necessary; in others it would destroy the true sense, e. g. ἔλεον θεῶν καὶ οὐ θυσίαν i. e. *I will have mercy and not [merely] sacrifice*, Matt. 9: 13 et 12: 7, quoted from Hos. 6: 6 where Heb. γ and Sept. ad sensum, ἔλεος θεῶν [μὴ ἄλλο] ἢ θυσίαν. See Passow in καὶ no. 13. Winer § 57. note, b. — (γ) Rarely in a strong antithesis without a negative καὶ may be given by *but*, though not necessarily, e. g. Acts 10: 28 καὶ ἐμοὶ ὁ θεὸς ἔδευξε, but see above in c. β. Mark 12: 12 ἐζήτησαν αὐτὸν κρατῆσαι, καὶ ἐφοβήθησαν τὸν ὄχλον, where we may also render *and yet, and nevertheless*, as in a. 1 Cor. 12: 5, coll. v. 6. Comp. Winer l. c.

2. *Also, too*, not merely copulative but likewise emphatic, implying increase, addition, something more, e. g. always so in the connexion δὲ καὶ or καὶ δὲ, *and also*, i. e. *and in addition, and likewise*, see in Δὲ d. Butt. § 149. p. 425. Comp. Passow καὶ no. 3.

a) genr. Matt. 5: 39 στρέψον αὐτὸν καὶ τὴν ἄλλην. 6: 12. Mark 2: 16, 28. Luke 1: 35. 6: 16 ὅς καὶ. John 8: 19 εἰ ἐμὲ ἤθετε, καὶ τὸν πατέρα μου ἤθετε ἄν. Rom. 1: 15. 1 Cor. 14: 12. al. saep. — Hdian. 1. 1. 4. Xen. Cyr. 5. 1. 2 ὦ καὶ τὴν στολήν ἐκδύς ἔδωκε. Mem. 2. 3. 1. — For πολλά καὶ ἄλλα v. ἔτερον, see Ἄλλος a.

b) in comparisons, e. g. οὕτω καὶ, *so also*, after ὡς, ὡσπερ, καθὼς, etc. 1 Cor. 11: 12 ὡσπερ γὰρ ἡ γυνή . . . οὕτω καὶ ὁ ἀνὴρ. 15: 22. So with οὕτω impl. Matt. 6: 10 ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Luke 6: 31. John 13: 15. Acts 7: 51. Gal. 1: 9. — Xen. Mem. 1. 6. 3. Luc. 8. 4. with οὕτω impl. Hdot. 7. 128 ὡς δὲ ἐπεθύμησε, καὶ ἐποίησε ταῦτα. Plut. Apotheg., Gelon. in Mor. II. p. 9 ed. Tauchn. or VI. p. 668. 7 ed. Reisk. Thuc. 8. 1 ult. — Also καθὼς καὶ, *as also, even as also*, 1 Cor. 13: 12. 14: 34. ὡς καὶ, *as also*, 1 Cor. 7: 7. Acts 11: 17, where καὶ is pleonastic, see Winer § 67. p. 487. c. Comp. Matth. § 620. b. — Xen. Cyr. 4. 2. 1.

e) in interrogations, e. g. *τί καί*; why also? why too? 1 Cor. 15: 29, 30. *ἵνατι καί*, why moreover? Luke 13: 7.—Jos. Ant. 18. 6. 6 *τί καί* ἔχοι λέγειν. Eurip. Phoen. 1373 πῶς καί. Comp. Herm. ad Vig. p. 837.

d) before a participle *καί* implies an emphatic antithesis with what precedes, and may be rendered *even*, *although*, Matt. 26: 60. Luke 18: 7 *καί μακροθυμῶν ἐπ' αὐτοῖς*. 1 Cor. 16: 9. Comp. Passow *καί* no. 4. Herm. ad Vig. p. 837. — Ael. V. H. 1. 21 *καί μὴ προσκνήσαντι*. Theogn. 1114 *σὺν σοί, καί κακός ὢν, γίγνομαι ἐσθλός ἀνήρ*. Xen. Cyr. 4. 1. 17 *φεύγουσι καί πολλὰ οὔσαι*.

e) as intensive, *even*, *even also*, *yea*. Matt. 10: 30 *ὑμῶν δὲ καί αἱ τρίχες* i. e. *the very hairs* etc. Mark 1: 27. 4: 25 et Luke 8: 18 *καί ὁ ἔχει ἀρθήσεται*. Rom. 8: 23 *καί ἡμεῖς αὐτοί*. 1 Cor. 2: 10 *καί τὰ βύθῃ*. 11: 6 *καί κειράσθω* *let her be even also shorn*. 2 Cor. 8: 3 *ὅτι κατὰ δύναμιν, καί ὑπὲρ δύναμιν, yea above their ability*. Mark 9: 13 *ὅτι καί Ἰλίας ἐλήλυθε* *that Elias is even already come*. — Esth. 7: 8. Luc. D. Deor. 5. 4. Xen. Oec. 18. 9 *ἐπιστάμενος καί πάλοι*. Cyr. 5. 2. 33 *εὖ ἴσθι, εἶναι καί τοῦτο ἦδη*. Mem. 4. 2. 12. Comp. Winer § 57. note, e. Passow *καί* no. 6.

3. With other particles, chiefly *καί δέ* and also, but also, likewise *δὲ καί* but also Matt. 3: 10. John 15: 24, see in *δέ* II. d. Butt. § 149. p. 425. *τε καί*, see in *τέ*. Butt. l. c. p. 424.—Others are: *ἀλλά καί* but also, see in *ἀλλά* I. a. *γάρ καί* see in *γάρ* II. *ἐάν δέ καί*, see in *ἐάν* II. α. *εἰ καί*, *εἰ γάρ καί*, *εἰ γε καί*, *εἰ δέ καί*, see in *εἰ* III. γ. δ. *Γέ II. γ.* *ἢ καί* see in *ἢ* 4. β. *καί γάρ* see in *γάρ* II. *καί γε* see in *Γέ II. ε.* *καί δέ* see above. *καί εἰ*, *καί γάρ εἰ*, *καί γάρ εἴπερ*, see in *εἰ* III. δ. AL.

**Καΐάφας**, α, δ, Caiaphas, Aram. כַּיָּאֵפָא (depression, Buxt. Lex. Ch. 1076,) pr. n. of a high priest, Ἰωσήπος ὁ καί Καΐάφας Jos. Ant. 18. 2. 2. He was appointed by Valerius Gratus the predecessor of Pilate, A. D. 26, and deposed by Vitellius in A. D. 35, Jos. Ant. 18. 4. 3. See in *Ἄνας*. — Matt. 26: 3, 57.

Luke 3: 2. John 11: 49. 18: 13, 14, 24, 28. Acts 4: 6.

**Καίγε**, see in *Γέ* II. ε.

**Καῖν**, ὁ, indec. Cain, Heb. קַיִן (possession), the first-born of Adam and the first homicide, Heb. 11: 4. 1 John 3: 12. Jude 11. Comp. Gen. c. 4.

**Καϊνάν**, ὁ, indec. Cainan, Heb. קַיִנָּאן (possession), pr. n. a) of a son of Enos Luke 3: 37, comp. Gen. 5: 9 sq. —b) of a son of Arphaxad according to the Sept. Gen. 10: 24. 11: 12, but not found in the Hebrew. Luke follows the Sept. c. 3: 36, where several Mss. omit *Καϊνάν*.

**Καινός**, ἡ, ὄν, new, i. e.

a) pp. newly made, not impaired by time or use, as *ἄσκολ* Matt. 9: 17. Mark 2: 22. Luke 5: 38. (So Sept. and  $\Psi\Upsilon\Upsilon$  Josh. 9: 13.) *μνημῖον* Matt. 27: 60. John 19: 41. *ἱμάτιον* Luke 5: 36. (Sept. 1 K. 11: 29 sq.) So Matt. 13: 52 *καινά τὰ παλαιά* pp. garments new and old. Also *τὸ καινόν* Mark 2: 21. Luke 5: 36 bis. — 2 Macc. 2: 30. Xen. H. G. 3. 4. 28.

b) new, i. e. not before known or current, newly introduced, e. g. *διδασχῆ* Mark 1: 27. Acts 17: 19. *ἐπιτολή* John 13: 34. 1 John 2: 7, 8. 2 John 5. *ὄνομα* Rev. 2: 17. 3: 12. Sept. for  $\Psi\Upsilon\Upsilon$  Is. 62: 2. — Hdian. 3. 13. 15. Luc. Rhet. Praec. 17. Xen. Mem. 2. 3. 10.—Comparat. Acts 17: 21 *λέγειν τι καί ἀκούειν καινότερον* to tell or hear something newer, comp. Winer § 36. 3.—Dem. 43. 7. ib. 160. 2. comp. Hdot. 1. 27 *εἰ τὸ εἶη νεώτερον περὶ τὴν Ἑλλάδα*. Eurip. Orest. 1327.—Also in the sense of other, foreign, Mark 16: 17 *γλώσσαις λαλήσουσι καιναῖς* with new i. e. other tongues, new to them.—Xen. Mem. 1. 1. 3.

c) new as opp. to old or former *τὸ παλαιόν*, *τὸ πρῶτον*, and hence implying also better, e. g. *καινὴ διαθήκη*, a new and better covenant, see in *διαθήκη* b. γ. Matt. 26: 28. Mark 14: 24. Luke 22: 20. 1 Cor. 11: 25. 2 Cor. 3: 6. Heb. 8: 8, 13. 9: 15. (Sept. for  $\Psi\Upsilon\Upsilon$  Jer. 31: 31.) So *οἶνον πίνειν καινόν*, to drink wine new, in its best state according to the Hebrew taste, Matt. 26: 29. Mark



14: 25. ᾠδὴ καινὴ *a new song*, i. e. nobler, loftier strain, Rev. 5: 9. 14: 3. Sept. and שִׁירָה Ps. 33: 3. 40: 4. Is. 42: 10. Also for *renewed*, made new, and therefore superior, more splendid, e. g. καινοὶ οὐρανοὶ καὶ καινὴ γῆ 2 Pet. 3: 13 bis. Rev. 21: 1. (Sept. Is. 65: 17. 66: 22.) ἡ καινὴ Ἱερουσαλήμ Rev. 3: 12. 21: 2. So Rev. 21: 5 καινὰ πάντα ποιῶ.—Metaph. of Christians as *renewed* and changed from evil to good by the Spirit of God. 2 Cor. 5: 17 bis καινὴ κτίσις. Gal. 6: 15 κ. ἄνθρωπος. Eph. 2: 15. 4: 24. Sept. καρδία καινὴ for שִׁירָה בְּ Ez. 18: 31. 36: 26.

**Καιρότης, ητος, ἦ,** (καιρός,) *newness*, e. g. in a moral sense, Rom. 6: 4 ἐν καιρότητι ζωῆς i. q. ἐν ζωῇ καινῇ, comp. Ζωή b. Buttm. § 123. n. 4. So also Rom. 7: 6.—pp. Thuc. 3. 38.

**Καίπερ** conjunct. (καί, περ,) *although*, comp. Buttm. § 149. p. 432. Math. § 566. 3. Seq. particip. Phil. 3: 4. Heb. 5: 8. 7: 5. 12: 17. 2 Pet. 1: 12. Seq. fin. verb Rev. 17: 8 καίπερ παρίσται, where later edit. read καί. — c. part. Xen. Ag. 1. 11. Conv. 2. 12.

**Καιρός, οῦ, ὁ,** pp. *right proportion, just measure*, Theogn. 401. Xen. Mem. 1. 3. 6, 7. Conv. 2. 19. In N. T. only of *time, season*, i. e.

a) *fit time, proper season*, viz. (α) genr. i. q. *opportunity, occasion*, Acts 24: 25 καιρόν δὲ μεταλαμβάν. Rom. 12: 11 καιρῷ δουλεύοντες see in Δουλεύω b. 2 Cor. 6: 2 bis. Gal. 6: 10. Eph. 5: 16 et Col. 4: 5 see in Ἐξαγοράζω. Heb. 11: 15. καιρός ἡμέτερος John 7: 6. — 1 Macc. 15: 34. Jos. Ant. 18. 6. 6. Pol. 1. 36. 4. Xen. Cyr. 1. 3. 8. — (β) *appointed time, set time, certain season*, i. e. a fixed and definite time or season. E. g. seq. gen. Matt. 13: 30 ἐν καιρῷ τοῦ θρισμοῦ *in the time of harvest*, i. e. the usual season. 21: 34, 41. Mark 11: 13 καιρός σίκων. Luke 1: 20. 8: 13. Acts 3: 20 καιροὶ ἀναψύξεως *times of refreshing* sc. appointed of God. Luke 19: 44. 2 Tim. 4: 6. Heb. 9: 10. 11: 11. (Sept. for רַצַּ Ecc. 3: 1 sq. Xen. Apol. Socr. 7.) Seq. gen. of pers. or a pron. as ὁ καιρός μου v. ὁ ἐμός, *my time*, as appointed of God, e. g. in which

I am to suffer Matt. 26: 18, or accomplish any duty John 7: 6, 8. Luke 21: 24 καιροὶ ἐθνῶν. 2 Thess. 2: 6. Rev. 11: 18. So ἴδιος καιρός *one's own due time*, Gal. 6: 9. 1 Tim. 2: 6. 6: 15. Tit. 1: 3. With a demonstrative art. or pron. as ὁ νῦν, οὗτος, ἐκίνος, *this present time, that time*, definitely marked out and expressed, Matt. 11: 25. 12: 1. 14: 1. Mark 10: 30. Luke 13: 1. 18: 30. Acts 12: 1. Rom. 3: 26. 8: 18. 11: 5. 2 Cor. 8: 14. Eph. 2: 12. Also καιρός ἔσχατος 1 Pet. 1: 5. κ. ὑστεροί 1 Tim. 4: 1. κ. ἐνεστηκώς Heb. 9: 9. — Genr. Acts 17: 26 προτεταγμένους καιρούς. Gal. 4: 10. 2 Tim. 4: 3 ἔσται γὰρ καιρός sc. appointed of God. Rev. 12: 12. dat. τῷ καιρῷ *at the proper season*, Mark 12: 2. With prepositions, e. g. ἀχρὶ καιροῦ *for or during a certain season* Luke 4: 13. Acts 13: 11. (μεχρὶ Diod. Sic. 1. 3.) ἐν καιρῷ *in due time* Matt. 24: 45. Luke 20: 10. 1 Pet. 5: 6. ἐν ᾧ καιρῷ Acts 7: 20. (Xen. H. G. 7. 2. 8.) κατὰ καιρόν *at the set time* John 5: 4. Rom. 5: 6. κατὰ τὸν κ. τοῦτον Acts 19: 23. Rom. 9: 9. (Xen. H. G. 1. 1. 32.) πρὸ καιροῦ *before the proper time* 1 Cor. 4: 5. πρὸς καιρόν *for a season* Luke 8: 13. 1 Cor. 7: 5. πρὸς κ. ὥρας i. e. for a short time 1 Thess. 2: 17.—So in allusion to the set time for the coming of the Messiah in his kingdom or for judgment, Matt. 8: 29. 16: 3. Mark 1: 15. 13: 33. Luke 12: 56. 21: 8. Acts 1: 7. Rom. 13: 11. 1 Cor. 7: 29. Eph. 1: 10. 1 Thess. 5: 1. 1 Pet. 1: 11. 4: 17. Rev. 1: 3. 22: 10. — Plur. καιροί absol. *times, circumstances*, appointed of God, 2 Tim. 3: 1.

b) genr. *time, season*, i. q. χρόνος. (α) pp. Luke 21: 36 ἐν παντὶ καιρῷ δεόμενοι. Eph. 6: 18. — (β) *a season of the year*, as καιροὶ καρποφόροι *fruitful seasons* Acts 14: 17. — (γ) in the prophetic style put for *a year*, Rev. 12: 14 ter καιρός καὶ καιροὶ καὶ ἡμίσην καιροῦ, i. e. three years and a half, (comp. v. 6.) in allusion to Dan. 7: 25 where Sept. for Chald. 𐤒𐤓, and where καιροί stands as here for the dual, *two years*, comp. Winer § 27. 2. p. 150.—So χρόνος in later writers for *a year*, see Passow in χρόνος no. 4.

**Καίσαρ, αρος, ὁ,** *Caesar*, pp. surname of the Julian family at Rome,

but applied, after Julius Caesar, to his successors of the same family as the usual title of dignity. At a later period, it became the title of the heir apparent. In N. T. the title *Caesar* is applied to Augustus Luke 2: 1. Tiberius Luke 3: 1. 20: 22, 24, 25. al. Claudius Acts 11: 28. Nero Acts 25: 8 sq. Phil. 4: 22. Caligula who succeeded Tiberius is not mentioned. AL.

*Καισάρεια*, ας, ἡ, *Caesarea*, pr. n. of two cities in Palestine.

1. *Caesarea Philippi*, a city of Upper Galilee near the sources of the Jordan at the foot of Mount Hermon, called also *Paneas*. Matt. 16: 13. Mark 8: 27. It was rebuilt and enlarged by Philip the tetrarch, and named in honour of himself and Tiberius, Jos. Ant. 18. 2. 1. It bore afterwards for a time the name of *Neronias*, in honour of Nero, Jos. Ant. 20. 9. 4. It is generally supposed to have occupied the site of the ancient city called *Laish* or *Leshem* Judg. 18: 28. Josh. 19: 47, and *Dan* Judg. 18: 2. At present the village *Banias* occupies the site of its ruins. See Rosenm. Bibl. Geogr. II. i. p. 197. ii. p. 13. Burckhardt Travels in Syria etc. p. 38 sq. Reland Palaest. p. 918 sq.

2. *Caesarea* of Palestine, on the coast of the Mediterranean, southward from Mount Carmel. Its ancient name was *Στρατόνως πύργος* Jos. Ant. 15. 9. 6. Strabo 16. 2. 27. *Stratonis turris* Plin. H. N. 5. 13. Herod the Great rebuilt it with great splendour and strength, created an artificial harbour, and named it *Caesarea*, in honour of Augustus, Jos. l. c. and 16. 5. 1. Josephus calls it one of the largest cities in Palestine, and says the inhabitants were mostly Greeks, B. J. 3. 9. 1. It was the seat of the Roman procurator, and after the destruction of Jerusalem became the capital of Palestine. See Rosenm. Bibl. Geogr. II. ii. p. 326 sq. Reland Palaest. 670 sq. — Acts 8: 40. 9: 30. 10: 1, 24. 11: 11. 12: 19. 18: 22. 21: 8, 16. 23: 23, 33. 25: 1, 4, 6, 13.

*Καίτοι* or *καί τοι*, and yet, nevertheless, although. Heb. 4: 3 εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενη-

*θέντων*, they shall not enter into my rest, the works nevertheless having been finished at the foundation of the world, i. e. the rest here spoken of, *my rest*, could not have been God's resting from his works, Gen. 2: 2, for this rest, the sabbath, had already existed from the creation of the world.—Luc. D. Deor. 12. 2. Xen. Ag. 8. 8. Comp. Buttm. § 149. p. 431. Herm. ad Vig. p. 840.

*Καίτοιγε*, see in Γεῖ II. ζ.

*Καίω*, f. *καύσω*, nor. I pass. *ἐκαύθη*, comp. Buttm. § 114, to burn, i. e. a) causat. to make burn, to kindle, to light, e. g. a fire, lamp, etc. Pass. part. *καίόμενος* burning, flaming. Matt. 5: 15 οὐδὲ καίονται λύχνον. [Mark 4: 21.] Luke 12: 35. Heb. 12: 18 *καίονμένην πυρὶ* flaming fire. Rev. 4: 5. 8: 8, 10. 19: 20. 21: 8. Sept. Lev. 24: 3, 4 where Heb. *קָרַע*. Pass. for *קָרַע* Deut. 4: 11. 5: 23. comp. Dan. 3: 6 sq. — Thuc. 7. 80. Xen. An. 7. 4. 18. — Trop. *λύχνος καίόμενος καὶ φαίνων*, a burning and shining light, spoken of John the Baptist as a distinguished teacher, John 5: 35. comp. Eccles. 48: 1. — Metaph. *καίωμα* to burn, i. e. to be greatly moved, of the heart, Luke 24: 32. — Test. XII Patr. p. 671 *ἐκαίωμην τοῖς σιλόγγοις*.

b) trans. to burn, i. e. to consume with fire. John 15: 6 *καὶ καίεται* sc. *τὰ κλήματα*. [Matt. 13: 40.] 1 Cor. 13: 3, see in *ἴνα* I. C. a. Sept. for *קָרַע* Lev. 4: 12. 1 K. 13: 2. *כָּרַע* Is. 5: 24. — Jos. Ant. 4. 8. 23. Luc. Tim. 9. Xen. Cyr. 4. 2. 33.

*Κακεῖ*, crasis for *καὶ ἐκεῖ*, each retaining its own signification just as if written separately, see *Καί* and *Ἐκεῖ*. Buttm. § 29. n. 7. and n. 2. b. Matt. 5: 23. 10: 11. 28: 10. Mark 1: 35, 38. John 11: 54. Acts 14: 7. 17: 13. 22: 10. 25: 20. 27: 6. Sept. for *קָרַע* Ruth 1: 17.—Xen. H. G. 1. 2. 9.

*Κακεῖθεν*, crasis for *καὶ ἐκεῖθεν*, comp. in *Κακεῖ* above. Mark 10: 1. Acts 7: 4. 13: 21. 14: 26. 20: 15. 21: 1. 27: 4, 12. 28: 15. Sept. for *קָרַע* 2 K. 2: 25.—Luc. D. Deor. 7. 4. Xen. H. G. 1. 6. 8.

*Κακείνος*, η, ο, by crasis for *καὶ ἐκείνος*, η, ο, where each retains its



own power just as if written separately, see *Kai* and *Ἐκείνος*. Buttm. § 29. n. 7. and n. 2. b. Matt. 15: 18. 20: 4. 23: 23. Luke 20: 11. 22: 12. John 7: 29. 14: 12. al.—Luc. D. Deor. 2. 3. Xen. Cyr. 5. 5. 29. AL.

*Κακία, ας, ἡ*, (κακός,) *badness*, e. g. external, as of water Jos. Ant. 3. 1. 1, 2. of a soldier *cowardice*, Xen. Cyr. 2. 2. 27. In N. T. *evil*, in a moral sense, viz.

a) of heart, life, character, *wickedness*, Acts 8: 22 μετανόησον οὖν ἀπὸ τῆς κακίας σου ταύτης. James 1: 21. 1 Pet. 2: 16. 1 Cor. 14: 20 τῇ κακίᾳ νηπιύζετε, opp. ταῖς φρεσὶ, comp. Matt. 18: 3. Sept. for פָּרַר Ex. 32: 11, 13. יָרַס Is. 29: 20.—Xen. Mem. 1. 2. 28.

b) in an active sense, *malice, malignity*, the desire of evil to others, espec. where joined with *πονηρία*, Rom 1: 29. 1 Cor. 5: 8 ἐν ζύμῃ κακίας καὶ πονηρίας. Eph. 4: 31. Col. 3: 8. Tit. 3: 3. 1 Pet. 2: 1. Sept. for פָּרַר Prov. 1: 16. פָּרַר Nah. 3: 19.—Jos. Ant. 1. 1. 4. Dioid. Sic. 1. 1 ult.

c) *evil*, i. e. *trouble, affliction*, Matt. 6: 34. So Sept. and פָּרַר Ecc. 7: 14.—1 Macc. 10: 46. Thuc. 3. 58.

*Κακοηθεία, ας, ἡ*, (κακοήθης *evil-disposed, mischievous, from κακός, ἥθος*,) *mischievous, malevolence, malignity*, the desire of evil to others, Rom. 1: 29.—3 Macc. 3: 22. Arr. Epict. 4. 8. 1. Plut. VI. p. 250. 1 et 15. ed. R. In the sense of *bad habits, corrupt morals*, Xen. Ven. 13. 16.

*Κακολογέω, ᾧ, f. ἦσω*, (κακολόγος fr. κακός, λέγω,) *to speak evil of, to revile*, seq. acc. Mark 9: 39. Acts 19: 9.—2 Macc. 4: 1. Plut. ed. Reisk. VI. p. 671, 13. Isocr. p. 136. C.—As opp. to τιμάω, by impl. *to dishonour, to contemn*. Matt. 15: 4 et Mark 7: 10 ὁ κακολογῶν πατέρα ἢ μητέρα, quoted from Ex. 21: 17 where Sept. for בְּזֵקָה to curse, as also Prov. 22: 20. Ez. 22: 7. The earlier form was κακῶς λέγω, see Lob. ad Phr. p. 200.

*Κακοπάθεια, ας, ἡ*, (κακοπαθέω,) *a suffering of evil*, i. e. *genr. suffering, affliction*, James 5: 10. Sept. for פָּרַר Mal. 1: 13.—2 Macc. 2: 27, 28. Dem. 1412. 25.

*Κακοπαθέω, ᾧ, f. ἦσω*, (κακοπαθῆς fr. κακός and πάθος, πάσχω,) *to suffer evil, to be afflicted*, intrans. 2 Tim. 2: 9. James 5: 13.—Jos. Ant. 1. 10. 3. Xen. Mem. 1. 4. 11.—Especially of soldiers and others, *to endure hardships, trop.* 2 Tim. 2: 3 κακοπάθησον ὡς καλὸς στρατιώτης. 4: 5.—Jos. Ant. 10. 11. 1. Hdian. 8. 7. 14. Comp. Sept. for בְּזֵקָה Jon. 4: 10. Xen. Mem. 2. 1. 17.

*Κακοποιέω, ᾧ, f. ἦσω*, (κακοποιός,) *to do evil*, i. e.

a) to others, i. q. *to injure, to harm*, absol. Mark 3: 4. Luke 6: 9. Sept. for פָּרַר Gen. 31: 7. 1 Sam. 25: 4. for Chald. קָרַר Ezra 4: 13, 15.—c. acc. Dioid. Sic. 15. 45. absol. Xen. Cyr. 8. 8. 14.

b) *genr. and absol. i. q. to commit sin*, 1 Pet. 3: 17. 3 John 11. Sept. for פָּרַר 2 Sam. 24: 17.—Xen. Oec. 3. 11.

*Κακοποιός, οῦ, ὁ, ἡ*, (κακός, ποιέω,) *an evil doer*, 1 Pet. 2: 12, 14. 3: 16. 4: 15. *malefactor*, John 18: 30.—Pol. 15. 25. 1.

*Κακός, ἡ, ὄν*, *bad, worthless*, sc. externally, as a breastplate, Xen. Mem. 3. 10. 12. soil Oec. 16. 7. of a soldier, *coward, craven*, Xen. Cyr. 2. 2. 27. In N. T. *evil*, viz.

a) in a moral sense, *wicked, vicious, bad*, in heart, conduct, character. Matt. 21: 41 κακὸς κακῶς ἀπόλεσει αὐτούς. 24: 48 ὁ κακὸς δοῦλος. Phil. 3: 2. Rev. 2: 2 κακοὺς i. e. impostors. Of things, Mark 7: 21 διαλογισμοὶ οἱ κακοί. Rom. 13: 3 κακῶν sc. ἔργων. 1 Cor. 15: 33 ὁμιλῶ κακαί. Col. 3: 5. Sept. for פָּרַר Prov. 15: 3. 28: 5. פָּרַר Prov. 6: 18.—Luc. Parasit. 1. Xen. Mem. 1. 2. 20 bis.—Neut. τὸ κακόν, plur. τὰ κακά, *evil, evil things*, i. e. *wickedness, fault, crime*, Matt. 27: 23 τί γὰρ κακὸν ἐποίησεν. Mark 15: 14. Luke 23: 22. John 18: 23. Acts 23: 9. Rom. 1: 30. 2: 9. 3: 8. 7: 19, 21. 9: 11. 13: 4 bis. 16: 19. 1 Cor. 10: 6. 2 Cor. 5: 10. 13: 7. 1 Tim. 6: 10. Heb. 5: 14. James 1: 13. 1 Pet. 3: 12. 3 John 11. Sept. for פָּרַר 1 K. 3: 9. Prov. 3: 7. al.—Xen. Mem. 2. 6. 4.

b) *act. causing evil*, i. e. *hurtful, baneful*. Rom. 14: 20 ἀλλὰ κακὸν τῷ ἀνθρώπῳ κ. τ. λ. Rev. 16: 2 ἔλκος κακόν. Tit.

1: 12 καὶ θηρία ravenous beasts. Sept. for ער Am. 6: 3. Prov. 16: 5. — Xen. Mem. 4. 1. 4. — Neut. τὸ κακόν, evil, i. e. cause or source of evil James 3: 8; evil done to any one, harm, injury, Acts 16: 28. 28: 5. Rom. 12: 17 bis, 21 bis. 13: 10. 1 Cor. 13: 5. 1 Thess. 5: 15 bis. 1 Pet. 3: 9, 11. in words, evil-speaking, 1 Pet. 3: 10. Sept. for ער Mic. 7: 3. — Plur. τὰ κακά, evils, i. e. troubles, afflictions, Luke 16: 25 Δάζαρος ὁμοίως τὰ κακά sc. ἀπέλαβε. Acts 9: 13. 2 Tim. 4: 14. Sept. for ער Gen. 44: 34. 48: 16. ערָ Is. 46: 7. Jer. 14: 8.

Κακούργος, ου, ὁ, ἡ, (for κακό-εργος fr. κακός, obsol. ἔργον,) an evil-worker, malefactor, genr. 2 Tim. 2: 9. Sept. for ערָן לַעֲבֹד Prov. 21: 15. — Xen. An. 1. 9. 13. — Of robbers, λησταί, Luke 23: 32, 33, 39, comp. Matt. 27: 38. — Ael. V. H. 3. 44. Diod. Sic. 20. 81.

Κακουχέω, ὦ, f. ἴσω, (κακός, ἔχω,) to hold or treat ill, to maltreat, in N. T. only Pass. part. κακουχούμενος, maltreated, afflicted, Heb. 11: 37. 13: 3. Sept. for ערָן 1 K. 2: 26. 11: 39. — Diod. Sic. 3. 23 ult. Plut. VI. p. 436. 2. ed. Reiske.

Κακόω, ὦ, f. ὴσω, (κακός,) to affect with evil, i. e.

a) physically, to do evil to any one, to maltreat, to harm, to afflict, c. acc. of pers. Acts 7: 6, 19 ἐκάκωσε τοὺς πατέρας ἡμῶν. 12: 1. 18: 10. 1 Pet. 3: 12. Sept. for ערָן Judg. 2: 18. ערָן Ex. 5: 22. ערָן Gen. 15: 13. Num. 24: 24. — Hom. Od. 4. 754. Hdian. 6. 6. 10. Xen. Cyr. 3. 1. 23.

b) in N. T. and Josephus in a moral sense, to make evil-affected, to exasperate, e. g. τὰς ψυχὰς Acts 14: 2. — Jos. Ant. 16. 1. 2. ib. 16. 7. 3 Ἡρώδης ἐκακοῦτο ἱποψίαις. ib. 16. 8. 6. See Krebs Obs. e Jos. p. 224.

Κακῶς, adv. (κακός,) badly, ill, evil.

a) physically, e. g. in phrases: (α) κακῶς ἔχειν, to be sick, see in Ἐχω f. Matt. 4: 24. 8: 16. 9: 12. 14: 35. Mark 1: 32, 34. 2: 17. 6: 55. Luke 5: 31. 7: 2. — Ael. H. An. 11. 34. Xen. Oec. 3. 11. — (β) κακῶς πάσχειν, to suffer badly i. e. grievously, Matt. 17: 15. — Hom.

Od. 16. 275. Pol. 3. 90. 13. — (γ) κακῶς κακῶς ἀπολέσαι malos male perdere, i. e. to destroy miserably, utterly, Matt. 21: 41. For the paronomasia see Winer § 62. 1. — Jos. Ant. 12. 5. 4 ult. κακοὶ κακῶς ἀπόλοντο. Ceb. Tab. 32 ἀπόλιται κακῶς κακῶς. Xen. Oec. 5. 18. — (δ) genr. in the sense of grievously, Matt. 15: 22 κακῶς δαμονιζέται. — Hesych. κακῶς. δυνῶς.

b) morally, e. g. (α) κακῶς ἐρεῖν, to speak evil of any one, to revile, seq. accus. Buttm. § 131. 4. Acts 23: 5 ἀρχοντα τοῦ λαοῦ σου οὐκ ἐρεῖς κακῶς, quoted from Ex. 22: 28 where Sept. for ערָן, as also Is. 8: 21. — Luc. Pisc. 6. Xen. Ath. 2. 18. Comp. in Εἶπον α. ζ. — (β) genr. κακῶς λάλειν absol. to speak evil, i. e. amiss, John 18: 23. So James 4: 3 κακῶς αἰτείσθε, ye ask amiss. — Luc. Merc. cond. 5 κακῶς βεβουλεύσθαι.

Κάκωσις, εως, ἡ, (κακόω,) evil condition, affliction, Acts 7: 34 εἶδον τὴν κ. τοῦ λαοῦ μου, quoted from Ex. 3: 7 where Sept. for ערָן, as also v. 17. — Hdian. 6. 6. 11. Thuc. 7. 82.

Καλάμη, ης, ἡ, the stalk of grain, Xen. An. 5. 4. 27. In N. T. stubble, straw, after the ears are removed, 1 Cor. 3: 12. Sept. for ערָן Ex. 15: 7. Joel 2: 5. — Theocr. Id. 5. 7 et ibi Schol. Xen. Ven. 5. 18.

Κάλαμος, ου, ὁ, a reed, i. e. a plant with a jointed hollow stalk growing in wet grounds.

a) pp. the plant itself Matt. 11: 7. Luke 7: 24. Matt. 12: 20 κίλαμον συντετριμμένον, quoted from Is. 42: 3 where Sept. for ערָן, as also 1 K. 14: 15. Job 40: 16. — Luc. Hermitim. 68. Xen. An. 1. 5. 1.

b) of the stalk as cut for use, a reed, i. e. (α) as a mock sceptre, Matt. 27: 29, 30. Mark 15: 36. — (β) a rod or staff Matt. 27: 48. Mark 15: 19. — (γ) a measuring reed, measure, Rev. 11: 1. 21: 15, 16. Sept. and ערָן Ez. 40: 3, 5, 6. — (δ) a reed for writing, calamus, 3 John 13. Sept. for ערָן Ps. 45: 2. Lat. calamus, see Adam's Rom. Ant. 508. — The-mist. II. 31. C. Liban. Ep. 849. Plato Phaedr. p. 1241. D. Comp. Wetstein in loc.



*Καλέω*, ᾧ, f. ἔσω, Butt. § 95. n. 3, aor. 1 ἐκάλεσα, perf. κέκλημα, aor. 1 pass. ἐκλήθην, Butt. §114. §110. 11.—*To call*, trans.

1. *to call to* any one in order that he may come or go any where.

a) pp. with the voice, as a shepherd his flock, John 10: 3 τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα. Luke 19: 13 καλέσας δὲ δέκα δούλους ἑαυτοῦ i. e. calling them together. Matt. 20: 8. Matt. 4: 21 et Mark 1: 20 ἐκάλεσεν αὐτούς sc. to follow him and become his disciples.—1 Macc. 1: 6. Hdian. 3. 11. 20. Xen. Conv. 2. 12.

b) genr. *to call* sc. in any way, to send for, to direct to come. Matt. 2: 7 λάθρα καλέσας τοὺς Μάγους. Seq. ἐκ c. gen. of place Matt. 2: 15 εἰς Αἴγυπτον. c. ἐκ impl. Heb. 11: 8. Comp. נִקְרָא Hos. 11: 1, Sept. μετακαλέω.—Xen. An. 1. 3. 4. Mem. 2. 10. 5.

c) *to call* with the idea of authority, *to call forth*, *to summon*, e. g. before a judge etc. Acts 4: 18. 24: 2. (Hdian. 7. 3. 5. Xen. Apol. Soc. 1 εἰς τὴν δίκην.) Trop. of God, Rom. 4: 17 καλοῦντος τὰ μὴ ὄντα ὡς ὄντα calling forth and disposing of things that are not, even as though they were, i. e. calling them into existence etc. So Sept. and נִקְרָא Is. 41: 4. 48: 13. — Philo de Creat. p. 728 τὰ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι.

d) in the sense of *to invite*, pp. to a banquet, as εἰς τοὺς γάμους Matt. 22: 3, 9. εἰς τὸν γάμον John 2: 2. absol. Matt. 22: 8. Luke 7: 39. 14: 8 bis, 17. 1 Cor. 10: 27. — Dem. 402. 15. Luc. Jov. Trag. 15. ἐπὶ δεῖπνον Xen. Mem. 2. 3. 11.—Metaph. *to call*, *to invite*, sc. to any thing, e. g. of Jesus, κ. εἰς μετάνοιαν *to call to repentance*, to exhort, Matt. 9: 13. impl. Mark 2: 17. Of God, Rev. 19: 9 εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἁγίου κεκλημένοι, see in Γάμος ᾱ. 1 Tim. 6: 12 εἰς τὴν ζῶην αἰώνιον. 1 Cor. 1: 9. 2 Thess. 2: 14. 1 Pet. 2: 9. 5: 10. So καλεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ, to the duties, privileges, and final bliss of the christian life here and hereafter, 1 Thess. 2: 12, and so by impl. Rom. 9: 24. 1 Cor. 7: 15, 17 sq. Gal. 5: 8, 13. 2 Tim. 1: 9. Heb. 9: 15. 1 Pet. 2: 21. al. saep.

e) in the sense of *to call to* any station, i. q. *to appoint*, *to choose*. Heb. 5: 4

ἀρχιερεὺς . . . καλούμενος ὑπὸ τοῦ Θεοῦ. Gal. 1: 15. Comp. Sept. and נִקְרָא Is. 49: 1. 51: 2.

2. *to call*, i. e. *to name*, *to give name to* any person or thing.

a) pp. and spoken (α) of a proper name or surname, e. g. of persons, seq. τὸ ὄνομα and the name in apposit. Matt. 1: 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, thou shalt call his name Jesus. v. 23, 25. Luke 1: 13. 2: 21. Rev. 19: 13. Pass. with τί sc. ὄνομα Luke 1: 62. Comp. Matth. § 420. b. p. 769. So Sept. and נִקְרָא Gen. 27: 36. 29: 34.—comp. Plato Cratyl. init.—Seq. acc. of pers. and the name in apposit. Matt. 10: 25 εἰ τὸν οἰκοδεσπότην Βεελζεβούλ ἐκάλεσαν in text. rec. others ἐπεκάλ. In the passive construction Luke 1: 60 ἀλλὰ κληθήσεται Ἰωάννης. Acts 1: 23. Rev. 12: 9. So of places, Matt. 27: 8. Luke 2: 4 ἦτις καλεῖται Βηθλεὲμ. Acts 3: 11. 28: 1. Rev. 1: 9. So Sept. for נִקְרָא Gen. 31: 47. 2 K. 18: 4. — Jos. B. J. 1. 1. 1. Hdian. 4. 12. 2. Xen. Mem. 2. 1. 26.—With ἐπὶ τῷ ὀνόματι added, i. e. *after the name of* any one Luke 1: 59, see in Ἐπί II. 3. c. η. Pass. with dat. τῷ ὀνόματι, *by name*, Luke 1: 61. 19: 2. So c. ἐν, Rom. 9: 7 et Heb. 11: 18 ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα, i. e. *in* and through Isaac, in his line, shall thy seed bear name, quoted from Gen. 21: 12 where Sept. for נִקְרָא. Comp. in Ἐν 3. d. α. — (β) Of an epithet or appellation, e. g. of persons, Matt. 2: 23 Ναζωραῖος κληθήσεται. 22: 43 πῶς οὖν Λαβιδ κύριον αὐτὸν καλεῖ; 23: 7, 8 μὴ κληθήτε ἄββι. v. 10. Luke 6: 15. 15: 19, 21. Acts 14: 12. Rom. 9: 26. James 2: 23. 1 John 3: 1. Of things, Acts 10: 1. — Palaeph. 1. 8. Xen. Oec. 7. 2, 3. Cyr. 1. 2. 13.—Hence

b) *Passed*, in the sense of *to be regarded*, *accounted*, i. q. *to be*, Matt. 5: 9, 19 bis ἐλάχιστος κληθήσεται ἐν τῇ βασι. τῶν οὐρ. κ. τ. λ. Luke 1: 32, 35, 36, 76. 2: 23. 15: 19. 1 Cor. 15: 9. Heb. 3: 13. Matt. 21: 13 et Mark 11: 17 οἶκος προσευχῆς κληθήσεται, quoted from Is. 56: 7 where Sept. for נִקְרָא, as also Is. 35: 8. 47: 1, 5. 48: 8. See Gesen. Lex. נִקְרָא Niph. no. 2 ult. Passow in καλέω no 2 ult.—Hom. II. 4. 61. Od. 7. 313. Pind. Pyth. 3. 119. AL.

**Καλλιέλαιος, ου, ὁ, ἡ,** adj. (καλός, ἔλαιον,) pp. 'yielding fine oil,' and hence ἡ καλλιέλαιος sc. ἔλαια, a good olive-tree, i. e. cultivated and yielding fine oil, opp. to ἀγριέλαιος, Rom. 11: 24. — Aristot. de Plant. 1. 6. Clem. Alex. Strom. 6. 15.

**Καλλίων, ονος, ὁ, ἡ,** (compar. of καλός,) better, once neut. as compar. of καλῶς, Buttin. § 115. 4, 5. Acts 25: 10 ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις, as thou also better knowest, i. e. better than I can explain. Comp. in Βελτίων.

**Καλοδιδάσκαλος, ου, ὁ, ἡ,** adj. (καλός, διδάσκαλος,) teaching that which is good, and as subst. teacher of good, Tit. 2: 3. Comp. Buttin. § 123. 3. Not found in the classics.

**Καλοὶ λιμένες, (καλός, λιμήν,) as pr. n. plur. Fair Havens, comp. Engl. Fairhaven, a port in the island of Crete, Acts 27: 8.**

**Καλοποιέω, ᾧ, f. ἦσω,** a later form for the earlier τὸ καλόν v. καλῶς ποιέω, Lob. ad Phr. p. 199, 200; to do well, to live virtuously, 2 Thess. 3: 13. Others, to do good sc. to others. Sept. in cod. Alex. for כַּוְּיָהּ Lev. 5: 4.

**Καλός, ἡ, ὄν,** handsome, beautiful, pp. as to external form and appearance, Sept. for כַּפְּיָהּ Gen. 12: 14. Xen. Mem. 2. 6. 12. In N. T. of quality etc. good, handsome, excellent, viz.

a) good, as to quality and character, (α) genr. γῆ Matt. 13: 8, 23. Mark 4: 8, 20. Luke 8: 15. δένδρον Matt. 12: 33. Luke 6: 43. σπέρμα Matt. 13: 24, 27, 37, 38. μέτρον i. q. Engl. handsome measure Luke 6: 38. οὐ καλόν not good, i. e. bad, worthless, 1 Cor. 5: 6. Sept. for כַּיָּהּ Gen. 1: 4. Ez. 17: 8. — Xen. Cyr. 1. 6. 6. — (β) by impl. choice, excellent, e. g. καρπός Matt. 3: 10. 7: 17, 18, 19. Luke 3: 9. 6: 43. οἶνος John 2: 10 bis. (Hdian. 5. 5. 16.) μαργαρίται Matt. 13: 45. λίθοι Luke 21: 5. also Matt. 13: 48. Rom. 7: 16. 1 Tim. 3: 1, 13. 4: 6 διδασκαλία. 6: 12, 13 ὁμολογία. v. 19. 2 Tim. 1: 14. Heb. 6: 5. So τὸ καλόν the good 1 Thess. 5: 21. Sept. for כַּיָּהּ Gen. 27: 9. 30: 20. Zech. 1: 13. — Hdian. 1. 16. 7. Xen. Mem. 3. 1. 9. —

(γ) in the sense of honourable, distinguished, 1 Tim. 1: 18. 3: 7. James 2: 7 τὸ καλὸν ὄνομα.—Xen. Cyr. 7. 3. 11.

b) good, as to effect, influence, etc. useful, profitable, e. g. ἄλας Mark 9: 50. Luke 14: 34. so 1 Tim. 1: 8. 4: 4. Sept. for כַּיָּהּ Gen. 2: 9.—Eccelus. 14: 3. Xen. Mem. 3. 8. 4 sq. — Hence καλόν ἔστι it is good, profitable, junat, seq. acc. et infin. Matt. 17: 4 et Mark 9: 5 et Luke 9: 33 καλόν ἔστι ἡμᾶς ὅδε εἶναι. seq. dat. of pers. et inf. as subj. Matt. 18: 8, 9. Mark 9: 43, 45, 47. 1 Cor. 7: 1, 26 bis. 9: 15. seq. εἰ, Matt. 26: 24 et Mark 14: 21. 9: 42 καλόν ἔστιν αὐτῷ μᾶλλον εἰ κ. τ. λ. it were better for him if etc. seq. εἰν 1 Cor. 7: 8.

c) good in a moral sense, virtuous, spoken (α) of thoughts, feelings, actions, e. g. κ. συνείδησις a good conscience Heb. 13: 18. κ. ἀναστροφή James 3: 13 et 1 Pet. 2: 12. 1 Tim. 6: 12 κ. ἀγών. 2 Tim. 4: 7. 1 Tim. 2: 3 et 5: 4 τοῦτο γὰρ καλὸν ἐνώπιον τοῦ θεοῦ, comp. in Ἐνώπιον c. Once καλός καὶ ἀγαθός spoken of ἡ καρδιά, where ἀγαθός refers to the disposition of the heart itself, and καλός to the external manifestation, Luke 8: 15.—Ael. V. H. 3. 10. Luc. Alex. 30. Xen. Mem. 2. 6. 16. Comp. Sturz Lex. Xenoph. καλός no. 20. — So ἔργον καλόν, ἔργα καλά, τὰ καλά ἔργα, a good deed, good works, i. e. (1) genr. well-doing, virtue, pp. as in Engl. a handsome act, noble deeds. Comp. in ἔργον b. γ. 2. Matt. 5: 16. 1 Tim. 5: 25. Tit. 2: 7, 14. Heb. 10: 24. 1 Pet. 2: 12. (Xen. Mem. 2. 1. 32. Conv. 8. 10, 32.) So with ἔργα impl. Rom. 12: 17. 2 Cor. 8: 21. Tit. 3: 8 τὰ καλά.—Xen. Mem. 2. 1. 27. al. — (2) or in the sense of useful work, i. e. benefit, etc. Matt. 26: 10. Mark 14: 6. John 10: 32, 33. 1 Tim. 5: 10. 6: 18. Tit. 3: 8, 14.—(β) Neut. τὸ καλόν, pp. that which is handsome, good, right, Rom. 7: 18. Heb. 5: 14. So τὸ καλόν ποιεῖν to do good, i. e. to do well, to act virtuously, Rom. 7: 21. 2 Cor. 13: 7. Gal. 6: 9. James 4: 17. — Xen. Cyr. 5. 3. 2. — Hence καλόν ἔστι it is good, it is right, seq. inf. Matt. 15: 26. Mark 7: 27. Rom. 14: 21. Gal. 4: 18. Heb. 13: 9.—(γ) Of persons in reference to the performance of duty, e. g. ὁ ποιῶν ὁ καλός John 10: 11 bis, 14. διά-



νονοι 1 Tim. 4: 6. στρατιώτης 2 Tim. 2: 3. οικονόμοι 1 Pet. 4: 10. — Xen. Mem. 1. 6. 13.

**Κάλυμμα**, αιος, τό, (καλύπτω,) a covering, veil, 2 Cor. 3: 13. Comp. Ex. 34: 33 sq. where Sept. for קַרְנַיִם. — Trop. for impediment, 2 Cor. 3: 14, 15, 16, see in Ανακαλύπτω. — Act. Thom. § 34 οὗ καὶ τὸ κάλυμμα προσηγείται σκότος.

**Καλύπτω**, f. ψω, (kindr. with κλύφω, κρύπτω, κλέπτω,) to cover over or around, to envelop, trans.

a) pp. Matt. 8: 24. Luke 8: 16 καλύπτει αὐτὸν σκέυει. 23: 30. Sept. for קָרַב Gen. 7: 19. Ex. 8: 6. al. — Lycurg. p. 159. 7. Xen. Eq. 12. 5. Cyr. 5. 1. 4.

b) by impl. to hide, Matt. 10: 26 οὐδὲν κεκαλυμμένον. 2 Cor. 4: 3 bis. So James 5: 20 et 1 Pet. 4: 8 καλύψει πληθὺς ἁμαρτιῶν, shall cover, hide, a multitude of sins, i. e. cause them to be overlooked, not punished. Comp. Sept. and קָרַב Ps. 32: 1.

**Καλῶς**, adv. (καλός,) pp. handsomely, in N. T. well, good, bene, in various connexions and shades.

a) as to manner and external character, well, i. e. right, suitably, properly. John 18: 23 εἰ δὲ καλῶς sc. ἐλάλησα. Acts 10: 33. 1 Cor. 7: 37, 38. 14: 17. Phil. 4: 14. Heb. 13: 18. James 2: 8, 19. 2 Pet. 1: 19. 3 John 6. So οὐ καλῶς not well Gal. 4: 17. Sept. for כָּרַב 1 K. 8: 18. — Ael. V. H. 14. 25. Xen. Mem. 3. 8. 6. Cyr. 1. 3. 1. — Spoken in regard to office or duty, well, faithfully, 1 Tim. 3: 4, 12, 13. 5: 17. — 1 Macc. 8: 23. Xen. Cyr. 4. 5. 45. — With emph. very well, excellently, Mark 7: 37. Gal. 5: 7 ἐτρέχετε καλῶς. Ironically, Mark 7: 9 καλῶς ἀθετεῖτε τὴν ἐντολὴν τ. θεοῦ. 2 Cor. 11: 4. — Ael. V. H. 1. 16. — In the sense of honourably, James 2: 3 σὺ κάθου ὡς καλῶς.

b) as to effect, tendency, etc. well, i. e. justly, aptly, as of declarations etc. Matt. 15: 7 καλῶς προσηγείνατε περὶ ὑμῶν. Mark 7: 6. 12: 28 ἔτι καλῶς ἀπεκρίθη. v. 32. Luke 20: 39. John 4: 17. 8: 48. 13: 13. Acts 28: 25. Rom. 11: 20. — Xen. Mem. 2. 7. 11.

c) in phrases, e. g. (α) καλῶς εἰπεῖν to speak well of, to praise, seq. acc. Luke

6: 26. Comp. Butt. § 131. 4. Εἶπον α. ζ. — (β) καλῶς ἔχειν, to be well, to recover sc. from sickness, Mark 16: 18. See in Ἐχω f. — comp. Xen. Cyr. 7. 5. 47. — (δ) καλῶς ποιεῖν seq. accus. or dat. to do well to any one, to benefit, Matt. 5: 44. Luke 6: 27. absol. Matt. 12: 12. Comp. Butt. § 131. 4.

**Κάμει**, see in Κάγω.

**Κάμηλος**, ου, ὁ, ἡ, a camel, Matt. 3: 4. Mark 1: 6. Sept. for כַּמֶּלֶךְ Gen. 12: 16. 24: 10 sq. — Diod. S. 3. 43. Xen. Cyr. 6. 1. 30. — In proverbs, e. g. Matt. 19: 24 et Mark 10: 25 et Luke 18: 25 εὐκοπώτερόν ἐστι κάμηλον διὰ τρυπήματος ἑαφίδος διελθεῖν, applied to that which is extremely difficult or impossible; comp. Buxtorf. Lex. Rab. Talm. 1722. So too Matt. 23: 24 οἱ διῦλλίζοντες τὸν κώνωπα, τὴν δὲ κάμηλον καταπίνοντες, spoken of those who are formal and diligent in the observance of lesser duties, but negligent in the discharge of higher ones; comp. Buxtorf. l. c. 1516.

**Κάμινος**, ου, ἡ, a furnace, for smelting metals, burning pottery, etc. genr. Matt. 13: 42, 50 εἰς τὴν κάμινον τοῦ πυρός i. e. a burning furnace. Rev. 1: 15. 9: 2. Sept. for קָמִינִים Gen. 19: 28. Jer. 11: 3. Dan. 3: 6 sq. — Diod. Sic. 5. 27. Xen. Vect. 4. 49.

**Καμνίω**, f. ὄσω, (contr. for καταμύω,) to shut down, to close, sc. the eyes so as not to see, trans. Matt. 13: 15 et Acts 28: 27 τοὺς ὀφθ. αὐτῶν ἐκκάμυνον, quoted from Is. 6: 10 where Sept. for כָּמַו Hiph. — trop. Philo de Somn. p. 589. — This is a later form, not used by Attic writers, Phryn. et Lob. p. 339 sq. Sturz. de Dial. Alex. p. 173 sq. Some suppose it to have been used by Xenophon, Cyr. 8. 3. 28; see Schaefer ad Bos. Ellips. p. 368 sq.

**Κάμνω**, f. καμῶ, aor. 2 ἔκαμον, perf. κέκημα, Butt. § 110. 11, to be weary, faint, sc. from labour, intrans. Rev. 2: 3 κεκοπιακας καὶ οὐ κέκημας. Heb. 12: 3. — Sept. Job 10: 1. Xen. An. 3. 4. 47. — Hence to be sick, James 5: 15 ἡ εὐχὴ τῆς πίστεως σώσει κάμνοντα. — Diod. Sic. 1. 25. Xen. Mem. 1. 2. 51.

**Κάμοι**, see in Κάγω.

**Κάμπτω**, f. *ψω*, to bend, e. g. *ἔνυ* Hom. II. 4. 486. In N. T. spoken only of the knees.

a) trans. seq. τὸ γόνυ, to bend the knee sc. in homage, worship, seq. dat. Rom. 11: 4, and so Sept. for לָרַע 1 K. 19: 18. Seq. πρὸς c. acc. Eph. 3: 14.—genr. Hom. II. 7. 118. comp. Xen. Eq. 1. 6.

b) intrans. πᾶν γόνυ κάμψει, every knee shall bow, i. e. bend itself, in homage, worship, seq. dat. Rom. 14: 11 quoted from Is. 45: 23 where Sept. for לָרַע לְפָנָי. Seq. ἐν Phil. 2: 10.

**Κᾶν** crasis for καὶ ἐάν, and if, also if, sometimes written κᾶν but improperly, Buttm. § 29. n. 2. b, and n. 7.

a) and if, c. Subj. aor. or perf. and in the apodosis the fut. or οὐ μή c. Subj. James 5: 15. Mark 16: 18 κᾶν θανάσιμὸν τι πίοσιν κ. τ. λ. Luke 13: 9 κᾶν μὲν ποιήσῃ καρπὸν, sc. καλῶς.—Xen. An. 3. 1. 36.

b) also if, even if, although, c. Subjunct. (a) genr. c. Subj. aor. and the apodosis with fut. Matt. 21: 21 κᾶν τῷ ὄρει τούτῳ κ. τ. λ. John 11: 25 κᾶν ἀποθάνῃ, ζήσεται. Heb. 12: 20. Also c. Subj. pres. and the apodosis with pres. or fut. or Subj. aor. Matt. 26: 35. John 8: 14. 10: 38.—Luc. D. Deor. 20. 12.—(β) if even, if but, at least, where καὶ is intens. by way of diminution, Passow in καὶ no. 8. Herm. ad Vig. p. 839. Seq. Subj. aor. and in the apodosis the fut. Mark 5: 28 κᾶν τῶν ἱματίων αὐτοῦ ἄψομαι, σωθήσομαι. Ellipt. without apodosis, Mark 6: 56. Acts 5: 15. 2 Cor. 11: 16.—Hdian. 4. 4. 15. Luc. D. Deor. 5. 2.

**Κανᾶ**, ἡ, indec. *Cana*, Heb. קָנָא, a village of Galilee a few miles N. E. of Nazareth. John 2: 1, 11. 4: 46. 21: 2.—Jos. B. J. 1. 17. 5.

**Καναναῖος**, ου, ὁ, in some Mss. for *Κανανίτης* q. v.—Act. Thom. § 1.

**Κανανίτης**, ου, ὁ, *Cananite*, an epithet derived from Heb. קְנַעֲנִי, Aram. קְנַעֲנִי, zeal, and signifying i. q. ζηλωτής q. v. Hence Σίμων ὁ κανανίτης is the same as Σίμων ὁ ζηλωτής, Matt. 10: 4. Mark 3: 18. comp. Luke 6: 15 et Acts 1: 13. Perhaps the same with Simon the

brother of James and Jude, Matt. 13: 55. Mark 6: 3.

**Κανδάκη**, ης, ἡ, *Candace*, a name common to the queens of Ethiopia or Meroë in the age of Christ, Acts 8: 27. This country was then governed by females, Strabo lib. XVII. p. 1134. B. p. 1175. D. Dio Cass. lib. 54. p. 335. Plin. H. N. VI. 29.

**Κανών**, ὄνος, ὁ, (κάνη, κάννα, reed,) a reed, rod, staff, employed to keep any thing stiff, erect, asunder, Hom. II. 8. 103. ib. 13. 407. a measuring rod or line, Test. XII Patr. p. 662. Aeschin. p. 82. 5. Dion. Hal. Ant. 3. 67. In N. T. trop. canon, i. e. a standard, rule, e. g. of life and doctrine, Gal. 6: 16 ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν. Phil. 3: 16 in text. rec.—Eurip. Hec. 602 κανὼν τοῦ καλοῦ. Dem. 327. 25. Xen. Ag. 10. 2.—In the sense of *limb*, sphere of action or duty, assigned to any one, 2 Cor. 10: 13 κατὰ τὸ μέτρον τοῦ κανόνος κ. τ. λ. v. 15, 16.—Jos. c. Ap. 2. 17.

**Καπερναούμ**, ἡ, indec. *Capernaum*, written also *Καφαρναούμ*, Heb. prob. כְּפָר נְחֻמִּים (village of Nahum), a town or city of Galilee in the confines of Zebulon and Naphtali and on the N. W. shore of the sea of Tiberias not very distant from the confluence of the Jordan, comp. Matt. 4: 13 εἰς Καπ. τὴν παραθαλάσσιαν ἐν ὄρισις Ζαβουλὼν καὶ Νεφθαλεμ. It was for a time the residence of Jesus (Matt. l. c.) and was much frequented by him; hence called ἡ ἰδία πόλις, Matt. 9: 1 coll. Mark 2: 1. Capernaum is not mentioned in the O. T. and only once by Josephus, de Vit. sua § 72; it was probably therefore built after the exile. The exact site is at present uncertain, but is supposed to have been at a place called *Tel Hüm* between Tabagha and the Jordan. Comp. Reland Palaest. p. 682. Rosenm. Bibl. Geogr. II. ii. p. 68.—Matt. 4: 13. 8: 5. 11: 23. 17: 24. Mark 1: 21. 2: 1. 9: 33. Luke 4: 23, 31. 7: 1. 10: 15. John 2: 12. 4: 46. 6: 17, 24, 59.

**Καπηλεύω**, f. εἴσω, from ὁ κἀπη-λος a retailer, huckster, Xen. Cyr. 4. 5. 42. a vintner, inn-keeper, Ael. V. H. 10. 9. For the difference between





**Καρδιογνώστης, ου, ὁ,** (καρδία, γνώσκω), *heart-knower, searcher of hearts*, Acts 1: 24. 15: 8. Found only in N. T.

**Καρπός, οῦ, ὁ,** *fruit, produce*, both of trees and plants and of the earth.

a) pp. Matt. 3: 10 δένδρον μὴ ποιοῦν καρπὸν καλόν. 13: 8. Luke 12: 17 οὐκ ἔχω πού συναΐσω τοὺς καρπούς μου. 13: 6, 7, 9. John 12: 24. 2 Tim. 2: 6. al. Allegor. John 15: 2 ter, 5, 8. Also ἀποδιδόναι καρπούς to pay over the fruits sc. a share of them as rent, Matt. 21: 41. Luke 20: 10. Sept. for פרי Ps. 1: 3. Jer. 12: 2.—Diod. S. 2. 36, 49 init. Xen. Oec. 4. 8. Vect. 4. 6, 9.—By Hebraism of children, offspring, as καρπός τῆς κοιλίας *fruit of the womb* Luke 1: 42. κ. τῆς ὀσφύος *fruit of the loins* Acts 2: 30. So Sept. and פרי Gen. 30: 2. Mic. 6: 7. al.

b) metaph. *fruit*, i. e. (α) for *deeds, works, conduct*, Matt. 3: 8 ποιήσατε καρπὸν ἄξιον τῆς μετανοίας. 7: 16, 20. 21: 43. Luke 3: 8. al. Sept. for פריהו Prov. 10: 16.—(β) for *effect, result*, Rom. 15: 28. Gal. 5: 22 ὁ καρπὸς τοῦ πνεύματος. Eph. 5: 9. Heb. 12: 11. James 3: 17. Sept. and פרי Jer. 17: 10. Mic. 7: 13. —(γ) by impl. for *profit, advantage, good*. John 4: 36 καὶ συναΐγει καρπὸν εἰς ζωὴν αἰώνιον. Rom. 1: 13. 6: 21, 22. James 3: 18. al. So Sept. and פרי Ps. 58: 12.—Hdian. 8. 3. 15. Xen. Cyr. 7. 2. 11.—(δ) *καρπός τῶν χειλέων fruit of the lips* i. e. praise Heb. 13: 15, in allusion to Sept. Hos. 14: 3 καρπὸς χιλιῶν for פרי, where the Heb. now reads פרים calves, bullocks. Comp. Sept. and Heb. Prov. 12: 14. Is. 57: 19. Al.

**Κάρπος, ου, ὁ,** *Carpus*, pr. n. of a man 2 Tim. 4: 13.

**Καρποφορέω, ὠ, f. ἴσω,** (καρποφόρος,) *to bear fruit*, intrans.

a) pp. Mark 4: 28 αὐτομάτη γὰρ ἡ γῆ καρποφορεῖ. Sept. for פריהו Hab. 3: 16.—Diod. Sic. 2. 49. Xen. Vect. 1. 5.

b) metaph. of life and conduct, genr. Col. 1: 10 καρποφοροῦντες ἐν παντὶ ἔργῳ ἀγαθῷ. Matt. 13: 23. Mark 4: 20. Luke 8: 15. Seq. dat. commodi et incom. e. g. τῷ θεῷ Rom. 7: 4, τῷ θανάτῳ v. 5, i. e. to live worthy of God or of death.

c) Mid. *to bear fruit to oneself*, i. e. *to propagate oneself, to increase*. Col. 1: 6 εὐαγγέλιόν ἐστι καρποφορούμενον καὶ ἀξαναπόνητον.

**Καρποφόρος, ου, ὁ, ἡ,** adj. (καρπός, φέρω,) *fruit-bearing, fruitful*. Acts 14: 17 καιροὶ καρπ. Sept. ξύλον κ. for פריהו Ps. 148: 9. γῆ Ps. 107: 34.—Diod. Sic. 1. 74 χώρα. Xen. Cyr. 6. 2. 22 φοίνικες.

**Καριερέω, ὠ, f. ἴσω,** (καριερός fr. κάρτος i. q. κράτος,) *to be strong, firm, to endure, to persevere*, intrans. Heb. 11: 27 τὸν ἀόρατον ὡς ὁραῖν ἐκαριερέησε.—Eccles. 2: 2. Diod. Sic. 3. 5 ult. Xen. H. G. 3. 1. 17.

**Κάρφος, εος, ους, τό,** (κάρφω to become dry,) pp. *something dry*, i. e. any small dry particle, as of chaff, wood, etc. *a-twig, mote, bit*, put as the emblem of lesser faults, opp. δόκος, Matt. 7: 3, 4, 5. Luke 6: 41, 42 bis. For the Heb. proverb see Buxtorf. Lex. Rab. 2080.—Sept. Gen. 8: 1. Anthol. Gr. IV. p. 23. Luc. Astrol. 29. Hesych. κάρφος ἄχυρον, χόρτος, κεφαία ξύλου λεπτή.

**Καρχηδών, ὄνος, ἡ,** (pp. pr. n. Carthage,) in N. T. *a carbuncle* Rev. 21: 19 in Mss. for χαλκηδών chalcidony.

**Κατά,** prep. governing the genitive and accusative, with the primary signif. *down*, i. e. *down from, down upon, down in*, etc. Butt. §147. n. 4. Matth. § 581. Winer § 51. p. 327. § 53. p. 340. Passow in κατά.

I. With the genitive. E. g.

1. Of place, i. e. a) of motion *down from* a higher to a lower place, e. g. *κατὰ τοῦ κρημοῦ εἰς θάλασσαν down from* i. e. *down a precipice into the sea*, Matt. 8: 32. Mark 5: 13. Luke 8: 33. So *κατὰ κεφαλῆς ἔχειν* to have depending from the head, 1 Cor. 11: 4, see in ἔχω c. γ.—Jos. B. J. 1. 7. 5 *κατὰ τῶν κρημῶν ἐβόησαν ἐαυτούς*. ib. 2. 3. 3. Xen. An. 4. 2. 17.

b) of motion *down upon* a lower place, *upon*, Mark 14: 3 *κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς*.—Jos. B. J. 2. 3. 2 *κατὰ κεφαλῆς αὐτῶν ἠφίεσαν τὰ βέλη* sc. from the porticos. Ael. V. H. 8. 14. Xen. Cyr. 5. 1. 5. — Trop. ἡ *κατὰ βάθους πτωχεία* lit. poverty *upon* to the very



depths, i. e. *deepest poverty*, 2 Cor. 8: 2. — comp. Xen. Cyr. 4. 6. 5.

c) genr. of motion or direction *upon*, *towards*, *through*, any place or object.

(α) pp. e. g. in the sense of *upon*, *against*, Acts 27: 14 ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός. — Hdian. 6. 7. 18. Dem. 403. 3. Comp. Matth. et Passow l. c. — (β) In the sense of *through*, *throughout*, where *κατά* c. acc. is more usual. Luke 4: 14 φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου. 23: 5 διδάσκων καθ' ὅλης τῆς Ἰουδαίας. Acts 9: 31, 42. 10: 37. For adv. καθ' ὅλου, see Καθόλου. — Hom. Od. 6. 102. Ael. V. H. 1. 14. Pol. 1. 17. 10. Comp. Passow κατά no. 3. — (γ) after verbs of swearing, i. e. to swear *upon* or *by* any thing, at the same time stretching out the hand *over*, *upon*, *towards* it. Matt. 26: 63 ἐξορκίζω σε κατά τοῦ Θεοῦ. Heb. 6: 13 bis, ὤμοσε καθ' ἐαυτοῦ. v. 16. Sept. for עֲרַבְשֵׁתִי 2 Chr. 36: 13. Is. 45: 23. — Dem. 553. 17. ib. 1268. 24. Comp. Passow l. c.

2. Metaph. of the object *towards* or *upon* which any thing tends, aims, etc. *upon*, *in respect to*. 1 Cor. 15: 15. Jude 15 ποιῆσαι κρίσιν κατά πάντων. — Plut. de puer. educ. 4 init. (I. p. 3. Tauchn.) ὁ κατά τῶν τεχνῶν καὶ τῶν ἐπιστημῶν λέγειν εἰώθαμεν. Xen. Cyr. 1. 2. 16. Apol. Soc. 13. Comp. Butt. Matth. l. c. Lob. ad Phr. p. 272. — More usually in a hostile sense, *against*, after words of speaking, accusing, warring, and the like. Matt. 5: 11 πᾶν πον. ῥήμα καθ' ὑμῶν. v. 23 ἔχει τι κατά σου. 10: 35. 12: 14 συμβούλιον ἔλαβον κατ' αὐτοῦ. v. 30 ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστί. 26: 59. Mark 11: 25. 14: 55 sq. Luke 23: 14 ὦν κατηγορεῖτε κατ' αὐτοῦ. John 18: 29. Acts 4: 26. 16: 22. 21: 28. 2 Cor. 13: 8. Gal. 5: 17. al. saep. — Palaeph. 6. 3. Jos. Ant. 4. 2. 3. Luc. D. Deor. 12. 1. Xen. Mem. 1. 1. 1. Comp. Passow no. 5.

II. With the accusative, where the primary and general idea is *down upon*, *out over*, etc. See the grammarians as above cited, and Winer § 53. d. p. 340.

1. Of place, i. e. a) of motion expr. or impl. or of extension *out over*, *through*, *throughout* a place. Luke 8: 39 καθ' ὅλην τὴν πόλιν κηρύσσων. 15: 14 ἐγένετο λιμὸς κατά τὴν χώραν ἐκείνην. Acts

5: 15. 8: 1. 11: 1 ὄντες κατά τὴν Ἰουδαίαν ἡο were throughout Judea. 15: 23. 24: 12. So πορεύεσθαι κατά τὴν ὁδὸν to travel *through* i. e. *along* the way Acts 8: 36, and genr. κατά τὴν ὁδὸν *along* or *by the way*, while travelling upon it, Luke 10: 4. Acts 25: 3. 26: 13. — Jos. Ant. 1. 7. 6. Diod. Sic. 1: 72 οἱ κατά τὴν Αἴγυπτον. Xen. Cyr. 6. 2. 22. Mem. 3. 5. 11 ἀριστεύοντες καὶ κατά γῆν καὶ κ. θάλα. Thuc. 5. 3 καθ' ὁδόν. — Hence from the idea of motion *throughout every part* of a whole, arises the *distributive* sense of *κατά*, e. g. Matt. 24: 7 κατά τόπους *throughout all places*, in various parts. Luke 8: 1 διώδενε κατά πόλιν καὶ κώμην, *throughout city and village* i. e. *every one*, generally. v. 4. 9: 6. 13: 22. Acts 2: 46 κλωτῆς τε κατ' οἶκον ἄρτον i. e. *from house to house*. 8: 3. 14: 23. 15: 21, 36. 22: 19. al. — Diod. S. 2. 28 κατά κόμας. Hdian. 2. 15. 11. Thuc. 1. 122. Hdot. 1. 196 κατά κόμας ἐκάστας. Comp. Passow κατά II. 2. See below in no. 3.

b) of motion or situation *upon*, *at*, *near to*, *adjacent to*, etc. Luke 10: 32 γενόμενος κατά τὸν τόπον. v. 33 ἦλθε κατ' αὐτόν. Acts 2: 10 τῆς Λιβύης τῆς κατὰ Κυρήνην. 16: 7. 27: 2 τοὺς κατά τὴν Ἀσίαν τόπους i. e. *places on and near the coast of Asia Minor*. v. 7. — Diod. S. 1. 22. Xen. An. 5. 2. 16, 23.

c) of motion or direction *upon*, i. e. *towards* any place. Acts 8: 26 πορεύου κατά μεσημβρίαν. 27: 12 λιμένα βλεπόντα κατά Λίβυα. Phil. 3: 14 κατά σκοπὸν διώκω. — Thuc. 7. 6 ὅπερ καθ' αὐτοὺς ἦν i. q. *over against*. Xen. An. 7. 2. 1. — Trop. κατά πρόσωπον ἀντιστήναι, *to withstand one to his face*, Gal. 2: 11. — Soph. Trach. 102 κατ' ὄμμα. Xen. Hi. 1. 14 κατ' ὀφθαλμούς.

d) of place where, i. e. of being *at*, *in*, *within* a place, where sometimes *ἐν* might be employed though not strictly synonymous, just as in Engl. '*at a house*' and '*in a house*' may be used interchangeably, comp. Winer l. c. p. 340 marg. (α) seq. acc. of place, as Rom. 16: 5 τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν the church *at* or *in* their house i. e. accustomed to meet there. 1 Cor. 16: 19. Philem. 2. Acts 13: 1 ἦσαν κατά τὴν ἐκκλησίαν προφητῶν

α. τ. λ.—Luc. D. Deor. 20. 13 κατ' ἄστυ ζῆν. Diod. Sic. 2. 28 τοὺς κατὰ τὴν πόλιν. Palaeoph. 5. 3 κρύβαι κατὰ γῆν.—(β) seq. acc. of pers. implying place, *in, with, among*. Acts 21: 21 τοὺς κατὰ τὰ ἔθνη Ἰουδαίους *the Jews dispersed among* (pp. throughout) *the Gentiles*. 26: 3 τῶν κατὰ Ἰουδαίους ἐθῶν. 17: 28 τινὲς τῶν κατ' ὑμᾶς ποιητῶν i. e. your own poets. 18: 15. Eph. 1: 15 τὴν κατ' ὑμᾶς πίστιν. — Diod. Sic. 4. 8 ἐκ τοῦ κατ' αὐτοῦς βίου. Xen. Cyr. 5. 1. 11. — So κατ' ἑαυτὸν *in or with oneself*, pp. in one's own house, *chez soi*, and hence gen. by or for oneself, alone, Acts 28: 16 μένειν κατ' ἑαυτὸν. Rom. 14: 22. James 2: 17. Comp. Matth. l. c. p. 1155. — Xen. An. 6. 2. 11. Cyr. 7. 4. 15.—(γ) seq. acc. of thing implying place, e. g. κατὰ πρόσωπόν τιος *in the presence of, before* any one Luke 2: 31. Acts 3: 13. c. gen. impl. e. g. αὐτοῦ Acts 25: 16. ὑμῶν 2 Cor. 10: 1. So κατ' ὀφθαλμοῦς sc. ὑμῶν Gal. 3: 1. — Metaph. of a state or condition *in* which any thing is or is done, thus implying also manner; e. g. κατ' ὄναρ *in or by a dream*, Matt. 1: 20. 2: 12, 13. (Jos. Ant. 1. 19. 1 κατὰ τοὺς ἄπνους.) 1 Cor. 2: 1 ἦλθον οὐ κατ' ὑπεροχὴν λόγου *I came not in excellency of speech*. Adverbially, κατ' ἐξουσίαν Mark 1: 27, see in Ἐξουσία α. κατὰ κράτος *strongly, vehemently*, Acts 19: 20. (Thuc. 1. 64.) κατ' ἰδίαν *in private*, see in Ἰδιος α. β. κατὰ μόνας see in Καταμόνας. So κατ' ὑπερβολὴν i. e. *exceedingly*, Rom. 7: 13. Gal. 1: 13. 2 Cor. 4: 17, see in Ἐπερβολή; or excellently, *par excellence*, 1 Cor. 12: 31. Also οἱ κατ' ἐξοχὴν *those in distinction* i. q. the distinguished Acts 25: 23. Comp. Butt. m. §125. 6.

2. Of time i. e. of a period or point of time *down upon* which, i. e. *in, at, during* which, any thing takes place, e. g. κατὰ τὸ αὐτό *at the same time*, together, Acts 14: 1 see in Ἀυτός III. α. γ. Rom. 5: 6 κατὰ καιρὸν *in due time*. Acts 12: 1 κατ' ἐκείνον τὸν καιρὸν *during that time*. 19: 23. Rom. 9: 9. Acts 13: 27. 16: 25 κατὰ τὸ μεσονύκτιον *about midnight*. 27: 27. Heb. 1: 10 σὺ κατ' ἄρχας *in the beginning*, of old. 3: 8 κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ *during the time of temptation*. 9: 9. Sept. for ζ

Gen. 18: 10. Comp. Gesen. Lex. ζ B. 3. Passow κατὰ 11. 7. Winer § 53. d. p. 340. — 2 Macc. 11: 12. Diod. Sic. 4. 9. Hdot. 1. 67. Thuc. 3. 99. — So *distributively*, comp. above in no. 1. a, also no. 3 below. E. g. κατ' ἡμέραν *daily*, every day, Matt. 26: 55. Mark 14: 49. al. also τὸ κατ' ἡμέραν Luke 11: 3. 19: 47. κατ' ἔτος, κατ' ἐνιαυτόν, *yearly*, every year, Luke 2: 41. Heb. 9: 25. 10: 1, 3. κατὰ ἑορτήν *at each passover* Matt. 27: 15. Luke 23: 17. κατὰ καιρὸν *at certain times*, from time to time, John 5: 4. κατὰ μίαν σαββάτιον *every first day of the week* 1 Cor. 16: 2. Also Acts 17: 17 κατὰ πάσαν ἡμέραν. 18: 4. Heb. 3: 13 κατ' ἐκάστην ἡμ. Rev. 22: 2 κ. μήνα ἕνα ἕκαστον.—Luc. D. Deor. 24. 2. Thuc. 3. 37, 58. Xen. An. 3. 2. 12.

3. In a distributive sense, derived strictly from the idea of pervading *all the parts* of a whole; so of place see above in no. 1. a, and of time see in no. 2. Also genr. of any parts, number, etc. e. g. κατὰ μέρος i. e. part for part, *particularly*, Heb. 9: 5. (2 Macc. 2: 30. Pol. 1. 4. 3, 6.) Of number, κατ' ἕνα *one by one* 1 Cor. 14: 31, see in Ἐἷς b. γ, as also for οἱ κατ' ἕνα, κατ' ἕν, εἷς κατ' εἷς, etc. Also κατὰ δύο *two and two* 1 Cor. 14: 27. Comp. Passow κατὰ II. 2. Matth. l. c. Winer l. c.—Ael. V. H. 2. 1. Xen. An. 4. 7. 8.

4. Tropically as expressing the *relation* in which one thing stands *towards* another, thus also every where implying *manner*. Spoken

a) Of accordance, conformity, etc. E. g. (α) of a norm, rule, standard of comparison, etc. *according to, conformably to, after, secundum*, see Passow II. 4. Matth. l. c. p. 1153. Winer l. c. p. 340. Matt. 9: 29 κατὰ τὴν πίστιν ὑμῶν γεννηθήτω ὑμῖν. 23: 3 κατὰ τὰ ἔργα αὐτῶν μὴ ποιεῖτε. Mark 7: 5. Luke 2: 22 κατὰ τὸν νόμον M. v. 39. 23: 56. John 8: 15 κατὰ τὴν σάρκα κρίνετε i. e. from external circumstances. 19: 7. Acts 22: 12. 23: 31. 26: 5. Rom. 2: 2 ἐστὶ κατὰ ἀλήθειαν i. q. ἐστὶ ἀληθής. v. 6, 7. 8: 4, 5, κατὰ σάρκα, κατὰ πνεῦμα, i. e. conformably to the will of the flesh or of the Spirit. 10: 2. 14: 15. Eph. 4: 22. Col. 2: 8. al. saep. Sept. for ζ Ps. 7: 9. al.—Palaeoph. 32. 11. Diod. Sic. 1. 73.



Xen. Cyr. 1. 6. 3. ib. 2. 3. 15, 16.—So c. acc. of person, i. e. according to the will of any one, Rom. 8: 27 κατά θεόν. 2 Cor. 7: 9, 10, 11. 1 Pet. 4: 6. Rom. 15: 5. 1 Cor. 12: 8. by command of any one 2 Cor. 11: 17. according to the narrative or writing of any one, only in the inscriptions of the gospels. (2 Macc. 2: 13. Plat. Phaedr. 1 κατά Πίνδαρον as Pindar says. Cratyl. 18.) Gal. 1: 11 οὐκ ἔστι κατά ἄνθρωπον, is not human i. e. of human origin.—With the idea of proportion, Matt. 2: 16. 25: 15 ἐκάστῳ κατά τὴν ἰδίαν δύναμιν. Rom. 12: 6. 1 Cor. 3: 8. 2 Cor. 10: 13.—Xen. Mem. 2. 7. 1.—Adverbially, as Luke 10: 31 κατά συγκυρίαν by chance, accidentally. (Hdot. 8. 87 κατά τύχην.) John 10: 3 κατ' ὄνομα. Acts 18: 14 κατά λόγον reasonably. (Luc. Icarom. 18.) 1 Cor. 14: 40. Eph. 6: 6. Phil. 3: 6 κατά ζῆλον zealously. 1 Pet. 3: 7 κατά γνώσιν discreetly. So κατά τί, how? Luke 1: 18.

(β) of an occasion, by virtue of, because of, for, by, through, where the idea of accordance, adaptedness, still lies at the bottom, comp. Winer l. c. p. 341. Matth. l. c. Matt. 19: 3 ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατά πᾶσαν αἰτίαν for any cause. Acts 3: 17 κατὰ ἄγνοιαν because of ignorance, ignorantly. Rom. 2: 5. 2 Cor. 8: 8. Gal. 1: 4. 2: 2. Eph. 1: 5 sq. 3: 3. Phil. 2: 3. 4: 11. 2 Thess. 2: 9. 1 Tim. 1: 1. Philem. 14 κατ' ἀνάγκην. Heb. 2: 4. al. saep. — 2 Macc. 6: 11. Jos. Ant. 4. 8. 23 κατ' ἄλλην αἰτίαν. Diod. Sic. κατ' ἀνάγκην. Xen. An. 7. 3. 39.

(γ) of any general reference, allusion, etc. in respect to, as to, Winer and Matth. l. c. Rom. 1: 3 ἐκ σπέρι. Δαβιδ κατά σάρκα. 9: 5. 11: 28. Phil. 3: 6 κατά τὴν δικαιοσύνην. Tit. 1: 4. Heb. 9: 9 κατά συνειδήσιν. 1 Pet. 4: 14. — Jos. B. J. 4. 4. 3 κατ' ἐμαντόν. Palaeph. 32. 5 κατά γένος Αἰθίοπες. Hdot. 1. 49. ib. 2. 3. — Hence seq. acc. with a preced. article it forms a periphrase for the cognate adjective, e. g. Rom. 11: 21 οἱ κατά φύσιν natural sc. branches. Col. 3: 22 τοῖς κατά σάρκα κυρίοις. So τὰ κατά τὸν Παῦλον Paul's affairs, his cause, Acts 25: 14. τὰ κατ' ἐμέ my affairs Eph. 6: 21. Col. 4: 7. — 2 Macc. 8: 16.

Diod. Sic. 1. 10 ἡ κατά φύσιν βάλος. Ael. V. H. 2. 42. Thuc. 1. 138. Xen. Cyr. 7. 1. 16 τὰ κατ' ἡμᾶς. — Also in phrases, e. g. κατά πάντα in all respects, in all things, Acts 3: 22. Heb. 2: 17. (Thuc. 4. 81.) κατά πάντα τρόπον in every respect, every way, Rom. 3: 2. c. neg. 2 Thess. 2: 3. Buttm. § 147. p. 412. (2 Macc. 11: 31. Pol. 1. 88. 11.) κατ' ὅσον by how much, i. e. inasmuch, quatenus, Heb. 3: 3. 7: 20. κατά τοσοῦτον inasmuch 7: 22. τὸ κατ' ἐμέ, lit. 'as to what concerns me,' so far as in me lies, Rom. 1: 15. 1 Cor. 15: 32 see in Θηριομαχίῳ.—Xen. H. G. 1. 6. 5 τὰ κατ' ἐμέ. Comp. Matth. § 283. Buttm. § 125. n. 5.

b) Of likeness, similitude, etc. like, after the manner of. 2 Cor. 1: 17 et 10: 2 κατά σόφρα i. e. like a frail and feeble man. Heb. 5: 6, 10 κατά τὴν τάξιν Μελχισεδέκ i. e. of an order like that of Melchisedec. Acts 13: 22 see in Καρδία α. β. Sept. for ε Deut. 4: 32. Lam. 1: 12. (Luc. Musc. Enc. 1. Hdot. 2. 92 μέγαςος κατά μῆλον.) So c. acc. of pers. Gal. 4: 28 κατά Ἰσαάκ like Isaac, as Isaac. Rom. 3: 5 et Gal. 3: 15 κατά ἄνθρωπον λέγω I speak as a man, and also with the idea of a common man 1 Cor. 3: 3.—Luc. Pisc. 12. Arr. Exp. Alex. 3. 27. 10. Xen. H. G. 2. 3. 30.—Adverbially, κατ' ὃν τρόπον as, even as, Acts 15: 11. κατά ταῦτα, thus, so, Luke 17: 30. [6: 23, 26.] κατ' ὁμοίτητα, like, similarly, Heb. 4: 15.

c) Of the end, aim, purpose, towards which any thing is directed, for, by way of, etc. 2 Cor. 11: 21 κατά ἀτιμίαν [ἐμὴν v. ὑμῶν v. αὐτῶν] λέγω I say it by way of disparagement, reproach. 1 Tim. 6: 3 ἡ κατ' εὐσέβειαν διδασχῆ. 2 Tim. 1: 1. Tit. 1: 1. — Jos. Ant. 3. 11. 4 κατά τὴν τιμὴν τοῦ θεοῦ τοῦτο ποιῶν. Palaeph. 43. 4. Thuc. 6. 31 κατά θέαν ἦκειν. Hdot. 2. 152.

NOTE. In composition κατά implies: 1. motion downwards, as καταβαίνω, καθαιρέω, καταπίπτω, etc. 2. against, in a hostile sense, as καταγινώσκω, κατηγορέω, καταλαίεω. 3. distribution, as κατακληροδοτέω. 4. in a general sense, down, down upon, and also throughout, where it often cannot be expressed in English, and is then to us simply in-

intrans. 5. Sometimes it gives to an intrans. verb a transitive sense, as *καταργέω*. Comp. Buttm. § 147. n. 9. Passow *κατά* IV. Viger. p. 638. Al.

**Καταβαίνω**, f. βήσομαι, (βαίνω,) nor. 2 *κατέβην*, imper. *κατάβηθι* and *κατάβα* Mark 15: 30. Buttm. §107. n. I, 14. §114 *βαίνω*.—*To go or come down, to descend*, sc. from a higher to a lower place, intrans.

a) spoken of persons etc. seq. *ἀπό* c. gen. of place whence. Matt. 8: 1 *καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους*. 17: 9. Mark 9: 9. Matt. 14: 29 *ἀπὸ τοῦ πλοίου*. Mark 15: 30 *κατάβα ἀπὸ τοῦ σταυροῦ*. Sept. for *כָּתַבְתִּי* Ex. 34: 29. Judg. 4: 14. (Xen. Cyr. 5. 5. 6.) Seq. *εἰς* c. acc. of place whither, Mark 13: 15 *μὴ καταβάτω εἰς τὴν οἰκίαν*. Acts 8: 38. Eph. 4: 9. Sept. for *יָרַד* Job 7: 9. Jonah 2: 7. (Hdian. 8. 2. I. Xen. Cyr. 3. 1. 5.) *ἐπὶ τὴν θάλασσαν* down upon the sea-shore sc. from the mountain John 6: 16. (Xen. Ag. 1. 18.) *πρὸς τινα* Acts 10: 21. 14: 11. Sept. for *יָרַד* Ex. 19: 14. Absol. Matt. 24: 17. Luke 6: 17. John 5: 7. — Xen. Cyr. 1. 4. 8. — Spoken of those who go from a higher to a lower region of country, e. g. *ἀπὸ Ἱερουσαλήμ* Mark 3: 22. Luke 10: 30. seq. *εἰς*, John 2: 12 *εἰς Καπριναοῦμ*. Acts 7: 15 *εἰς Αἴγυπτον*. 14: 25. 16: 8. al. Absol. Luke 2: 51. John 4: 47. Acts 8: 15. 24: 1. Sept. for *יָרַד* Gen. 12: 10. 42: 3. al. saep.—Hdot. 5. 206. Xen. H. G. 3. 4. 11. — Spoken of those who *descend, come down from heaven*, e. g. God as affording aid to the oppressed, Acts 7: 34 quoted from Ex. 3: 8 where Sept. for *יָרַד*. Of the Son of man, seq. *ἐκ* John 6: 38, 42. seq. *ἀπὸ* 1 Thess. 4: 16. Of the Holy Spirit, seq. *ἐκ* John 1: 32. *ἐπὶ τινα* Luke 3: 22. John 1: 33. Of angels, seq. *ἐξ οὐρανοῦ* Matt. 28: 2. *ἐν* c. dat. of place whither John 5: 4, see in *Εἰς* no. 4. *ἐπὶ τινα* John 1: 52 see in *Ἀναβαίνω*. Sept. for *יָרַד* Gen. 28: 12. Of Satan as *cast down* from heaven, Rev. 12: 12, comp. v. 9, 10.

b) spoken of things, e. g. a way leading down from a higher to a lower tract of country, Acts 8: 26 *ὁδὸν τὴν καταβ. ἀπὸ Ἱερου. εἰς Γάζαν*. So *יָרַד* Sept. *κατάγω* Prov. 7: 27. Of things *descend-*

*ing from heaven*, i. e. let down or sent down from God, e. g. a vessel Acts 10: 11. 11: 5. spiritual gifts seq. *ἀπὸ* James 1: 17. the new Jerusalem *ἢ καταβ. ἐκ τοῦ οὐρ. ἀπὸ τ. Θεοῦ* Rev. 3: 12 in an anacoluthon. So *genr.* from the heavens, the clouds, *to fall*, e. g. *ἡ βροχή* Matt. 7: 25, 27. (Jos. Ant. 2. 16. 3.) *λαίλαψ* Luke 8: 23. *πῦρ ἀπὸ τοῦ οὐρ.* Luke 9: 54. *πῦρ ἐκ τοῦ οὐρ.* Rev. 13: 13. So Sept. and *יָרַד* 2 K. 1: 10, 12. — Also in the general sense of *to fall, to drop*, e. g. of sweat, *ὡσὰ θρόμβοι αἵματος καταβ. ἐπὶ τὴν γῆν* Luke 22: 44. — Ecclus. 32 or 35: 15 *δάκρυα ἐπὶ σιαγόνα καταβαίνει*. Al.

**Καταβάλλω**, f. βαλῶ, (βάλλω,) *to cast down*, trans. e. g. from heaven, Rev. 12: 10 *καταβλήθη ὁ κατήγορος*. (Pol. 1. 24. 12. Xen. H. G. 5. 2. 41.) In the sense *to prostrate*, 2 Cor. 4: 9. Sept. for *כָּרַע* Ps. 73: 18. — Luc. D. Deor. 14. 2. Xen. Cyr. 1. 3. 14. *ib.* 1. 4. 8.—*Mid. to lay down* sc. a foundation, Heb. 6: 1. — Jos. Ant. 15. 11. 3. Pol. 10. 27. 9.

**Καταβαρέω**, ᾧ, f. ἤσω, (βαρέω q. v. ult.) *to bear down, to weigh down* sc. as a burden; in N. T. *trop. to burden* in a pecuniary sense, c. acc. 2 Cor. 12: 16. Comp. 2 Sam. 13: 25. — *genr.* Diod. Sic. 19. 24. Pol. 18. 4. 4.

**Καταβαρύνω**, i. q. *καταβαρέω*, *to weigh down, to oppress*. Pass. of the eyes, Mark 14: 40 *οἱ ὄφθ. καταβαρυνόμενοι* in later edit. for *βεβαρημένοι* in text. rec.—pp. Sept. Joel 2: 8. 2 Sam. 14: 26. *trop.* Ecclus. 8: 15.

**Κατάβασις**, εως, ἡ, (καταβαίνω,) *a going down*, e. g. towards the coast Xen. An. 7. 8. 26. In N. T. *descent*, i. e. place of descending, *declivity*, Luke 19: 37 *κατάβ. τοῦ ὄρους τῶν ελαιῶν*. Sept. for *יָרַד* Josh. 10: 11. Mic. 1: 4. —Pol. 11. 15. 8. Xen. An. 3. 4. 37.

**Καταβιβάζω**, f. ἄσω, (βιβάζω,) *to cause to descend, to bring down*, e. g. *ἔως ἕδου* Matt. 11: 23. Luke 10: 15. Sept. for *יָרַד* Ez. 31: 16, 18. 28: 8. —Hdot. 8. 119. Xen. Cyr. 7. 5. 18. H. G. 4. 6. 5.



**Καταβολή, ἤς, ἡ,** (καταβάλλω,) a casting down, i. e.

a) a laying down, founding, foundation, in N. T. only in the phrase καταβ. τοῦ κόσμου foundation of the world i. e. the creation, beginning of the world, Matt. 13: 35. 25: 34. Luke 11: 50. John 17: 24. Eph. 1: 4. Heb. 4: 3 see in Καίτοι. 9: 26. 1 Pet. 1: 20. Rev. 13: 8. 17: 8. — Plut. Aq. et Ignis Comp. 2. Mor. V. p. 422. Tauchn. ἅμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων. Diod. Sic. 12. 32. Pol. 13. 6. 2.

b) of seed, a casting in, trop. Heb. 11: 11 δύναμιν ἔλαβεν εἰς καταβολὴν σπέρματος, lit. strength for the casting in (implanting) of seed, i. e. strength for conception, procreation.—Hippocr. Aphorism. IV. τὰ κνούμενα ἐν μὲν τῷ πρώτῳ χρόνῳ τῆς καταβολῆς τοῦ σπέρματος. Arr. Epict. 1. 13. 3 νιὸς ἐκ τῶν αὐτῶν σπερμάτων καὶ τῆς αὐτῆς ἀνωθεν καταβολῆς. So καταβάλλειν σπέρματα, e. g. M. Antonin. 4. 36 σπέρματα εἰς γῆν ἢ μήτραν καταβαλλόμενα. Galen. de Potent. 1. This seems to have been a technical mode of expression, see the passages collected by Wetstein in loc.

**Καταβραβεύω, f. εὔσω,** (βραβεύω q. v.) to give the prize against any one, to deprive of the palm, Zonar. in Can. 35 Conc. Laod. τὸ μὴ τὸν νικήσαντα ἀξιῶν τοῦ βραβείου, ἀλλ' ἐτέρῳ δίδοναι αὐτὸ ἀδικουμένου τοῦ νικήσαντος. In N. T. trop. to deprive of a due reward, to defraud, trans. Col. 2: 18. — Dem. 544 ult.

**Καταγγελεύς, ἑὼς, ὁ,** (καταγγέλλω,) an announcer, proclaimer, Acts 17: 18.

**Καταγγέλλω, f. γελῶ,** (κατά intens.) aor. 2 pass. κατήγγελην. Acts 17: 13, see Buttm. § 101. n. 4; pp. to bring word down upon any one, i. q. to bring it home to him, trans. Hence

a) to announce, to proclaim, to publish. Acts 13: 38 ὑμῖν ἄφεσις ἁμαρτιῶν καταγγέλλεται. — Jos. Ant. 3. 8. 6. Pol. 4. 53. 2. Xen. An. 2. 5. 38.—In the sense of to laud, to celebrate, Rom. 1: 8. 1 Cor. 11: 26.

b) by impl. to preach, to set forth, to inculcate. Acts 4: 2 καταγγέλειν τὴν ἀνά-

στασιν τὴν ἐκ νεκρῶν. 13: 5. 15: 36. 16: 17. 21. 17: 3, 13, 23. 26: 23. 1 Cor. 2: 1. 9: 14. Phil. 1: 16 Χριστὸν καταγ. v. 18. Col. 1: 28.

**Καταγελάω, ᾧ, f. ἄσω,** (γελάω,) to laugh at sc. in scorn, to deride, seq. gen. Matt. 9: 24 καὶ κατεγέλων αὐτοῦ. Mark 5: 40. Luke 8: 53. Comp. Buttm. § 132. 5. 3. Sept. for אַשׁ Job 21: 3. Prov. 17: 5. רָחַץ Job 30: 1. — Ael. V. H. 9. 37. Xen. An. 2. 6. 23.

**Καταγινώσκω, f. γινώσκωμι,** (γινώσκω,) to know or note against any one, to his disadvantage, Sept. for רָחַץ Prov. 28: 11. Xen. Mem. 1. 3. 10. Hence in N. T. to think ill of, to condemn, to blame, seq. gen. Buttm. § 132. 5. 3. 1 John 3: 20 ἐὰν καταγινώσκῃ ἡμῶν ἢ καρδιά. v. 21. Pass. Gal. 2: 11 οὐ καταγινωσμένος ἦν because he had incurred blame; others, 'he deserved blame.' See Winer Comm. in loc.—Ecclus. 14: 2. Jos. Ant. 4. 1. 1. Dem. 1402. 24. Hdian. 5. 2. 12.

**Κατάγνυμι, f. κατάξω,** aor. 1 κατέαξα, aor. 2 pass. κατέαγην, for the augm. see Winer § 12. 2. Buttm. § 114 ἄγνυμι. § 84. n. 5. Anom. fut. Att. κατέαξω Matt. 12: 20, prob. to distinguish it from fut. of κατάγω, Passow sub ἄγνυμι. Buttm. § 114 ἄγνυμι. Matth. § 222. p. 429. —To break down, to break in two. Matt. 12: 20 κάλαμον συντ. οὐ κατέαξε. John 19: 31 ἵνα κατεγῶσιν αὐτῶν τὰ σκέλη. v. 32, 33. Sept. for עָרַב Jer. 48: 25. — Pol. 1. 37. 2. Xen. An. 4. 2. 20.

**Κατάγω, f. ἄξω,** (ἄγω,) to lead down, trans.

a) of persons, to bring or conduct down, sc. from a higher to a lower place, region, seq. εἰς Acts 9: 30 κατήγαγον αὐτὸν εἰς Καισάρειαν. 23: 20, 28. seq. πρὸς τινα 23: 15. absol. 22: 30. Rom. 10: 6. Sept. for עָרַב c. εἰς 1 K. 1: 33. πρὸς Gen. 44: 21.—Hdian. 8. 1. 3 εἰς. Luc. D. Deor. 7. 4. Xen. Ag. 1. 18.

b) as a nautical term, to bring down to land sc. a ship, Luke 5: 11 καταγάγοντες τὰ πλοῖα ἐπὶ τὴν γῆν.—Sext. Empir. A. Phys. 2. 68 νῆες εἰς ἐτέρους κατάγονται λιμένας. Xen. An. 6. 6. 3.—Hence aor. 1 pass. κατήχθην, to come to land, to land, to touch, Acts 21: 3. 27: 3. 28: 12.

— Jos. Ant. 14. 14. 3 εἰς Βρενθίσιον κατὰγεται he (Herod) landed at Brundisium.

**Καταγωνίζομαι**, f. ἴσομαι, depon. Mid. (ἀγωνίζομαι,) to contend against, and by impl. to conquer, to subdue, e. g. βασιλείας Heb. 11: 33.—Jos. Ant. 7. 2. 2. Ael. V. H. 4. 8.

**Καταδέω**, f. δήσω, (δέω,) to bind down, ἐν δεσμῷ καταδήσαι Hom. Od. 15. 443. Luc. Asin. 16. In N. T. to bind together, to bind up, sc. wounds, τραύματα Luke 10: 34. Sept. for שָׁבַח Ez. 34: 4, 16.—Ecclus. 27: 21.

**Κατάδηλος**, ου, ὁ, ἡ, adj. (κατὰ intens. δῆλος,) most evident, Heb. 7: 15. — Jos. Ant. 10. 10. 2. Xen. Mem. 1. 4. 14.

**Καταδικάζω**, f. ἀσω, (δικάζω,) to give sentence against any one, to condemn, in N. T. seq. acc. of pers. Matt. 12: 7, 37. absol. Luke 6: 37 bis. James 5: 6. So Sept. for שָׁפַח Ps. 37: 33. — Jos. Ant. 7. 11. 3. Diod. Sic. 14. 4. More usually in classic writers seq. gen. of pers. Xen. H. G. 7. 4. 33. Comp. Passow sub v.

**Καταδίκη**, ης, ἡ, (δίκη,) sentence against, condemnation, Acts 25: 15 in some Mss. for δίκη.—Jos. B. J. 4. 5. 2. Hdian. 7. 4. 15.

**Καταδιώκω**, f. ξω, (κατὰ intens.) to pursue closely sc. an enemy Xen. An. 4. 2. 5. Sept. for דָּרַךְ Judg. 7: 25. — In N. T. to follow closely, sc. in order to find, seq. acc. Mark 1: 36. So Sept. and דָּרַךְ Ps. 23: 6.

**Καταδουλόω**, ᾶ, f. ὠσω, (δουλόω,) pp. to slave down, i. e. to bring under bondage, to enslave, trans. 2 Cor. 11: 20. Mid. to make a slave for oneself, Gal. 2: 4 ἵνα ἡμᾶς καταδουλώσωσιν that they might make us their slaves. Sept. for דָּבַר Ex. 1: 14. 6: 5. — 1 Macc. 8: 10. Thuc. 3. 70. Xen. Mem. 2. 1. 13.

**Καταδυναστεύω**, f. εἴσω, (δυναστεύω fr. δυνάστης,) to exercise power against any one, i. e. to overpower, to oppress, seq. gen. James 2: 6 οὐχ οἱ πλοῦστοι καταδυναστεύουσιν ὑμῶν; Pass. as if c. accus. Acts 10: 38. Sept. c. gen.

for שָׁבַח 2 Sam. 8: 11. c. acc. for דָּרַךְ Jer. 22: 3. — c. gen. Diod. Sic. 13. 73. c. acc. Xen. Conv. 5. 8.

**Κατάθεμα**, ατος, τό, strictly from κατατίθημι and hence pp. 'a laying down?' but in N. T. prob. corrupted for κατανάθεμα i. q. ἀνάθεμα but stronger, a curse, Rev. 22: 3 in later edit. for κατανάθεμα in text. rec. Not found in profane writers.

**Καταθεματιζώ**, f. ἴσω, (κατάθεμα q. v.) to curse, absol. Matt. 26: 74 in later edit. instead of καταναθεματιζώ in text. rec. from which it is prob. corrupted.—Chrysost. in Ps. 77. Iren. c. Haer. 1. 13. 4. ib. 1. 16. 3. Not found in profane writers.

**Καταισχύνω**, f. νῶ, (αἰσχύνω,) to bring down shame upon, i. e.

a) to dishonour, to disgrace, trans. e. g. τὴν κεφαλὴν 1 Cor. 11: 4, 5, i. e. to offend against decorum.—Ecclus. 22: 5. Jos. Ant. 20. 4. 2. Hdian. 5. 1. 17.

b) i. q. αἰσχύνω but stronger, to shame, to put to shame, trans. (α) pp. Luke 13: 17. 1 Cor. 1: 27 bis, ἵνα τοὺς σοφοὺς καταισχύνῃ. 11: 22. 2 Cor. 7: 14. 9: 4. 1 Pet. 3: 16. Sept. for שָׁבַח 2 Sam. 19: 5. — Luc. D. Deor. 22. 3. Xen. An. 3. 1. 30.—(β) From the Heb. by meton. of cause for effect, to frustrate one's hope, to disappoint. Rom. 5: 5 ἡ δὲ ἐλπίς οὐ καταισχύνει. 9: 33 et 10: 11 et 1 Pet. 2: 6 πᾶς ὁ πιστεύων ἐπ' αὐτῷ οὐ καταισχυνθήσεται, quoted from Is. 28: 16 where Sept. for שָׁבַח. Sept. for שָׁבַח Ps. 22: 6. 44: 8. 119: 31, 116.—Ecclus. 2: 10.

**Κατακαίω**, f. καίσω, (καίω,) aor. 2 pass. κατεκάην, fut. 1 pass. κατακαυθήσομαι Rev. 18: 8, and also in the later usage fut. 2 pass. κατακαίσομαι 1 Cor. 3: 15. 2 Pet. 3: 10. comp. Winer §15. p. 79. Buttm. Ausf. Sprachl. II. p. 161. —To burn down, to consume utterly, i. q. in Engl. to burn up, trans. Matt. 3: 12 τὸ ἄχρον κατακαίσει πυρὶ ἄσβεστον. 13: 30, 40. Luke 3: 17. Acts 19: 19. 1 Cor. 3: 15. Heb. 13: 11. 2 Pet. 3: 10. Rev. 8: 7 bis. 17: 16. 18: 8. Sept. for דָּרַךְ Ex. 32: 19. Lev. 6: 30. — 1 Macc. 5: 68. Diod. Sic. 1. 59. Xen. Cyr. 4. 6. 1.



**Κατακαλύπτω**, f. *φω*, (*καλύπτω*), to cover sc. with a veil etc. which hangs down, comp. in *Κατά* I. 1. a. hence to veil; in N. T. only Pass. or Mid. to be veiled, to wear a veil, absol. 1 Cor. 11: 6 bis. seq. *τὴν κεφαλὴν* v. 7, comp. Butt. § 134. 6, or § 135. 4. Sept. for *כסו* Gen. 38: 15. Is. 6: 2. — Jos. Ant. 7. 10. 5. act. Xen. Cyr. 6. 4. 11.

**Κατακαυχάομαι**, *ᾧμαι*, f. *ήσομαι*, depon. Mid. (*καυχάομαι*), to boast oneself against any person or thing, to glory over, seq. gen. Rom. 11: 18 bis, *μὴ κατακαυχῶ τῶν κλάδων κ. τ. λ.* seq. *κατά* James 3: 14. Hence James 2: 13 *κατακαυχᾶται ἕλεος* [for coner. *ὁ ἕλεος*] *κρίσεως* i. e. the merciful man glories over judgment, fears not condemnation. Comp. Butt. § 132. 5. 3. — Sept. Jer. 50: 10, 38. Aeschyl. Pers. 350 or 352.

**Κατάκειμαι**, f. *είσομαι*, (*κεῖμαι*), to lie down, i. e. to lie, to be recumbent, intrans. Comp. Butt. § 109. II.

a) spoken of the sick, seq. part. Mark 1: 30 *κατέκειτο πυρέσσουσα* she lay sick of a fever. Acts 28: 8. seq. *ἐπὶ* c. dat. Mark 2: 4. Luke 5: 25. Acts 9: 33, seq. *ἐν* John 5: 3. absol. v. 6. — Luc. Icarom. 31 *κατάκειται νοσῶν*. Demosth. in Conon. *ἦνίκα ἀσθενῶν ἐγὼ κατεκείμεν*.

b) to recline sc. at table in the oriental manner, see in *Ἀνάκειμαι* no. 2. Mark 14: 3. Luke 5: 29. c. *ἐν* Mark 2: 15. 1 Cor. 8: 10. — Athen. 1. 19. p. 23. C. Xen. Conv. 1. 14. c. *ἐν* Luc. Tox. 44. Xen. An. 6. 1. 4.

**Κατακλάω**, *ᾧ*, f. *άσω*, (*κλάω*), to break down, to break in pieces, e. g. *τοὺς ἄρτους* Mark 6: 41. Luke 9: 16. — Jos. Ant. 2. 14. 4. Dem. 1251. 23.

**Κατακλείω**, f. *είσω*, (*κλείω*), to shut to sc. a door, to close, Xen. Cyr. 6. 4. 10. In N. T. of a person, pp. to shut down sc. in a subterranean prison, and genr. like Engl. to shut up, to confine, e. g. *τινὰ ἐν φυλακῇ* Luke 3: 20. Acts 26: 10 where text. rec. c. dat. *φυλακαῖς*. Sept. c. *ἐν* for *ἐν* Jer. 32: 3. — Wisd. 17: 2 c. dat. *Ἡδιᾶν*. 5. 8. 12 c. *ἐν*. Xen. An. 5. 2. 18 c. *εἰς*.

**Κατακληροδοτέω**, *ᾧ*, f. *ήσω*, (*κατά* distrib. *κληροδοτέω*, *κληροδοτής*, fr.

*κλήρος* and *δίδομι*), to give by lot to each, to distribute by lot, trans. Acts 13: 19 in text. rec. Others *κατακληρονομέω*. Sept. for *לָקַח* Deut. 21: 16 et Josh. 19: 51 in ed. Ald. et Compl. — 1 Macc. 3: 36.

**Κατακληρονομέω**, *ᾧ*, f. *ήσω* (*κατά* distrib.) to distribute by lot, trans. Acts 13: 19 in later edit. for *κατακληροδοτέω*. So Sept. for *לָקַח* Josh. 18: 2. *לָקַח* Num. 33: 54. Josh. 14: 1. — Used by Greek writers only in the sense to inherit down sc. from an ancestor, and construed with a genitive; in later writers with an accus. Lob. ad Phr. p. 129. Sturz de Dial. Alex. p. 160.

**Κατακλίνω**, f. *νῶ*, (*κλίνω*), pp. to make incline, i. e. to make lie down, genr. 1 Macc. 1: 3. Xen. Cyr. 6. 4. 11. In N. T. only of the oriental posture at meals, to make recline, trans. Mid. to recline sc. at a meal, see in *Ἀνάκειμαι*. Luke 9: 14 *κατακλίνατε αὐτοὺς κλισίας*. Mid. Luke 14: 8. 24: 30. — Act. Ael. V. H. 8. 7. Xen. Cyr. 2. 3. 21. Mid. Xen. Conv. 1. 8.

**Κατακλύζω**, f. *ύσω*, (*κλύζω* to dash,) to dash down upon, i. e. to overflow, to flood, Pass. 2 Pet. 3: 6 *ὁ τότε κόσμος ὑδαὶ κατακλυσθεὶς ἀπόλετο*. Sept. for *קָרַח* Job 14: 19. Jer. 47: 2. — Diod. Sic. 1. 19. Xen. Ven. 5. 4.

**Κατακλυσμός**, *οῦ*, *ὁ*, (*κατακλύζω*) a flood, deluge, spoken of Noah's flood, Matt. 24: 38, 39. Luke 17: 27. 2 Pet. 2: 5. Sept. for *קָרַח* Gen. 6: 17. 7: 6 sq. — Jos. Ant. 1. 3. 6. Diod. Sic. 1. 10.

**Κατακολουθεῖω**, *ᾧ*, f. *ήσω*, (*κατά* intens. *ἀκολουθεῖω*), to follow closely, c. dat. Acts 16: 17. absol. Luke 23: 55. — Pol. 6. 42. 2. trop. Jos. Ant. 6. 7. 4. Pol. 2. 56. 2.

**Κατακόπτω**, f. *φω*, (*κόπτω*), to hew or cut down, to cut in pieces, Pol. 5. 25. 3. Xen. H. G. 1. 5. 3. In N. T. genr. and intens. to beat, to cut, to wound, trans. Mark 5: 5 *κατακόπτων ἐαυτὸν λίθοις*. — Plut. Agesil. 36. Xen. Mag. Eq. 4. 5.

**Κατακρημνίζω**, f. *ύσω*, (*κρημνίζω* fr. *κρημνός*), to cast down from a preci-

rice, to cast down headlong, trans. Luke 4: 29 εως ὀφρός τοῦ ὄρους . . . ὥστε κατακρημνίσαι αὐτόν. Sept. for קָרַע לְפָנָיו 2 Chr. 25: 12.—Jos. Ant. 9. 9. 1. Diód. Sic. 4. 31. Xen. Cyr. 1. 4. 7.

**Κατάκριμα, ατος, τό, (κατακρίνω,) judgment against, condemnation, Rom. 5: 16, 18. 8: 1.** — Hesych. κατάκριμα· κατάκρισις, καταδική.

**Κατακρίνω, f. νῶ, (κρίνω,) to give judgment against, to condemn, construed in Greek writers with a gen. of pers. and acc. of punishment, Matth. § 378. p. 694 pen.**

a) pp. and in N. T. seq. acc. of pers. et dat. of punishment, Matt. 20: 18 κατακρινούσιν αὐτόν θανάτῳ, they shall condemn him to death. Mark 10: 33. 2 Pet. 2: 6. seq. acc. of pers. et infin. Mark 14: 64 κατέκρινον αὐτόν εἶναι ἕνοχον θανάτου.—Hist. of Sus. 41. Xen. Hi. 7. 10. — Seq. acc. of pers. the crime or punishment being implied, John 8: 10 οὐδεὶς σε κατέκρινεν; v. 11. Rom. 2: 1. absol. Rom. 8: 34. Pass. Matt. 27: 3. [James 5: 9.] of the last judgment Mark 16: 16. 1 Cor. 11: 32. Trop. Rom. 8: 3 κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί i. e. hath condemned, passed sentence upon, all carnal lusts and passions, in antith. to v. 1; comp. 6: 1 sq. —Hist. of Sus. 48. Hdian. 7. 6. 7.

b) by impl. to condemn sc. by contrast, i. e. to shew by one's good conduct that others are guilty of misconduct and deserve condemnation, seq. acc. Matt. 12: 41, 42. Luke 11: 31, 32. Heb. 11: 7. Pass. Rom. 14: 23.

**Κατάκρισις, εως, ἡ, (κατακρίνω,) condemnation, 2 Cor. 3: 9.** In the sense of censure, blame, 7: 3.

**Κατακυριεύω, f. εὔσω, (κυριεύω,) to lord it against i. e. over any one, i. e.**

a) genr. to exercise authority over, seq. gen. Matt. 20: 25 οἱ ἄρχοντες τῶν ἐθνῶν κατακυριεύουσιν αὐτῶν. Mark 10: 42. 1 Pet. 5: 3. Sept. for כָּבַד Jer. 3: 14. כָּבַד Ps. 19: 14. — Eccclus. 17: 4. Not found in classic writers in this sense.

b) by impl. to get the mastery of, to overpower, to subdue, seq. gen. Acts 19:

16. Sept. for שָׁבַב Gen. 1: 28. Num. 32: 29.—Diod. Sic. 14. 64.

**Καταλαλέω, ῶ, f. ἦσω, (λαλέω,) to speak against, i. e. to speak evil of, to slander, seq. gen. Butt. § 132. 5. 3. James 4: 11 ter, μὴ καταλαλεῖτε ἀλλήλων κ. τ. λ. 1 Pet. 2: 12. 3: 16. Sept. for שָׁבַב Ps. 44: 17. שָׁבַב Ps. 78: 19. — Luc. Asin. 12. c. acc. Pol. 3. 90. 6.**

**Καταλαλία, ας, ἡ, (καταλαλέω,) a speaking against, evil speaking, slander, 2 Cor. 12: 20. 1 Pet. 2: 1.—Wisd. 1: 11. Test. XII Patr. p. 678.** A word of the later Greek, Thom. Mag. p. 565.

**Κατάλαλος, ου, ὁ, ἡ, adj. (καταλαλέω,) speaking against, as subst. a slanderer, backbiter, Rom. 1: 30.**

**Καταλαμβάνω, f. λήψομαι, aor. 2 κατέλαβον (κατά intens.) to take, to receive, sc. with the idea of eagerness etc. trans.**

a) pp. to lay hold of, to seize, with the idea of eagerness, suddenness, e. g. a criminal, John 8: 3, 4 αὐτὴ ἡ γυνὴ κατελήφθη ἐπαντοφώρῳ μοιχομενῆ.— (Ael. H. An. 11. 15 quoted in Ἀντόφωρος. Luc. Conv. 32.) So of an evil spirit which seizes, takes possession of a demoniac, Mark 9: 18.—Ael. V. H. 3. 9. — Trop. of darkness, evil, to come suddenly upon, John 12: 35 ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ. 1 Thess. 5: 4 ἡμέρα. Sept. for קָבַץ Gen. 19: 19. נָשַׁב 1 K. 18: 44. — Jos. Ant. 4. 4. 6. Arr. Exp. Alex. 1. 5. 17. Pol. 9. 18. 3.

b) in allusion to the public games, to obtain sc. the prize, with the idea of eager and strenuous exertion, to grasp, to seize upon. Rom. 9: 30. 1 Cor. 9: 24 οὕτω τρέχετε, ἵνα καταλάβητε sc. τὸ βραβεῖον. Phil. 3: 12 bis, διώκω δὲ, εἰ καὶ καταλάβω [τὸ βραβεῖον v. 14], ἐφ' ᾧ καὶ κατελήφθην ὑπὸ τοῦ Χριστοῦ, i. e. for which very end I also have been won as a prize by Christ. v. 13. — comp. Hdot. 6. 39. Thuc. 3. 30.

c) trop. to seize with the mind, to comprehend, John 1: 5 ἡ δὲ σκοτία οὐ κατέλαβεν αὐτό.—Clem. Alex. Strom. 1. 16 καταλαμβάνειν τὸ μέγεθος τῆς ἀληθείας. — Hence Mid. to comprehend for oneself, to perceive, to find, seq. ὅτι, Acts 4: 13 καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμ-



ματοὶ εἰσι. 10: 34. seq. acc. et inf. 25: 25. τί indic. Eph. 3: 18. — c. ὅτι Arr. Epict. 1. 5. 6. c. acc. Pol. 1. 61. 3.

**Καταλέγω**, f. ξω, (λέγω,) *to lay down*, Mid. *to lie down* sc. *to sleep*. Hom. Od. 14. 520. ib. 19. 44. *to lay down* or *out* sc. *apart from others*, i. e. *to select*, Xen. Ag. 1. 23. In N. T. *to lay down* to or *among* others, i. e. *to reckon under* or *to a number, to enrol*, Pass. 1 Tim. 5: 9.—Pol. 2. 24. 14. Xen. Cyr. 3. 4. 11.

**Κατάλειμμα**, αἰος, τό, (καταλείπω,) *a remnant*, Ecclus. 44: 17. In N. T. by impl. *a small part, few*. Rom. 9: 27 *κατάλειμμα σωθήσεται*, quoted from Is. 10: 22 where Sept. for רִשְׁפִּי.

**Καταλείπω**, f. ψω, (λείπω,) aor. 1 *κατέλιπα* Acts 6: 2, a later form, Lob. ad Phryg. p. 713 sq. Butt. Ausf. Sprachl. § 114. II. p. 181.—pp. *to leave down* to one's heirs, i. e. *to leave behind* so as *to descend* to them, Hom. Od. 1. 243. Xen. Cyr. 3. 1. 10. — Hence genr. and in N. T. *to leave behind*, pp. at one's departure, trans.

a) pp. e. g. at death, Mark 12: 19 *κατέλιπε γυναῖκα*. Luke 20: 31.—Sept. Deut. 28: 54. Palaeph. 32. 7. Epict. Fragm. 145 ed. Schweigh. — Genr. in any place, trans. Mark 14: 52 *καταλιπὼν τὴν σινδὼνα*. John 8: 9. Seq. *en c. dat.* of place, Luke 15: 4 *οὐ καταλείπει τὰ ἐγν. ἐν τῇ ἐρήμῳ*. 1 Thess. 3: 1 *ἐν Ἀθήναις*. Tit. 1: 5. seq. *αὐτοῦ there* Acts 18: 19. seq. *εἰς ἄδου* Acts 2: 31 see in *Eis* no. 4. So c. acc. and predicate of condition, Acts 24: 27 *κατέλιπε τὸν Παῦλον δεδεμένον*. 25: 14. Sept. for *ἔφη* Gen. 39: 12, 13. Josh. 8: 17.—Jos. Ant. 2. 4. 5. c. *ἐν* Ael. V. H. 13. 2. Xen. Cyr. 1. 4. 17. c. pred. Hdian. 8. 8. 16.

b) in the sense of *to leave, to quit wholly, to forsake*, i. q. *λείπω* but stronger. (α) of place. Matt. 4: 13 *καταλιπὼν τὴν Ναζαρέθ*. Heb. 11: 27. So by impl. Acts 21: 3. Sept. for *ἔφη* 1 Sam. 31: 7. — Hdian. 8. 2. 10. Xen. An. 4. 2. 7. — Hence of persons and things, *to leave, to forsake*, sc. so as to have nothing more to do with them. Matt. 19: 5 *καὶ τὸν πατέρα καὶ τὴν μητέρα*. Mark 10: 7. Eph.

5: 31. Matt. 16: 4. 21: 17. c. predic. *μόνος* Luke 10: 40. Of things, Luke 5: 28 *καταλιπὼν ἅπαντα*. Acts 6: 2. 2 Pet. 2: 15. Sept. for *ἔφη* Gen. 2: 24. 44: 22. Deut. 31: 17.—Jos. Ant. 8. 7. 5. Hdian. 3. 3. 12. Xen. An. 3. 1. 2.

c) *to leave remaining*, i. q. *to have left, to reserve*, Rom. 11: 4 *καὶ ἐμαντιῶ ἐπιταμισχ. ἄνδρας*, quoted from 1 K. 19: 18 where Sept. for רִשְׁפִּי. Pass. Heb. 4: 1.—Xen. Ag. 5. 1.

**Καταλίθαζω**, f. ἄσω, (κατά intens.) pp. *to stone down*, i. q. *λιθάζω* but stronger, *to stone to death*, trans. Luke 20: 6. — Comp. Sept. Ex. 17: 4. Num. 14: 10.

**Καταλλαγῆ**, ἦς, ἡ, (καταλλάσσω,) *exchange* sc. of money Dem. 1216. 18. In N. T. *reconciliation*, i. e. *restoration to the divine favour*. Rom. 5: 11 *δι' οὗ νῦν τὴν κατ. ἐλάβομεν*. 2 Cor. 5: 18, 19. Rom. 11: 15 *καταλλαγῆ κόσμου*, i. e. *the means, occasion of reconciling the world to God*.—genr. 2 Macc. 5: 20. Dem. 10. 15.

**Καταλλάσσω** v. τιω, f. ξω, (ἀλλάσσω,) *to change against* any thing, *to exchange for* e. g. money Hdian. 2. 13. 12. In N. T. *to change towards*, i. e. *one person towards another, to reconcile to any one*, (thus differing from *διαλλάσσω* which implies *mutual change*, Titum. de Syn. N. T. p. 101 sq.) c. c. acc. et dat. 2 Cor. 5: 18, 19 *κόσμον καταλλάσσω ἐμαυτῷ*. Pass. aor. 2 *κατηλλάγην* *to be or become reconciled to any one*, c. dat. Rom. 5: 10 bis, *κατηλλάγημεν τῷ θεῷ καὶ τ. λ.* 1 Cor. 7: 11. 2 Cor. 5: 20. — 2 Macc. 1: 5. Jos. Ant. 5. 2. 8. Xen. An. 1. 6. 2.

**Κατάλοιπος**, ου, ὁ, ἡ, (λοιπός,) *left over, remaining*, Plur. οἱ κατάλοιποι *the rest, the residue*, Acts 15: 17 quoted from Am. 9: 12 where Sept. for רִשְׁפִּי. So for רִשְׁפִּי Ezra 3: 8. רִשְׁפִּי Deut. 3: 13.—Pol. 2. 11. 6.

**Κατάλυμα**, αἰος, τό, (κατάλυω,) pp. a place where one puts up, *lodging-place, inn*, in the East a *menzil, khan, caravanserai*, comp. Calmet p. 10. Jahn § 110. Luke 2: 7 *οὐκ ἦν αὐτοῖς τόπος ἐν τῷ κατάλυματι*. By synecd. Mark 14: 14 et Luke 22: 11 *ποῦ ἐστὶ τὸ κατάλυμα;*

i. e. a room where we may sup and lodge. Sept. for מִלִּיךְ Ex. 4: 24. לְשֵׁבֶתָה 1 Sam. 9: 22. — Ecclus. 14: 25. Pol. 2. 36. 1. Diod. S. 14. 93.

**Καταλύω**, f. ἴσω, (λύω,) to loosen down, i. e.

a) pp. to dissolve, to disunite the parts of any thing; hence spoken of buildings etc. to throw down, to destroy, c. acc. Matt. 26: 61 καταλύσαι τὸν ναόν, and so 27: 40. Mark 14: 58. 15: 29. Acts 6: 14. So Matt. 24: 2. Mark 13: 2. Luke 21: 6. 2 Cor. 5: 1. trop. Gal. 2: 18. Sept. for Chald. כְּתֵר Ezra 5: 12.—Hdian. 8. 4. 4. Philostr. Vit. Sophist. 1. 9.—Metaph. to destroy, to put an end to, to render vain, e. g. τὸν νόμον Matt. 5: 17 bis. ἔργον Acts 5: 38, 39. Rom. 14: 20. — 2 Macc. 2: 22. Diod. Sic. 12. 80. Xen. Mem. 4. 4. 14. Cyr. 1. 1. 1.

b) to unbind, e. g. τοὺς ἵππους from a chariot Hom. Od. 4. 28. Hence of caravans, travellers, etc. to halt for rest or for the night, to put up for the night, when the beasts of burden are unharnessed and unloaded, Sept. for מִלִּיךְ Gen. 42: 27. 43: 21. Xen. An. 1. 6. 1. — In N. T. genr. to lodge, to take lodging, intrans. Luke 9: 12. 19: 7 εἰσῆλθε καταλύσαι. Sept. for לִיךְ Gen. 24: 23, 25.—Luc. Asin. 4, 17. Thuc. 1. 136.

**Καταμαρτυρῶ**, f. μαθήσομαι, (κατά intens.) to learn thoroughly, fully, Xen. Oec. 11. 6. In N. T. to note accurately, to observe, to consider, c. acc. Matt. 6: 28 κ. τὰ κρίνα τοῦ ἀγροῦ. Sept. for מִלִּיךְ Gen. 34: 1. Lev. 14: 37. — Ecclus. 9: 5. Arr. A. M. 5. 11. 2. Dem. 660. 22.

**Καταμαρτυρέω**, ᾧ, f. ἴσω, (μαρτυρέω,) to witness against, to testify against any one, seq. gen. Butt. § 132. 5. 3. Matth. § 378. Matt. 26: 62. 27: 13. Mark 14: 60. 15: 4. Sept. for מִלִּיךְ 1 K. 21: 10, 13. עֵנָה ב Job 15: 6.—Hist. of Sus. 43. Dem. 1115. 26.

**Καταμένω**, f. νῶ, (κατά intens.) to remain fixedly, to abide, to dwell, intrans. Acts 1: 13. Sept. for יָשֵׁב Num. 20: 1. Josh. 2: 22.—Judith 16: 8. Xen. Cyr. 7. 1. 45.

**Καταμόνας**, adv. (κατά, μόνος,) alone, by oneself, Mark 4: 10. Luke 9:

18. Sept. for מִלִּיךְ Jer. 15: 17. מִלִּיךְ Mic. 7: 14.—1 Macc. 12: 36. Thuc. 1. 32, 37. Comp. Butt. § 115. n. 5, and see in Κατά II. 1. d. γ.

**Κατανάθεμα**, ατος, τό, (κατά intens.) a curse against any one, i. q. ἀνάθεμα but stronger. Meton. accursed thing, for concr. one accursed Rev. 22: 3, in text. rec. See in Κατάθεμα.

**Καταναθεματίζω**, f. ἴσω, (κατά intens.) to utter curses against, i. e. to curse, i. q. ἀναθεματίζω but stronger, Matt. 26: 74 in text. rec. See in Καταθεματίζω.

**Καταναλίσκω**, f. λίσσω, (κατά intens.) to consume sc. wholly, i. q. ἀναλίσκω but stronger, e. g. of a fire, absol. Heb. 12: 29 πῦρ καταναλίσκον. Sept. for מִלִּיךְ Lev. 6: 10. Deut. 4: 24.—Diod. Sic. 17. 108. Xen. Mem. 1. 2. 22.

**Καταναρκάω**, ᾧ, f. ἴσω, (κατά, ναρκάω,) to become torpid against i. e. to the detriment of any one, intrans. hence in Paul's writings i. q. to be burdensome to any one, e. g. in a pecuniary sense, seq. gen. 2 Cor. 11: 8. 12: 13, 14 οὐ καταναρκήσω ὑμῶν, comp. Butt. § 132. 5. 3. § 147. n. 12. Matth. § 378. —Hesych. κατενάρκησα· ἐβάρυννα. ib. οὐ κατενάρκησα· οὐ κατεβάρυννα. In Greek writers found only in the passive, Passow s. voc. According to Jerome its use here is a Cilicium of Paul, Algas. Qu. 10. See Wetstein N. T. II. p. 206.

**Κατανεύω**, f. εὔσω, (νεύω,) to nod or wink towards any one, i. e. to make signs to any one, with the head; eyes, etc. to beckon, c. dat. Luke 5: 7.—Hom. Od. 15. 462 sq. Luc. Asin. 48. Pol. 39. 1. 3.

**Κατανοέω**, ᾧ, f. ἴσω, (κατά intens. νοέω,) to see or discern distinctly, to perceive clearly, trans.

a) pp. Matt. 7: 3 δοκόν οὐ κατανοεῖς; Luke 6: 41. Acts 27: 39. trop. Luke 20: 23 κ. τὴν πανουργίαν. Sept. for מִלִּיךְ Ps. 91: 8. — 2 Macc. 9: 25. Xen. Cyr. 3. 2. 2. trop. Xen. An. 7. 7. 45.

b) i. q. to mind accurately, to observe, to consider. Luke 12: 24 κ. τοὺς κόρακας. v. 27 τὰ κρίνα. Acts 7: 31, 32. 11: 6.



Heb. 3: 1. James 1: 23, 24. Sept. for כָּרַךְ Is. 5: 12. Num. 32: 8, 9. — Jos. Ant. 3. 14. 1. Luc. Demon. 20. Xen. Hi. 1. 22. — In the sense of *to have respect to, to regard*. Rom. 4: 19 οὐ κατενόησας τὸ ἑαυτοῦ σῶμα κ. τ. λ. Heb. 10: 24. Sept. for כָּרַךְ Is. 57: 1. — Xen. Cyr. 3. 3. 35.

**Κατανιάω**, ᾧ, f. ἦσω, (κατά, ἀν-τάω fr. ἀντί,) lit. *to come down against*, i. e. *to come down to or upon, to arrive at a place etc.* Acts 20: 15 κατηγήσαμεν ἀτικρὺ Χίου *we arrived over against Chios*. Elsewhere in N. T. always with εἰς c. acc. Acts 16: 1 κατήγησας εἰς Δέρβην at Derbe. 18: 19, 24. 21: 7. 25: 13. 27: 12. 28: 13.—2 Macc. 4: 44. Palaeph. 15. 2. Diod. Sic. 3. 34. — Of things, *to come or be brought to any one*, seq. εἰς 1 Cor. 14: 36. *to come upon, to happen to*, i. e. in the time of any one, seq. εἰς 1 Cor. 10: 11.—Pol. 6. 4. 12.—Trop. *to attain to any thing, the possession of it*, seq. εἰς, i. q. *to obtain*. Acts 26: 7 εἰς ἣν (ἐπαγγελίαν) . . . ἐλπίζει κατανῆσαι. Eph. 4: 13. Phil. 3: 11. — c. πρὸς 2 Macc. 6: 14. εἰς Pol. 4. 34. 2.

**Κατάνυξις**, εως, ἦ, (κατανύσσω q. v.) pp. *a piercing through*, trop. *vehement pain, grief*, Hesych. κατάνυξις· ἦ λύπη. So in profane writers. But Sept. has the verb κατανύσσω for Heb. שָׁמַט to be silent, dumb, Lev. 10: 3. Ps. 4: 5. al. for שָׁמַט id. Dan. 10: 15, and for שָׁרַף to lie in deep sleep, stupor, Dan. 10: 9. Hence also Sept. κατάνυξις for Heb. עָרַף עָרַף deep sleep, stupor, Ps. 60: 3 and Is. 29: 10, which last passage Paul quotes in Rom. 11: 8 ἔδωκεν αὐτοῖς ὁ θεὸς πνεῦμα κατανύξεως. Others derive it in this sense from καταννοτάζω.

**Κατανύσσω** v. τιω, f. ξω, (κατά intens.) *to prick through, to pierce*, Pass. metaph. *to be greatly pained, to be deeply moved*. Acts 2: 37 κατενύγησαν τῇ καρδίᾳ. Sept. for כָּרַךְ Ps. 109: 16. — Ecclus. 14: 1. Hesych. κατενύγησαν κατελυτήθησαν.

**Καταξιώω**, ᾧ, f. ᾶσω, (κατά intens. ἀξίω,) *to count worthy of any thing*, in N. T. only Pass. *to be counted worthy*,

seq. gen. τῆς βασιλείας τοῦ θεοῦ 2 Thess. 1: 5. seq. infin. Luke 20: 35. 21: 36. Acts 5: 41. — c. gen. Jos. Ant. 15. 3. 8. Diod. Sic. 2. 60. c. inf. Dem. 1383. 11.

**Καταπαίεω**, ᾧ, f. ἦσω, (πατέω,) *to tread down, to trample down*, trans. Matt. 5: 13. 7: 6 μήποτε καταπατήσωσιν αὐτοὺς ὑπὸ τοῖς ποσὶν αὐτῶν. Luke 8: 5. 12: 1. Sept. for טָרַף 2 Chr. 25: 18. Ez. 34: 18.—Pol. 1. 34. 5. Xen. Ag. 1. 15. — Metaph. as a mark of scorn and contempt, Heb. 10: 29 τὸν υἱὸν τοῦ θεοῦ. — 1 Macc. 3: 51. Hom. Il. 4. 157.

**Κατάπαυσις**, εως, ἦ, (καταπαύω,) *a resting, rest*, 2 Macc. 15: 1. In N. T. from the Heb. *rest*, i. e. place of rest, fixed abode, dwelling, comp. in Καταπαύω α. β. So Acts 7: 49 τίς τόπος τῆς καταπ. μου, and what the place of my rest, abode? i. e. of God in allusion to a temple, quoted from Is. 66: 1 where Sept. for קָרְנָה, as also Ps. 132: 14 where God is represented as searching through the earth and selecting Zion as his dwelling-place, comp. Ecclus. 24: 6 sq. Baruch 3: 20 sq. Also of the rest or fixed and quiet abode of the Israelites in the promised land after their wanderings, Heb. 3: 11, 18 et 4: 3, 5 εἰ εἰσελεύσονται εἰς τὴν κατάπαυσίν μου i. e. the rest which I have promised, quoted from Ps. 95: 11 where Sept. for קָרְנָה, as also Deut. 12: 9. See in Καίτοι. — Hence trop. *the rest, quiet abode* of those who shall dwell with God in heaven, in allusion to the rest of the sabbath, Heb. 4: 1, 3, 10, 11. Comp. Wisd. 4: 7. Act. Thom. § 36.

**Καταπαύω**, f. σω, (παύω,) *to quiet down*, i. e.

a) trans. (α) pp. *to cause to cease, to make desist, and so to restrain*, Acts 14: 18 μόλις κατέπαυσαν τοὺς ὄχλους. So Sept. Job 26: 12 where Heb. שָׁרַף. Sept. for שָׁרַף Ps. 85: 4.—Pol. 1. 9. 8. Dem. 808. 14. — (β) *to cause to rest, to give rest to*, i. e. to bring into the state of rest and happiness of those who dwell with God, Heb. 4: 8, coll. v. 1, 9. The allusion is to Joshua's giving rest, i. e. quiet possession and dwelling, to the Israelites in the promised land, Sept. for יָרַח Josh. 1: 13, 15. 22: 4.—genr. Xen. Ven. 7. 2.

b) intrans. from the Heb. *to cease from, to rest from*, seq. ἀπό c. gen. Heb. 4: 4 καταπαύσεν ὁ θεὸς ἀπὸ π. τ. ἔργων αὐτοῦ. v. 10. So Sept. for כָּן הִרְפָּה Gen. 2: 2, 3. חָלַב Gen. 49: 32. Ex. 31: 17.— Test. XII Patr. p. 541 καταπαύσει ἡ γῆ ἀπὸ ταραχῆς. — The classic form is καταπαύσθαι τινας, comp. Passow sub v. Matth. § 355. 4, and n. 1.

**Καταπέτασμα, αἶος, τό**, (καταπέτασμα), a covering, veil, which hangs down, Act. Thom. § 11 τὸ καταπέτασμα τοῦ νυμφῶνος. In N. T. veil, curtain, sc. of the tabernacle and temple, of which there were two, viz. one before the external entrance, Heb. חֹרֵב Sept. καταπέτασμα Ex. 26: 37. 40: 6. Jos. B. J. 5. 5. 4; and the other before the holy of holies separating it from the outer sanctuary, Heb. חֹרֵב Sept. καταπέτασμα Ex. 26: 31. 27: 21. 40: 3. Jos. B. J. 5. 5. 5. Comp. Wetstein N. T. I. p. 539. — Hence τὸ καταπέτασμα τοῦ ναοῦ may be either the outer or inner veil, Matt. 27: 51. Mark 15: 38. Luke 23: 45. But τὸ δεύτερον κατ. the second or inner veil, Heb. 9: 3.—Trop. Heb. 6: 19 τὸ εἰσώτερον τοῦ καταπετάσματος that within the veil, i. e. the inner sanctuary, holy of holies in the heavenly temple, comp. v. 20 and 10: 19. So Heb. 10: 20 where it is emblematic of the body and death of Jesus.

**Καταπίνω**, f. πίνομαι, (πίνω), to drink down, to swallow down sc. as in drinking, i. q. in Engl. to swallow up, trans.

a) pp. of persons etc. Matt. 23: 24 τὴν δὲ κάμηλον καταπίνοντες. 1 Pet. 5: 8. Sept. for שָׁבַב Jon. 2: 1.—Tob. 6: 2. Ael. V. H. 1. 3. Luc. D. Marin. 14. 3. — Of things, e. g. the earth, to absorb, Rev. 12: 16. (Diod. Sic. 1. 32.) of the sea, to overwhelm, to drown, Heb. 11: 29. (Pol. 2. 41. 7.) metaph. 2 Cor. 5: 4.

b) trop. to overwhelm, to destroy, 1 Cor. 15: 54. 2 Cor. 2: 7 λύπη καταποθῆ ὁ τοιοῦτος. — Aeschin. 13. 29 κ. τὴν πατριάν οὐσίαν.

**Καταπίπτω**, f. πεσοῦμαι, (πίπτω), to fall down, e. g. prostrate, εἰς τὴν γῆν Acts 26: 14. νεκρόν 28: 6. Sept. for שָׁבַב Ps. 145: 14. — Ecclus. 7: 3. Xen. Mem. 3. 3. 5.

**Καταπλέω**, f. εἴσω, (πλέω) to sail down sc. from the high sea to land, comp. Κατάγω b; to sail to any place, to come by ship to, seq. εἰς Luke 8: 26.— Pol. 1. 53. 2. Xen. H. G. 1. 4. 11.

**Καταπονέω**, ᾧ, f. ἴσω, (πονέω), to work down, to wear down by labour, Plut. Alex. M. § 40. In N. T. Pass. trop. to be weary, oppressed, afflicted, Acts 7: 24. 2 Pet. 2: 7.—2 Macc. 8: 2. Ael. V. H. 3. 27. Diod. Sic. 13. 51.

**Καταπονιζέω**, f. ἴσω, (πονιζέω fr. πόντος sea,) to sink in the sea, trans. Mid. to sink, intrans. Matt. 14: 30. Pass. genr. Matt. 18: 6 to be sunk, drowned, sc. ἐν τῷ πλάγει τῆς θαλάσσης, where the allusion is to the punishment of drowning, practised by the Egyptians, Greeks, and Romans, though apparently not by the Jews. See Casaubon ad Sueton. Octav. c. 67. Wetstein N. T. I. p. 441. Adam's Rom. Ant. p. 274. Cic. Or. pro Sex. Rosc. Am. 25, 26. — Jos. Ant. 14. 15. 10. Diod. Sic. 16. 35 τοὺς δ' ἄλλους ὡς ἱεροσύλους καταπονισει. Plut. Timol. 13. Pol. 2. 60. 8. The Atticists seem to prefer the form καταπονιᾶω, Lob. ad Phryn. p. 361.

**Κατάρρα**, ας, ἡ, (κατά intens. ἀρά), pp. imprecation against, i. e.

a) pp. and genr. imprecation, cursing. James 3: 10 ἐκ τ. α. στόματος ἐξέρχεται εὐλογία καὶ κατάρρα. Sept. for חָרָה Gen. 27: 12, 13. — Jos. Ant. 4. 6. 5. Pol. 16. 31. 7. Plut. Timol. 5.

b) from the Heb. curse, i. e. a devoting or dooming to utter destruction, see in Ἀνάθεμα, and hence condemnation, doom, punishment. Gal. 3: 10 ὑπὸ κατάραν εἶσι ἀνὰ τὴν κατάρρα, i. q. ἐπικατάρατοι. v. 13 bis, ἐκ τῆς κατάρρας τοῦ νόμου, γεγόμενος ὑπὲρ ἡμῶν κατάρρα, i. e. from the curse, doom, which the law threatens, being himself made a curse for us, i. e. meton. accursed, i. q. ἐπικατάρατος. 2 Pet. 2: 14 κατάρρας τέκνα i. e. on whom the curse abides. So Sept. for חָרָה Dan. 9: 11. חָרָה Judg. 9: 57. Deut. 28: 15, 45. חָרָה Prov. 3: 33. Mal. 2: 2 — Also of the earth, Heb. 6: 8 γῆ . . . κατάρρας ἐγγύς near to the curse, almost accursed, i. e. doomed to sterility. So Gen. 3: 17



הַאֲרָרָה הַאֲרָרָה, Sept. ἐπικατάρατος, comp. 5: 29. 7: 8: 21.

**Καταράομαι, ὄμαι, f. ἀομαι,** depon. Mid. (ἀράομαι,) pp. *to wish or pray against any one, i. e. to wish evil to, to curse, c. acc. e. g. opp. to εὐλογεῖν, Matt. 5: 44 τοὺς καταραμένους ὑμᾶς. Luke 6: 28. Rom. 12: 14. James 3: 9. So Sept. for אָרָר Gen. 12: 3. Num. 24: 9. — c. acc. Xen. An. 5. 6. 4. of tener c. dat. Jos. Ant. 4. 6. 2. Diod. Sic. 1. 45. Xen. An. 7. 7. 48. — From the Heb. to curse i. e. to devote to destruction, comp. in Κατάρα b. So of a fig-tree Mark 11: 21, comp. in Κατάρα b ult. Pass. part. καταραμένους *accursed, i. q. ἐπικατάρατος, Matt. 25: 41. comp. Buttm. §113. n. 6. — Sept. for אָרָר Deut. 21: 23. Eccles. 3: 16. Sept. for אָרָר Job 24: 18. Wisd. 12: 11.**

**Καταργέω, ὠ, f. ἦσω, (κατά c. vi trans. ἀργέω,) to render inactive, idle, useless, trans.**

a) pp. e. g. of land, *to spoil, Luke 13: 7 ἵναται καὶ τὴν γῆν καταργεῖ.*—Comp. καταργεῖν χεῖρας *to let remain idle Eurip. Phoen. 760 or 765. Comp. ἀργός of land Aristot. Oec. 2. Diod. Sic. 19. 42. — Trop. to make without effect, to make vain, void, fruitless, e. g. τὴν πίστιν τοῦ Θεοῦ Rom. 3: 3. νόμον v. 31. Eph. 2: 15. ἐπαγγελίαν Rom. 4: 14. Gal. 3: 17. Hence by impl. to debase, 1 Cor. 1: 28.*

b) by impl. *to cause to cease, to do away, to put an end to, 1 Cor. 6: 13. 13: 11 κατήργηκα τὰ τοῦ νηπίου I put away childish things. Sept. for אָבַד to make desist, Ezra 4: 21, 23.—Hence to abolish, to destroy, Rom. 6: 6 τὸ σῶμα τῆς ἁμαρτίας. 1 Cor. 15: 24 ὅταν καταργήσῃ πᾶσαν ἀρχὴν κ. τ. λ. v. 26. 2 Thess. 2: 8. 2 Tim. 1: 10. Heb. 2: 14. — Test. XII Patr. p. 731 καταργήσει Βελίαρ καὶ τοὺς ὑπεριούνητας αὐτῶ. Just. Mart. de Resurr. p. 242. — Pass. καταργέομαι, οῦμαι, to cease, to be done away, 1 Cor. 2: 6. 13: 8 bis, εἶτε προφητεῖαι, καταργηθήσονται κ. τ. λ. v. 10. 2 Cor. 3: 7, 11, 13, 14. Gal. 5: 11. So καταργέομαι ἀπὸ τινος, to cease from, i. e. to cease being under or connected with any person or thing. E. g. ἀπὸ τοῦ νόμου to be freed from a law Rom. 7: 2, 6, i. q. ἐλευθέρω ἐστιν ἀπὸ τοῦ νόμου in v. 3. Also*

Gal. 5: 4 *κατηργήθητε ἀπὸ τοῦ Χριστοῦ ye have withdrawn, apostatised, from Christ. Theophyl. well, οὐδεμίαν κοινωσίαν ἔχετε μετὰ τοῦ Χ.*

**Καταριθμέω, ὠ, f. ἦσω, (ἀριθμέω,) to number under or among, Pass. Acts 1: 17 καταριθμημένος ἦν ἐν ἡμῖν. Sept. for שָׁרְרָה 2 Chr. 31: 19.—Diod. Sic. 4. 85. Plut. Solon. p. 84. D.**

**Καταρτίζω, f. ἴσω, (κατά intens. ἀρτίζω, ἀρτιος,) to make fully ready, to put in full order, to make complete, trans.**

a) pp. (α) espec. of what is broken, injured, etc. which is also the more usual classic sense, *to refit, to repair, to mend, e. g. τὰ δίκτυα Matt. 4: 21. Mark 1: 19. Sept. for Chald. כָּבַשׁ Ezra 4: 12, 13, 16.—Arr. Epict. 3. 20. 10. Diod. Sic. 12. 3. Hdot. 5. 106. — Trop. of a person in error, to restore, to set right, Gal. 6: 1.—Plut. Marcell. 10. — (β) By impl. and in the proper force of κατά, to make perfect, i. e. such as one should be, deficient in no part. Of persons, Luke 6: 40. 2 Cor. 13: 11 καταρτίζεσθε be ye perfect. 1 Pet. 5: 10. seq. ἐν τινι in any thing, Heb. 13: 21 καταρτίσαι ὑμᾶς ἐν π. ἔργῳ ἀγαθῶ. 1 Cor. 1: 10. — Pol. 5. 2. 11 Μακεδόνες ταῖς ἐρεσίαις κατηρτισμένοι.—Of things, e. g. τὰ ὑστερήματα, to fill out, to supply, 1 Thess. 3: 10.*

b) genr. *to prepare, to set in order, to constitute, in N. T. only in Pass. and Mid. Rom. 9: 22 σκεὴ ὀργῆς κατηρτισμένα εἰς ἀπόλειαν. Matt. 21: 6 κ. αἴνον, from Ps. 8: 3 where Sept. for שָׁרָר. Heb. 10: 5 σῶμα δὲ κατηρτίσω μοι, a body hast thou prepared for me sc. as a sacrifice to thee, quoted from Ps. 40: 7 Sept. where the Heb. is different. Heb. 11: 3 κατηρτίσθαι τοὺς αἰῶνας ὅματι Θεοῦ i. e. were created and set in order, comp. Sept. Ps. 74: 16 σὺ κατηρτίσω ἥλιον καὶ σελήνην for Heb. כִּבְרָה. Ps. 89: 38.—Diod. Sic. 11. 75. Pol. 1. 21. 4.*

**Κατάρτισις, εως, ῆ, (καταρτίζω,) perfection, i. e. the being made or becoming perfect, 2 Cor. 13: 9. Comp. in Καταρτίσω α. β.—Plut. Alex. M. 7.**

**Καταρτισμός, οῦ, ὄ, (καταρτίζω,) a perfecting, i. e. the act of making perfect, Eph. 4: 12.**

**Κατασείω**, f. εἶσω, (κατά intens.) to shake violently to and fro, e. g. buildings Ael. V. H. 3. 16. Thuc. 2. 76. In N. T. to move to and fro, to wave the hand, to beckon, sc. as a signal for silence and attention, c. acc. Acts 19: 33 κατασεισας τὴν χεῖρα waving the hand. c. dat. Acts 13: 16 κατασεισας τῇ χειρὶ waving with the hand. also c. dat. of pers. 21: 40 κ. τῇ χ. τῷ λαῷ. 12: 17. — τὴν χ. Philo Leg. ad Cai. 1018. B. τῇ χ. Jos. Ant. 8. 11. 2. Heliodor. 4. 16.

**Κατασκάπτω**, f. ψω, (σκάπτω) pp. to dig down under a building etc. to undermine, and hence to overthrow, to destroy, to rase, sc. cities, buildings, etc. Jos. Ant. 4. 8. 46. Hdian. 8. 4. 24. Xen. H. G. 2. 2. 23. — So in N. T. as quoted from Sept. e. g. Rom. 11: 3 τὰ θνυσιαστήριά σου κατέσκαψαν, from 1 K. 19: 10 where Sept. for סררר. Part. pass. Acts 15: 16 τὰ κατασκευμμένα, ruins, from Am. 9: 11 where Sept. for תהריסיה.

**Κατασκευάζω**, f. ἄσω, (κατά intens.) to prepare fully, to put in readiness, trans. e. g. a way before an oriental monarch, τὴν ὁδὸν Matt. 11: 10. Mark 1: 2. Luke 7: 27, quoted from Mal. 3: 1 where Heb. כנה, Sept. ἐπιβλέπομαι. See in Ἐτοιμάζω a. Luke 1: 17 λαὸν κατασκευασμένον a people fully prepared sc. to receive the Messiah. — Diod. Sic. 1. 1. Xen. Mem. 3. 11. 4. H. G. 2. 4. 9.—Spoken of buildings etc. for to build, to construct, e. g. οἶκον Heb. 3: 3, 4. σκηνὴν 9: 2, 6. κιβωτόν the ark of Noah 11: 7. 1 Pet. 3: 20. — Jos. Ant. 8. 8. 4. Hdian. 5. 6. 14. Xen. Cyr. 6. 1. 27.—Of God, to create, sc. τὰ παντα Heb. 3: 4. Sept. for נררר Is. 40: 28. 43: 7.—Wisd. 9: 2.

**Κατασκηνώω**, ᾧ, f. ᾧσω, (σκηνώω) to plant down a tent, i. e. to pitch a tent, Diod. Sic. 14. 62. Xen. Cyr. 6. 2. 2. In N. T. genr. to sojourn, to dwell, and spoken of birds, to haunt, seq. ἐν τοῖς κλάδοις Matt. 13: 32. Luke 13: 19. ὑπὸ τὴν σκίαν Mark 4: 32. So Sept. for כררר Ps. 104: 12. Dan. 4: 18. coll. Dan. 4: 9. — Jos. Ant. 3. 8. 5. Diod. Sic. 19. 94 ult. πλήν τοῦ κατασκηνοῦν ἐν οἰκίαις. Pol. 35. 2. 4. — Trop. to rest, to remain. Acts 2: 26 ἡ σάρξ μου κατασκηνοῦσει ἐπ'

ἐκπίδι, quoted from Ps. 16: 9 where Sept. for כררר.

**Κατασκηνώωσις**, εως, ἡ, (κατασκηνώω,) the act of pitching a tent, building, Sept. for כררר 1 Chr. 28: 2. a tent pitched Diod. Sic. 17. 95. In N. T. a dwelling-place, abode, and spoken of birds, a haunt, Matt. 8: 20. Luke 9: 58. Sept. for כררר 2 Chr. 6: 21. Symm. for כררר Ps. 46: 5.—Tob. 1: 4. 2 Macc. 14: 35.

**Κατασκιάζω**, f. ἄσω, (σκιάζω) to shadow down upon, i. e. to overshadow, trans. Heb. 9: 5.—Anthol. Gr. I. p. 116. Plut. Artax. 18 fin.

**Κατασκοπέω**, ᾧ, f. ἡσω, (κατά intens. σκοπέω) to view accurately, to contemplate, Xen. Mem. 2. 1. 22. to inspect Pol. 10. 20. 2. In N. T. with sinister intent, to spy out, to explore, trans. Gal. 2: 4 κατασκοπήσαι τὴν ἐλευθερίαν ἡμῶν. So Sept. for כררר 2 Sam. 10: 3. 1 Chr. 19: 3.

**Κατασκοπός**, οῦ, ὁ, (κατασκοπέω) a scout, spy, Heb. 11: 31. Sept. for כררר Gen. 42: 9, 11. — Pol. 14. 3. 7. Xen. Cyr. 3. 3. 25.

**Κατασοφίζομαι**, f. ἴσομαι, depon. Mid. (σοφίζομαι, σοφίζω) pp. to be wise against any one, i. e. to deal subtly with, insidiously, deceitfully, c. acc. Acts 7: 19 κατασοφισάμενος τὸ γένος ἡμῶν, in allusion to Ex. 1: 10 where Sept. for כררר. — Judith 5: 11. Jos. Ant. 6. 11. 4. Luc. D. Deor. 1. 2. Diod. S. 15. 74.

**Κατασιέλλω**, f. εἰλω, (σιέλλω) to put or let down, to lower, e. g. τὰς ῥάβδους the fasces Dion. Hal. Ant. Rom. 8. 44. In N. T. trop. to put down, i. e. to quell, to assuage, to pacify, e. g. τὸν ὄχλον Acts 19: 35, 36. — 2 Macc. 4: 31. Jos. Ant. 14. 9. 1. Plut. ed. R. VIII. p. 162. 11.

**Καταστήμα**, ατος, τό, (καθίστημι) position, i. e. state, condition, spoken of external circumstances and deportment, Tit. 2: 3 ἐν καταστήματι ἱεροπρατίς.—3 Macc. 5: 45. Jos. B. J. 1. 1. 4. Plut. Marcell. 23 pen.

**Καταστολή**, ἧς, ἡ, (κατασιέλλω) a letting down, i. e. the letting fall e. g.



of a garment, the adjustment of it, on and around one's person, κ. περιβολῆς Plut. Pericl. 5. In N. T. collect. for raiment, apparel, 1 Tim. 2: 9 ἐν καταστολῇ κοσμίῳ. Sept. for כְּתָרִים Is. 61: 3.—Jos. B. J. 2. 8. 4.

**Καταστρέφω**, f. φω, (στρέφω,) to turn down, to turn under, e. g. with a plough—Xen. Oec. 17. 10. In N. T. to overturn, to overthrow, trans. Matt. 21: 12 τὰς τραπέζας τῶν κολλυβιστῶν. Mark 11: 15. So Sept. for חָרַב Job 28: 9. Hag. 2: 22.—Anthol. Gr. III. p. 38. Also κ. τὰς πολεῖς to destroy Jos. Ant. 2. 10. 2. Diod. Sic. 16. 71.

**Καταστρηνιάω**, ὦ, f. ἀσω, (στρηνιάω q. v.) to revel against, to run riot against any one, seq. gen. 1 Tim. 5: 11 ὅταν γὰρ καταστρηνιάσωσι τοῦ Χριστοῦ, against Christ, i. e. they lead a life of luxury and gaiety in neglect of Christ, to the detriment of his cause. Comp. Matth. § 378. Buttm. § 132. 5. 3.—Basil. Ep. ad Amphil. III. p. 28. C. Nicet. Annal. XIX. 4. 368. D. Comp. Lob. ad Phr. p. 381. See more in Στρηνιάω.

**Καταστροφή**, ῆς, ἡ, (καταστρέφω,) catastrophe, i. e. overthrow, destruction, of cities, 2 Pet. 2: 6 ἄς πολεῖς . . . καταστροφήν κατέκρινε. Sept. for כְּבִישׁ־גֵּן Gen. 19: 29. Job 15: 21. —Hdot. 1. 6. Thuc. 1. 15.—Metaph. subversion, opp. to τὸ χρήσιμον, 2 Tim. 2: 14.

**Καταστρώννυμι**, f. στρώσω, (στρώννυμι,) to spread down, to strew down, trans. e. g. persons, 1 Cor. 10: 5 κατεστρώθησαν ἐν ἐρήμῳ, i. e. they were strewed as corpses in the desert, were destroyed. Sept. for חָרַב Num. 14: 16. —Judith 14: 4. Ael. H. An. 7. 2. Xen. Cyr. 3. 3. 64 οἱ Πέρσαι . . . πολλοὺς καταστρώννυσαν. Comp. Diod. Sic. 15. 80 τὸν τόπον νεκρῶν κατέστρωσε.

**Κατασύρω**, f. ρῶ, (σύρω,) to drag down, to force along, e. g. as a torrent τὸὺς λίθους, ξύλα, τὴν ἄμμον Test. XII Patr. p. 643. τὸ δίκτυον Alciph. Ep. 1. 1.—In N. T. of a person, to drag or haul along sc. πρὸς κριτήν Luke 12: 58. —Philo Leg. ad Cai. p. 1010 διὰ μέσης κατέσυρον ἀγορᾶς. So detrahere in judicium, Cic. pro Milon. 14.

**Κατασφάζω** or **κατασφάτιω**, f. ἀζω, (σφάζω or σφάτιω,) to slaughter down i. e. genr. to butcher, to kill, trans. τοὺς ἐχθρούς Luke 19: 27. Sept. for גָּרַח Zech. 11: 5.—2 Macc. 5: 12. Ael. V. H. 13. 2. Xen. An. 4. 1. 23.

**Κατασφραγίζω**, f. ἰσω, (κατά in-tens.) to seal down i. e. to, in Engl. to seal up, e. g. τὸ βιβλίον a book or roll, Rev. 5: 1. Sept. for סָתַם Job 9: 7. —Wisd. 2: 5. Plut. ed. R. VIII. p. 82. 3.

**Κατάσχεσις**, εως, ἡ, (κατέχω q. v.) a possession i. e. thing possessed, in N. T. a dwelling, land. Acts 7: 5 δοῦνα εἰς κατάσχεσιν αὐτῆν sc. τὴν γῆν. v. 45 ἐν τῇ κατάσχεσει, see in Ἐν no. 4. So Sept. for חָרַב Gen. 17: 8. Neh. 11: 3. Ps. 2: 8.—Judith 9: 13. Jos. Ant. 9. 1. 2.

**Κατατίθημι**, f. θήσω, (τίθημι,) to put or lay down, to deposit, trans.

a) pp. e. g. in a tomb, Mark 15: 46 κατέθηκεν αὐτὸν ἐν μνημίῳ.—Ael. V. H. 13. 2. genr. Jos. Ant. 4. 4. 2. Xen. Eq. 6. 7.

b) Mid. to deposit for oneself, i. q. in Engl. to lay up for future use, genr. Xen. Cyr. 7. 5. 34. An. 7. 6. 34. In N. T. trop. κατατίθεσθαι χάριν v. χάριτας c. dat. to lay up favour with any one, to win his favour, comp. Engl. 'to curry favour with' Acts 24: 27 θέλω τε χάριτας καταθέσθαι τοῖς Ἰουδοῖς. Φηλῆς. 25: 9. —1 Macc. 10: 23. Diod. Sic. 15. 91. Dem. 416. 5. Xen. Cyr. 8. 3. 26.

**Κατατομή**, ῆς, ἡ, (κατατέμνω to cut through or off,) concision, i. e. a cutting off, mutilation. So Phil. 3: 2, contemptuously for the Jewish circumcision in contrast with the true spiritual circumcision, v. 3. Comp. in Ἀποκόπτω.

**Κατατοξεύω**, f. εύσω, (τοξεύω,) to shoot down sc. with an arrow or dart, Pass. c. dat. βολίδι Heb. 12: 20, in allusion to Ex. 19: 13 where Sept. for חָרַב.—Luc. D. Deor. 19. 2. Hdot. 3. 36.

**Κατατρέχω**, aor. 2 κατέδραμον, (τρέχω,) to run down sc. from a higher to a lower place, Acts 21: 32 κατέδραμεν ἐπ' αὐτούς he ran down to them sc. from the tower Antonia. Sept. for יָרַד 1 K.

19: 20. — Hdot. 7. 192. Xen. An. 7. 1.  
20. In a hostile sense Sept. Lev. 26:  
37. Xen. Cyr. 7. 2. 5.

Καταβάγω, see in Κατεσθίω.

Καταφέρω, f. κατοίσω, aor. 1 pass.  
κατηρέχθην.

1. to bear or carry down from a higher  
to a lower place, Palaeoph. 10. 2. Plut.  
M. Anton. 69. to bring down sc. with  
violence, as a blow Luc. Tim. 53. to  
throw down Jos. Ant. 2. 9. 7. Hdian. 4.  
15. 9. — Hence in N. T. only Pass.  
καταφέρεσθαι, to be borne or thrown  
down, to fall. Acts 20: 9 κατενεχθεις από  
του ὑπνου ἔπεσε, i. e. he sunk down  
from sleep, lost his balance and fell. —  
Ael. V. H. 3. 5. Hdian. 1. 11. 3. — Trop.  
to be borne down, oppressed, sc. with  
sleep, ὑπνω Acts 20: 9. — Symm. for  
כָּרַח Ps. 76: 7. ἐφ' ὑπνω Dion. Hal.  
Ant. 4. 1 ult. εἰς ὑπνον Jos. Ant. 2. 5.  
5. Diod. Sic. 3. 57. Plut. ed. R. VI.  
p. 409. 5.

2. καταφέρω ψήφον, with κατά intens.  
to give a vote, to vote, i. q. φέρω ψήφον  
but stronger, implying alacrity, zeal.  
Acts 26: 10 κατήνεγκα ψήφον I gave my  
vote, assented, comp. 22: 20. — So φέρω  
ψήφον Dem. p. 271 ult. Plut. Coriol.  
p. 220. C. τῆς ἡμέρας ἐν ᾗ τὴν ψήφον  
ἔδει φέρειν ἐνστάσης. — Others, to give  
one's vote against any one, i. q. φέρειν  
ψήφον κατά τινος, e. g. Jos. Ant. 10. 6.  
2 πάντες ἠνεγκαν ψήφους κατ' αὐτοῦ.

Καταφεύγω, f. ξομαι, (φεύγω) to  
flee down to any place etc. i. e. to flee for  
refuge, e. g. εἰς τὰς πόλεις Acts 14: 6.  
trop. seq. inf. Heb. 6: 18. Sept. for  
כָּרַח Num. 35: 26. Deut. 4: 42. — Hdian.  
7. 11. 12. Xen. H. G. 4. 8. 28.

Καταφθείρω, f. ερω, (κατά intens.)  
to spoil utterly, to corrupt, trans.  
Luc. Tim. 36. καταφθ. τὴν χώραν to  
lay waste, Diod. Sic. 1. 56. Pol. 2. 64. 3.  
Hence in N. T.

a) trop. to corrupt, to deprave, e. g.  
τὸν νοῦν, Pass. 2 Tim. 3: 8. Comp.  
Buttm. § 134. 6. Sept. καταφθ. τὴν  
ὁδόν for כָּרַח Gen. 6: 12.

b) by impl. to destroy, Pass. to perish,  
2 Pet. 2: 12. So Sept. for כָּרַח Ex. 18:  
18. כָּרַח Gen. 6: 17. 2 Chr. 24: 23.  
— 2 Macc. 5: 14. Diod. Sic. 1. 16.

Καταφιλέω, ὤ, f. ἴσω, (κατά intens.)  
to kiss tenderly, deosculator, stronger  
than φιλέω, trans. Matt. 26: 49 coll.  
v. 48. Mark 14: 45. Luke 7: 38, 45. 15:  
20. Acts 20: 37. Sept. for כָּרַח Gen.  
31: 28, 55. Ruth 1: 9, 14. — Luc. Asin.  
51. espec. Xen. Mem. 2. 6. 33.

Καταφρονέω, ὤ, f. ἴσω, (φρο-  
νέω) to think against any one, i. e. to  
think lightly of, to despise, seq. gen.  
Buttm. § 132. 5. 3. Matt. 18: 10 μη κατα-  
φρονήσητε ἐνός τῶν μικρῶν τούτων. Rom.  
2: 4. 1 Cor. 11: 22. 1 Tim. 4: 12. Heb.  
12: 2. 2 Pet. 2: 10. — Wisd. 14: 30. Diod.  
Sic. 1. 67. Xen. Mem. 3. 4. 12. — In the  
sense of to neglect, not to care for, Matt.  
6: 24 et Luke 16: 13 opp. to ἀνθίχεσθαι.  
1 Tim. 6: 2. — Hdian. 5. 4. 3. Xen.  
Mem. 3. 12. 3.

Καταφρονητής, οὔ, ὄ, (καταφρο-  
νέω) a despiser, contemner, Acts 13: 41,  
quoted from Sept. Hab. 1: 5 where  
Heb. כָּרַח. Sept. for כָּרַח Hab. 2: 5.  
— Jos. Ant. 6. 14. 4. Plut. Brut. 12.

Καταχέω, f. εύσω, (χέω) to pour  
down upon, and so genr. to pour upon,  
e. g. ἐπὶ τὴν κεφ. Matt. 26: 7. κατά  
τῆς κεφ. Mark 14: 3. — Sept. Job 41: 15.  
Hdian. 8. 4. 26. Dem. 1123 ult.

Καταχθόνιος, ἰόν, ὄ, ἦ, adj.  
(χθόν) under-ground, subterranean, put  
for ἄδης and its inhabitants Phil. 2: 10.  
— Anthol. Gr. IV. p. 257. Dion. Hal.  
Ant. 2. 10.

Καταχράομαι, ὤμαι, f. ἴσομαι,  
depon. Mid. (κατά intens.) to use over-  
much, to over-use, and so to misuse, seq.  
dat. 1 Cor. 7: 31 οἱ χρώμενοι τῷ κόσμῳ  
ὡς μὴ καταχρώμενοι. 9: 18. — Ael. V. H.  
3. 13. Hdian. 8. 4. 22.

Καταψύχω, f. Ψω, (ψύχω) to cool  
down, to cool, i. e. to refresh by cooling,  
c. acc. τὴν γλῶσσαν Luke 16: 24. — Sept.  
Ez. 26: 19. Diod. Sic. 3. 8 pen.

Κατείδωλος, ον, ὄ, ἦ, (κατά intens.  
εἰδωλον) full of idols, given to  
idolatry, Acts 17: 16 κατείδωλον οὔσαν  
τὴν πόλιν. Comp. the forms τόπος  
καταίδενδρος Diod. Sic. 16. 31. τοπ. κατά-  
φντος Pol. 18. 3. 1.

Κατέναντι, adv. (κατά, ἔναντι)  
pp. down over against, i. e. at the point



over against, and hence genr. i. q. *over against, opposite to*, seq. gen. Mark 11: 2 *κώμην τὴν κατέναντι ὑμῶν*, 12: 41. 13: 3. Also c. art. ὁ, ἡ, *κατέναντι*, as adj. *opposite*, Luke 19: 30 *εἰς τὴν κατέναντι κώμην*. Buttm. § 125. 6. Sept. for *קָדָם* Ex. 19: 2. *קָדָם* 1 Chr. 5: 11. *קָדָם* Zech. 14: 4.—*Ecclus.* 22: 18. — In the sense of *before, in the sight of*, Rom. 4: 17 *κατέναντι οὗ ἐπίστευσε θεοῦ*, by attract. for *κατέναντι θεοῦ ὃ ἐπίστευσε*, comp. Buttm. § 143. 4. So Sept. for *קָדָם* Ex. 32: 10. *קָדָם* 2 Chr. 2: 6. Ex. 32: 5.

**Κατενώπιον**, adv. (*κατά, ἐνώπιον*), pp. *down in the presence of*, in the very presence of, and hence genr. *before, in the sight of*, seq. gen. 2 Cor. 2: 17 *κατενώπιον τοῦ θεοῦ*. 12: 19. Eph. 1: 4. Col. 1: 22. Jude 24 *κατ. τῆς δόξης αὐτοῦ*, *before*, in the presence of. Sept. for *קָדָם* Lev. 4: 17. *קָדָם* Josh. 21: 46. *קָדָם* Josh. 1: 5.

**Κατεξουσιάζω**, f. *άσω*, (*ἐξουσιάζω*) *to exercise authority against* i. e. *over any one*, c. gen. Matt. 20: 25. Mark 10: 42.

**Κατεργάζομαι**, f. *άσομαι*, depon. Mid. (*κατά* intens. *ἐργάζομαι*), aor. 1 pass. *κατεργάσθην* with pass. signif. 2 Cor. 12: 12, comp. Buttm. § 113. n. 6; *to work out*, trans. i. e. *to bring about, to accomplish*, Xen. Mem. 3.5.11. In N.T.

a) *to work out*, i. e. *to effect, to produce, to be the cause or author of*, Rom. 4: 15 ὁ νόμος ὀργὴν κατεργάζεται. 5: 3. 7: 8, 13. 15: 18. 2 Cor. 4: 17. 7: 10 bis, 11. 9: 11. Phil. 2: 12. James 1: 3, 20. — Xen. Mem. 2. 3. 11. Lac. 9. 1.

b) *to work up*, i. e. *to make an end of, to vanquish*, e. g. *ἅπαντα* Eph. 6: 13.—*Jos. Ant.* 2. 4. 2. Hdian. 1. 9. 3. Xen. Cyr. 4. 6. 4 *τὸν λέοντα*.

c) genr. *to work, to do, to practise*, the force of *κατά* being not indeed lost, but still not easily expressed in English. E. g. of actions, Rom. 1: 27 *τὴν ἀσχημοσύνην κατεργαζόμενοι*. 2: 9 κ. τὸ κακόν. 7: 15, 17, 18, 20. 1 Cor. 5: 3. 1 Pet. 4: 3. (Xen. Hiero 1. 32.) Of miracles, *σημεῖα*, pass. 2 Cor. 12: 12. (Hdot. 9. 108.) In the sense of *to make, to form*, c. acc. et dat. 2 Cor. 5: 5. Sept. for *בָּעָבֶר* Ex. 15: 17. comp. 35: 30.

**Κατέρχομαι**, aor. 2 *κατέλθον*, (*ἐρχομαι* q. v.) *to go or come down, to descend*, c. g. of persons going from a higher to a lower region of country, to the sea-coast, etc. seq. εἰς c. acc. of place Luke 4: 31. Acts 8: 5. 13: 4. seq. ἀπό c. gen. of place Luke 9: 37. Acts 15: 1. 18: 5. 21: 10. seq. εἰς et ἀπό Acts 11: 27. 12: 19. seq. πρὸς c. acc. of pers. Acts 9: 32. — c. εἰς Ael. V. H. 4. 25. Hdian. 1. 16. 3. — Of persons coming from the high sea down to land, seq. εἰς Acts 18: 22. 27: 5. — Hdian. 4. 8. 1. — Trop. of divine gifts, James 3: 15 *σοφία ἄνωθεν κατερχομένη*, see in *Ἄνωθεν* no. 1.

**Κατεσθίω**, aor. 2 *κατέφαγον*, (*κατά, ἐσθίω* q. v.) *to eat down, to swallow down, to devour*, trans.

a) pp. of animals, *κατέφ.* Matt. 13: 4 *ἦλθε τὰ πετεινὰ καὶ κατέφαγεν αὐτό*. Mark 4: 4. Luke 8: 5. Rev. 12: 4. Sept. for *בָּחַן* Gen. 37: 19. Ex. 10: 15.—*Palaeoph.* 4. 1 *κατεσθ.* — Of persons, e. g. *βιβλαρίδιον καταφαγεῖν, to devour a book*, as emblematic of a perfect knowledge of its contents, Rev. 10: 9, 10. Comp. Ez. 3: 1, 3, where Sept. for *בָּחַן*. — Xen. Lac. 15. 4 *καταφ.* Diod. Sic. 1. 90 *κατεσθ.*—Trop. *καταφαγεῖν τὸν βίον, to squander one's substance*, Luke 15: 30. — Hom. Od. 15. 12. Aeschin. 13. 38 *καταφαγεῖν τὴν πατρίαν οὐσίαν*.

b) trop. (Rev. of things, e. g. of fire, *to consume*, Act. 11: 5 *κατεσθ.* 20: 9 *κατέφ.* Sept. for *בָּחַן*, *κατεσθ.* Is. 29: 6. Joel 2: 5. *κατεφ.* Lev. 10: 2. So of zeal, John 2: 17 ὁ ζῆλος τοῦ οἴκου σου *κατέφαγέ με*, quoted from Ps. 69: 10 where Sept. for *בָּחַן*.—Test. XII Patr. p. 538 ὁ ζῆλος αὐτὸν *κατεσθίει*. *Jos. Ant.* 7. 8. 1. — (β) Of persons, e. g. Gal. 5: 15 *ἀλλήλους κατεσθίειν*, i. q. *to consume or destroy one another*. (trop. Sept. for *בָּחַן* Is. 9: 12. Xen. An. 4. 8. 14.) In the sense of *to pillage, to plunder*, by extortion etc. *κατεσθ.* τινὰ 2 Cor. 11: 20. *τὴς οἰκίας τῶν χερῶν* Matt. 23: 13. Mark 12: 40. Luke 20: 47.—comp. Hom. Od. 2. 237.

**Κατευθύνω**, f. *νωῶ*, (*κατά, εὐθύνω*) *to guide straight towards or upon any thing*, i. e. genr. *to guide, to direct*, c. acc. e. g. *one's way or journey to a*

place, 1 Thess. 3: 11 ὁ κύριος κατευθύνει (optat.) τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς.—Plut. Alex. M. 33 init.—Trop. τοὺς πόδας εἰς τὴν ὁδὸν τῆς εἰρήνης Luke 1: 79. τὰς καρδίας εἰς τι 2 Thess. 3: 5. So Sept. *z.* τὴν ὁδὸν for וְשִׁי Hiph. Ps. 5: 9. *x.* τὴν καρδίαν for וְשִׁי 2 Chr. 12: 14. 19: 3.—Plut. ed. R. VI. p. 71 ult.

**Κατεφίστημι**, *f.* στήσω, (ἐφίστημι *q. v.*) in N. T. only in aor. 2 κατεπέστην, intrans. *to stand forth against*, and by impl. in a hostile sense *i. q.* *to rush upon, to assault*, seq. dat. τῷ Παύλῳ Acts 18: 12. See Matth. § 401. Comp. Ἐφίστημι *b.*

**Κατέχω**, *f.* καθέξω, aor. 2 κατέσχον, (κατά intens.) *to have and hold fast, to hold firmly*, trans.

*a)* genr. in various senses. (*α*) *to retain, to detain* a person; Luke 4: 42 καὶ κατέχον αὐτὸν τοῦ μὴ πορεύεσθαι. Philem. 13. Sept. for וְשִׁי Gen. 24: 56. וְשִׁי Gen. 42: 19.—Jos. Ant. 7. 4. 1. Xen. Mem. 2. 6. 9, 11.—In the sense of *to hinder, to repress*, 2 Thess. 2: 6, 7. Some also Rom. 1: 18, see below.—Xen. Cyr. 4. 6. 4 bis.—(*β*) *to possess i. e.* to hold in firm and secure possession, 1 Cor. 7: 30 καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες. 2 Cor. 6: 10. Rom. 1: 18 τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατέχοντων, *i. e.* possessing a knowledge of the truth but living in unrighteousness. Sept. for Chald. Aph. וְשִׁי Dan. 7: 18, 22.—Ael. V. H. 7. 1. Pol. 1. 2. 3. Xen. Mem. 3. 5. 26.—(*γ*) trop. *to hold fast* in one's mind and heart, *to keep* in mind etc. *e. g.* τὸν λόγον Luke 8: 15. τὰς παραδόσεις 1 Cor. 11: 2. τὸ καλὸν 1 Thess. 5: 21. also Heb. 3: 6, 14. 10: 23. in memory 1 Cor. 15: 2.—Dion. Hal. Ant. 4. 29. Theophr. Char. 26, or 8 ed. Tauchn.—(*δ*) Pass. *to be held fast*, *i. e.* trop. *to be bound by a law*, ἐν ᾧ κατεχόμεθα Rom. 7: 6. (comp. Sept. for וְשִׁי Gen. 39: 20.) *also* of disease, John 5: 4 ᾧ δήποτε κατείχeto νοσήματι *by whatever disease he was held bound*. So Sept. and וְשִׁי Jer. 13: 21.—Hdian. 1. 12. 1. *ib.* 1. 4. 19. Aristid. II. p. 508 sq. comp. Xen. Conv. 1. 10.—(*ε*) As a nautical term, κατέχειν [τὴν ναῦν] εἰς τὸν αἰγιαλόν, *to hold a ship firm towards the land*, *i. e.* to steer towards the land,

Acts 27: 40.—Hdot. 7. 188 κατέσχε . . . ἐς τὸν αἰγιαλόν. Pol. 1. 25. 7. Plut. Thes. 21. Thuc. 8. 23. fully Hom. Od. 11. 455 ἐς πατρίδα γαίαν νῆα κατισχέμεναι. With ἐπί Xen. H. G. 2. 1. 29.

*b)* by impl. *to lay fast hold of, to seize*, Matt. 21: 38 κατὰσχόμεν τὴν κληρὸν. So *to take eagerly*, τὸν ἔσχατον τόπον Luke 14: 9. Sept. for וְשִׁי 2 Sam. 4: 10. 20: 9.—Diod. Sic. 12. 82. Xen. H. G. 2. 1. 2.

**Κατηγορέω**, ᾧ, *f.* ἤσω, (κατά, ἀγορεύω,) *to speak against* sc. in public, before a court, etc. *i. e.* *to accuse*, *e. g.*

*a)* pp. in a judicial sense, seq. gen. of person expr. or impl. Butt. § 132. 5. 3. Matth. § 369. Matt. 12: 10 ἵνα κατηγορήσωσιν αὐτοῦ. Mark 3: 2. Luke 11: 54. 23: 2, 10. John 8: 6. Acts 2: 2, 19. 25: 5. 28: 19. Rev. 12: 10.—1 Macc. 7: 6. Xen. An. 5. 8. 1.—Seq. gen. of pers. et acc. of thing, Matth. § 370. n. 2. Mark 15: 3 κατηγοροῦν αὐτοῦ πολλά. (1 Macc. 7: 25. Xen. H. G. 1. 7. 14.) or *c.* gen. of thing by attract. Acts 24: 8. 25: 11. seq. περί *c.* gen. of thing Acts 24: 13.—Isocr. ad Nicoc. p. 51. ed. Lange. Xen. H. G. 1. 7. 2.—Seq. κατά *c.* gen. of pers. also seq. gen. of thing by attract. Luke 23: 14.—Pass. where the subject is a person, Acts 25: 16 ὁ κατηγορούμενος. seq. ὑπό τινος Matt. 27: 12. (Hdot. 7. 205.) Where the subject is a thing, seq. παρά τινος, Acts 22: 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδ.—Thuc. 1. 95.

*b)* genr. *i. q.* *to complain of*, seq. gen. of pers. John 5: 45 bis, μὴ δοκίτε ὅτι ἐγὼ κατηγορῶ ὑμῶν *x. t. l.* Rom. 2: 13.—Hdian. 6. 9. 1. Xen. Hi. 1. 14.

**Κατηγορία**, *ας*, ἡ, (κατηγορέω,) *accusation*, *e. g.* judicial, Luke 6: 7. John 18: 29. 1 Tim. 5: 19.—Jos. Ant. 2. 4. 3. Ael. V. H. 11. 10.—Genr. *i. q.* *complaint*. Tit. 1: 6 ἐν κατηγορίᾳ ἀσωτίας.—comp. Dem. 319. 4.

**Κατήγορος**, *ος*, ὁ, (κατηγορέω,) *an accuser*, John 8: 10. Acts 23: 30, 35. 24: 8. 25: 16, 18. Of Satan Rev. 12: 10 in text. rec. Comp. in Διάβολος *b.*—2 Macc. 4: 5. Xen. Mem. 1. 2. 9.

**Κατήγορος**, *ος*, ὁ, (κατηγορέω,) *an accuser i. e.* Satan, Rev. 12: 10 in



later editions for *κατήγορος*. Comp. in *Διάβολος* b. — Not found in profane Greek writers, but lit. i. q. Rabb. רִגְרִיגְרִיגְרִי accuser, Buxtorf. Lex. Rab. Ch. 2009.

*Κατήφεια*, ας, ἡ, (*κατηφής* with cast-down eyes, dejected, Luc. Sacrif. 1, fr. *κατά φάος*), *dejection, sorrow*, James 4: 9. — Jos. Ant. 2. 6. 4. Thuc. 7. 75.

*Κατηχέω*, ὦ, f. ἴσω, (*ἰχέω*), to sound forth towards, against, around any one, Luc. Jup. Trag. 39. Hence trop. and in N. T. to teach, to instruct, sc. orally, by the sound of the living voice.

a) pp. and spoken of the oral instruction, preaching, of the apostles and early christian teachers, seq. acc. of pers. 1 Cor. 14: 19 *ἵνα καὶ ἄλλους κατηχήσω*. impl. Gal. 6: 6. (Act. Thóm. §16.) Pass. c. acc. of thing, Buttm. § 134. 6. Acts 18: 25 *κατηχημένος τὴν ὁδὸν τοῦ κυρίου*. Gal: 6: 6. seq. *περὶ* c. gen. Luke 1: 4. seq. *ἐκ* c. gen. Rom. 2: 18. — Jos. de Vita sua 65 ult. Luc. Asin. 48.

b) *genr. to inform, to apprise of*, and Pass. *to be informed of, to hear by report*, seq. *περὶ* c. gen. Acts 21: 21. *τι περὶ τινος* v. 24. — So *κατηχηθεὶς περὶ τῶν συμβεβηκότων* Plut. de Flav. X. p. 736. 1. p. 741. 2. ed. Reiske.

*Καὶ ἰδίαν*, see in "Ἰδιος a. β.

*Κατιώω*, f. ὴσω, (*κατά* intens. ἴω fr. ἴος q. v.) to cause to rust, to corrode with rust; Pass. to rust out, to be corroded, hyperbol. James 5: 3 *ὁ χροσὸς ὑμῶν καὶ ὁ ἄργυρος κατιώται*. Comp. Ep. of Jer. 24. Lam. 4: 1. — Arrian. Diss. Epict. 4. 6 *ὡς ὑπλάγια ἐπικείμενα κατιώται*.

*Κατιχύω*, f. ἴσω, (*ἰσχύω*), to be strong against any one, i. e. to prevail against or over, e. g. in a hostile sense, to overcome, to vanquish, seq. gen. Matt. 16: 18 *οὐ κατισχυσὶν αὐτῆς*. — Ecclus. 7: 30. Ael. H. An. 5. 19. id. V. H. 12. 9. Diod. Sic. 1. 24. — *Genr. to prevail, to get the upper hand*, absol. Luke 23: 23. — Jos. Ant. 16. 3. 1. Pol. 6. 51. 6.

*Κατοικέω*, ὦ, f. ἴσω, (*οἰκέω*), to settle down in a fixed dwelling, to dwell permanently, viz.

a) trans. to dwell fixedly in a place, to inhabit. (a) pp. c. acc. of place, Actis 1:

19 *τοῖς κατοικοῦσιν Ἱερουσαλήμ*. 2: 9, 14. 4: 16. 9: 32, 35 *τοὺς κατοικοῦντας Λύδαν*. 19: 10, 17. Rev. [12: 12.] 17: 2. So Sept. for *בָּשׁוּ* Gen. 13: 7. 34: 29. — Luc. D. Deor. 18. 1. Diod. Sic. 5. 16. Xen. H. G. 2. 4. 38. — (β) trop. of God as manifesting his constant presence in the temple, Matt. 23: 21.

b) intrans. to dwell fixedly, to reside, e. g. seq. *εἰς* c. acc. see in *Εἰς* no. 4. Matt. 2: 23 *ἐλθὼν κατοικήσεν εἰς πόλιν λεγ. Ναζαρέτ*. 4: 13. Acts 7: 4. seq. *ἐν* c. dat. Luke 13: 4 *κατοικοῦντας ἐν Ἱερουσαλ.* Acts 1: 20. 2: 5. 7: 2, 4. 9: 22. 11: 29. 13: 27. Heb. 11: 9. Rev. 13: 12. seq. *ἐπὶ* c. gen. *ἐπὶ τῆς γῆς* Rev. 3: 10. 6: 10. 8: 13. 11: 10 bis. 13: 8, 14 bis. [14: 6.] 17: 8. c. acc. *ἐπὶ πᾶν τὸ πρόσωπον τῆς γῆς* Acts 17: 26. seq. *ποῦ, ὅπου*, Rev. 2: 13 bis. *ἐκεῖ* Matt. 12: 45. Luke 11: 26. impl. Acts 22: 12. Sept. for *בָּשׁוּ* c. *ἐν* Gen. 13: 12. 19: 29. c. *ἐπὶ* Lev. 20: 22. 25: 18, 19. *ἐκεῖ* Gen. 11: 2. — c. *ἐν* Diod. Sic. 4. 58. Xen. An. 5. 3. 7. *αὐτοῦ* Palaeph. 31. 11. — (β) trop. of God, see above in a. β. c. *ἐν* Acts 7: 48. 17: 24. (Sept. and *בָּשׁוּ*) Ps. 2: 4. 9: 12. Test. XII Patr. p. 652.) Of Christ as being ever present by his Spirit in the heart of Christians, *ἐν ταῖς καρδίαις ὑμῶν* Eph. 3: 17. Of *τὸ πνεῦμα τῆς θεϊότητος* which was in Jesus, c. *ἐν* Col. 2: 9. 1: 19. Of the spirit or disposition of mind, James 4: 5. So in prosopop. *ἡ δικαιοσύνη* 2 Pet. 3: 13. comp. Sept. Jer. 32: 16.

*Κατοίκησις*, εως, ἡ, (*κατοικέω*), dwelling, habitation, Mark 5: 3. Sept. for *בָּשׁוּ* Gen. 10: 30. — Plut. Lysand. 28 med.

*Κατοικητήριον*, ου, τό, (*κατοικέω*), dwelling-place, dwelling, e. g. *τοῦ θεοῦ*, as being ever present by his Spirit in the hearts of Christians, Eph. 2: 22. *α. δαιμόνων* Rev. 18: 2. Sept. for *בָּשׁוּ* 2 Chr. 30: 27. Nah. 2: 11. *בָּשׁוּ* Ex. 12: 20. *בָּשׁוּ* 2 Chr. 6: 30.

*Κατοικία*, ας, ἡ, (*κατοικέω*), dwelling, habitation, Acts 17: 26. Sept. for *בָּשׁוּ* Ex. 35: 3. Lev. 3: 17. — Pol. 2. 32. 4.

*Κατοπιρῶ*, f. ἴσω, (*κάοπιρον* mirror, comp. *ἑσπιρον*), to let look in

a mirror, Mid. to look in a mirror, to behold in a mirror, Diog. Laert. de Plat. 3. 39 τοῖς μεθύουσι συνεβούλευε κατοπτρίζεσθαι. Artemid. 2. 7. — In N. T. Mid. to behold as in a glass, c. acc. 2 Cor. 3: 18 τὴν δόξαν κυρίου κατοπτριζόμενοι, i. e. beholding the glory of the Lord as reflected and radiant in the gospel, in antith. to v. 15.—Philo 2 Alleg. p. 79. E, μηδὲ κατοπτρισαίμην ἐν ἄλλῳ τινὶ ἐν τῇ ἰδίᾳ ἢ ἐν σοὶ τῷ θεῷ. Comp. Loesner Obs. p. 304.

**Καϊόρθωμα, ατος, τό,** from κατορθόω to set upright, to establish, Sept. 2 Chr. 33: 16. 1 Chr. 28: 7. to direct successfully, to achieve prosperously, Ael. V. H. 11. 9. Xen. Mem. 3. 1. 3.—Hence in N. T. καϊόρθωμα, any thing happily achieved, noble deed, Acts 24: 3 κατορθωμάτων γινομένων τῷ ἔθνει τούτῳ κ. τ. λ. many things having been happily achieved for this nation, sc. in reference to the government and institutions, spoken in flattery to Felix.—Of military achievements Jos. Ant. 6. 11. 3. Diod. Sic. 17. 51. Plut. ed. R. VI. p. 676. Not used by earlier writers, Lob. ad Phryn. p. 250 sq.

**Καϊώ,** adv. (καίᾳ) downwards, down. Comparat. καϊωτέρω Matt. 2: 16, comp. Buttin. Ausf. Sprachl. II. p. 270. n. 4.

1. Of place i. e. (α) of place whither, implying motion down, Matt. 4: 6 βάλῃς σταντὸν κατῶ. Luke 4: 9. John 8: 6, 8. Acts 20: 9. Sept. for כַּטְוֵי Ecc. 3: 21. Is. 37: 31.—Hdian. 3. 11. 5. Xen. An. 4. 8. 20.

b) of place where, below, underneath, Mark 14: 66 ἐν τῇ αὐτῇ κατῶ. Acts 2: 19. Matt. 27: 51. Mark 15: 38. Sept. for כַּטְוֵי Ez. 1: 27. כַּטְוֵי Ez. 31: 16.—Hdian. 8. 3. 1. Xen. Mem. 3. 1. 7. — So c. art. ὁ, ἡ, τὸ κατῶ, as adj. that which is below, the low, i. e. earthly John 8: 23. Buttin. §125. 6.—Jos. B. J. 5. 4. 1 ἡ κατῶ πόλις. Diod. Sic. 1. 49. Thuc. 1. 120.

2. Of time, comparat. Matt. 2: 16 ἀπὸ διέτους καὶ καϊωτέρω of two years old and under, i. q. lower down. So Sept. κατῶ for כַּטְוֵי 1 Chr. 27: 23. — Diod. Sic. 1. 3 καϊωτέρω. Ael. V. H. 3. 17 κατῶ.

**Καϊώτερος, α, ον,** (comparat. fr.

κατῶ,) lower down, i. e. lower. Eph. 4: 9 κατέβη εἰς τὰ κατῶτερα μέρη τῆς γῆς he descended into the lower parts of the earth, i. q. ἄδης, ἕδνῃ, implying that Christ became subject to death, comp. 1: 20. So Sept. εἰς τὰ κατῶτατα τῆς γῆς for עָרַחְתָּ הַתַּיְתִּיבִּי i. e. Sheol, Ps. 63: 10. comp. Is. 44: 23. Ez. 26: 20.

**Καϊωτέρω,** see in Κατῶ.

**Καῦμα, ατος, τό, (καῖω,) burning, heat,** Rev. 7: 16. 16: 9. Sept. for עָרַח Gen. 8: 22.—Eccles. 14: 27. Xen. Mem. 4. 3. 9.

**Καυμαίζω, f. ἴσω, (καῖμα,) to burn, to scorch,** trans. Matt. 13: 6. Mark 4: 6. Rev. 16: 8, 9. — Arr. Epict. 1. 6. 26. Plut. VI. p. 378. 4. ed. Reiske.

**Καῦσις, εως, ἡ, (καῖω,) a burning, burning up.** Heb. 6: 8 ἥς τὸ τέλος εἰς καῦσιν, i. e. the end of which is to be burned. Sept. for עָרַח Pi. inf. Is. 40: 16. 44: 15.—Plut. ed. R. VI. p. 481. 10.

**Κανσόομαι, οῦμαι, (καῖσις,) only Pass. to be set on fire, to burn,** 2 Pet. 3: 10, 12.—trop. of a fever, Gal. et Dioscor.

**Κανύσω, ωνος, ὁ, (καῖω, καῖσω,) burning, heat,** sc. of the sun, Matt. 20: 12. Luke 12: 55. James 1: 11.—Eccles. 18: 6. 43: 27. Artemid. III. p. 73. B.—Others in James 1. c. a scorching wind, i. e. the east wind from the Arabian desert, as Sept. for קָרִיב רָחֵק Jer. 18: 17. Ez. 17: 10; and for simp. קָרִיב Job 27: 21.

**Καντηριάζω, f. ἄσω, (καντήριον cautery, brand-iron, fr. καῖω,) to cauterize, to brand with a hot iron,** Pass. 1 Tim. 4: 2 καντηριασμένοι τὴν ἰδίαν συνειδησιν branded in their own consciences, having the marks, stigma, of their guilt burnt in upon their own consciences.—Hesych. καντηριασμένοι· μὴ ἔχοντες τὴν συνειδησιν ὑγιή. Comp. Diod. Sic. 20. 54 ταῖς ψυχαῖς τῶν ἔνδον ὡσπερ καντήριά τινα προσήγε. Cic. de Off. 3. 21 qui conscientiae labes et vulnera in animo habent.—Others, by impl. 'being seared, hardened, in their consciences,' see Reitz ad Luc. I. p. 645.

**Κανχάομαι, ὤμαι, f. ἤσομαι,**



2 pers. pres. *καυχᾶσαι* Rom. 2: 17, 23. see Buttm. § 103. III. 1, marg. p. 199. Winer §13. 2. b. Lob. ad Phr. p. 360.—*To boast oneself, to glory, to exult*, both in a good and bad sense. E. g. absol. 1 Cor. 1: 29, 31 ὁ καυχώμενος. 4: 7. 2 Cor. 10: 13, 17. 11: 18, 30. 12: 1, 6, 11. Gal. 6: 14. Eph. 2: 9. Seq. accus. of thing as to which, of which one boasts, comp. Buttm. § 131. 6, 7. 2 Cor. 9: 2 ἦν . . . καυχῶμαι Μακεδόσιν. 11: 30. c. acc. of degree 11: 16. Seq. ἐν c. dat. of that in which one glories, e. g. of things Rom. 2: 23 ὃς ἐν νόμῳ καυχᾶται. 5: 3. 2 Cor. 5: 12. 10: 15, 16. 11: 12. 12: 9. Gal. 6: 13. James 1: 9. 4: 16. of persons, Rom. 2: 17 ἐν θεῷ. 5: 11. 1 Cor. 1: 31. 3: 21. 2 Cor. 10: 17. Phil. 3: 3. 2 Thess. 1: 4. Seq. ἐπὶ c. dat. Rom. 5: 2 ἐπὶ ἐλπίδι. κατὰ c. acc. as to any thing, 2 Cor. 11: 18. περὶ c. gen. 2 Cor. 10: 8. ὑπὲρ c. gen. 2 Cor. 7: 14 ὑπὲρ ὑμῶν κ. 9: 2. 12: 5 bis. Sept. absol. for הַרְבָּה 1 Sam. 2: 3. for בְּלִבְיָהוּבֵינוּ c. acc. Prov. 27: 1. c. ἐν Jer. 9: 22, 23. c. ἐπὶ Prov. 25: 14. — Pind. Ol. 9. 58. c. ἐπὶ Eccles. 30: 2. Diode. S. 16. 70. c. acc. Lucian. Oeyp. v. 120. c. dat. Hdot. 7. 39.

**Καύχημα, αἰος, τό, (καυχάομαι)**  
a *boasting, glorying, exulting*, i. e.

a) pp. the act of glorying or exulting in any thing, c. gen. Heb. 3: 6 τὸ καύχημα τῆς ἐλπίδος, i. e. the hope in which we glory. So ὑπὲρ τινος 2 Cor. 5: 12. 9: 3. absol. 1 Cor. 5: 6. — Pind. Isth. 5. 65.

b) meton. *object of boasting, ground of glorying, exultation*. Rom. 4: 2 ἔχει καύχημα. 1 Cor. 9: 15, 16. 2 Cor. 1: 14. Gal. 6: 4. Phil. 1: 26. 2: 16. Sept. for הַרְבָּה Deut. 10: 21. Jer. 17: 14. רַבְרַבְתָּא Prov. 17: 6.—Eccles. 10: 22.

**Καύχησις, εως, ἡ, (καυχάομαι)** a *boasting, glorying, exulting*, i. q. καύχημα, but found only in later writers, H. Planck in Bibl. Repos. I. p. 670.

a) pp. the act of glorying or exulting in any thing, 2 Cor. 7: 14 ἡ καύχησις ἡμῶν ἢ ἐπὶ Τιτου, see in Ἐπί I. 1. a. β. 2 Cor. 9: 4. 11: 17. 1 Thess. 2: 19 στέφανος καυχήσεως, i. e. the crown in which we glory, exult. James 4: 16. So ὑπὲρ τινος 2 Cor. 8: 24. So Sept.

στέφ. καυχήσεως for רַבְרַבְתָּא Prov. 16: 31. Ez. 16: 12. 23: 42.

b) meton. *object of boasting, ground of glorying, exultation*, Rom. 3: 27 ποῦ οὖν ἡ καύχησις; 2 Cor. 1: 12. 11: 10. ἐν Χριστῷ Rom. 15: 17. ὑπὲρ ὑμῶν 2 Cor. 7: 4. So 1 Cor. 15: 31 νῆ τῆν ὑμετέραν καύχησιν ἦν ἔχω, i. q. τῆν καύχησιν ὑπὲρ ὑμῶν v. ἐν ὑμῖν.—Sept. Jer. 12: 13. Etymol. Mag. 400. 38.

**Καφαρναούμ**, see Καπερναούμ.

**Κεγχρεαί, ὠν, αἱ, Cenchrea**, the eastern port of Corinth, about 70 stadia from the city, Acts 18: 18. Rom. 16: 1. comp. Strabo VIII. p. 262.

**Κέδρος, οῦ, ἡ, cedar**, Heb. זָרְזָר, a tree celebrated in O. T. and growing chiefly on Mount Lebanon, where at the present day only a few remain, see Calmet art. Cedar. — Hom. Od. 5. 60. Ael. V. H. 5. 6. — Not found in N. T. except in the false reading τοῦ χειμᾶρόου τῶν κέδρων John 18: 1 in text. rec. See in Κεδρών.

**Κεδρών, ὁ, indec. Cedron**, Heb. קִדְרוֹן (turbid) Kidron, Josephus Κεδρών, ὄνος, Ant. 8. 1. 5. al. pr. n. of a torrent which rises a little to the northward of Jerusalem, and flows through the valley between the city and the mount of Olives, φάραγξ τοῦ Κεδρώνος Jos. Ant. 9. 7. 3. B. J. 5. 4. 2. It then passes along the valley of Jehoshaphat and so eastwardly by the convent of St. Saba, into the Dead Sea. It is mostly dry except in the rainy season. See Rosenm. Bibl. Geogr. II. i. p. 206. — In N. T. John 18: 1 ὁ χειμᾶρόου τοῦ Κεδρών, the brook, torrent of Cedron. So Sept. ὁ χεῖμ. Κεδρώνος for Heb. קִדְרוֹן 2 K. 15: 13. 23: 6, 12. 2 Chr. 29: 10. al. Jos. Ant. ὁ χεῖμ. Κεδρώνος Ant. 8. 1. 5. — Out of this, later transcribers unacquainted with the Hebrew have made ὁ χειμᾶρόου τῶν κέδρων, brook of cedars, John l. c. in text. rec. and also in Sept. 2 Sam. 15: 23. 1 K. 15: 13.

**Κεῖμαι**, f. κείσομαι, *to lie*, and also *to be laid*, i. q. Perf. Pass. of τίθημι, see Buttm. § 109. II.

a) pp. *to lie, to recline*, of persons, e. g. an infant ἐν τῇ φάτνῃ Luke 2: 12, 16.

a dead body Matt. 28: 6. Luke 23: 53. John 11: 41. 20: 12.—Hdian. 2. 1. 19. Xen. An. 1. 8. 27.—Of things, Luke 24: 12 τὰ ὀθόνια κείμενα μόνα. John 20: 5, 6, 7. 21: 9. seq. ἐπὶ c. acc. 2 Cor. 3: 15. — c. ἐν Palaeph. 46. 3. Luc. Pisc. 41.

b) i. q. perf. pass. of τίθημι, i. e. to be laid, set, placed, e. g. as a foundation 1 Cor. 3: 11. a throne Rev. 4: 2. vessels John 2: 6. 19: 29. (Xen. An. 7. 3. 22.) πρὸς τι to be laid at, as a blow, Matt. 3: 10. Luke 3: 9. So to be laid up, reposit, Luke 12: 19.—Xen. Oec. 7: 36.—Of a place, to lie, to be situated, Rev. 21: 16 πόλις τετραγώνος κείται. Matt. 5: 14.—2 Macc. 4: 33. Diod. Sic. 1. 30. Xen. An. 5. 4. 15.—Trop. of persons, to be set, appointed, c. εἰς final, for any thing Luke 2: 54. Phil. 1: 16. 1 Thess. 3: 3. Of laws, to be given, made, c. dat. 1 Tim. 1: 9.—Xen. Mem. 4. 4. 16.

c) i. q. to be sc. in any state or condition durably, c. ἐν, 1 John 5: 19 ὁ κόσμος κείται ἐν τῷ πονηρῷ, is wholly given to wickedness. — 2 Macc. 3: 11. 4: 31. comp. Hom. θεῶν ἐν γούνασι κείται Od. 1. 267, 400. Pind. Pyth. 8. 107.

Κεῖρια, ας, ἡ, band, bandage, for swathing infants or dead bodies, Mos-coph. κείρια ὁ τῶν νηπίων δεσμός, ἤγουν ἡ κοινῶς φασκία, καὶ ἡ δεσμοῦσι τοὺς νεκρούς. In N. T. only in the latter sense, John 11: 44, where it is nearly i. q. ὀθόνιον John 20: 5.—Origen ad Joh. 1. c. κείρια νεκρῶν εἰσι δεσμοί.

Κεῖρω, f. κερῶ, pp. to wear away, to eat away, sc. by rubbing, gnawing, cutting, etc. Hom. Il. 11. 560. ib. 21. 204. Od. 11. 578; see Passow sub v. Hence genr. and in N. T. to shear, trans. e. g. a sheep Acts 8: 32, from Is. 53: 7 where Sept. for קַרַּב. Espec. the head, to cut off the hair, Acts 18: 18 κειράμενος τὴν κεφαλὴν having shorn his head, i. e. having had it shorn. 1 Cor. 11: 6 bis. So Sept. for קַרַּב Job 1: 20. Jer. 7: 28. קַרַּב 2 Sam. 14: 26.—Ael. V. H. 11. 10. Xen. H. G. 1. 7. 8.

Κέλευσμα, ατος, τό, (κελεύω), cry of incitement, of urging on, outcry, clamour, shout. 1 Thess. 4: 16 ὁ κύριος ἐν κελύσματι, ἐν φωνῇ ἀρχαγγέλου καὶ ἐν σάλπιγγι θεοῦ, καταβήσεται ἀπ' οὐ-

ρανῶν. — Of the shout of sailors at the oar Luc. Catapl. 19. of soldiers rushing to battle Thuc. 3. 14. of a multitude Diod. Sic. 3. 15. of a huntsman to his dogs Xen. Ven. 6. 20.

Κελεύω, f. εύω, pp. to set in motion, to urge on, Hom. Il. 23. 642. comp. Passow s. voc. In N. T. and genr. to command, to order, sc. something to be done. Seq. acc. et infin. aor. Matt. 14: 19 κελύσας τοὺς ὄχλους ἀνακλιθῆναι. v. 28. 18: 25. 27: 58, 64. Luke 18: 40. Acts 4: 15. 8: 38. 22: 30. 23: 10. 25: 6, 17. c. acc. impl. Matt. 8: 18. 14: 9. Acts 5: 34. 12: 19. 21: 33.—Judith 12: 1. Xen. Cyr. 2. 2. 9. c. acc. impl. Diod. Sic. 4. 61.—Seq. acc. et inf. pres. Acts 21: 34 ἐκέλευσε ἄγεσθαι αὐτόν. 22: 24. 23: 3, 35. 24: 8. 25: 21. 27: 43. c. acc. impl. Acts 16: 22.—Xen. Cyr. 1. 4. 17. c. acc. impl. Hdian. 2. 3. 8. Xen. Cyr. 2. 2. 2.—Seq. dat. et inf. aor. Matt. 15: 35 καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπασεῖν. Absol. Acts 25: 23. —Xen. Cyr. 1. 3. 9. absol. 1. 4. 18.

Κενοδοξία, ας, ἡ, (κενόδοξος,) vain-glory, empty pride, Phil. 2: 3. — Wisd. 14: 14. Luc. D. Mort. 10. 8. Plut. VIII. p. 164. 10. ed. R.

Κενόδοξος, ου, ὁ, ἡ, (κενός, δόξα,) vain-glorious, full of empty pride and ambition, Gal. 5: 26. — Pol. 27. 6. 12. ib. 39. 1. 1.

Κενός, ἡ, ὄν, empty, opp. to πλήρης full, e. g. πόλις ἀνθρώπων κενή Hdian. 8. 1. 9. Xen. An. 1. 8. 20. In N. T.

a) pp. as αὐτόν . . . ἀπέστειλαν κενόν, i. e. with empty hands, having nothing, Mark 12: 3. Luke 20: 10, 11. 1: 53. So Sept. for קַרַּב Gen. 31: 42. Deut. 15: 13.—Judith I: 11. Hom. Od. 10. 42.

b) metaph. empty, vain, i. e. (a) fruitless, without utility or success, Acts 4: 25 καὶ λαοὶ ἐμελέτησαν κενά. 1 Cor. 15: 10 ἡ χάρις οὐ κενὴ ἐγενήθη. 15: 14 bis, 58. 1 Thess. 2: 1. εἰς κενόν in vain 2 Cor. 6: 1. Gal. 2: 2. Phil. 2: 16 bis. 1 Thess. 3: 5. So Sept. for קַרַּב Is. 55: 11. קַרַּב Job 7: 6. εἰς κ. for קַרַּב Jer. 6: 29. 18: 15. — Xen. An. 2. 2. 21. εἰς κ. Diod. Sic. 19. 9. — (β) of that in which there is nothing of truth or reality, false, fallacious, e. g. κενοὶ λόγοι



Eph. 5: 6. *κ. ἀπάτη* Col. 2: 8. So Sept. for קרן Ex. 5: 9. קרן Hos. 12: 1. (Dem. 19. 11.) Of persons, *empty, foolish*, James 2: 20. — Arr. Epict. 2. 19. 8.

**Κενοφωνία**, *ας, ή*, (*κενός, φωνή*), lit. *empty voice*, i. e. *vain words*, fruitless disputation, 1 Tim. 6: 20. 2 Tim. 2: 16.—Hesych. *κενοφωνίας· ματαιολογίας*.

**Κενόω**, *ω̄*, f. *ώσω*, (*κενός*), to empty, to make empty, trans. Sept. Jer. 14: 2. Luc. Alex. 36 *αἱ οἰκίαι ἐκενώθησαν*. Thuc. 8. 57. In N. T. only trop.

a) *κενοῦν ἑαυτόν*, to empty oneself, i. e. to divest oneself of rightful dignity by descending to an inferior condition, to abase oneself, Phil. 2: 7 *ἐκένωσε ἑαυτόν*, i. q. *ἐταπεινώσεν ἑαυτόν* in v. 8. So Sept. *κενός* for קרן Neh. 5: 13. Orig. Homil. in Jer. 1: 7.

b) to make empty, vain, fruitless. Rom. 4: 14 *κενώνται ἢ πίστις*. 1 Cor. 1: 17. Hence to falsify i. e. to shew to be without ground, fallacious, e. g. *καύχημα* 1 Cor. 9: 15. 2 Cor. 9: 3. — Hesych. *κενωθῆ· μάταιος ἀποφανθῆ*.

**Κέντρον**, *ου, τό*, (*κεντέω* to prick,) a *prick, point*, genr. Hence in N. T.

a) a *sting*, e. g. of locusts, scorpions, Rev. 9: 10.—Ael. H. An. 1. 60 of bees. Luc. Contempl. 15. — Trop. as a thing of venom, venomous weapon, ascribed to death personified, 1 Cor. 15: 55, 56 *ποῦ σου, θάνατε, τὸ κέντρον; . . . τὸ δὲ κέντρον τοῦ θανάτου ἢ ἄμαρτία*, i. e. *sting*, i. q. that with which death destroys, that through which death is so destructive, viz. *sin*; quoted laxly from Sept. Hos. 13: 14 where Heb. קטב plague, pestilence. Comp. Hos. 5: 12 Sept. for קרב rottenness.

b) a *goad, stimulus*, i. e. a rod or staff with an iron point for urging on horses, oxen, etc. pp. Hom. II. 23. 387, 430. Hdot. 3. 130. Xen. Cyr. 7. 1. 29. In N. T. only in the proverbial expression *πρὸς κέντρα λακίξεν*, to kick against the goads, i. e. to offer vain and rash resistance, Acts 9: 5. 26: 14. So in Greek and Rom. writers, Aeschyl. Agam. 1624 or 1633. Eurip. Bacch. 795. Pind. Pyth. 2. 174. Lat. *adversum stimulum calcare* Terent. Phorm. 1. 2. 28. con-

tra *acumina calcitrare* Amm. Marc. 18. 5.

**Κεντυρίων**, *ωνος, ὀ*, (Lat. *centurio*), a *centurion*, originally the commander of a hundred foot-soldiers, i. q. *ἐκατόνταρχος*, Mark 15: 39, 44, 45. See Adam's Rom. Ant. p. 370.

**Κενῶς**, adv. (*κενός*), *vainly, in vain*, to no purpose, James 4: 5. Sept. for קרן Is. 49: 4.—Arr. Epict. 2. 17. 6.

**Κεραία**, *ας, ή*, (*κέρας*), pp. *little horn*, i. e. a *point, extremity*, e. g. of a sail-yard Luc. Navig. 4. Pol. 14. 10. 11. of an island Philostr. Vit. Sophist. 1. 21. 2. In N. T. *apex, point* of a letter, e. g. of כ, ד, ר, ב, ג, put for *the least particle*, Matt. 5: 18. Luke 16: 17. — Philo in Flacc. p. 984. B. Plut. ed. R. X. p. 524 pen. *ξυγομαχῶν περὶ συλλαβῶν καὶ κεραίων*.

**Κεραμεύς**, *έως, ὀ*, (*κέραμος*), a *potter*, Matt. 27: 7, 10. Rom. 9: 21. Sept. for קרן Is. 29: 16. — Pol. 15. 35. 2.

**Κεραμικός**, *ή, ὄν*, (*κεραμεύς*), of or made by a *potter*, Rev. 2: 27 *σκεῆθὰ τὰ κεραμικά* a *potter's vessels*, quoted from Ps. 2: 9 where Sept. *σκεῦος κεραμῆος* for קרן קלי.—Plut. ed. R. VIII. p. 327. 1 *κεραμικοὶ τροχοί*. Comp. Lob. ad Phr. p. 147.

**Κεράμιον**, *ου, τό*, (pp. neut. of adj. *κεράμος* earthen Xen. An. 3. 4. 7.) pp. an *earthen vessel* i. e. a *pot, picher, amphora*, e. g. *κεράμιον ὕδατος* a *water-pitcher*, Mark 14: 13. Luke 22: 10. Sept. for קרן Jer. 35: 5.—Jos. Ant. 8. 13. 2. Xen. An. 6. 1. 15.

**Κέραμος**, *ου, ὀ*, (perhaps from *κεράννυμι*), pp. *potter's clay*, Hdian. 3. 9. 10. any *earthen vessel* i. q. *κεράμιον* Hdot. 3. 6. In N. T. a *tile* sc. of burnt clay for covering roofs, Luke 5: 19. — Hdian. 7. 12. 11. Xen. Mem. 3. 1. 7.

**Κεράννυμι**, f. *κεράσω*, perf. pass. *κεράσμαι* Buttin. § 114. Lob. ad Phr. p. 582; to mix, to mingle, e. g. wine with water or spices Sept. for קרן Is. 5: 22. Xen. An. 1. 2. 23. genr. Diod. Sic. 2. 26. In N. T. by impl. to prepare a *draught, to pour out* sc. for drinking, to

one's cup. Rev. 14: 10 κεκρασμένον  
 ἰκράτου ἐν τῷ ποτηρίῳ. 18: 6 bis. So  
 Sept. for קצק Prov. 9: 2, 5. Is. 19: 5.  
 — Thuc. 6. 32 κεράσαντες κρατῆρας.

**Κέρας, ατος, τό**, plur. τὰ κέρατα  
 uncontracted, Butt. § 54. n. 1, a horn,  
 i. e.

a) pp. of a beast, Rev. 5: 6. 12: 3. 13:  
 1 bis, 11. 17: 3, 7, 12, 16. Sept. for  
 קרן Gen. 22: 13. Dan. 7: 7, 8. — Ael.  
 H. An. 12. 19, 20. Xen. An. 7. 2. 23.—  
 From the Heb. as the symbol of  
 strength, power, Sept. and קרן Jer. 48:  
 25. Ps. 75: 11. Ecclus. 47: 5, 7, 12; and  
 hence meton. Luke 1: 69 κέρας σωτηρίας  
 horn of deliverance, i. q. strong deliverer.  
 So Sept. and Heb. קרן פִּשְׁעֵי Ps. 18: 3.  
 2 Sam. 22: 3. Comp. Gesen. Lex. קרן  
 no. 1.

b) trop. of any extremity, projecting  
 point, resembling a horn, e. g. upon the  
 four corners of the Jewish altars, Rev.  
 9: 13. Comp. Ex. 27: 2 sq. where Sept.  
 and קרן. See Calmet p. 46.—Of the  
 wing of an army 2 Macc. 15: 20. Xen.  
 Cyr. 2. 4. 29.

**Κεράϊων, ου, τό** (dimin. fr. κέ-  
 ρας,) pp. little horn; in N. T. pod, carob-  
 pod, Luke 15: 16, i. e. the fruit of the  
 carob tree, Rabb. קרוב, in Greek κερ-  
 ατσία (horn-tree), the *ceratonia siliqua* of  
 Linnaeus, Germ. *Johannisbrod-baum*.  
 This tree is common in Syria and in  
 the southern parts of Europe; it pro-  
 duces long slender pods shaped like a  
 horn or sickle, containing a sweetish  
 pulp and several brown shining seeds  
 like beans. These pods are sometimes  
 used as food by the poorer classes in the  
 East, and swine are commonly fed with  
 them. See Buxtorf. Lex. Chald. 821.  
 Rees' Cyclop. art. *Ceratonia*. — Galen.  
 de fac. Aliment. 11.

**Κερδαίνω, f. ανῶ** (κέρδος,) later  
 fut. and aor. 1, κερδήσομαι, ἐκέρδησα,  
 Butt. § 114. Lob. ad Phr. p. 740;  
 fut. 1 pass. κερδηθήσομαι, 3 plur. κερδη-  
 θήσονται 1 Pet. 3: 1 see in Ἰνα 1. C. a.  
 — To gain, to acquire as gain, to win,  
 trans.

a) pp. of things, e. g. τὸν κόσμον ὅλον,  
 the wealth of the whole world, Matt.  
 16: 26. Mark 8: 36. Luke 9: 25. In  
 trade c. acc. Matt. 25: 17, 20, 22. ab-

sol. James 4: 13. — Ael. V. H. 2. 19.  
 Xen. Mem. 2. 9. 4.—Spoken of any loss  
 or evil, to gain, i. e. to save, to be spared  
 from, to avoid. Acts 27: 21 κερδήσαι (ἔδει)  
 τὴν ἕβριν ταύτην κ. τ. λ. and so to have  
 saved, avoided, this loss. — Jos. Ant. 2.  
 3. 2. Heliodor. 8. p. 380. Luc. Ty-  
 rann. 8.

b) trop. of persons, to gain; to win  
 any one, i. e. (α) as a friend or patron,  
 e. g. Χριστόν Phil. 3: 8. τὸν ἀδελφόν  
 Matt. 18: 15. — (β) to gain over to one's  
 side, in N. T. to win over to Christ and  
 thus bring to salvation, 1 Cor. 9: 19, 20  
 bis, 21, 22, where it is i. q. σώσω in v. 22.  
 1 Pet. 3: 1, coll. 1 Cor. 7: 16 where it is  
 σώσω.

**Κέρδος, εος, ους, τό**, gain, profit,  
 Phil. 1: 21. 3: 7. Tit. 1: 11. — Luc.  
 de Merc. cond. 40. Plato Apol. Socr.  
 32.

**Κέρμα, ατος, τό** (κίρω q. v.)  
 pp. a small piece, bit, hence collect.  
 small coin, change, John 2: 15.—Jos. B. J.  
 2. 14, 6. Dem. 549. 27.

**Κερματιστής, ου, ὁ** (κερματίζω  
 fr. κέρμα,) a money-changer, broker, John  
 2: 14, i. q. κολλυβιστής in Matt. 21: 12.  
 The annual tribute of each Jew to the  
 temple was a Jewish half-shekel, Ex.  
 30: 13 sq. and this the money-changers,  
 sitting in the outer court, furnished to  
 the people as they came up, in ex-  
 change for Greek and Roman coins.  
 Comp. Buxtorf. Lex. Rab. 2032.

**Κεφάλαιον, ου, τό** (pp. neut. of  
 adj. κεφαλαῖος fr. κεφαλή,) head, e. g. of  
 a bird Diod. Sic. 3. 28. In N. T. and  
 genr. trop. the head, i. e.

a) the chief thing, main point. Heb. 8:  
 1 κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, i. e.  
 the great and essential point in what  
 has been said. So Suidas in reference  
 to this passage, κεφάλαιον ἐκεῖ τὸ μέγισ-  
 τον λέγεται.—Luc. Vit. Auct. 23. Dem.  
 520. 3. Thuc. 6. 6.

b) sum, amount, in computing, sum-  
 ming up, Theophr. Char. 25 or 14.  
 Thuc. 1. 36. Xen. Cyr. 6. 3. 18.—Hence  
 of money, a sum, capital, Acts 22: 28  
 πολλοῦ κεφαλαῖου. So Sept. and וְכֶסֶף  
 Lev. 6: 4. — Jos. Ant. 12. 2. 3 med.  
 Aeschin. 68. 26.



**Κεφαλαίω**, ὦ, f. ὠσω, (κεφαλαίον,) *to sum up*, Thuc. 3. 67. — In N. T. i. q. κεφαλίζω, *to wound on the head*, trans. Mark 12: 4 *ἀκύνον λιθοβολήσαντες ἐκεφαλαίωσαν*, comp. Luke 20: 12 where it is *τραυματίσαντες*. Comp. Lob. ad Phr. p. 95.

**Κεφαλή**, ἦς, ἡ, *the head*, i. e.

a) pp. of man Matt. 6: 17. 8: 20. 27: 30. Luke 7: 38. al. saep. as cut off Matt. 14: 11. Mark 6: 27. of animals Rev. 9: 17, 19. 12: 3. al. Sept. for כִּפְיָר Gen. 3: 15. 40: 19. — Hdian. 4. 8. 4. Xen. An. 2. 6. 1. — By synecd. as the principal part, put emphatically for the whole person, Acts 18: 6 *τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν*, *your blood be on your own heads*, the guilt of your destruction rest upon yourselves. So Sept. and כִּפְיָר 2 Sam. 1: 16. 1 K. 2: 33, 38. So Rom. 12: 20, quoted from Prov. 25: 22 where Sept. and כִּפְיָר. — Aristoph. Plut. 526 *εἰς κεφαλὴν σοι* for *εἰς σέ*. comp. Hom. Il. 11. 55. Od. 1. 343. Ael. V. H. 12. 8. — Trop. of things, *the head, top, summit*, e. g. *κεφαλὴ γωνίας*, *the head of the corner*, i. e. the top-stone of the corner, the cope-stone, Matt. 21: 42. Mark 12: 10. Luke 20: 17. Acts 4: 11. 1 Pet. 2: 7, all quoted from Ps. 118: 22 where Sept. for כִּפְיָר כִּפְיָר. — Comp. in *Ἀκρογωνιαίος*. — Sept. Gen. 8: 5. 11: 4. Xen. Oec. 19. 13.

b) metaph. of persons, i. e. *the head, the chief*, one to whom others are subordinate, e. g. a husband in relation to a wife, 1 Cor. 11: 3 *κεφαλὴ γυναικὸς ὁ ἀνὴρ*. Eph. 5: 23. Of Christ in relation to his church, which is his body, *σῶμα*, and its members his members, *μέλη*, (comp. 1 Cor. 12: 27,) 1 Cor. 11: 3. Eph. 1: 22. 4: 15. 5: 23. Col. 1: 18. 2: 10, 19. Of God in relation to Christ 1 Cor. 11: 3. So Sept. and כִּפְיָר Judg. 11: 8, 11. 2 Sam. 22: 24. AL.

**Κεφαλίς**, ἴδος, ἡ, (κεφαλῆ,) pp. *a little head*, e. g. *bulb of garlic* Luc. Dial. Meretr. 14. 3. *head, knob*, of a column etc. Philo de Vit. Mos. II. p. 146. 50. Jos. Ant. 12. 2. 8. In N. T. prob. *the head, knob* of the wooden rod on which Hebrew manuscripts are rolled, and hence meton. for *a roll, volume*.

Heb. 10: 7 *κεφαλὴς βιβλίου*, quoted from Ps. 40: 8 where Sept. for כִּפְיָר-כִּפְיָר.

**Κημόω**, ὦ, f. ὠσω, (κημός muzzle,) *to muzzle*, i. q. *φιμώω* for which it stands in some Mss. 1 Cor. 9: 9. — Xen. Eq. 5. 3.

**Κῆνσος**, ου, ὁ, Lat. *census*, i. e. pp. an enumeration of the people and valuation of property, see Adam's Rom. Ant. p. 79, 128 sq. in Greek ἀπογραφὴ q. v. In N. T. *tribute, poll-tax*, paid by each person whose name was taken in the census, i. q. *ἐπικεφάλαιον*. Matt. 17: 25. 22: 17 et Mark 12: 14 *δοῦναι κῆνσον Καίσαρι*. Matt. 22: 19 *νόμισμα τοῦ κῆνσον* *the tribute-coin*, i. q. *δηνάριον* in Mark 12: 15. — Hesych. κῆνσος· εἶδος νομίσματος, ἐπικεφάλαιον.

**Κῆπος**, ου, ὁ, *a garden*, any place planted with herbs and trees, Luke 13: 19. John 18: 1, 26. 19: 41. Sept. for קֶרֶב Deut. 11: 10. Am. 4: 9. — Jos. Ant. 9. 10. 4. Xen. Oec. 4. 13.

**Κηπουρός**, οῦ, ὁ, (κῆπος, οὔρος,) *garden-keeper, gardener*, John 20: 15. — Diod. Sic. 1. 59. Pol. 17. 6. 4.

**Κηρίον**, ου, τό, (κηρός wax,) *a honey-comb*, sc. full of honey, Luke 24: 42. Sept. for קֶרֶב Prov. 24: 13. 19: 11. — Jos. Ant. 6. 6. 3. Diod. Sic. 5. 26. Xen. An. 4. 8. 20.

**Κήρυγμα**, ατος, τό, (κηρύσσω,) *proclamation* by a herald, Hdot. 8. 41. Dem. 917. 24. *edict* thus proclaimed Xen. Cyr. 4. 5. 57. In N. T. *annunciation, preaching*, spoken

a) of prophets; e. g. the *denunciation* of Jonah against Nineveh, *τὸ κήρυγμα Ἰωνᾶ* Matt. 12: 41. Luke 11: 32. So Sept. for קֶרֶב Jon. 3: 2.

b) of Christ and his apostles, *preaching* sc. of the gospel, public instruction, 1 Cor. 1: 21. 2: 4. 15: 14. Tit. 1: 3. Meton. for the gospel preached, Rom. 16 [14]: 25. 2 Tim. 4: 17. — Clem. Alex. Strom. 6. 5, 6.

**Κήρουξ**, υκος, ὁ, *a herald, public crier*, Xen. Cyr. 2. 1. 31. An. 5. 7. 3. 4. In N. T. *a preacher*, public instructor, e. g. of the divinē will and precepts, as Noah 2 Pet. 2: 5. of the gospel, as Paul 1 Tim. 2: 7. 2 Tim. 1: 11.

**Κηρύσσω** v. τιω, f. ξω, (κήρυξι.)  
to be a herald etc. Hom. II. 17. 325.  
Luc. D. Deor. 24. 1. to make procla-  
mation sc. through a herald etc. Diod.  
Sic. 17. 109. Xen. H. G. 7. 2. 23. — In  
N. T. to proclaim, to announce publicly,  
to publish, trans.

a) genr. Matt. 10: 27 κηρύξατε ἐπὶ τῶν  
δομάτων. Luke 12: 3. Acts 10: 42. Rev.  
5: 2. Sept. for כְּרַרְרָא Ex. 32: 5. Esth.  
6: 9, 11. כְּרַרְרָא Joel 2: 1. — Jos. Ant.  
14. 15. 2. Hdian. 1. 7. 2. Aeschin. 75.  
30. — In the sense of to noise or blazen  
abroad, to laud publicly. Mark 1: 45  
ἠθροῦσατο κηρύσσειν πολλὰ καὶ διασημίζειν.  
5: 20. 7: 36. Luke 8: 39. — Pol. 30. 20. 6.  
Xen. Cyr. 8. 4. 4.

b) espec. to preach, to publish, to an-  
nounce, sc. religious truth, the gospel  
with its attendant privileges and obli-  
gations, the gospel dispensation. (a)  
genr. e. g. of John the Baptist, Matt. 3:  
1 κηρύσσων ἐν τῇ ἐρήμῳ καὶ λέγων. Mark  
1: 4, 7. Luke 3: 3. Acts 10: 37. Of  
Jesus Matt. 4: 17, 23. 9: 35. 11: 1. Mark  
1: 14, 38, 39. Luke 4: 44. 8: 1. 1 Pet.  
3: 19. Of apostles and teachers, Matt.  
10: 7. 24: 14. 26: 13. Mark 3: 14. 6: 12.  
13: 10. 14: 9. 16: 15: 20. Luke 9: 2. 24:  
47. Acts 20: 25. 28: 31. Rom. 10: 8, 14,  
15. 1 Cor. 9: 27. 15: 11. Gal. 2: 2. Col.  
1: 23. 1 Thess. 2: 9. 2 Tim. 4: 2 x. τὸν  
λόγον. — Act. Thom. § 1, x. τὸν λόγον. —  
— So τὸν Χριστὸν κηρύσσειν, to  
preach Christ, i. e. to announce him as  
the Messiah, and exhort to the recep-  
tion of his gospel, Acts 8: 5. 9: 20. 19:  
13. 1 Cor. 1: 23. 15: 12. 2 Cor. 1: 19.  
4: 5 οὐ γὰρ ἑαυτοὺς κηρύσσομεν, ἀλλὰ  
Χριστὸν. 11: 4 bis. Phil. 1: 15. 1 Tim.  
3: 16. — (β) In allusion to the Mosaic  
and prophetic institutions, to preach, to  
teach. Acts 15: 21 Μωϋσῆς . . . τοὺς  
κηρύσσοντας αὐτὸν ἔχει. Rom. 2: 21 ὁ  
κηρύσσων μὴ κλέπτειν. Gal. 5: 11 εἰ περι-  
τομὴν ἔτι κηρύσσω. Luke 4: 18, 19,  
quoted from Is. 61: 1 where Sept. for  
כְּרַרְרָא, as also Prov. 8: 1.

**Κῆτιος, εος, ους, τό, any large  
fish, sea-monster**, Matt. 12: 40. Sept.  
for כְּרַרְרָא גָּב Jon. 2: 1. — Palaeph. 38. 1.  
Diod. Sic. 4. 42.

**Κηφᾶς, ᾶ, ὁ, Cephas, later Heb.  
כֶּפֶז (rock, Buxt. Lex. Ch. 1032), a**

surname of Simon Peter, i. q. Πέτρος  
John 1: 43. 1 Cor. 1: 12. 3: 22. 9: 5.  
15: 5. Gal. 2: 9.

**Κιβωτός, οῦ, ἡ, an ark**, i. e. a  
wooden chest, coffer, Ael. V. H. 9. 13.  
Lysias 121. 5. — In N. T. spoken of the  
ark of the covenant, Heb. 9: 4. Rev. 11:  
19. Sept. for קַיִרָא Ex. 25: 10. Lev.  
16: 2. al. saep. — Jos. Ant. 4. 8. 44. —  
Of Noah's ark, Matt. 24: 38. Luke 17:  
27. Heb. 11: 7. 1 Pet. 3: 20. So Sept.  
for קַיִרָא Gen. 6: 14 sq. 7: 1 sq. Josephus  
calls it also λάρναξ Ant. 1. 3. 2 sq.

**Κιθάρα, ας, ἡ, (κίθαρις)** whence  
Lat. *cithara*, Engl. *guitar*, though the  
modern instrument is different, the an-  
cient cithara or lyre being without a  
neck, and with the strings open like the  
modern harp; hence genr. *lyre, harp*.  
See Rees' Cyclop. art. *Cithara* and  
*Lyre*, also the plates of *Musical Instru-*  
*ments*. — 1 Cor. 14: 7. Rev. 5: 8. 14: 2.  
15: 2. Sept. for כִּנּוּרָא Gen. 31: 27.  
1 Chr. 9: 11. Josephus describes the  
Heb. כִּנּוּרָא, *kinura*, as having ten strings  
and as struck with a key, Ant. 7. 12. 3.  
Comp. Gesen. Lex. art. כִּנּוּרָא. — Ael.  
V. H. 14. 23. Luc. Imag. 14.

**Κιθαρίζω, f. ἰσω, (κίθαρις)** to  
play upon the cithara, i. e. genr. to harp,  
to play the lyre, 1 Cor. 14: 7. Rev. 14: 2.  
Sept. for כִּנּוּרָא Is. 23: 16. — Ael. V. H. 3.  
32. Xen. Mem. 3. 1. 4.

**Κιθαρωδός, ου, (κίθαρα, αοιδός,  
ψῆδός)** a harper, *lyrist*, one who plays on  
the harp or lyre and accompanies it  
with song, Rev. 14: 2. 18: 22. — Ael.  
V. H. 3. 43. Luc. Vit. Auct. 3.

**Κιλικία, ας, ἡ, Cilicia**, a pro-  
vince of Asia Minor, bounded N. by  
Cappadocia, Lycaonia, and Isauria;  
S. by the Mediterranean; E. by Syria;  
and W. by Pamphylia. The western  
part was called *τραχεῖα, aspera*, and the  
eastern *πεδινή, campestris*. This coun-  
try was the province of Cicero when  
proconsul, and its chief town Tarsus  
was the birthplace of Paul. Acts 6: 9.  
15: 23, 41. 21: 39. 22: 3. 23: 34. 27: 5.  
Gal. 1: 21.

**Κινάμωμον, ου, τό, cinnamon**,  
the aromatic bark of the *Laurus cinna-*



momum, which grows in Arabia, India, and especially in the island of Ceylon. The ancients employed it in their incense and perfumes. Rev. 18: 13. Sept. for קִנְדִּינָה Ex. 30: 23. קִנְדִּינָה Jer. 6: 20. — Diod. Sic. 2. 49. Comp. Plin. H. N. 12. 19.

**Κινδυνεύω**, f. εἶσω, (κίνδυνος,) to be in danger, in peril, intrans. Luke 8: 23. 1 Cor. 15: 30. seq. inf. Acts 19: 27, 40.—Eccles. 31 [34]: 12. Jos. Ant. 4. 8. 2. Xen. H. G. 1. 4. 15.

**Κίνδυνος**, ου, ὁ, (prob. fr. κινέω,) danger, peril, Rom. 8: 35. 2 Cor. 11: 26 octies. Sept. for קִנְדִּינָה Ps. 116: 3.—Hdian. 3. 3. 6. Xen. Cyr. 1. 4. 8.

**Κινέω**, ὦ, f. ἴσω, (κίω,) to move, to put in motion, trans. Matt. 23: 4 οὐ θύλουσι κινήσαι αὐτά sc. τὰ φορτία. Sept. Pass. for קִנְיָה Is. 41: 7. קִנְיָה Job 13: 25.—Xen. Conv. 2. 22. — So κινεῖν τὴν κεφαλὴν to move i. e. shake the head, in derision Matt. 27: 39. Mark 15: 29. Sept. for קִנְיָה 2 K. 19: 21. Job 16: 4. Ps. 22: 8.—Eccles. 12: 18. 13: 7.—Mid. to move oneself, i. e. to move intrans. Acts 17: 28 ζῶμεν καὶ κινούμεθα.—Sept. Gen. 7: 21. Ael. V. H. 1. 6. Xen. Cyr. 1. 4. 19.—Metaph. to move, to stir up, to excite, e. g. στάσιν Acts 24: 5. 21: 30 ἐκινήθη ἡ πόλις ὅλη.—Jos. B. J. 2. 10. 4. Xen. Ag. 1. 37.—Seq. ἐκ τοῦ τόπου, i. q. to move away, to remove, trans. Rev. 2: 5. 6: 14.—Jos. Ant. 4. 8. 18. Hdian. 6. 1. 6.

**Κίνησις**, εως, ἡ, (κινέω,) motion, John 5: 3 τὴν τοῦ ὕδατος κίνησιν.—Diod. Sic. 1. 7. Xen. Ven. 10. 12.

**Κίς**, ὁ, indec. Kish, Heb. קִישׁ Kish, pr. n. of the father of king Saul, Acts 13: 21. Comp. 1 Sam. 9: 1.

**Κίχρημι**, f. χρήσω, (i. q. χράω, see Buttm. §114. p. 307, 308,) to lend, trans. Luke 11: 5 χρήσόν μοι τρεῖς ἄρτους.—Sept. Ex. 12: 36. Ael. V. H. 14. 10. Xen. Mem. 3. 11. 18.

**Κλάδος**, ου, ὁ, (κλάω,) a shoot, sprout, branch, pp. young and easily broken off. Matt. 24: 32 ὅταν ἦδῃ ὁ κλάδος αὐτῆς γίνηται ἀπαλὸς καὶ τὰ φύλλα ἐκρήνῃ. 13: 32. 21: 8. Mark 4: 32. 13: 28. Luke 13: 19. Sept. for קִנְדִּינָה Jer.

11: 16. Ez. 31: 7.—Ael. V. H. 2. 14.—Trop. and allegor. οἱ κλάδοι branches for offspring, posterity, Rom. 11: 16, 17, 18, 19, 21.—Theophr. Char. 5 or 21 κλάδος Μελιταῖος. Comp. Sept. ἡβάδος Is. 11: 1.

**Κλαίω**, f. κλαύσομαι Buttm. §114, in N. T. fut. κλαύσω Luke 6: 25, comp. Winer § 15; to weep, to wail, to lament, implying not only the shedding of tears, but also every external expression of grief.

a) intrans. and absol. Matt. 26. 75 ἔκλαυσε πικρῶς. Mark 14: 72. Luke 6: 21. 7: 13. 8: 52. John 11: 31, 33. 1 Cor. 7: 30. al. Seq. ἐπὶ c. dat. to weep for or over any one, Luke 19: 41. ἐπὶ c. acc. Luke 23: 28 μὴ κλαίετε ἐπὶ ἐμῆ κ. τ. λ. Joined c. ἀλαλάζειν Mark 5: 38. c. θορυβεῖν Mark 5: 39. c. θορυεῖν John 16: 20. c. κόπτεσθαι Rev. 18: 9. c. ὀλολίξειν James 5: 1. c. πενθεῖν Mark 16: 10. Luke 6: 25. Rev. 18: 15, 19. seq. ἐπὶ αὐτῇ v. 11. Sept. for קִנְיָה Gen. 33: 4. Num. 14: 1. c. ἐπὶ τινα Judg. 14: 17. 2 Sam. 19: 1.—Eccles. 22: 9, 10. Ael. V. H. 12. 1 init. Xen. Cyr. 2. 2. 13.

b) seq. acc. to beweepe, to bewail, to lament for, e. g. the dead, Matt. 2: 18 Ῥαχὴλ κλαίονσα τὰ τέκνα αὐτῆς. So Sept. for קִנְיָה Gen. 37: 34. Deut. 34: 8.—1 Macc. 9: 20. Ael. V. H. 6. 1. Xen. Cyr. 5. 2. 32. AL.

**Κλάσις**, εως, ἡ, (κλάω,) a breaking, i. e. act of breaking, e. g. ἐν τῇ κλάσει τοῦ ἄρτου Luke 24: 35. Acts 2: 42.—Theophr. de Caus. Pl. 3. 19 κλάσις ἀμπέλων.

**Κλάσμα**, ατος, τό, (κλάω,) fragment, bit, e. g. of food, Matt. 14: 20. 15: 37. Mark 6: 43. 8: 8, 19, 20. Luke 9: 17. John 6: 12, 13. Sept. for קִנְיָה Lev. 2: 6. Judg. 19: 5. קִנְיָה 1 Sam. 30: 12.—Diod. Sic. 17. 13. Xen. Ven. 10. 5.

**Κλαύδη**, ης, ἡ, Claudia or Claude, now Gozzo, a small island off the S. W. coast of Crete, Acts 27: 16.—It is also called Κλαύδος Ptol. 3. 7. Gaudos, Mela 2. 7. Plin. H. N. 4. 22.

**Κλαυδία**, ας, ἡ, Claudia, pr. n. of a christian female, 2 Tim. 4: 21.

**Κλαύδιος**, ου, ὁ, Claudius, pr. n. 1. Tiberius Claudius Nero Germanicus,

the fifth Roman emperor, successor of Caligula, r. A. D. 41—54. Acts 11: 28. 18: 2. In the fourth year of his reign occurred the famine foretold by Agabus Acts 11: 28; see Jos. Ant. 20. 2. 6. ib. 20. 5. 2. ib. 3. 15. 3. Tac. Ann. 12. 43. Sueton. in Claud. 28. Krebs Obs. in N. T. p. 210. At first he was favourable to the Jews, Jos. Ant. 20. 1. 2; but in his ninth year he banished all the Jews from Rome, Acts 18: 2. Comp. Sueton. in Claud. 25.

2. *Claudius Lysias*, a Roman tribune, *χιλιαρχος*, commanding in Jerusalem, Acts 23: 26.

*Κλαυθμός*, οὔ, ὁ, (*κλαίω*), *weeping, wailing*, Matt. 2: 18. 8: 12. 13: 42, 50. 22: 13. 24: 51. 25: 30. Luke 13: 28. Acts 20: 37. Sept. for כָּבַד Gen. 45: 2. Ezra 3: 13. Comp. Lob. ad Phr. p. 325.

*Κλάω*, f. κλάσω, *to break*, i. e. to break off or in two, Hom. Il. 11. 584. Diod. Sic. 4. 35. Plut. Romul. 28 med. In N. T. only in the phrase *κλάσαι τὸν ἄρτον*, *to break bread*, sc. for distribution as preparatory to a meal, the Jewish bread being in the form of thin cakes. Also genr. Matt. 14: 19. 15: 36. Mark 8: 6, 19. Luke 24: 30. Acts 27: 35. So Sept. and Heb. כָּרַץ עֵם Jer. 16: 7. comp. Is. 58: 7. — So in the Lord's supper and *agapae*, Matt. 26: 26. Mark 14: 22. Luke 22: 19. Acts 2: 46. 20: 7, 11. 1 Cor. 10: 16. 11: 24. — Act. Thom. § 27, 29. — Metaph. of the body, *σῶμα*, of Christ, as typically *broken* in the eucharist. 1 Cor. 11: 24 τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλούμενον, where the allusion is to the death on the cross. — pp. Jos. B. J. 2. 8. 10.

*Κλείς*, ὄς, ἡ, acc. κλεῖν and κλεῖ-δα, acc. plur. κλεῖδας and contr. κλεῖς, Buttm. § 44. § 58. Winer § 9. p. 61; a *key*, for locking and unlocking, in N. T. as the symbol of power and authority. Matt. 16: 19 δώσω σοι τὰς κλείς τῆς βασιλείας τοῦ θεοῦ, i. e. the power of opening or shutting, of admitting to or excluding from, the kingdom of God. Rev. 3: 7 ὁ ἔχων τὴν κλεῖν τοῦ Λαβίδ, in the same sense, in allusion to Is. 22: 22 where Sept. τὴν κλεῖδα οἴκου Λαβίδ for כֶּלֶבֶת בֵּית הַחַמְצָה. Rev. 1: 18 τὰς κλείς

τοῦ ἄδου. 9: 1. 20: 1. Metaph. Luke 11: 52 τὴν κλεῖδα τῆς γνώσεως, *key of knowledge*, i. e. the means of attaining to true knowledge in respect to the kingdom of God, comp. Matt. 23: 13. — pp. Sept. for כָּבַד Judg. 3: 25. Artemid. 3. 54. Luc. Tim. 13.

*Κλείω*, f. σω, perf. pass. κέκλεισμαι, aor. 1 pass. ἐκλείσθην, for the σ see Buttm. § 98. n. 6; *to shut, to close*, trans.

a) pp. Matt. 6: 6 κλείσας τὴν θύραν σου. 25: 10. Luke 11: 7. John 20: 19, 26. Acts 5: 23. 21: 30. Rev. 20: 3. 21: 5. Sept. for כָּבַד Gen. 7: 16. Josh. 2: 7. — H'dian. 2. 1. 13. Xen. Cyr. 7. 5. 27. — So of the heavens, ὁ οὐρανός, i. e. the windows of heaven so that no rain can fall, Luke 4: 25. Rev. 11: 6. Comp. Gen. 7: 11. 8: 2. Job 38: 37.

b) metaph. (α) Matt. 23: 13 κλείετε τὴν βασ. τῶν οὐρ. *to shut up the kingdom of heaven*, i. e. wilfully to prevent men from entering, comp. in Κλείς. So of authority to exclude or admit, Rev. 3: 7 bis, 8. — (β) 1 John 3: 17 κλεῖσαι τὰ σπλάγγνα ἀπὸ τινος, *to shut up one's bowels from any one*, i. e. not to let one's compassion flow out, to be hard-hearted. Comp. in Σπλάγγνον.

*Κλέμμα*, ατος, τό, (*κλέπτω*), *theft*, Rev. 9: 21. — Dem. 736. 5. Xen. Oec. 14. 5. thing stolen Sept. Ex. 22: 2, 3. Luc. Asin. 19.

*Κλέοπας*, α, ἰ, *Cleopas*, one of the two disciples to whom Jesus appeared on the way to Emmaus, Luke 24: 18. Different from Κλωπᾶς q. v.

*Κλέος*, έους, τό, (*κλέω* fr. καλέω,) pp. report, rumour, Hom. Il. 2. 486. Od. 13. 415. In N. T. and genr. *fame, renown, glory*, 1 Pet. 2: 20. Sept. for כָּבַד Job 28: 22. — Ael. V. H. 2. 32. Thuc. 2. 45. Xen. Ven. 1. 6.

*Κλέπιτης*, ου, ὁ, (*κλέπτω*), *a thief*, Matt. 6: 19, 20. 24: 43. Luke 12: 33, 39. John 10: 1. 12: 6. 1 Cor. 6: 10. 1 Thess. 5: 2, 4. 1 Pet. 4: 15. 2 Pet. 3: 10. Rev. 3: 3. 16: 15. Sept. for כָּבַד Ex. 22: 2. Joel 2: 9. — Ecclus. 5: 14. Luc. Asin. 46. Xen. Mem. 3. 1. 6. — Trop. of false teachers, deceivers, who steal men away from the truth, John 10: 8, 10. So Sept. and כָּבַד Hos. 7: 1.



**Κλέπτω**, *f. κλέψω* Matt. 19: 18. Rom. 13: 9, instead of the more usual *f. κλέφομαι* Buttm. § 113. 4, and n. 7. Winer § 15. p. 80.—*To steal*, absol. Matt. 6: 19, 20 *διορύσσοι καὶ κλέπτουσι*. Mark 10: 19. Luke 18: 20. John 10: 10. Rom. 2: 21 bis. Eph. 4: 28 bis. Fut. *οὐ κλέψετε* as imperat. Matt. 19: 18. Rom. 13: 9, see Winer § 44. 3. Matth. § 498. c. Sept. for  $\text{כָּלָה}$  Ex. 20: 15. Deut. 5: 19.—Luc. Asin. 41. Xen. Mem. 4. 2. 15.—In the sense of *to steal away, to take by stealth*, seq. acc. as a dead body Matt. 27: 64. 28: 13. So Sept. and  $\text{כָּלָה}$  2 Sam. 21: 12.—Hdian. 2. 1. 5.

**Κληῖμα**, *αιος, τό, (κλάω)* shoot, sprout, branch, i. q. *κλάδος*, pp. such as are easily broken off; in N. T. only of the vine, shoot, tendril, John 15: 2, 4, 5, 6. Sept. for  $\text{קִנְיָה}$  Ez. 12: 6, 7.  $\text{קִנְיָה}$  Ez. 15: 2.—Jos. Ant. 2. 5. 2. Xen. Oec. 19. 8.

**Κλήμης**, *εντιος, ὁ*, Clement, pr. n. of a Christian Phil. 4: 3, not improbably Clemens Romanus.

**Κληρονομίῳ**, *ῶ, f. ἦσω*, (*κληρονομός*), *to receive by lot* sc. a portion thus distributed, Sept. for  $\text{לְקַח}$  Num. 26: 55. Josh. 16: 4. Hence, as an inheritance might also be distributed by lot (Ecclus. 14: 15), *to inherit, to be heir* to any person or thing, in classic writers seq. gen. e. g. of pers. Luc. D. Mort. 9. 4. ib. 11. 3. of thing Dem. 171. 25. Comp. Lob. ad Phryn. p. 129.—In N. T. genr.

a) *to inherit, to be heir*, absol. Gal. 4: 30 *οὐ γὰρ μὴ κληρονομήση ὁ υἱὸς τῆς παιδίσκης μετὰ κ. τ. λ.* quoted from Gen. 21: 10 where Sept. for  $\text{שָׂרָה}$ , as also Gen. 15: 4. Num. 27: 11.

b) in later usage simply *to obtain, to acquire, to possess*, seq. acc. in N. T. spoken only of the friends of God as receiving admission to the kingdom of heaven and its attendant privileges. Matt. 5: 5 *κληρονομήσουσι τὴν γῆν they shall quietly possess the land* i. e. primarily the land of Canaan, but understood in a spiritual sense of the Messiah's kingdom; comp. Sept. and Heb.  $\text{יָרַשׁ שָׂרָה}$  Ps. 37: 9, 11, 22, 29. 25: 13. Tholuck Bergpred. p. 83 sq. Bibl. Repos. III.

p. 704 sq. So *κλ. τὴν βασιλείαν τοῦ Θεοῦ* Matt. 25: 34. 1 Cor. 6: 9, 10. 15: 50. Gal. 5: 21. *κλ. ζωὴν αἰώνιον* Matt. 19: 29. Mark 10: 17. Luke 10: 25. 18: 18. *ἀφ' αἰωνίου* 1 Cor. 15: 50. also Heb. 1: 4, 14. 6: 12. 12: 17. 1 Pet. 3: 9. Rev. 21: 7. Sept. for  $\text{שָׂרָה}$  Gen. 15: 7. Deut. 1: 21.—genr. seq. acc. Ecclus. 4: 13. Jos. Ant. 8. 13. 8 *κλ. τοῦ Ναβούθου ἀμπελοῖνα προῖκα*. Diod. Sic. 1. 24. Pol. 2. 27. 5. See Lob. ad Phr. p. 129. Sturz de Dial. Alex. p. 140.

**Κληρονομιά**, *ας, ῆ, (κληρονομίῳ* q. v.) *inheritance, i. e.*

a) pp. from one's ancestors, *patrimony*, Matt. 21: 38. Mark 12: 7. Luke 12: 13. 20: 14. Sept. for  $\text{נַחֲלָה}$  Num. 27: 7, 8, 9, 10, 11.—Isocr. 393. A. Hdian. 5. 1. 13.

b) genr. *portion, possession*, espec. the land of Canaan as the possession of the Israelites, Acts 7: 5. Heb. 11: 8. So Sept. and  $\text{נַחֲלָה}$  Deut. 4: 38. Josh. 11: 23.—Hence trop. of admission to the kingdom of God and its attendant privileges, Acts 20: 32. Gal. 3: 18. Eph. 1: 14, 18. 5: 5. Col. 3: 24. Heb. 9: 15. 1 Pet. 1: 4.

**Κληρονόμος**, *ου, ὁ, (κλήρος, νέμωμαι)* pp. 'receiving by lot' sc. a portion thus distributed; hence in N. T. and genr. *an heir*, see above in *Κληρονομίῳ*.

a) pp. Matt. 21: 38. Mark 12: 7. Luke 20: 14. Gal. 4: 1. Sept. for  $\text{שָׂרָה}$  Jer. 8: 10. 2 Sam. 14: 7.—Ael. V. H. 13. 11. Lysias 907. 5.—Trop. *κληρονόμος Θεοῦ, heir of God*, i. e. a partaker of the blessings which God bestows upon his children, implying admission to the kingdom of heaven and its privileges, Rom. 8: 17 bis. Gal. 4: 7. So Gal. 3: 29 *κληρονομοί* sc. *τοῦ Ἀβραάμ*, heirs of the blessings promised to Abraham.

b) genr. i. q. *possessor* sc. of any thing received as a portion, possession, e. g. the kingdom of heaven etc. Rom. 4: 13, 14. Tit. 3: 7. Heb. 1: 2. 6: 17. 11: 7. James 2: 5.

**Κληῖρος**, *ου, ὁ, (prob. fr. κλάω)* lot, i. e.

a) pp. *a lot, die*, any thing used in determining chances, comp. Potter's Gr. Antiq. I. p. 333. E. g. *κλήρον βάλλειν*, Engl. *to cast lots*, Matt. 27: 35 bis.

Mark 15: 24. Luke 23: 34. John 19: 24. Acts 1: 26 bis ἔδωκαν κλήρους . . . καὶ ἔπεισαν ὁ κληρός. Sept. for בְּרִיב Ps. 22: 19. Neh. 10: 34. Jon. 1: 7.—Luc. Hermot. 40. Hom. Il. 7. 175. ἐν κλήρῳ by lot Xen. Ath. 1. 2.

b) meton. lot, i. e. part, portion sc. as assigned by lot, Acts 8: 21 οὐκ ἔστι σοι μερίς οὐδὲ κλήρος ἐν τῷ λόγῳ τούτῳ. So Sept. and בְּרִיב Deut. 10: 9. 12: 12. (Jos. Ant. 4. 7. 5.) So of an office to which one is appointed by lot or otherwise, Acts 1: 17, 25 λαβεῖν τὸν κληρὸν τῆς διακονίας, comp. v. 26.—Hence gener. portion, possession, heritage, trop. Acts 26: 18 κληρὸν ἐν τοῖς ἡγιασμένοις. Col. 1: 26. Plur. id. 1 Pet. 5: 3 μηδ' ὡς κατακυριεύοντες τῶν κληρῶν, not as lording it over the possessions, heritage, sc. of God or Christ, the church.—Wisd. 5: 5. So pp. κληροὶ estates, lands, Hdot. 1. 76. ib. 9. 94. sing. Ael. V. H. 12. 61.

Κληρώω, ᾧ, f. ὄσω, (κληρός,) to cast lots Hdot. 1. 94. Mid. to acquire by lot Xen. Cyr. 1. 6. 46. — In N. T. only Mid. κληρούομαι, οὔμαι, gener. to obtain, to receive, absol. Eph. 1: 11 ἐν ᾧ καὶ ἐκληρώθημεν . . . εἰς τὸ εἶναι ἡμῶν κ. τ. λ. i. q. through whom we have attained to be etc. through whom it has been granted us.—Act. Thom. § 24 ἵνα κληρωθῶ ἄξιος γενέσθαι κ. τ. λ. Ael. H. An. 1. 13. Alciph. 3. ep. 49.

Κληῶσις, εως, ἡ, (καλέω,) a call, i. e. summons Xen. Cyr. 3. 2. 14. invitation to a banquet 3 Macc. 5: 14. Xen. Conv. 1. 7. Hence in N. T. trop. a call, invitation sc. to the kingdom of God and its privileges, i. e. that divine call by which Christians are introduced into the privileges of the gospel. Rom. 11: 29 ἡ κλησις τοῦ θεοῦ. Eph. 4: 1. Phil. 3: 14. 2 Thess. 1: 11. 2 Tim. 1: 9. Heb. 3: 1. 2 Pet. 1: 10. Eph. 1: 18 et 4: 4 ἡ ἐλπίς τῆς κλήσεως, i. e. the hope which the Christian's call permits him to cherish. — Clem. Alex. Strom. 6. 17. — So 1 Cor. 1: 26 βλέπετε τὴν κλησιν ὑμῶν, i. e. the manner of your call, how ye were called. So too 1 Cor. 7: 20 ἕκαστος ἐν τῇ κλήσει ἣ ἐκλήθη, ἐν ταύτῃ μνέτω, i. e. as he was called, so let him remain. Others here compare Dion. Hal. Ant. 4. 18 κλήσεις i. q. classes, sub-

divisions of the Roman people; but this was neither a Greek nor Hellenistic use of the word.

Κλητός, ἡ, ὄν, (καλέω,) called, invited, e. g. to a banquet, Sept. for נִרְבָּן 1 K. 1: 41, 49. Aeschin. 50. 1. Hence in N. T. trop. called, invited, sc. to the kingdom of heaven and its privileges, gener. Matt. 20: 16 et 22: 14 πολλοὶ γάρ εἰσι κλητοὶ, ὀλιγοὶ δὲ ἐκλεκτοί. Also emphat. of those who have obeyed this call, i. q. saints, Christians, Rom. 1: 6, 7 κλητοὶ Ἰησοῦ κ. . . κλητοὶ ἄγιοι. 8: 28. 1 Cor. 1: 2, 24. Jude 1. Rev. 17: 14. Comp. Heb. נִרְבָּן Is. 48: 12.—In the sense of appointed, chosen, sc. to any office, see in Καλέω no. 1. e. Rom. 1: 1 et 1 Cor. 1: 1 κλητός ἀπόστολος, comp. Gal. 1: 15.

Κλίβανος, ου, ὁ, an oven, sc. for baking bread, Matt. 6. 30. Luke 12: 28. Sept. for Heb. אֵפֶן Ex. 8: 3. Lev. 26: 26.—Hdot. 2. 92. Artemid. 2. 10. The Attic form was κρήβανος, Lob. ad Phr. p. 179. Sturz de Dial. Alex. p. 176.—The Heb. אֵפֶן, Gr. κλίβανος, was a large round pot of earthen or other materials, two or three feet high, narrowing towards the top; this being first heated by a fire made within, the dough or paste was spread upon the sides to bake, thus forming thin cakes. See Calmet art. Bread p. 208. Jahn §140. Harmar's Obs. I. p. 401 sq.

Κλίμα, ατος, τό, (κλίνω,) inclination, declivity, Jos. Ant. 14. 15. 2. Pol. 2. 16. 3 κλίμα τῶν ὀρῶν. So of the supposed inclination of the heavens towards the poles in ancient geography, whence the northern hemisphere was divided into seven κλίματα, clinates, by lines parallel to the equator, Vitruv. 1. 1. Comp. Rees' Cyclop. art. Climate.—Hence in N. T. and gener. climate, i. e. clime, region, Gal. 1: 21 εἰς τὰ κλίματα τῆς Συρίας. Rom. 15: 23. 2 Cor. 11: 10. — Pol. 5. 44. 6. Jos. B. J. 5. 12. 2. Hdian. 2. 11. 8.

Κλίνη, ης, ἡ, (κλίνω,) a bed, couch, any thing on which one lies, reclines, etc. For the Hebrew beds, see Jahn § 40. Calmet art. Bed. In N. T.

a) gener. and only of the sick, Mark 7:



30 et Rev. 2: 22 see in Βάλλω b. So Sept. and 𐤒𐤗𐤒 Gen. 48: 2. 49: 3. genr. 2 Sam. 4: 7. 1 K. 17: 19.—Luc. Asin. 3. Diod. Sic. 4. 59. Xen. Cyr. 5. 2. 15. —Of a bed in which the sick are borne, Matt. 9: 2, 6. Luke 5: 18. Acts 5: 15. Comp. Sept. and 𐤒𐤗𐤒 Cant. 3: 7.—So of a bed or bier for the dead Jos. Ant. 7. 1. 6. Hdian. 4. 2. 3 sq.

b) spec. a couch, sofa, divan, for sitting or reclining. Luke 17: 34 ἕσονται δύο ἐπὶ κλίνης μιᾶς, i. e. two persons shall be sitting or reclining together; comp. the expression in Matt. 24: 40, and see below. Mark 4: 21. 7: 4. Luke 8: 16. So Sept. and 𐤒𐤗𐤒 Am. 6: 4, comp. 3: 12.—Or, in all these passages κλίνη may be taken in the sense of *triclīnium*, i. e. the couch or sofa on which the ancients reclined at meals, see in Ἀνάκειμαι no. 2. So Sept. and 𐤒𐤗𐤒 Esth. 7: 8. Ez. 23: 41.—Ael. V. H. 12. 51. Xen. Cyr. 8. 8. 16. ὑπὸ τῇ κλίνῃ Luc. de Merc. Cond. 17. Tox. 28.

Κλινίδιον, ου, τό, (dimin. fr. κλί-νη.) a little bed, Luke 5: 19, 24, comp. v. 18 where it is κλίνη.—Dion. Hal. Ant. 7. 68. Plut. Coriolan. 24. Comp. Lob. ad Phryn. p. 180.

Κλίνω, f. ἰῶ, perf. κέκλικα, to incline, trans. i. e. to bend any thing from a straight position, whether downwards or horizontally.

a) genr. to bow, e. g. τὸ πρόσωπον εἰς τὴν γῆν in reverence Luke 24: 5. τὴν κεφαλὴν as one dying John 19: 30, or genr. to recline or lay the head sc. for rest Matt. 8: 20. Luke 9: 58. Comp. Sept. and 𐤒𐤗𐤒 Ps. 144: 5. 2 K. 19: 16.—Diod. Sic. 15. 32. Xen. Eq. 5. 5.—Intrans. to incline oneself, (comp. in Ἄγω no. 3,) spoken of the day as declining, Luke 9: 12. 24: 29 κέκλιεν ἡ ἡμέρα. So Sept. for 𐤒𐤒 Judg. 19: 11 𐤒𐤗𐤒 Judg. 19: 8. 𐤒𐤗𐤒 Jer. 6: 4.—Arr. Alex. M. 3. 4. 4 ἐγκλίνας δὲ τοῦ ἡλίου εἰς ἐσπέρην. Hdot. 4. 181 ἀποκλίνω.

b) i. q. Lat. *inclinare* a<sup>ci</sup>, i. e. in military language, to make give way, to rout. Heb. 11: 34 παρεμβολὰς ἀλλοτρίων ἐκλίνας.—Jos. Ant. 14. 15. 4. Hom. Il. 5. 37. Pol. 1. 27. 8.

Κλισία, ας, ἡ, (κλίνω,) pp. 'place where one may recline or rest,' hence

lut, tent, Hom. Od. 16. 1. Il. 1. 322. *triclīnium*, i. e. couches, for reclining at a meal Pind. Pyth. 4. 237. a table-party, company reclining around a table, Jos. Ant. 12. 2. 11. Hence in N. T. accus. κλισίας adverbially, by table-parties, in companies. Luke 9: 14 κατακλίνατε αὐτοὺς κλισίας ἕνὰ πενήκοντα. Comp. Buttm. § 115. 4. Herm. ad Vig. p. 882.

Κλοπή, ἡς, ἡ, (κλέπτω,) theft, Matt. 15: 19. Mark 7: 22. Sept. for inf. of 𐤒𐤗 Gen. 40: 15.—Eccles. 41: 19. Xen. Cyr. 1. 2. 6.

Κλύδων, ωνος, ὁ, (κλύζω to dash,) pp. a dashing of the sea, surge, billows, Luke 8: 24. James 1: 6. Sept. for 𐤒𐤗 Jon. 1: 4, 11, 12.—Jos. Ant. 9. 10. 2. Pol. 1. 27. 4. Diod. Sic. 3. 21.

Κλυδωνίζομαι, f. ἴσομαι, depon. (κλύδων,) to surge, to be tossed in billows, trop. to fluctuate. Eph. 4: 14 κλυδωνιζόμενοι παντὶ ἀνέμῳ διδασκαλίας. Sept. for 𐤗𐤒𐤒 Is. 57: 20.—Jos. Ant. 9. 11. 3 ὁ δῆμος ταρασσόμενος καὶ κλυδωνιζόμενος. Aristaen. 1. ep. 27.

Κλωπᾶς, ᾶ, ὁ, Clorax, John 19: 25, elsewhere called *Alpheus*, see in Ἀλφαῖος no. 1.

Κνήθω, Att. κνάω, f. κνήσω, to rub, to scratch, Mid. κνήσασθαι τὸ οὖς to scratch one's own ear Luc. bis Acc. 1. τὴν κεφαλὴν Plut. Pomp. 48 ult. Hence to tickle, Anthol. Gr. III. p. 86. 8, εἰς γὰρ ἀμοιβὴν, ὡς λέγεται, κνήθειν οἶδεν ὄνος τὸν ὄνον.—In N. T. only Pass. to be tickled, to feel an itching, trop. 2 Tim. 4: 3 κνηθόμενοι τὴν ἀκοήν, lit. being tickled, itching, as to the ears, i. e. having an itching to hear something pleasing. So Hesych. κνηθόμενοι τὴν ἀκοήν ἤκουοντις τι ἀκοῦσαι καθ' ἡδονήν. For the accus. see Buttm. § 134. 6. Winer § 32. 5. On the form κνήθω see Buttm. § 112. 11. Lob. ad Phr. p. 254.—So κνήσις ὄτων Plut. VI. p. 638. 4. ed. Reiske.

Κνίδος, ου, ἡ, Cnidus or Gnidus, a town and peninsula of Doris in Caria, jutting out from the S. W. part of Asia Minor between the islands of Rhodes and Cos, celebrated for the worship of Venus. Acts 27: 7.—Strabo XIV. p. 965.

C. Plin. H. N. 36. 15. Hom. Od. 1. 30. 1.

*Κοδράντης, ου, ὄ, i. q. Lat. quadrans*, the fourth part of an *as*, ἀσσάριον, q. v. It was a small brass coin, equal to two λεπτα, i. e. nearly to two-fifths of one cent. Matt. 5: 26. Mark 12: 42. See in Ἀσσάριον. Jahn § 117. Adam's Rom. Ant. p. 492.

*Κοιλία, ας, ἡ, (κοῖλος hollow,) the belly*, e. g. the exterior, Sept. for קוֹלָאָּ Judg. 3: 21. Pol. 39. 2. 7. In N. T. only of the interior, viz.

a) genr. *the belly, the bowels*, as the receptacle of food, put as often in Engl. for *the stomach*, either in men or animals, Matt. 12: 40 ἐν τῇ κοιλίᾳ τοῦ κήτους. 15: 17. Mark 7: 19. Luke 15: 16 γειμίσει τὴν κοιλίαν αὐτοῦ. Rom. 16: 18. 1 Cor. 6: 13 bis, βρώματα τῇ κοιλίᾳ κ. τ. λ. Phil. 3: 19. Rev. 10: 9, 10. Sept. for קוֹלָאָּ Jon. 2: 2. Num. 5: 22. Ps. 22: 15. — Luc. Cynic. 6. Hdian. 1. 17. 23. Thuc. 2. 49.

b) from the Heb. by synecd. for *the womb*. Matt. 19: 12 ἐκ κοιλίας μητρὸς. Luke 1: 15, 41, 42, 44. 2: 21. John 3: 4. Acts 3: 2. 14: 8. Gal. 1: 15. As personified, put for the woman herself, Luke 11: 27, 23: 29. So Sept. and קוֹלָאָּ Gen. 25: 24. Is. 44: 2. קוֹלָאָּ Gen. 25: 23. Ruth 1: 11. for קוֹלָאָּ Job 3: 11. 10: 18.

c) trop. from the Heb. for *the inward part, the inner man*, as in Engl. the breast, the heart. John 7: 38 ποταμοὶ ἐκ τῆς κοιλίας αὐτοῦ κ. τ. λ. So Sept. and קוֹלָאָּ Job 15: 35. Prov. 20: 27. קוֹלָאָּ Ps. 40: 9.

*Κοιμάω, ὦ, f. ἴσω, (kindr. with κίμαι,) to make sleep, to put to sleep*, Hom. Il. 14. 236. trop. ib. 12. 281. — Hence in N. T. and genr. Pass. κοιμάομαι, ὦμαι, with fut. Mid. ἴσομαι, to fall asleep, to sleep, intrans.

a) pp. Matt. 28: 13. Luke 22: 45 κοιμωμένους ἀπὸ τῆς λύπης. John 11: 12. Acts 12: 6. Sept. for קוֹלָאָּ Is. 5: 27. קוֹלָאָּ Ruth 3: 8. 1 Sam. 3: 15. — Ael. V. H. 9. 24. Xen. Mem. 4. 5. 9.

b) spoken of the sleep of death, for *to die, to be dead*. Matt. 27: 52. John 11: 11. Acts 7: 60 τοῦτο εἰπὼν ἐκοιμήθη. 13: 36. 1 Cor. 7: 39. 11: 30. 15: 6, 18, 20, 51. 1 Thess.

4: 13, 14, 15. 2 Pet. 3: 4. Sept. often for קוֹלָאָּ 1 K. 2: 10. 11: 43. Is. 43: 17. — 2 Macc. 12: 45. Hom. Il. 11. 241. Soph. Electr. 509.

*Κοίμησις, εως, ἡ, (κοιμάω,) a sleeping, sleep, meton. rest, repose*, John 11: 13. — Eccelus. 46: 19. 48: 14.

*Κοινός, ἡ, ὄν, common, i. e.*

a) pp. pertaining equally to all. Acts 2: 44 εἶχον ἅπαντα κοινά. 4: 32. Tit. 1: 4. Jude 3. — Wisd. 7: 3. Diod. Sic. 1. 1. Xen. An. 3. 1. 43.

b) in the Levitical sense, 'not permitted by the Mosaic precepts,' and therefore *common*, not sacred; hence i. q. ceremonially *unlawful, unholy, profane*. Mark 7: 2 κοινὰς χεῖρας, τοῦτ' ἐστὶν ἀνόμοις. Acts 10: 14 οὐδέποτε ἔφαγον πᾶν κοινόν ἢ ἀκάθαρτον. v. 28. 11: 8. Rom. 14: 14 τέτ.—1 Macc. 1: 47, 62. Jos. Ant. 13. 1. 1 κοινὸν βίον.—Trop. under the gospel dispensation, *unholy, unconsecrated*. Heb. 10: 29 τὸ αἷμα τῆς διαθήκης κοινὸν ἡγασάμενος, i. e. unconsecrated and therefore having no atoning efficacy. Rev. 21: 27 in later edit. Others, *polluted*.

*Κοινῶ, ὦ, f. ὴσω, (κοινός,) to make common, to communicate with others*, Pol. 8. 18. 1. Thuc. 1. 39.—In N. T. in the Levitical sense, *to make common, i. e. to render unlawful, unholy, unclean, to defile, ceremonially, c. acc.* Matt. 15: 11 bis, 18, 20 bis, τὰ κοινῶντα τὸν ἄνθρ. κ. τ. λ. Mark 7: 15 bis, 18, 20, 23. Heb. 9: 13. So to regard as common, to call unclean, Acts 10: 15. 11: 9. — Hesych. μὴ κοινῶν· μὴ ἀκάθαρτον λέγει.—Hence genr. *to profane, to desecrate, to pollute*, Acts 21: 28 τὸν ἅγιον τόπον. absol. Rev. 21: 27 in text. rec.

*Κοινωνίω, ὦ, f. ἴσω, (κοινωνός,) to be partaker of or in any thing, with any person, i. e. to share in common.*

a) of things, seq. gen. *to partake of any thing*. Heb. 2: 14 κεκοινωνηκε σαρκὸς καὶ αἵματος. Comp. Butt. § 132. 4. 2. c. Winer § 30. 5. a. — 2 Macc. 5: 20. Hdian. 3. 10. 15. Xen. Mem. 2. 6. 22. — Seq. dat. *to partake in any thing*. Rom. 15: 27 εἰ γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινοῦνησαν τὰ ἔθνη. 1 Tim. 5: 22. 1 Pet. 4: 13. 2 John 11. Rom. 12: 13



ταῖς χρεῖαις τῶν ἁγίων κοινωνοῦντες, *sharing in the necessities of the saints*, i. e. aiding them. — c. dat. Wisd. 6: 25. Plut. Arat. 8. Dem. 1436. 11.

b) of persons, *to partake with any one*, seq. dat. et ἐν, Gal. 6: 6 *κοινωνεῖτω δὲ ὁ κατηχούμενος τὸν λόγον τῷ κατηχοῦντι ἐν πᾶσιν ἀγαθοῖς*, *let him that is taught share with his teacher in all good things*, i. e. let him communicate to his teacher of his good things. c. εἰς Phil. 4: 15. — c. dat. of pers. et gen. Pol. 2. 42. 5. Ael. V. H. 3. 17. c. dat. et εἰς Act. Thom. § 26.

**Κοινωνία, ας, ἡ, (κοινωνεῖω,)** *act of partaking, sharing*, i. e.

a) *participation, communion, fellowship*, Acts 2: 42. 1 Cor. 1: 9. 10: 16 bis, *ὄχι κοινωνία τοῦ αἵματος . . . κ. τοῦ σώματος τοῦ Χρ.* 2 Cor. 6: 14. 8: 4 κ. *τῆς διακονίας*, *part, share in transmitting this alms*. 13: 13 κ. *τοῦ ἁγίου πνεύματος*. Gal. 2: 9 *δεξία κοινωνίας right hand of fellowship*, the pledge of communion etc. Eph. 3: 9 in text. rec. Phil. 1: 5 κ. *ἡμῶν εἰς τὸ εὐαγγέλιον*, i. e. your participation in the gospel, accession to it. 2: 1. 3: 10. Philem. 6. 1 John 1: 3 bis, 6, 7. — Jos. Ant. 2. 5. 1 κ. *τῆς ὁμοίας συμφορᾶς*. Hdian. 8. 2. 11. Ael. V. H. 14. 14.

b) *communication, distribution*, genr. Hdian. 1. 10. 3. In N. T. meton. for *contribution*, collection of money in behalf of poorer churches, Rom. 15: 26. 2 Cor. 9: 13. Heb. 13: 16. — Phavor. *κοινωνία ἡ ἐλεημοσύνη*.

**Κοινωνικός, ἡ, ὄν, (κοινωνός,)** *communicative*, i. e. social. Pol. 2. 41. 1. In N. T. *communicating*, i. e. ready to give, *liberal*, 1 Tim. 6: 18. — Luc. Timon. 56 *πρὸς ἄνδρα, οἷόν σε, ἀπλοϊκὸν καὶ τῶν ὄντων κοινωνικόν*. M. Antonin. 7. 52.

**Κοινωνός, οὔ, ὁ, ἡ, (κοινός,)** *a partaker, partner, companion*, absol. 2 Cor. 8: 23 *ὑπὲρ Τιτου, κοινωνός ἐμός*. Philem. 17. — Ecclus. 41: 18. Hdian. 2. 8. 5. — Seq. gen. of pers. *of whom one is the companion, with whom he partakes in any thing*, Matt. 23: 30. 1 Cor. 10: 20. Heb. 10: 33. (Sept. for *חֵבֶר* Is. 1: 23. Hdian. 4. 14. 4.) Seq. dat. of pers. *to or with whom one is partner*, Luke 5:

10 *κοινωνοὶ τῷ Σίμωνι*. Comp. in *Εἰμί* II. e. — Seq. gen. of thing, 1 Cor. 10: 18 *κοινωνοὶ τοῦ θυσιαστηρίου* i. e. of the victims sacrificed. 2 Cor. 1: 7. 1 Pet. 5: 1. 2 Pet. 1: 4. — Ecclus. 6: 10. Hdian. 1. 8. 6. Xen. Mem. 2. 6. 24, 26.

**Κοίτη, ἡς, ἡ, (κείμεαι,)** *a lying down*, se. for rest or sleep, Hdot. 1. 10 *ὥρη τῆς κοίτης* *bed-time*. Hence genr. and in N. T.

a) *place of repose, bed*, Luke 11: 7 *τὰ παιδία μετ' ἐμοῦ εἰς τὴν κοίτην*. — Jos. Ant. 6. 4. 2. Pol. 4. 57. 9. Xen. Mag. Eq. 11. 7. — Spoken of the marriage-bed, meton. for marriage itself, Heb. 13: 4. — Jos. Ant. 2. 4. 5. Plut. de Fluv. p. 18 *μὴ θέλων μαινεῖν τὴν κοίτην τοῦ γεννήσαντος*.

b) *a lying with a woman, cohabitation*, whether lawful or unlawful. Rom. 13: 13 *περιπατήσωμεν . . . μὴ κοίταις*, i. e. not in lewdness. Sept. for *נִשְׁכַּבְתִּים* Lev. 18: 22. Num. 31: 17, 18, 35. — Wisd. 3: 13, 16. Pind. Pyth. 11. 39. Eurip. Hippol. 154. — Hence from the Heb. meton. for *seed, semen*, as necessary for conception. Rom. 9: 10 *ἐξ ἑνὸς κοίτην ἔχουσα*, i. e. having conceived by one etc. So Sept. *εἰ ἔδωκέ τις τὴν κοίτην αὐτοῦ ἐν σοὶ* for Heb. *שָׁכַבְתִּי בְהֶן* Num. 5: 20. Lev. 18: 23. more fully Sept. *διδόνα κοίτην σπέρματος* for Heb. *נָתַן שָׁכַבְתִּי בְהֶן* Lev. 18: 20. Also Sept. *κοίτη σπέρματος* for *נָתַן שָׁכַבְתִּי* Lev. 15: 16 sq. 31. 22: 4.

**Κοιτών, ὄνος, ὁ, (κοίτη,)** *a bed-chamber*, Acts 12: 20 *ὁ ἐπὶ τοῦ κοιτώνος τοῦ βασιλέως* i. e. the king's chamber attendant, valet-de-chambre; see in *Βλάστος*. Sept. for *שָׁכַבְתִּי* Ex. 8: 3. *שָׁכַבְתִּי* 2 Sam. 4: 7. — Luc. Asin. 2. Dioid. S. 11. 69. Not used by the best writers, Lob. ad Phryn. p. 252 sq.

**Κόκκινος, η, ον, adj.** from *κόκκος* pp. grain, kernel, and also the *coccus ilicis* of Linn. or *kermes*, a small insect found adhering to the shoots of a species of oak, *quercus coccifera*, in Spain and western Asia, in the form of smooth reddish-brown or blackish grains, about the size of a pea. These grains or berries, as they were thought to be, were used by the ancients for dying a crim-

son or deep scarlet colour; but have been superseded in modern times by the cochineal insect, *coccus cacti*, which gives a more brilliant but less durable colour; see Rees' Cyclop. art. *Coccus ilicis*, and *Kermes*. Plin. H. N. 9. 41. ib. 16. 8. ib. 22. 2.—Hence κόκκινος, *coccus-dyed*, crimson, Matt. 27: 28 χλαμύδα κοκκίνην, for which in Mark 15: 17 πορφύραν. Heb. 9: 19. Rev. 17: 3, 4. 18: 12, 16. Sept. for רַפְּרָפָה Ex. 25: 4. 28: 5. רַפְּפֵי Josh. 2: 18, 21.—Plut. ed. R. VI. p. 546. 8.

Κόκκος, ου, ὁ, a kernel, grain, seed. Matt. 13: 31 κ. σινάπεως. 17: 20. Mark 4: 31. Luke 13: 19. 17: 6. John 12: 24 κ. τοῦ σίτου. 1 Cor. 15: 37.—Hdnt. 4. 143. See also in Κόκκινος.

Κολάζω, ἑ. ἀσμαι, (κόλος, κολοβός, i. q. poet. κολούω,) pp. to mutilate, to prune sc. trees, κολάζειν τὰ δένδρα Theophr. de caus. Plant. 5. 9. 11. trop. to correct, to moderate, Ael. V. H. 11. 3. Plut. ed. R. VIII. p. 312. 8. Xen. Oec. 20. 12.—Hence in N. T. and genr. to discipline, to punish, c. acc. Acts 4: 21 πῶς κολάσονται αὐτούς. 2 Pet. 2: 9 κολαζομένους τηρεῖν i. e. to reserve as subject to punishment, see Winer § 46. 5. p. 290. Butt. § 144. 3. Matth. § 566. 6.—2 Macc. 6: 14. Hdian. 3. 5. 13. Xen. Mem. 3. 13. 4.

Κολακεία, ας, ἡ, (κόλαξ flatterer,) flattery, adulation, 1 Thess. 2: 5.—Jos. B. J. 4. 4. 1. Hdian. 1. 1. 3. Dem. 1099. 9.

Κόλασις, εως, ἡ, (κολάζω,) pp. mutilation, pruning, e. g. κόλασις τῶν δένδρων Theophr. de caus. Plant. 2. 4. 4. In N. T. punishment, Matt. 25: 46 εἰς κόλασιν αἰώνιον. 1 John 4: 18 see in Ἔχω c. α.—Wisd. 16: 2, 24. Ael. V. H. 7. 15. Diod. Sic. 1. 77 pen.

Κολασσαί, see Κολοσσαί.

Κολαφίζω, ἑ. ἰσω, (κόλαφος, κολάπτω,) to strike with the fist, to buffet, c. acc. Matt. 26: 67 et Mark 14: 65 ἐκολάφισαν αὐτόν. Hence genr. to buffet, to maltreat, 1 Cor. 4: 11. 2 Cor. 12: 7. 1 Pet. 2: 20.—Test. XII Patr. 708 κολαφίζει τὰ τέκνα. Unknown to the Attics, who used κοινδύλιζω, Lob. ad Phryn. p. 175.

Κολλάω, ᾶ, ἑ. ἴσω, (κόλλα glue,) to glue together, to make cohere, Luc. quom. Hist. conscr. 51. Diod. Sic. 2. 58.—In N. T. Mid. κολλάομαι, ᾶμαι, aor. 1 pass. ἐκολλήθην with mid. signif. Butt. § 136. 2, to adhere, to cleave to, pp. of things, seq. dat. Luke 10: 11 τὸν κοινοστὸν τὸν κολληθέντα ἑμῖν. Rev. 18: 5 in constr. praegn. in later edit. Sept. for רַבַּרַּב Ps. 102: 6. Job 29: 10.—Anthol. Gr. I. p. 231.—Trop. of persons, to join oneself unto, c. dat. of thing, e. g. τῷ ἄρματι, to follow, to accompany, Acts 8: 29. τῷ ἀγαθῷ, to cleave to, Rom. 12: 9. Sept. and רַבַּרַּב 2 K. 3: 3. Seq. dat. of pers. e. g. to become a servant to any one Luke 15: 15. to follow, to cleave to, e. g. τῇ πόρῃ 1 Cor. 6: 16. (Ecclus. 19: 2.) τῷ κυρίῳ v. 17. Sept. and רַבַּרַּב 2 K. 18: 6. to follow the side or party of any one; to associate with, Acts 5: 13. 9: 26. 10: 28. 17: 34. Sept. and רַבַּרַּב 2 Sam. 20: 2.—1 Macc. 3: 2. 6: 21. Plut. ed. R. VI. p. 355. 3.

Κολλούριον or κολλύριον, ου, τό, (dimin. of κολλύρα a coarse bread or cake,) pp. a small cake, cracknel, Sept. for רַבַּרַּב 1 K. 14: 3 in Cod. Alex. In N. T. collyrium, eye-salve, resembling the dough of the κολλύρα, Rev. 3: 18.—Arr. Epict. 3. 21. 21. Luc. Alex. 21 bis, κολλυρίον· σκευαστὸν δὲ τοῦτο ἐστὶν ἐκ πίττης Βηρυτίας, καὶ ἀσφάλτου, καὶ λίθου τοῦ διαφανοῦς τετριμμένον, καὶ κηροῦ, καὶ μαστίχης, κ. τ. λ. Other kinds are described in Cels. de Med. 6. 2sq. ib. 7. 4. Dioscor. 1. 2.

Κολλυβιστής, οῦ, ὁ, from κόλυβος a small coin, change, Aristoph. Pax 1196, 1200 οὐδὲ κολλύβου, where Schol. εἶδος εὐτελοῦς νομίσματος ἀντὶ τοῦ οὐδὲ ὀβολοῦ. Also agio, premium of exchange, ἡ ἀργυρίου ἀλλαγὴ Poll. Onom. 3. 9. ib. 7. 30. Cic. Verr. III. 78. as also Rabb. רַבַּרַּבִּי Buxt. Lex. Chald. 2032.—Hence κολλυβιστής, a money-changer, broker, i. q. κερμαιστής, Matt. 21: 12. Mark 11: 15. John 2: 15. They had their seats in the outer court of the temple, see in Κερμαιστής. Comp. Adam's Rom. Ant. p. 501.—Lysias Fragm. 34 ult. The grammarians condemn this word, Lob. ad Phr. p. 440.



*Κολύριον*, see *Κολοῦριον*.

*Κολοβός*, ὠ, f. ὠσω, (*κολοβός* mutilated, fr. *κόλος*), to mutilate, trans. Sept. 2 Sam. 4: 12. Diod. Sic. 1. 78 pen. — In N. T. trop. of time, to cut off, to shorten, Pass. Matt. 24: 22 bis, et Mark 13: 20 *κολοβωθήσονται αἱ ἡμέραι*. So Heb. חָצַר Prov. 10: 27, Sept. ὀλιγοθήσονται.

*Κολοσσαί* or *Κολασσαί*, ὠν, αἰ, *Colosse*, a city of Phrygia Major, situated near the junction of the Lycus with the Meander, and not far from Hierapolis and Laodicea. With these cities it was destroyed by an earthquake about A. D. 65. A modern village near the site is called *Konos*. See Rosenm. Bibl. Geogr. I. ii. p. 204, 228. — Col. 1: 2.

*Κολοσσαεὺς*, εως, ὁ, plur. *Κολοσσαῖς*, *Colossians*, only in the spurious subscription to the epistle.

*Κόλπος*, ου, ὁ, the bosom, i. e.

a) pp. the front of the body between the arms; hence John 13: 23 *ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ*, reclining on Jesus' bosom, i. e. next to him on the triclinium at supper, so that his head was opposite to Jesus' bosom; comp. in *Ἀνάκειμαι* no. 2. Adam's Rom. Ant. p. 436. Calmet art. *Eating*.—Lat. *in sinu recumbo* Plin. Ep. 4. 22. — Trop. to be in or on the bosom of any one, i. q. to be in his embrace, to be cherished by him as the object of intimate care and dearest affection, comp. in Engl. *bosom-friend* etc. John 1: 18 ὁ ὢν εἰς τὸν κόλπον τοῦ πατρὸς, i. q. ὁ μονογενὴς υἱός. So Luke 16: 22 εἰς τὸν κόλπον τοῦ Ἀβραάμ, and v. 23 *Ἀΐζαρον ἐν τοῖς κόλποις* [comp. Engl. *embraces*] αὐτοῦ, i. e. in near and intimate communion with Abraham, as being one of his beloved children. So Josephus de Macc. § 13 [4 Macc. 13: 16] οὕτω γὰρ θανάσιμα, ἡμῶς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ἰποδέσσονται εἰς τοὺς κόλπους αὐτῶν. Comp. Lightfoot Hor. Heb. in loc. Sept. ἡ γυνὴ ἐν τῷ κόλπῳ σου for Heb. הָרַחֵם אֶת הַיָּתִים Deut. 13: 7. 28: 54, 56. comp. 2 Sam. 12: 3, 8. Is. 40: 11.—Eccles. 9: 1. Anthol. Gr. II. p. 75. IV. p. 129. Plut. Cato Min. 33 ult. *Γαβνιον*, ἐκ τῶν

*Πομπηίου κόλπων ἀνθρώπων*. Comp. Cic. ad Div. 14. 4 "tu vero sis in sinu semper et complexu meo." — Others refer Luke 1. c. to a banquet in the kingdom of heaven, comp. Matt. 8: 11. Luke 13: 29, see in *Ἀνακλίνω* b. But the scene is here laid in ἄδης, and not in the Mesiah's kingdom.

b) the bosom of an oriental garment, which falls down over the girdle, and is often used for carrying things, as a sort of pocket. Luke 6: 38 *δώσουσι εἰς τὸν κόλπον ὑμῶν*. So Sept. and רַחֵם Is. 65: 6. Jer. 32: 18. — Hom. Od. 15. 469. Pol. 3. 33. 2. Hdot. 6. 125. Comp. Hor. Sat. 2. 3. 171. Liv. 21. 18 "tunc Romanus, sinu ex toga facto, etc."

c) put for a bay, gulf, inlet of the sea, Acts 27: 39.—Jos. Ant. 3. 1. 5. Hdian. 8. 1, 12. Xen. H. G. 6. 2. 9.

*Κολυμβάω*, ὠ, f. ἴσω, to swim, Acts 27: 43. — Hierocl. Facet. 1. Anthol. Gr. III. p. 41. 1. Moeris p. 267 *νεῖν καὶ νήχεσθαι*, Ἀττικῶς *κολυμβῆν*, Ἑλληνικῶς.

*Κολυμβήθρα*, ας, ἡ, (*κολυμβάω*) pp. *swimming-place*, hence pool, pond, any reservoir of water for swimming, bathing, fish, etc. e. g. genr. ἡ κολ. τοῦ Σιλωάμ John 9: 7, 11. a healing bath or pool, see *Βηθεσδά*, John 5: 2, 4, 7. Sept. for בֵּית שַׁלְוִי 2 K. 18: 17. Neh. 2: 14. Is. 7: 3.—Jos. Ant. 15. 3. 3. Diod. S. 11. 25.

*Κολωνία*, ας, ἡ, Lat. *colonia*, i. e. a Roman colony, Acts 16: 12. Philippi is here so called, because Augustus had colonized thither many of the partizans of Antony, Dio Cass. 51. 4. p. 445. Kuinoel in loc. Comp. Adam's Rom. Ant. p. 72 sq.

*Κομῶω*, ὠ, f. ἴσω, (*κόμη*) to have long hair, to wear the hair long, 1 Cor. 11: 14, 15.—Jos. Ant. 4. 4. 4. Xen. Lac. 11. 3.

*Κόμη*, ης, ἡ, hair, head of hair, 1 Cor. 11: 15. Sept. for כַּרְבֵּי Num. 6: 5. — Hdian. 1. 7. 9. Xen. Cyr. 1. 3. 2.

*Κομίζω*, f. ἴσω, Att. f. ἰῶ, (*κομέω*) to take care of, to provide for, Hom. II. 24. 541; so of one fallen in battle, i. e. to take up and bear away Hom. II. 13. 196; hence genr. to take up, to carry off, e. g. as booty Hom. II. 2. 875. ib. 11. 738. In N. T. genr.

a) *to bear, to bring*, trans. Luke 7: 37 *κομισάσα ἀλάστρον μύρον*.—Esd. 4: 5. Arr. Alex. M. 7. 22. 8. Xen. Cyr. 3. 3. 2.

b) Mid. *κομίζομαι*, Att. f. *κομιῶμαι*, *to take for oneself, to bear or bring to oneself*, i. e. *to acquire, to obtain, to receive*, trans. Matt. 25: 27 *ἐκομισάμην ἂν τὸ ἐμόν*. 2 Cor. 5: 10. Col. 3: 25 *κομίζεται ὁ ἡδίκησε*. Heb. 10: 36 κ. τὴν ἐπαγγελίαν. 11: 39. 1 Pet. 1: 9. 5: 4. 2 Pet. 2: 13. seq. *παρά* c. gen. Eph. 6: 8. — 1 Macc. 13: 37. 2 Macc. 8: 33. Arr. Alex. M. 5. 27. 3. Xen. Cyr. 1. 5. 10.—In the sense of *to receive again, to recover*, trans. Heb. 11: 19. So Sept. for קָבַץ Gen. 38: 20. — 2 Macc. 10: 1. Jos. Ant. 13. 4. 1. Diod. Sic. 12. 80.

*Κοιμώτερον*, adv. (comparat. of *κόμψως* elegantly, well, Xen. Cyr. 1. 3. 8.) *better*, in the phrase *κοιμώτερον ἔχειν*, *se melius habere, to be better, to mend*, John 4: 52. See in *Ἐχω* f.—Arr. Epict. 3. 10. 13 *κόμψως ἔχειν*. Cic. ad Div. 16. 15 *belle habere*.

*Κονιάω*, ὤ, f. ἄσω, (*κονία* dust, slacked lime,) *to white-wash*, sc. with lime, trans. Matt. 23: 27 *τάφοις κεκοιμαμένοις, white-washed sepulchres*, in accordance with an annual custom of the Jews on the 25th day of the month Adar, see Jahn § 207 and n. II. Wetstein N. T. in loc. Acts 23: 3 *τοῖς κεκοιμαμένοις thou whitened wall*, i. e. thou hypocrite, fair without and foul within. Sept. for קָיַשׁ Deut. 27: 2, 4.—Diod. Sic. 19. 9. 4. Plut. Cato Maj. 4 pen.

*Κονιορτός*, οὐ, ὄ, (*κονία, ὄρνυμι*) *dust*, pp. as excited, flying, Matt. 10: 14. Luke 9: 5. 10: 11. Acts 13: 51. 22: 23. Sept. for קָבַץ Ex. 9: 9. Nah. 1: 3. רָעַץ Deut. 9: 21. — Pol. 5. 85. 1. Xen. An. 1. 8. 8.

*Κοιᾶζω*, f. ἄσω, (*κόπος*) pp. ‘to be beat out, weary,’ i. q. *κοπιᾶω*, hence genr. *to relax, to remit, to cease*; in N. T. of the wind, *to lull*, intrans. Matt. 14: 32. Mark 4: 39. 6: 51. Sept. for קָבַץ Gen. 8: 1. קָוַשׁ Jon. 1: 11, 12. — Ecclus. 43: 23. Hdt. 7. 191.

*Κοιεύς*, οὐ, ὄ, (*κόπτομαι* q. v.) *lamentation, wailing*, sc. as accompanied with beating the breast etc. Acts 8: 2. Sept. for קָבַץ Gen. 50: 10. Zech. 12:

10, 11.—1 Macc. 4: 39. Dion. Hal. Ant. 11. 31.

*Κοπή*, ἦς, ἦ, (*κόπτω*) *slaughter, carnage*, Heb. 7: 1, in allusion to Gen. 14: 17 where Sept. for inf. קָוַשׁ. Sept. for קָבַץ Josh. 10: 20.—Judith 15: 7.

*Κοπιάω*, ὤ, f. ἄσω, (*κοπία* i. q. *κόπος*) pp. i. q. Engl. *to be beat out*, i. e. *to be weary, faint*, intrans.

a) pp. Matt. 11: 28 *δεῦτε πρὸς με πάντες οἱ κοπιῶντες*. Rev. 2: 3. seq. *ἐκ* John 4: 6 κ. *ἐκ τῆς ὁδοπορίας*. Sept. for קָוַשׁ Is. 40: 41. — Jos. Ant. 2. 15. 3 κ. *ὑπὸ τῆς ὁδοπορίας*. Aristoph. Thesm. 795. Athen. X. p. 416.

b) in N. T. *to weary oneself* sc. with labour, like Heb. קָוַשׁ, i. e. *to labour, to toil*, absol. Luke 5: 5 *δὲ ὅλης τῆς νυκτὸς κοπιῶσάντες οὐδὲν ἐλάβομεν*. Matt. 6: 28 et Luke 12: 27 *τὰ κρίνα . . . οὐ κοπιᾷ οὐδὲ νήθει*. Acts 20: 35. 1 Cor. 4: 12. Eph. 4: 28. 2 Tim. 2: 6. Trop. of a teacher who labours in the gospel, John 4: 38 bis. 1 Cor. 15: 10. 16: 16. Sept. for Heb. קָוַשׁ Josh. 24: 13. לָבַץ Ps. 127: 1. — Anthol. Gr. IV. p. 134. ὁ μὴ τρέχει, μὴ κοπία. — Seq. *ἐν, to labour in*, e. g. trop. *ἐν λόγῳ* 1 Tim. 5: 17. *ἐν κυρίῳ* i. e. in the work of the Lord Rom. 16: 12 bis. *ἐν ὑμῖν among you* 1 Thess. 5: 12. (comp. Ecclus. 6: 19.) Seq. *εἰς* c. acc. of pers. *upon* or for whom, *εἰς ἡμᾶς* Rom. 16: 6. *εἰς ὑμᾶς* Gal. 4: 11. (Ecclus. 24: 34.) c. *εἰς* final, as *εἰς τοῦτο ὅτι* 1 Tim. 4: 10. *εἰς ὃ* Col. 1: 29. *εἰς κενόν in vain* Phil. 2: 16. Sept. κ. *εἰς κενόν* for קָוַשׁ Is. 65: 23. Jer. 51: 53.

*Κόλος*, οὐ, ὄ, (*κόπτω*) pp. a beating, hence *wailing, grief*, sc. with beating the breast etc. i. q. *κοπιεύς* q. v. Sept. for קָוַשׁ Jer. 45: 3. Aeschyl. Choeph. Also *the being beat out, weariness*, Xen. An. 5. 8. 3. Hence in N. T. *toil, labour*, i. e. wearisome effort, genr. John 4: 38 *ὑμεῖς εἰς τὸν κόπον αὐτῶν εἰσληλύθατε*. 1 Cor. 3: 8. 15: 58 ὁ *κόπος ὑμῶν ἐν Χριστῷ*. 2 Cor. 6: 5. 10: 15. 11: 23, 27. 1 Thess. 1: 3 ὁ *κόπος τῆς ἀγάπης labour of love* i. e. work of beneficence. 2: 9. 3: 5. 2 Thess. 3: 8. Heb. 6: 10. Rev. 2: 2. 14: 13. Sept. for קָוַשׁ Gen. 31: 42. — Ecclus. 14: 15. Bion. Id. 15. 16. Anthol. Gr. IV. p. 99



antep.—In the sense of *trouble, vexation*, in the phrase *κόπους παρέχειν τινί*, i. q. *to trouble, to vex any one*, Matt. 26: 10. Mark 14: 6. Luke 11:7. 18: 5. Gal. 6. 17. Sept. *κόπος* for *לַעֲבֹד* Job 5: 6. Jer. 20: 18. — *κόπους παρέχειν* Aristot. Probl. sect. qu. 38. The earlier Greeks said *πόνον παρέχειν* Ecclus. 29: 4. Hdot. 1. 177. *πράγματα παρέχειν* Hdot. 1. 155, 175.

**Κορία, ας, ἡ**, (*κόπος*), pp. *dung-hill* Sept. for *דִּשְׁוֹן* 1 Sam. 2: 8. Arr. Epict. 2. 4. 4 seq. In N. T. *dung, manure*, Luke 14: 35. 13: 8 in text. rec. Sept. for *דִּשְׁוֹן* 2 K. 9: 37. Jer. 25: 33. —Arr. Epict. l. c. Artemid. 2. 9.

**Κόριον, ου, τό**, (neut. of adj. *κόριος*), *dung, manure*, plur. *κόρια* Luke 13: 8 in later edit. — 1 Macc. 2: 62. Anthol. Gr. III. p. 85. Arr. Epict. 2. 4. 5.

**Κόπτω, f. ψω**, *to beat, to cut* sc. by a blow, trans.

a) pp. e. g. branches of trees, *to cut off or down*, Matt. 21: 8. Mark 11: 8. Sept. for *כָּרַח* Num. 13: 24. Judg. 9: 48.—Xen. An. 4. 8. 2.

b) Mid. *κόπτομαι* *to beat or cut oneself*, i. e. the breast etc. in the loud expression of grief; hence put for *lament, to wail, to bewail*, absol. Matt. 11: 17. 24: 30. Luke 23: 27. seq. acc. Luke 8: 52. seq. *ἐπί τινα* Rev. 1: 7. *ἐπί τινι* 18: 9. Sept. for *כָּפַח* absol. 2 Sam. 1: 12. c. acc. Gen. 23: 2. 50: 10. seq. *ἐπί τινα* for *עַל כָּפַח* 2 Sam. 11: 26. *ἐπί τινι* Zech. 12: 10. — absol. Jos. Ant. 7. 1. 6. Diod. Sic. 1. 14. Hdot. 6. 58. Active, *κόπτειν τὴν θύραν* Luc. Nigr. 2. x. *πρὸς τ. θύραν* Luc. Asin. 2.

**Κόραξ, ακος, ὁ**, *a raven*, Luke 12: 24. Sept. for *כָּרַח* Gen. 8: 7. Lev. 11: 15. — Ael. H. An. 1. 35, 47. Hdot. 4. 15.

**Κοράσιον, ίου, τό**, (dimin. fr. *κόρη*), *girl, maiden, damsel*, Matt. 9: 24, 25. 14: 11. Mark 5: 41, 42. 6: 22, 28 bis. Sept. for *כָּרַח* Ruth 2: 8, 22. 1 Sam. 25: 42.—Arr. Epict. 3. 2. 8. Luc. Asin. 6, 36. The word belongs rather to the style of familiar discourse, like the Germ. *Madel*, Lob. ad Phryn. p. 73 sq.

**Κορβᾶν, ὁ**, indec. also *κορβανᾶς*, *ᾶ, ὁ*, Heb. *קָרְבָן*, *corban*, i. e. *a gift, offering, oblation*, sc. to God, Lev. 2: 1, 4, 12, 13. In N. T.

a) pp. *κορβᾶν*, something devoted to God, Mark 7: 11 *κορβᾶν, ὅ ἐστι δῶρον*, x. τ. λ.—Jos. Ant. 4. 4. 4 *οἱ κορβᾶν αὐτοῖς ὀνομάσαντες τῷ θεῷ, δῶρον δὲ τοῦτο σημαίνει x. τ. λ.*

b) *κορβανᾶς*, spoken of money offered in the temple, *the sacred treasure*, and by meton. *the treasury*, i. q. *γαζοφυλάκιον* q. v. Matt. 27: 6.—Jos. B. J. 2. 9. 4 *τὸν ἱερὸν θησαυρὸν, καλεῖται δὲ κορβανᾶς.*

**Κορέ, ὁ**, indec. *Core*, Heb. *קֹרֵה* (ice) *Korah*, pr. n. of a Levite who rebelled against Moses, Jude 11. See Num. c. 16.

**Κορέννυμι, f. κορίσω**, perf. pass. *κεκόρημαι*, aor. 1 pass. *έκορέσθην*, *to sate, to satisfy*, sc. with food and drink, Pass. or Mid. *to be sated, to be full*, i. e. to have eaten and drunk enough, seq. gen. of thing, Pass. Acts 27: 38 *κορεσθέντες δὲ τροφῆς*. Trop. absol. 1 Cor. 4: 8.—c. gen. Ael. V. H. 4. 9. Xen. Mem. 3. 11. 13. trop. Hdtian. 1. 13. 10.

**Κορινθίως, α, ον**, *Corinthian, a Corinthian*, Acts 18: 8. 2 Cor. 6: 11.

**Κόρινθος, ου, ἡ**, *Corinth*, a celebrated Grecian city, the capital of Achaia proper, situated on the isthmus between the Peloponnesus and the main land, and hence called *bimaris*, Hor. Od. 1. 7. 2. It lay between the gulfs of Lepanto and Egina, on each of which it had a port, Lechaem on the former and Cencrea on the latter. The city was famous for the worship of Venus and for every species of expensive debauchery; whence the Horatian proverb: *Non cuivis homini contingit adire Corinthum*, Hor. Ep. 1. 17. 36. Corinth was destroyed by L. Mummius during the Achaian war, about 146 B. C. It was restored by Julius Caesar, and became the capital of the Roman province Achaia and the seat of the proconsul, Acts 18: 12. Here Paul resided for more than 18 months (Acts 18: 11, 18) and gathered a large church, which was afterwards not wholly exempt from Corinthian vices. Acts 18: 1.

19: 1. 1 Cor. 1: 2. 2 Cor. 1: 2, 23. 2 Tim. 4: 20.

**Κορνήλιος, ου, ὁ, Cornelius,** pr. n. of a Roman centurion at Caesarea, Acts 10: 1, 3, 7, 17, 21, 22, 24, 25, 30, 31.

**Κόρος, ου, ὁ, corus,** Heb. כֹּר, cor, the largest Hebrew dry measure, equal to the קֹרֶה, i. e. to ten baths or ephahs Ez. 45: 14, and also to ten Attic μέδιμνοι Jos. Ant. 15. 9. 2. The Attic *medimnus* was equal to six Roman *modii*, and according to Ideler and Boeckh contained 2602 Paris cubic inches, Boeckh Staats-haush. der Athener I. p. 101. The English bushel is usually estimated at 1801 Paris cubic inches; hence the Attic *medimnus* and Hebrew *bath* were nearly equal to 1.445 bush. English, or about 11½ gallons; and so the Hebrew *cor*, κόρος, to 14.45 bushels English. Comp. in Βιάτος II. Adam's Rom. Ant. p. 505. — Luke 16: 7 ἑκατὸν κόρους σίτου. Sept. κόρος for κῶρ 2 Chr. 2: 10. 27: 5. for קֹרֶה Ez. 45: 13.

**Κοσμέω, ὠ, f. ἦσω, (κόσμος,) to order,** i. e. to put in order, e. g. an army, to draw up Hom. II. 14. 388. In N. T.

a) to adjust, e. g. lamps, to trim, Matt. 25: 7 ἐκόσμησαν τὰς λαμπάδας. So Sept. κοσμεῖν τὴν τράπεζαν for ἤγειρεν Ez. 23: 41.—Xen. Cyr. 8. 2. 6 τράπεζαν.

b) to decorate, to adorn, e. g. τὸν οἶκον as if for a new dweller Matt. 12: 44. Luke 11: 25. a bride, γύμνην, Rev. 21: 2. genr. 1 Tim. 2: 9. Luke 21: 5. Rev. 21: 19. Sept. for ἤγειρεν Jer. 4: 30. Ez. 16: 11.—Hdian. 5. 3. 12. Xen. Mem. 3. 11. 4. — So Matt. 23: 29 κοσμίτε τὰ μνημεῖα, ye decorate the sepulchres etc. sc. with garlands and flowers, or by adding columns or other ornaments.—Diod. Sic. 11. 33. Xen. H. G. 6. 4. 7. Mem. 2. 2. 13. Comp. Ael. V. H. 12. 7 Ἀλέξανδρος τὸν Ἀχιλλέως τάφον ἐστεφάνωσε. — Trop. to honour, i. e. to make honourable, to dignify, Tit. 2: 10 τὴν διδασκαλίαν. 1 Pet. 3: 5 αἱ ἄγναι γυναῖκες . . . ἐκόσμουσαν ἑαυτὰς. — Ecclus. 48: 11. Hdian. 6. 3. 5. Xen. Conv. 8. 38.

**Κοσμικός, ἡ, ὄν, (κόσμος world,) worldly, terrestrial,** opp. to ἐπουράνιος. Heb. 9: 1 ἅγιον κοσμικόν, comp. v. 23. — Plut. ed. R. VI. p. 455. 3, κοσμικῶ

διάταξις.—Trop. worldly, as conformed to this world, belonging to the men of this world, Titus 2: 12 ἐπιθυμῖαι κοσμικαὶ worldly lusts.—Clem. Alex. Paed. 1. 1 ὁ λόγος . . . τῆς κοσμικῆς συνηθείας ἐξαρπάζων τὸν ἄνθρωπον.

**Κόσμιος, ου, ὁ, ἡ, adj. (κόσμος,) well-ordered, decorous, modest,** in a moral respect, 1 Tim. 2: 9. 3: 2.—Pol. 8. 11. 7. Xen. Hi. 5. 1. Mem. 3. 11. 14.

**Κοσμοκράτωρ, ορος, ὁ, (κόσμος, κρατέω,) pp. lord of the world,** Schol. in Aristoph. Nub. 397 Σεσάγγωσις ὁ βασιλεὺς τῶν Αἰγυπτίων, κοσμοκράτωρ γεγὼνός κ. τ. λ. In N. T. of Satan as the prince of this world, i. e. of worldly men, plur. Eph. 6: 12 πρὸς τοὺς κοσμοκράτορας τοῦ σκοτους τοῦ αἰῶνος τούτου, i. e. Satan and his angels. Comp. John 12: 31. 2 Cor. 4: 4. — Ignat. 1. 1 διάβολον, ὃν καὶ κοσμοκράτορα καλοῦσιν. The Rabbins also adopted the epithet קֹרֶה קֹרֶה קֹרֶה, see Buxt. Lex. Ch. 2006.

**Κόσμος, ου, ὁ, (prob. κομῶ,) order,** i. e. regular disposition and arrangement, Hom. Od. 13. 77 κόσμῳ καθίζειν. Pol. 1. 21. 1. Xen. Oec. 8. 20. Hence in N. T.

1. *decoration, ornament,* 1 Pet. 3: 3 οὐχ ὁ ξυθθεν . . . κόσμος. Sept. for קֹרֶה Ex. 33: 4, 5, 6. Jer. 4: 30.—Hdian. 3. 6. 19. Xen. Cyr. 8. 4. 24.

2. *order of the universe, the world,* Lat. *mundus*, first so used by Pythagoras and then as a technical term of philosophy, see Passow in voc. no. 2. So Plato Gorg. 63. p. 508. A, φασὶ δὲ οἱ σοφοὶ, καὶ οὐρανὸν καὶ γῆν καὶ θεοὺς καὶ ἀνθρώπους τὴν κοινωνίαν συνέχειν καὶ φιλίαν καὶ κοσμότητα καὶ σωφροσύνην καὶ δικαιοσύνην, καὶ τὸ ὅλον τοῦτο διὰ ταῦτα κόσμον καλοῦσι. Plin. H. N. 2. 3, "nam quem κόσμον Graeci, nomine ornamenti, appellaverunt, eum nos a perfecta absolutaque elegantia mundum." Comp. Cic. de Nat. Deor. 2. 22. Hence

a) genr. *the world, the universe, heavens and earth* etc. Matt. 13: 35 ἀπὸ καταβολῆς κόσμου. 24: 21 ἀπ' ἀρχῆς κόσμου. Luke 11: 50. John 17: 5, 24. Acts 17: 24. Rom. 1: 20. Heb. 4: 3.—2 Macc. 7: 23. Ael. V. H. 8. 11. Luc. Icarom. 4. Xen. Mem. 1. 1. 11 ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν



κόσμος ἔχει.—Meton. for the inhabitants of the universe, 1 Cor. 4: 9 *θίατρον ἐγενήθημεν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις.* — Trop. and symbol. as in Engl. a world of any thing, for an aggregate, congeries. James 3: 6 ἡ γλῶσσα . . . κόσμος ἀδικίας, a world of iniquity. Comp. Sept. Prov. 17: 6 τοῦ πιστοῦ ὅλος ὁ κόσμος τῶν χρημάτων, τοῦ δὲ ἀπίστου οὐδὲ ὀβολός.

b) by synecdoche the earth, this lower world as the abode of man. (α) pp. Mark 16: 15 πορευθέντες εἰς τὸν κόσμον ἅπαντα. John 16: 21, 28. 21: 25. 1 Tim. 3: 16. 1 Pet. 5: 9. 2 Pet. 3: 6 ὁ τότε κόσμος. So *ἐρχομαι εἰς τὸν κόσμον* and the like, to come or be sent into the world, i. e. to be born John 1: 9; or to go forth into the world, to appear before men, John 3: 19. 6: 14. 1 Tim. 1: 15. Heb. 10: 5. also 1 John 4: 1. 2 John 7. John 3: 17. 1 John 4: 9. Hyperbolically, Matt. 4: 8 πάσας τὰς βασιλείας τοῦ κόσμου. Rom. 1: 8.—Comp. Luc. de Astrol. 12. — (β) meton. the world for the inhabitants of the earth, men, mankind. Matt. 5: 14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. 13: 38 ὁ δὲ ἀγρός, ἔστιν ὁ κόσμος. John 1: 29. 3: 16 οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον. Rom. 3: 6, 19. 1 Cor. 4: 13. 2 Cor. 5: 19. Heb. 11: 7. 2 Pet. 2: 5 ἀρχαίον κόσμον. 1 John 2: 2. (Wisd. 10: 1. 14: 6, 14.) So hyperb. the world for the multitude, every body, Fr. *tout le monde*. John 7: 4 φανέρωσον σκιαν τῷ κόσμῳ, opp. ἐν κρυπτικῷ. 12: 19. 14: 22. 18: 20. 2 Cor. 1: 12. 2 Pet. 2: 5 κόσμος ἀσεβῶν. Put also for the heathen world, i. q. τὰ ἔθνη, Rom. 11: 12, 15. comp. Luke 12: 50.

c) in the Jewish mode of speaking, the present world, the present order of things, as opposed to the kingdom of Christ; and hence always with the idea of transientness, worthlessness, and evil both physical and moral, the seat of cares, temptations, irregular desires, etc. It is thus nearly i. q. ὁ αἰὼν οὗτος, *הַיָּמִים הַזֵּהִים*, see fully in *Aiōn* no. 2.— (α) genr. c. οὗτος, John 12: 25 ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, opp. εἰς ζωὴν αἰώνιον. 18: 36 bis, ἡ βασιλεία ἣ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου κ. τ. λ. 1 Cor. 5: 10. Eph. 2: 2. 1 John 4: 17. Without οὗτος, 1 John 2: 15,

16, 17. 3: 17. Spec. the wealth and enjoyments of this world, this life's goods, Matt. 16: 26 τί γὰρ ὠφελεῖται ἄνθρωπος, εἰὰν τὸν κόσμον ὅλον κερδήσῃ; Mark 8: 36. Luke 9: 25. 1 Cor. 3: 22. 7: 31, 33, 34. Gal. 6: 14. James 4: 4. 1 John 2: 17. — (β) Meton. for the men of this world, worldlings, as opp. to those who seek the kingdom of God, e. g. with οὗτος, John 12: 31 ἡ κρίσις τοῦ κ. τούτου. 1 Cor. 1: 20 σοφία τοῦ κ. τούτου. 3: 19. Gal. 4: 3. Col. 2: 8. As subject to Satan, John 12: 31 ὁ ἄρχων τοῦ κ. τούτου. 14: 30. 16: 11. Without οὗτος, John 7: 7 οὐ δύναται ὁ κόσμος μισεῖν ἡμᾶς. 14: 17, 19, 27, 31. 16: 8. 17: 6, 9. 1 Cor. 1: 21. 2 Cor. 7: 10. Phil. 2: 15. James 1: 27. etc. AL.

*Κουάρτιος, ου, ὁ*, Lat. *Quartus*, pr. n. of a Christian at Rome, Rom. 16: 23.

*Κοῦμι, cumi*, i. e. Heb. imperat. fem. *קוּמִי* arise, expressed in Greek letters, Mark 5: 41.

*Κουστωδία, ας, ἡ*, Lat. *custodia*, i. e. *custody*, in N. T. meton. for concr. *watch, guard*, sc. of Roman soldiers at the sepulchre of Jesus, Matt. 27: 65, 66. 28: 11. — Hesych. *κουστωδία· βοήθεια στρατιωτικῆ*.

*Κουρίζω, f. ἴσω, (κοῦφος,) to be light*, intrans. Hes. Op. 465. Soph. Philoct. 735. In N. T. trans. *to lighten*, sc. a ship by throwing things overboard, Acts 27: 38. Sept. for *קוּרַץ* Jon. 1: 5. — Pol. 1. 39. 4 κ. τὰς ναῦς. Xen. Mem. 2. 7. 1.

*Κόφινος, ου, ὁ*, a basket, Lat. *cophinus*, wicker-basket. Matt. 14: 20 δώδεκα κοφίνους πληρεῖς. 16: 9. Mark 6: 43. 8: 19. Luke 9: 17. John 6: 13. Sept. for *קָפִין* Ps. 81: 5. *כֹּף* Judg. 6: 19. — Suidas *κόφινος· ἀγγεῖον πλεκτόν*. Aristoph. Av. 1310. Xen. Mem. 3. 8. 6. — The *κόφινος* was proverbially the Jewish travelling-basket, comp. Juv. Sat. 3. 15 "Judaeis, quorum cophinus foenumque supellex." 6. 542.

*Κράββατος, ου, ὁ*, Lat. *grabatus*, i. e. a small couch, which might easily be carried about, or for travelling etc. called by the Greeks *σὺλμπος*,

σμιπόδιον. Mark 2: 4, 9, 11, 12. 6: 55. John 5: 8, 9, 10, 11, 12. Acts 5: 15. 9: 33. Comp. Mark l. c. with Luke 5: 18, 24.—Act. Thom. § 50, 51. Arr. Epict. 3. 22. 74. Used only by very late writers, Lob. ad Phryn. p. 62 sq. Sturz de Dial. Alex. p. 175 sq.

**Κράζω**, f. κεράζομαι, aor. 1 ἔκραξα, perf. 1 κέκραγα with the signif. of the present, Butt. n. § 113. n. 13. Passow s. voc. This is strictly an onomatopoeic verb imitating the hoarse cry of the raven, Germ. *krächzen*; hence genr. and in N. T. to cry, to cry out, intrans.

a) of inarticulate cries, clamour, exclamation, e. g. from fear, ἀπό τοῦ φόβου Matt. 14: 26; from pain Matt. 27: 50. Mark 15: 39 coll. v. 37. Rev. 12: 2; from abhorrence Acts 7: 57. Of demoniacs Mark 1: 26. 5: 2. 9: 26. Luke 9: 39. (Sept. for קרי 2 Sam. 13: 19. Jer. 25: 34.) So in joy, by hyperb. Luke 19: 40 οἱ λίθοι κεράζονται. Sept. for קרי Josh. 6: 16. Ps. 65: 14.—Arr. Epict. 3. 4. 4 κόραξ ὅταν μὴ αἰσιον κεράγη. Luc. Tim. 11. Xen. An. 7. 8. 15.

b) of any thing uttered with a loud voice, to cry, to exclaim, to call aloud, e. g. followed by the words uttered, Mark 10: 48 ὁ δὲ πολλῶ μᾶλλον ἔκραξεν· ἰδὲ Σαβιδ κ. τ. λ. 15: 13, 14. Luke 18: 39. John 12: 13 καὶ ἔκραζον· Ἰωαννά. Acts 19: 32, 34. 23: 6. al. So c. φωνῇ μεγάλῃ Acts 7: 10. ἐν φωνῇ μεγάλῃ Rev. 14: 15. Followed by a tense or particip. of λέγω etc. e. g. ἔκραξε λέγων Matt. 14: 30. Mark 3: 11. John 1: 15. ἔκραξαν λέγοντες Matt. 8: 29. 27: 23. κρᾶζων καὶ λέγων Mark 5: 7. Luke 4: 41. κρᾶζοντες καὶ λέγοντες Matt. 9: 27. 21: 15. κρᾶξας καὶ εἶπε Mark 9: 24. So c. φωνῇ μεγάλῃ Rev. 6: 10. 7: 2, 10. 19: 17.

c) of urgent prayer, imprecation, etc. Rom. 8: 15 ἐν ᾧ κρᾶζομεν· Αββα ὁ πατήρ. Gal. 4: 6. Metaph. James 5: 4 ὁ μισθὸς τῶν ἐργατῶν . . . κρᾶζει sc. πρὸς κύριον, for vengeance. Sept. for קרי Ps. 28: 1. 30: 9. קרי 2 Sam. 19: 28. Jer. 11: 11, 12. Al.

**Κραιπάλη**, ης, ἥ, (as if for ἀκραπάλη or ὑαπάλη from ἀρπάζω,) pp. seizure of the head, and hence intoxication and its consequences, giddiness, headache, etc. Lat. *crapula*. Luke 21: 34 ἐν

κραιπάλη καὶ μέθη i. e. in constant revelling, carousing.—Plut. ed. R. VI. p. 227. 10. Hdian. 1. 17. 7.

**Κρανίον**, ου, τό, (dimin. of κρανον,) a skull, Lat. *cranium*, Matt. 27: 33. Mark 15: 22. Luke 23: 33. John 19: 17. Sept. for קראנין Judg. 9: 53. 2 K. 9: 35.—Luc. D. Mort. 23. 3. Hdian. 7. 7. 8.

**Κράσπεδον**, ου, τό, (kindr. with κροσσός, κρόσσα,) pp. the edge, margin, skirt, e. g. of a mountain Xen. H. G. 4. 6. 8. of a garment Theocr. 2. 53. In N. T. fringe, tassel, Heb. תריצץ Num. 15: 38 sq. where the Jews are directed to wear them on the corners of the outer garment. Matt. 9: 20. 14: 36. 23: 5. Mark 6: 56. Luke 8: 44. Sept. for תריצץ Num. 1. c.

**Κραταιός**, ἄ, ὄν, (κράτος,) strong, mighty, e. g. ἡ κ. χεὶρ τοῦ θεοῦ 1 Pet. 5: 6. So Sept. and קרי Ex. 3: 19. Deut. 3: 24.—Esd. 8: 47. Pōl. 2. 69. 8.

**Κραταιόω**, f. ὠσω, (κράτος,) to make strong, to strengthen, trans. a form found only in Sept. N. T. and later writers, for the earlier κρατινω, Passow s. v. Active, Sept. for קרי 1 Sam. 23: 16. 2 K. 15: 19.—In N. T. only Pass. to be strong, to grow strong, Luke 1: 80 et 2: 40 ἐκραταιοῦτο πνεύματι. Eph. 3: 16. 1 Cor. 16: 13. Sept. for קרי intr. 2 Sam. 10: 12. 2 Chr. 21: 4. קרי Ps. 31: 25.—1 Macc. 1: 62.

**Κρατέω**, ᾶ, f. ἦσω, (κράτος,) to be strong, mighty, powerful, i. e. seq. gen. of pers. to have power over, to rule over, Hom. Il. 1. 79, 288. In N. T. seq. gen. of thing, or accus. of pers. or thing.

a) seq. gen. of thing, to have power over, to be or become master of, i. e. to gain, to attain to; comp. Tittm. de Synon. N. T. p. 89 sq. Acts 27: 13 τῆς προθέσεως. Heb. 4: 14 having therefore such an high priest . . . κρατῶμεν τῆς ὁμολογίας let us attain to the full benefit of our profession in him, i. q. 6: 18 κρατήσαι τῆς προκειμένης ἐλπίδος. See Tittm. l. c. p. 91 sq.—Sept. Prov. 14: 18 οἱ πανούργοι κρατήσουσιν αἰσθήσεως. Jos. Ant. 6. 6. 3 μὴ κ. τοῦ λογιμοῦ. Diod. Sic. 16. 20 κ. τῆς προθέσεως.—Hence genr. κρατεῖν τῆς χειρός τινος, to take the



hand of any one, Matt. 9: 25. Mark 1: 31. 5: 41. Luke 8: 54. comp. Buttm. § 132. 6. 3. So Sept. and קרית Gen. 19: 16. 2 Sam. 1: 11.

b) seq. accus. (α) to have power over, to be or become master of, nearly i. q. seq. gen. in a above, but always implying a certain degree of force with which one gets a person or thing wholly into his power, even when resisting; see Titm. de Synon. in N. T. p. 89. Hence genr. to get into one's power, to lay hold of, to seize, to take, e. g. a person, Matt. 14: 3 ὁ γὰρ Ἡρώδης κρατήσας τὸν Ἰωάννην, ἔδησεν αὐτόν. 18: 28. 21: 46. 22: 6. 26: 4, 48, 50, 55, 57. Mark 3: 21. 6: 17. 12: 12. 14: 1, 44, 46, 49, 51. Acts 24: 6. Rev. 20: 2. So an animal Matt. 12: 11. Sept. for קרית Cant. 3: 4. 2 Sam. 6: 6.—pers. Palaeph. 2. 7, 9. ib. 32. 2. anim. Test. XII Patr. p. 589 τὰς δορκάδας ἐκράτουεν διὰ τοῦ δρόμου. Arr. Epict. 2. 7. 12. Xen. Ven. 5. 29.—Hence genr. κρατεῖν τινα τῆς χειρὸς, to take one by the hand i. e. against his will, Mark 9: 27. comp. Buttm. § 132. 6. 3. (Test. XII Patr. p. 590.) Also Matt. 23: 9 ἐκράτησαν αὐτοὺς τοὺς πόδας, i. e. they embraced his feet. Sept. for קרית Judg. 16: 26.

(β) to have in one's power, to be master of, i. e. to hold, to hold fast, not to let go, e. g. things, Rev. 2: 1 ὁ κρατῶν τοὺς ἐπὶ ἀστέρων ἐν τῇ δεξιᾷ αὐτοῦ, comp. 1: 16 where it is ἔχων. Rev. 7: 1 κ. τοὺς τισσ. ἀνέμους ἵνα μὴ κ. τ. λ. Pass. Luke 24: 16 οἱ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο. Of persons, to hold in subjection, Pass. Acts 2: 24 καθότι οὐκ ἦν δυνατὸν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ sc. θανάτου. (Aristoph. Av. 419. Xen. An. 5. 6. 7.) So to hold one fast, i. e. to hold fast to him, to cleave to him, e. g. in person Acts 3: 11 κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον κ. τ. λ. or in faith Col. 2: 19 τὴν κεφαλὴν i. e. Christ.—Metaph. spoken of sins, to retain, not to remit, John 20: 23 bis. Also to keep to oneself, e. g. τὸν λόγον Mark 9: 10. (Sept. κρατούμενα for Chald. קרית enigma Dan. 5: 12. Test. XII Patr. p. 683.) Genr. to hold fast in mind, to observe, Mark 7: 3 κρατοῦντες τὴν παραδόσιν τῶν πρεσβυτέρων. v. 4, 8. 2 Thess. 2: 15. Rev. 2: 13, 14, 15, 25. 3: 11.—Test. XII Patr. p. 665 κρατεῖν τὸ θέλημα τοῦ θεοῦ.

Κρατίστος, η, ον, pp. superl. of poetic κρατῦς, (κράτος,) used also as superl. of ἀγαθός, Buttm. § 68. 1. § 69. n. 1; most excellent, most noble, used in addressing persons of rank and authority, Luke 1: 3 κρατίσπε Θεοφιλε. Acts 23: 26. 24: 3. 26: 25.—Jos. c. Apion. 1. 1. Ant. 4. 6. 8. Longin. 39 init. Theophr. Char. 3 or 5.

Κράτος, εος, ους, τό, strength, physical Hom. Il. 16. 524. ib. 24. 293. In N. T. might, vigour, power, viz.

a) genr. Acts 19: 20 κατὰ κράτος mightily, vehemently, see in Κατά no. 1. d. γ. (Xen. Ag. 2. 3.) Eph. 1: 19 κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ i. e. of his mighty power, comp. in Ἰσχύς, Eph. 6: 10. Col. 1: 11. Comp. Buttm. § 123. n. 4. So Sept. for קרית Is. 40: 26. Comp. Sept. for קרית Ps. 89: 10.—Meton. might, collect. for mighty deeds Luke 1: 51 ἐποίησε κράτος ἐν βραχίονι κ. τ. λ. Comp. Heb. קרית Sept. ποιῶν δύναμιν Ps. 118: 16.

b) power i. e. dominion. 1 Tim. 6: 16 ὃ τιμὴ καὶ κράτος αἰώνιον. Heb. 2: 14. 1 Pet. 4: 11. 5: 11. Jude 25. Rev. 1: 6. 5: 13.—2 Macc. 9: 17. 11: 4. Jos. Ant. 1. 19. 1. Hdian. 7. 7. 12.

Κραυγάζω, f. ἄσω, (κραυγή,) to cry out, to clamour, intrans. i. q. κράζω. Matt. 12: 19 οὐκ ἐρῶσαι, οὐδὲ κραυγᾶσαι, see in Ἐρῶζω. 15: 22. John 11: 43 φωνῆ μου, ἐκραύγ. 18: 40. 19: 6, 15. Acts 22: 23. Sept. for קרית Ezra 3: 13.—Arr. Epict. 3. 4. 4. Dem. 1258. 26. Comp. Lob. ad Phr. p. 337.

Κραυγή, ῆς, ἡ, (κράζω,) cry, outcry, e. g. for public information Matt. 25: 6. Rev. 14: 18. (Xen. An. 2. 2. 17.) Of tumult or controversy, clamour, Acts 23: 9. Eph. 4: 31. (Pol. 2. 70. 6.) Of sorrow, wailing, Rev. 21: 4. Sept. for קרית Ex. 12: 30. (Xen. H. G. 6. 4. 16.) Of supplication Heb. 5: 7. Sept. for קרית Job 34: 28.

Κρέας, ατος, αος, τό, plur. τὰ κρέατα contr. κρέα, Buttm. § 54, meat, flesh, i. e. not living, Rom. 14: 21. 1 Cor. 8: 13. Sept. for קרית Ex. 12: 8. Deut. 12: 15.—Jos. Ant. 3. 9. 2, 3. Xen. Mem. 4. 3. 10.

**Κρείσσων** or **τιών, ονος, ὄ, ῆ,** (pp. *κραισσων*), comparat. of poetic *κραιτός*, used also as comparat. of *ἀγαθός*, *better*, Buttm. 68. 1. Passow s. voc. Comp. in *Κρατίστος*.

a) *better* i. e. *more useful, more profitable*, only neut. τὸ κρείσσον, 1 Cor. 7: 9, 38. 11: 17. 12: 31. Phil. 1: 23. Heb. 11: 40. 12: 24. 2 Pet. 2: 21. Sept. for כָּרִב Ex. 14: 12. Prov. 25: 25.—Xen. Oec. 20. 9.

b) *better* in value or dignity, *nobler, more excellent*, Heb. 1: 4 τσοῦντω κρείττων γενόμενος. 6: 9. 7: 7, 19, 22. 8: 6 bis. 9: 23. 10: 34. 11: 16, 35. 1 Pet. 3: 17. Sept. for כָּרִב Judg. 8: 2. Prov. 8: 11.—Hdian. 3. 2. 6. Xen. Ag. 11. 15.

**Κρεμάννυμι**, f. *κρεμάσω*, aor. 1 pass. *ἐκρεμάσθην* to hang, to suspend. trans. Mid. *κρέμαμαι* after the form *ἵσταμαι*, to hang, to be suspended, intrans. A present *κρεμάω* is found only in very late writers, Passow sub v. Buttm. § 114.

a) Act. c. acc. impl. et seq. ἐπὶ c. gen. Acts 5: 30 et 10: 39 *κρεμάσαντες* (αὐτὸν) ἐπὶ ξύλου. Pass. seq. εἰς Matt. 18: 6. absol. Luke 23: 39. Sept. seq. ἐπὶ for הָלַךְ Act. Gen. 40: 19, 22. Pass. Esth. 5: 14. 7: 10.—Xen. An. 1. 2. 8. Pass. Xen. Eq. 10. 9.

b) Mid. Acts 28: 4 *κρεμῶμενον* τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, hanging from his hand. Seq. ἐπὶ ξύλου Gal. 3: 13. Trop. seq. ἐν, Matt. 22: 40, see in Ἐν no. 3. c. a. Sept. *κρεμῶμενος* for יָלַךְ Deut. 21: 23. 2 Sam. 18: 10. trop. Deut. 28: 66.—Jos. Ant. 7. 10. 2. Hdian. 1. 14. 1. seq. ἐκ Xen. Mem. 3. 10. 13. trop. Philo T. II. ed. Mang. p. 420 ὡν αἱ τοῦ ἔθνου ἐλπίδες ἐκρέμαντο.

**Κρημνός, οῦ, ὄ,** (*κρεμάννυμι*) a steep place, precipice, pp. overhanging, Matt. 8: 32. Mark 5: 13. Luke 8: 33. Sept. for שָׁבַח 2 Chr. 25: 12.—Jos. Ant. 3. 5. 1. Diod. S. 1. 33.

**Κρής, ηῖός, ὄ,** a Cretan, Acts 2: 11. Tit. 1: 12 *Κρήτες* αἱ ψεύσται, quoted from Callim. Hymn. in Jov. 8. comp. Pol. 4. 8. 11.—Ael. V. H. 1. 10 οἱ Κρήτες εἰσι τοξεύειν ἀγαθοί. Xen. An. 1. 2. 9.

**Κρήσκης, ηῖτος, ὄ,** *Crescens*, pr.

n. of a Christian at Rome, 2 Tim. 4: 10.

**Κρήτη, ης, ῆ,** *Crete*, now *Candia*, a celebrated island of the Mediterranean, opposite to the Egean Sea. It was anciently celebrated for its hundred cities, whence the epithet *εκατόμολις* Hom. Il. 2. 649. The Cretans were celebrated archers, robbers, and liars, see in *Κρής* and espec. Pol. 4. 8. 11. Here a Christian church was left by Paul in charge of Titus. Tit. 1: 5. Acts 27: 7, 12, 13, 21.

**Κριθή, ῆς, ῆ,** *barley* Rev. 6: 6. Sept. for הָרִבָּע Deut. 8: 8.—Xen. An. 1. 2. 22.

**Κριθίνος, ης, ον,** (*κριθή*) of barley, as ἄρτοι κριθίνοι *barley-loaves* John 6: 9, 13. Sept. for הָרִבָּע 2 K. 4: 42.—Jos. Ant. 5. 6. 4. Xen. An. 4. 5. 26, 31.

**Κρίμα, ατος, τό,** (*κρίνω*) judgment, i. e.

a) the act of judging, giving judgment, i. q. *κρίσις*, spoken only in reference to future reward and punishment. John 9: 39 εἰς κρίμα ἐγὼ εἰς τὸν κόσμον ἦλθον for judgment am I come into the world, i. e. in order that the righteous may be approved and the wicked condemned, as is figuratively said in the next clause. 1 Pet. 4: 17. So of the judgment of the last day, Acts 24: 25. Heb. 6: 2. Meton. for the power of judgment Rev. 20: 4. So Heb. חֲשָׁבָה Sept. *κρίσις* Lev. 19: 15. Deut. 1: 17. Heb. Ez. 21: 32.

b) judgment given, decision, award, sentence. (α) genr. Matt. 7: 2 ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε. Rom. 5: 16. Plur. Rom. 11: 33 τὰ κρίματα αὐτοῦ, the judgments of God, his decrees. Sept. for חֲשָׁבָה Zech. 8: 16. Ps. 17: 2. Plur. of God P's. 19: 10. 119: 75.—Pol. 24. 1. 12 ἐγκαλοῦντες τοῖς κρίμασιν ὡς παραβραβευμένοις.—(β) Oftener sentence sc. of punishment, condemnation, implying also the punishment itself as a certain consequence, Matt. 23: 13 διὰ τοῦτο λήψεσθε περισσώτερον κρίμα. Mark 12: 40. Luke 20: 47. 23: 40. 24: 20. Rom. 2: 2, 3 τὸ κρίμα τοῦ θεοῦ. 3: 8. 13: 2. 1 Cor. 11: 29, 34. Gal. 5: 10. 1 Tim. 3: 6. 5: 12. James 3: 1. 2 Pet. 2: 3. Jude 4. Rev. 17: 1. 18: 20 see in Ἐκ no. 1. b.



So Sept. and  $\text{כְּרִינֹן}$  Deut. 21: 23. Jer. 4: 12.—Eccclus. 21: 5.

c) from the Heb. *law-suit, cause*, something to be judged, e. g. *κρίματα* ἔχειν *to have law-suits, to go to law*, 1 Cor. 6: 7. So Sept. and  $\text{כְּרִינֹן}$  Job 23: 4. 31: 13.

*Κρίνον, ου, τό, a lily*, Matt. 6: 28. Luke 12: 27. Sept. for  $\text{קְרִינֹן}$  Cant. 2: 16. 4: 5.—Anthol. Gr. I. p. 254. Theocr. 11. 56.

*Κρίνω, f. ινώ, aor. 1* κρίνω, perf. κέκρινα, aor. 1. pass. ἐκρίθην, i. q. Lat. *cerno* by transpos. of the vowel, pp. *to separate*, Hom. Π. 2. 362. ib. 5. 501. *to distinguish, to discriminate* between good and evil, Xen. Mem. 3. 1. 9. ib. 4. 8. 11. *to select, to choose out* the good, Xen. An. 1. 9. 30.—Hence genr. and in N. T. *to judge*, i. e. to form or give an opinion after separating and considering the particulars of a case.

a) *to judge*, sc. in one's own mind as to what is right, proper, expedient, i. e. *to deem, to decide, to determine*, seq. infin. Acts 15: 19  $\text{διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς κ. τ. λ.}$  i. e. *my decision is etc.* 3: 13 *κρίνατος ἐκείνου ἀπολύειν*. 20: 16. 25: 25. 1 Cor. 2: 2. 5: 3. Tit. 3: 12. Seq. τοῦ c. inf. Acts 27: 1  $\text{ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς κ. τ. λ.}$  —3 Macc. 1: 6. Jos. Ant. 7. 1. 5. Xen. An. 3. 1. 7.—Seq. acc. et infin. Acts 21: 25 *κρίναντες μηδὲν τοιοῦτον τηρεῖν αὐτοῖς*. With infin. εἶναι impl. comp. Matth. § 534. n. 1. Acts 13: 46 *καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰ. ζωῆς, and judge or deem yourselves unworthy of eternal life*. 16: 15. 26: 8. Rom. 14: 5 bis,  $\text{ὃς μὲν κρίνει ἡμέραν [εἶναι] παρ' ἡμέραν, ὃς δὲ κρίνει πᾶσαν ἡμέραν, one man judgeth, deemeth, one day to be above another; another judgeth every day sc. to be alike, as we must supply from the force of the antithesis, comp. Matth. § 634. 3. — c. inf. Diod. Sic. 12. 20. Xen. Hi. 1. 17. inf. impl. Wisd. 2: 22. Jos. Ant. 4. 8. 2 κριθείητε εὐδαιμονίστατοι. Xen. Cyr. 3. 1. 34. Comp. Diod. Sic. 12. 13 *τὴν γραμματικὴν παρὰ τὰς ἄλλας μαθήσεις προέκρινεν ὁ νομοθέτης*. —Seq. acc. of thing, *to determine on, to decree*, Rev. 16: 5  $\text{ὅτι ταῦτα ἔκρινας}$ . Acts 16: 4  $\text{τὰ δόγματα τὰ κεκριμένα}$ . (Isocr. Paneg. p.$

50. A. Pol. 3. 6. 7.) Seq. accus. τοῦτο as introducing the infin. c. art. τό, Rom. 14: 13  $\text{ἀλλὰ τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθεῖναι κ. τ. λ.}$  2 Cor. 2: 1. 1 Cor. 7: 37  $\text{τοῦτο κέκρικεν, τοῦ τηρεῖν κ. τ. λ.}$  So τοῦτο ὅτι, 2 Cor. 5: 14.

b) *to judge*, i. e. to form and express a judgment, opinion, as to any person or thing, more commonly unfavourable. Seq. acc. of pers. John 8: 15  $\text{ἐγὼ οὐ κρίνω οὐδένα}$ . Rom. 2: 1, 3. 3: 7. 14: 3, 4, 10, 13. Col. 2: 16. Seq. acc. of thing, 1 Cor. 10: 15. (Xen. Vect. 5. 11.) Absol. Matt. 7: 1 bis, 2 bis. Luke 6: 37 bis. John 8: 16, 26. Rom. 2: 1 bis. 1 Cor. 4: 5. 10: 29. Seq. interrog. c. εἰ, Acts 4: 19, genr. 1 Cor. 11: 13. (εἰ Thuc. 4. 130. *πότερον* Xen. Cyr. 4. 1. 5.) So with an adjunct of manner, e. g. *κρίνειν κρίσιν* John 7: 24, comp. Buttm. § 131. 3. *κρ. τὸ δίκαιον* Luke 12: 57. *ὁρθῶς* Luke 7: 43. *καὶ ὄψιν* John 7: 24. *κατὰ σύγκριμα* 8: 15. — By impl. *to condemn*, seq. acc. Rom. 2: 27. 14: 22. James 4: 11 ter, 12. So Sept. and  $\text{כְּרִינֹן}$  Job 10: 2.

c) *to judge*, in a judicial sense, viz. (a) *to sit in judgment on* any person, *to try*, seq. acc. John 18: 31  $\text{κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν}$ . Acts 23: 3. 24: 6. 1 Cor. 5: 12 bis. (Pol. 5. 29. 6. Xen. An. 6. 6. 18.) Pass. *κρίνομαι, to be judged, to be tried, to be on trial*. Acts 25: 10  $\text{οὐ μὲ δεῖ κρίνεσθαι}$ . Rom. 3: 4. (Sept. for  $\text{כְּרִינֹן}$  Ps. 51: 6.) Seq. *περὶ τινος* for any thing Acts 23: 6. 24: 21. *ἐπὶ τινι* for, Acts 26: 6. *ἐπὶ τινος* before any one Acts 25: 9, 20. — Dem. 407. 20. Xen. H. G. 1. 7. 7. c. *περὶ* ib. 3. 5. 25. c. *ἐπὶ τινος* comp. Max. Tyr. 9. 4. Comp. Wetstein N. T. II. p. 120. — Spoken in reference to the gospel dispensation, to the judgment of the great day, e. g. of God as judging the world through Christ, John 5: 22. 8: 50. Acts 17: 31 *κρίνειν τὴν οἰκουμένην*. Rom. 3: 6 *πῶς κρίνει ὁ θεὸς τὸν κόσμον*. 2: 16  $\text{τὰ κρυπτά}$ . 1 Cor. 5: 13. James 2: 12. 1 Pet. 1: 17. 2: 23. Rev. 11: 18. 20: 12, 13. Of Jesus as the Messiah and judge, John 5: 30. 16: 11. 2 Tim. 4: 1  $\text{Ἰ. Χρ. τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς}$ . 1 Pet. 4: 5. Rev. 19: 11. Figuratively of the apostles, Matt. 19: 28. Luke 22: 30. 1 Cor. 6: 2, 3.  $\text{ἐν ὑμῖν κρίνεται ὁ κόσμος}$  1 Cor. 6: 2. Comp. in Βασιλεῖο b.

Wisd. 3: 8. Ecclus. 4: 15. — Diod. Sic. 19. 51 τῆς Ὀλυμπιάδος ἐτοίμης οὐσης ἐν πᾶσι Μακεδόσι κριθῆναι. Comp. Wetstein N. T. II. p. 120. — (β) In the sense of *to pass judgment upon, to condemn*, c. acc. John 7: 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον. κ. τ. λ. Luke 19: 22. Acts 13: 27. As implying also *punishment*, 1 Cor. 11: 31, 32. 1 Pet. 4: 6. — genr. Ael. V. H. 8. 3. Dem. 215. 4. Xen. An. 5. 6. 33. — So of the *condemnation* of the wicked and including the idea of *punishment* as a certain consequence, i. q. *to punish, to take vengeance on*; e. g. of God as judge, Acts 7: 7 καὶ τὸ ἔθνος . . . κρινῶ ἐγώ, quoted from Gen. 15: 14 where Sept. for קָרַן. Rom. 2: 12. 1 Thess. 2: 12. Heb. 13: 4 καὶ μοιχοὺς κρινεῖ ὁ θεός. Rev. 6: 10. 18: 8. ib. v. 20 see in Ἐκ no. 1. b. 19: 2. Of Jesus, John 3: 17 οὐ . . . ἵνα κρίνη τὸν κόσμον. v. 18 bis. 12: 47 bis, 48 bis. James 5: 9. Sept. and וְשָׁפַט Is. 66: 16. Ez. 38: 22. — (γ) Once from the Heb. i. q. *to vindicate, to avenge*, Heb. 10: 30 κύριος κρινεῖ τὸν λαὸν αὐτοῦ, *the Lord will avenge his people* i. e. by punishing their enemies, quoted from Deut. 32: 26 or Ps. 135: 14 where Sept. for קָרַן, also Gen. 30: 6. Ps. 54: 3.

d) Mid. κρινομαί, pp. *to let oneself be judged*, i. e. *to have a law-suit, to go to law*, seq. dat. *with* any one, Matt. 5: 40. seq. μετά τινος *with* 1 Cor. 6: 6. seq. ἐπί τινος *before* any one 1 Cor. 6: 1, 6. Sept. c. μετά τινος for Heb. עַל יָדָאֵךְ Ecc. 6: 10. c. πρὸς τινα for עַל יָדָאֵךְ Job 31: 13. — Eurip. Med. 609. comp. Anthol. Gr. II. p. 34.

Κρίσις, εὖς, ἡ, (κρίνω), pp. *separation*, trop. *division, dissension*, Hdot. 5. 5. ib. 7. 26. *decision*, i. e. *decisive moment, crisis, turn of affairs*, Pol. 9. 5. 4. ib. 16. 4. 8. In N. T. *judgment*, i. e.

a) genr. *opinion* formed and expressed. John 7: 24 τὴν δικαίαν κρίσιν κρίνατε. 8: 16. Comp. in Κρίνω b. — Jos. c. Ap. 1. 24 οἱ ὑγαινοντες τῇ κρίσει. Pol. 17. 14. 10. Xen. Mem. 3. 5. 10.

b) *judgment* in a judicial sense, i. e. (α) the act of judging, in reference to the final judgment, c. g. ἡ ἡμέρα κρίσεως *day of judgment*, Matt. 10: 15. 11: 22, 24. 12: 36. Mark 6: 11. 2 Pet. 2:

9. 3: 7. 1 John 4: 17. ὦρα κρίσεως Rev. 14: 7. κρίσις μεγάλης ἡμέρας Jude 6. So simply κρίσις for κρίσις μεγ. ἡμ. Matt. 12: 41, 42. Luke 10: 14. 11: 31, 32. Heb. 9: 27. So John 12: 31 νῦν κρίσις ἐστὶ τοῦ κόσμου, *now is this world judged*. 16: 8, 11. John 5: 27 et Jude 15 κρίσιν ποιῆν i. q. κρίνειν, comp. John 5: 30 and in Κρίνω c. a. Meton. for the power of judgment John 5: 22. Sept. for וְשָׁפַט Lev. 19: 15. Deut. 1: 17. Is. 28: 6. — Jos. Ant. 6. 3. 2. Hdian. 1. 11. 12. Xen. An. 6. 6. 20.

(β) *judgment* given, *sentence* pronounced, genr. John 5: 30. 2 Pet. 2: 11 βλάσφημον κρίσιν, and Jude 9 κρίσις βλασφημίας. (Dem. 322. 15.) Spec. *sentence* of punishment, *condemnation*, e. g. *to death* Acts 8: 33, see in Αἰῶν no. 4. a. Olshausen in loc. So Sept. and וְשָׁפַט Jer. 39: 5. — Ael. V. H. 13. 38. Diod. Sic. 1. 82 pen. — Usually implying also *punishment*, as a certain consequence, c. g. from God, δίκαιαι αἰ κρίσεις αὐτοῦ Rev. 16: 7. 19: 2. 18: 10 coll. v. 8. 2 Thess. 1: 5 coll. v. 6. So Sept. and וְשָׁפַט Jer. 1: 16. Of Christ as Judge of the world condemning the wicked, *judgment, condemnation*, c. g. Matt. 23: 33 κρίσις τῆς γενένης. Mark 3: 29. John 5: 29 ἀνίστασθαι κρίσεως. John 3: 19. 5: 24. Heb. 10: 27. James 2: 13 bis, see in Κατακαυθάνομαι. 2 Pet. 2: 4. So 1 Tim. 5: 24 τινῶν ἀνθρώπων αἰ ἁμαρτίαι προδηλοὶ εἰσι, προάγουσαι εἰς κρίσιν, i. e. in some men their sins lead on to condemnation, i. e. accuse them, cry for condemnation, and by impl. are repented of; in others their sins also follow after, i. e. they persevere in them although conscious of present guilt and future condemnation.

(γ) Meton. *court of justice, tribunal, judges*, i. e. the smaller tribunals established in the cities of Palestine, subordinate to the Sanhedrim; comp. Deut. 16: 18. 2 Chr. 19: 5. According to the Rabbins they consisted of 23 judges; but Josephus expressly says the number was seven, Ant. 4. 8. 14. B. J. 2. 20. 5. See Krebs. Obs. p. 19. Tholuck Bergpred. p. 180. — Matt. 5: 21, 22 ἔνοχος ἔσται τῇ κρίσει. Comp. Sept. and וְשָׁפַט Job 9: 32. 22: 4.

c) from the Heb. *right, justice, equity*,



Matt. 23: 23. Luke 11: 43 *παρέχουσιν τὴν κρίσιν*. So Sept. and  $\Psi\Xi\Upsilon\Z$  Deut. 32: 4. Gen. 18: 25. Jer. 22: 15. — Also for *law, statutes*, i. e. the divine law, the religion of Jehovah, as developed in the Gospel, Matt. 12: 18, 20, quoted from Is. 42: 1, 2, 3, where Sept. and  $\Psi\Xi\Upsilon\Z$ . Comp. Gesen. Comm. in loc.

*Κρίσιος, ου, ὁ, Crispus*, pr. n. of the ruler of a synagogue at Corinth, Acts 18: 8. 1 Cor. 1: 14.

*Κριτήριον, ου, τό, (κριτής), criterion, rule of judging*, Arr. Epict. 1. 11. 9 sq. *judgment-seat, tribunal*, Sept. *καθήμεινοι ἐπὶ κριτηρίου* Judg. 5: 10. In N. T. trop. *court of justice, tribunal*. James 2: 6 *ἔκλονον ἡμᾶς εἰς κριτήρια*. 1 Cor. 6: 2, 4. Sept. for Chald.  $\text{כרית דן}$  Dan. 7: 10, 26. — Susann. 49. Pol. 9. 33. 12. ib. 16. 27. 2. — In 1 Cor. 1. c. others by impl. *cause, law-suit*, but unnecessarily; so Syr. Vers.

*Κριτής, ου, ὁ, (κρίνω), a judge*, i. e. one who decides or gives an opinion in respect to any person or thing.

a) genr. James 2: 4 *κριταὶ διαλογισμῶν ποιν*. see in *Διαλογισμός* a. Matt. 12: 27. Luke 11: 19. In an unfavourable sense James 4: 11. Sept. for  $\text{קריט}$  1 Sam. 24: 16. — Wisd. 15: 7. Pol. 9. 33. 12. Xen. Conv. 5. 1, 9, 10.

b) in a judicial sense, one who sits to dispense justice, Matt. 5: 25 bis. Luke 12: 58 bis. 18: 2, 6. Acts 18: 15. 24: 10. Of Christ the final Judge, Acts 10: 42 *κριτής τῶν ζώντων καὶ νεκρῶν*. 2 Tim. 4: 8. James 5: 9 coll. v. 8. Of God, *κριτὴ Θεοῦ πάντων* Heb. 12: 23. Sept. for  $\text{קריט}$  Ezr. 7: 4.  $\Psi\Xi\Upsilon\Z$  Deut. 16: 18. Job 9: 24. of God Ps. 7: 12. 50: 6. — Diod. Sic. 1. 92. Xen. H. G. 4. 4. 3.

c) from the Heb. i. q. *a leader, ruler, chief*, Heb.  $\text{קריט}$ , spoken of the Hebrew judges so called, from Joshua to Samuel, Acts 13: 20. Comp. Judg. 2: 16 sq. Gesen. Heb. Lex. art.  $\text{קריט}$  no. 2. — Jos. Ant. 6. 5. 4.

*Κριτικός, ἡ, ὄν, (κριτής), skilled in judging, quick to discern and judge of any thing, seq. gen.* Heb. 4: 12 *κριτικός ἐνθυμήσεων* α. τ. λ. — Hesych. *κριτικός ἐνθυμήσεων διακρίων λογισμούς*.

*Κρούω, f. σω, to knock, to rap*, e. g. at a door for entrance, seq. *τὴν θύραν* Luke 13: 25. Acts 12: 13. absol. Matt. 7: 7, 8. Luke 11: 9, 10. 12: 36. Acts 12: 16. Rev. 3: 20. Sept. for  $\text{קריט}$  Judg. 19: 22. Cant. 5: 13. — Judith 14: 14. α. *τὴν θύραν* Xen. Conv. 1. 11. The more usual Attic phrase was *κόπτειν τὴν θύραν*, Lob. ad Phr. p. 177.

*Κρύπτη, ης, ἡ, (pp. fem. of κρυπτός), a crypt, secret cell or vault*. Luke 11: 33 *εἰς κρύπτην τίθησι* in some editions. — Athen. V. p. 205. A. — Text. rec. has *εἰς κρυπτήν*, as if by Hebraism for neut. *εἰς κρυπτόν*, see Gesen. Lehrg. p. 661. Stuart § 436. Comp. also *εἰς μακράν*, etc.

*Κρυπιός, ἡ, ὄν, (κρύπτω), hidden, concealed, and therefore secret*, Matt. 10: 26 *οὐδὲν ἔστι . . . κρυπτόν ὃ οὐ γνωσθήσεται*. Mark 4: 22. Luke 8: 17. 12: 2. *ἐν τῷ κρυπτῷ* in secret, where we cannot be seen of others, Matt. 6: 4 bis, 6 bis, 18 bis. *ἐν κρυπτῷ*, in secret, privately, John 7: 4, 10. 18: 20. Luke 11: 33 *εἰς κρυπτήν*, see in *Κρύπτη* above. 1 Cor. 4: 5 *τὰ κρυπτά τοῦ σκότους* secret works of darkness. 2 Cor. 4: 2 see in *Αἰσχύνη* c. Sept. for  $\text{קריט}$  Jer. 49: 9. — Hdian. 5. 6. 7. Xen. Mag. Eq. 4. 10. — Trop. *τὰ κρυπτά τινος* the secrets of one's heart, secret thoughts, Rom. 2: 16. 1 Cor. 14: 25. 1 Pet. 3: 4 ὁ κρυπιός τῆς καρδίας ἀνθρώπου, i. e. the internal man. Rom. 2: 29 ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, a Jew at heart. — Ecclus. 1: 30. 4: 18.

*Κρύπτω, f. ψω, to hide, to conceal*, Pass. or Mid. to *hide oneself, to be hid*; Aor. 2 pass. *ἐκρύβην* as pass. to be hid, Matt. 5: 14. Luke 19: 42; and with mid. signif. *to hide oneself* John 8: 59. 12: 36. Buttm. § 136. 2. Comp. Lob. ad Phr. p. 317 sq. — Matt. 5: 14 *οὐ δύναται πόλις κρυβῆναι*. 13: 35. v. 44 *ὃν ἐθρῶν ἔκρυψε*. 1 Tim. 5: 25. Heb. 11: 23. Rev. 2: 17 *τοῦ μάννα τοῦ κερυμμένου, of the hidden manna*, as symbolical of the enjoyments of the kingdom of heaven; in allusion perhaps to the Jewish tradition that the ark with the pot of manna was hidden by order of king Josiah, and will again be brought to light in the reign of the Messiah; comp.

Wetstein N. T. and Schoettgen Hor. Heb. in loc. Seq. ἔν τινι, Matt. 13: 44 Ἐθσανοῦ κεκρυμμένω ἐν τῷ ἀγραῖ. 25: 25. trop. Col. 3: 3. Seq. εἰς τι Rev. 6: 15. seq. ἀπό τινος to hide from, John 12: 36 Ἰησοῦς ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν, hid himself from them. Luke 18: 34. 19: 42. Rev. 6: 16. So John 8: 59 Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ i. e. Jesus hid himself and [afterwards] went out of the temple; or we may render ἐκρύβη adverbially, he secretly went out etc. comp. in Ἀποτολμαῖω. Perf. part. κεκρυμμένος, hidden, as adv. secretly, John 19: 38, see Buttm. § 123. n. 3. Sept. for אַרְבִּיבֵי Gen. 3: 8, 10. Is. 42: 22. אַרְבִּיבֵי Gen. 4: 13. אַרְבִּיבֵי Josh. 7: 19. אַרְבִּיבֵי Prov. 1: 11.—Hdian. 1. 14. 7. c. ἐν Hdian. 3. 4. 14. c. εἰς Diod. Sic. 4. 33. c. ἀπό Hom. Od. 23. 110.

**Κρυσταλλίζω**, f. ἴσω, (κρύσταλλος), to be as crystal, clear and sparkling, Rev. 21: 11.

**Κρύσταλλος**, ου, ὁ, (κρύος, κρυσταίνω to freeze,) crystal, pp. any thing congealed and pellucid, e. g. ice Sept. for קָרָק Job 6: 16. Hom. Il. 22. 152. In N. T. prob. rock-crystal, Rev. 4: 6. 22: 1.—Diod. Sic. 2. 52 init.

**Κρυφαῖος**, α, ον, (κρύπτω,) hidden, secret, in some Mss. Matt. 6: 18 ἐν τῷ κρυφαίῳ for ἐν τῷ κρυπτῷ. Sept. for קְרִיפִי Jev. 23: 24.—Xen. Hi. 10. 6.

**Κρυφαῖ**, adv. (κρύπτω,) secretly, not openly, Eph. 5: 12. Sept. for קְרִיפִי Deut. 28: 57.—Xen. Conv. 5. 8. Comp. Buttm. § 115. n. 3.

**Κτῆσμαι**, ᾧμαι, f. ἥσσομαι, depon. Mid. to get for oneself, to acquire, to procure, by purchase or otherwise, perf. κέκτημαι as pres. to possess, see Buttm. § 113. 6. Seq. acc. Matt. 10: 9. Luke 18: 12 πάντα ὅσα κτῆσθαι. 1 Thess. 4: 4 τὸ ἑαυτοῦ σκεῦος κτῆσθαι, to procure for himself a wife, in the oriental manner by purchase, see in Σκεῦος. With an adjunct of price, e. g. gen. Acts 22: 28. διὰ c. gen. 8: 20. ἐκ c. gen. 1: 18 οὔτος ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ κ. τ. λ. i. e. was the occasion of purchasing etc. Seq. ἐν c. dat. trop. Luke 21: 19 ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, through your patience pur-

chase your lives, procure your safety, comp. Matt. 10: 22 et 24: 13. Sept. for קָנָה Gen. 4: 1. 25: 10. — Ecclus. 51: 28. Ael. V. H. 5. 9. Xen. Mem. 1. 6. 3.

**Κτήμα**, ατος, τό, (κέκτημαι,) a possession, property, any thing acquired and possessed, estate, Matt. 19: 22 et Mark 10: 22 ἦν γὰρ ἔχων κτήματα πολλὰ. Acts 2: 45. 5: 1 coll. v. 3 where is χωρίον. Sept. for הַיְבֻלָּה Job 20: 29. הַיְבֻלָּה Prov. 31: 16. הַיְבֻלָּה Prov. 23: 10.—Luc. Tox. 62. Hdian. 7. 12. 13. Xen. Mem. 3. 11. 5.

**Κτήνος**, εος, ους, τό, (κτῆσμαι,) pp. i. q. κτήμα, possession, property, spec. flocks and herds of every kind, Xen. An. 4. 5. 25. Pol. 12. 4. 14. In N. T. a beast, domestic animal, e. g. as bought or sold Rev. 18: 13; as yielding meat 1 Cor. 15: 39; as used for riding, burden, etc. Luke 10: 34. Acts 23: 24. Sept. for בְּהֵמָה Ex. 9: 20. Josh. 8: 27. בְּהֵמָה Num. 20: 8. מִבְּהֵמָה Gen. 13: 2, 7. אַרְבִּיבֵי Gen. 30: 44.—Hdian. 4. 15. 13 of horses and camels.

**Κτήτωρ**, ορος, ὁ, (κτῆσμαι,) possessor, owner, Acts 4: 34 κτήτορες χωρίων. — Diod. Sic. X. p. 102. Bip. or VI. p. 196. Tauchn.

**Κτιζω**, f. ἴσω, (kindr. with κτῆσμαι,) pp. to bring under tillage and settlement e. g. a land Hom. Il. 20. 216. to found a city Od. 11. 263. Jos. Ant. 4. 8. 5. Diod. Sic. 1. 12.—In N. T. to found, i. e. to create, to form, trans. of God as creating the universe or any of its parts, Mark 13: 19 ἧς ἔκτισέ ὁ θεός. Rom. 1: 25. 1 Cor. 11: 9. Eph. 3: 9. Col. 3: 10. 1 Tim. 4: 3. Rev. 4: 11 bis. 10: 6. Of Christ Col. 1: 16 bis. Sept. for אֶרֶץ Deut. 4: 32. Ps. 89: 13.—Wisd. 11: 17. Ecclus. 17: 1.—Trop. of a moral creation, renovation, Eph. 2: 10 κτισθέντες ἐν Χ. Ἰ. ἐπὶ ἔργου ἀγαθοῦς. v. 15. 4: 24. So Sept. and אֶרֶץ Ps. 51: 12.

**Κτίσις**, εως, ἡ, (κτιζω,) a founding of cities Jos. c. Ap. 1. 2. Diod. Sic. 2. 4. Thuc. 1. 17. In N. T. creation, i. e. a) the act of creating, Rom. 1: 20 ἀπὸ κτίσεως κόσμου.—Psalt. Salom. 8: 7. b) genr. created thing, and collect.



created things. Rom. 1: 25 ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα. 8: 39. Heb. 4: 13. — Wisd. 2: 6. Ecclus. 49: 16. — Collect. (α) creation in general, the universe, e. g. ἀπ' ἀρχῆς κτίσεως Mark 10: 6. 13: 19. 2 Pet. 3: 4. Col. 1: 15 πρωτότοκος πάσης κτίσεως. Rev. 3: 14. Spec. the visible creation, Heb. 9: 11.—Judith 9: 12. 16: 14.—(β) meton. for man, mankind, Mark 16: 15 κηρύξατε τὸ εὐαγγέλιον πάσῃ τῇ κτίσει. Col. 1: 23. So Rom. 8: 19, 20, 21, 22, creation for human creatures, all mankind; others creation in general. 2 Cor. 5: 17 et Gal. 6: 15 καινὴ κτίσις a new creature in: a moral sense, i. q. καινὸς ἄνθρωπος in Eph. 4: 24.

c) by impl. ordinance, institution. 1 Pet. 2: 13 ἐποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει.

**Κτίσμα, ατος, τό, (κτιζω),** created thing, creature, 1 Tim. 4: 4. Rev. 5: 13. 8: 9.—Wisd. 9: 2. 13: 5.—Metaph. James 1: 18 ἀπαρχὴ τῶν αὐτοῦ κτισμάτων, i. q. καινὴ κτίσις, see in Κτίσις b. β.

**Κτιστής, οῦ, ὁ, (κτιζω),** founder of a city Diod. Sic. 11. 66 fin. In N. T. creator, spoken of God 1 Pet. 4: 19. — Ecclus. 24: 8. 2 Macc. 1: 24.

**Κυβεία, ας, ἡ, (κύβος cube, die,)** game at dice, Xen. Mem. 1. 3. 2. Oec. 1. 20. In N. T. trop. game, gambling, e. g. ἐν κυβείᾳ ἀνθρώπων, i. e. as a thing of mere hap-hazard, Eph. 4: 14.—Others, trick, fraud, as κυβεῖν Arr. Epict. 2. 19. 28. Rabb. כּוּבֵיָא Buxt. Lex. Chald. 1984.

**Κυβέρνησις, εως, (κυβερνάω)** pp. a governing, direction, for concr. governor, director, sc. in the primitive churches 1 Cor. 12: 28. Sept. for כּוּבֵיָא חֲבֵרָה Prov. 11: 14.—Plut. Phocion 2 pen.

**Κυβερνήτης, ου, ὁ, (κυβερνάω,** Lat. *gubernare*, to govern a ship,) governor of a ship, i. e. the steersman, pilot, who had the sole direction of the ship, Acts 27: 11. Rev. 18: 17. See Potter's Gr. Antiq. II. p. 144. Adam's Rom. Ant. p. 406. Sept. for כּוּבֵיָא Ez. 27: 8, 27, 28. —Pol. 1. 37. 4. Xen. Mem. 1. 7. 3.

**Κυκλόθεν, adv. (κύκλος),** from around, round about, Rev. 4: 3, 4, 8. Seq. gen. Rev. 5: 11. Sept. for כּוּבֵיָא Judg. 8: 34. 1 K. 4: 24. כּוּבֵיָא 1 K. 6: 5.

—Lys. 283. 14. Dio. Chrys. Or. 6. 216. Comp. Lob. ad Phr. p. 9.

**Κυκλόω, ὠ, f. ὠσω, (κύκλος),** to encircle, to surround, trans. John 10: 24. Acts 14: 20. Of besiegers Luke 21: 20 κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσ. Heb. 11: 30. Rev. 20: 9. Sept. for כּוּבֵיָא 1 K. 7: 15. 1 Sam. 7: 16. כּוּבֵיָא Is. 29: 3. —genr. Diod. Sic. 18. 59. in a hostile sense Pol. 1. 17. 13. Diod. S. 15. 65.

**Κύκλος, ου, ὁ, a circle,** in N. T. only in dat. κύκλῳ as adv. around, round about, comp. Butt. § 115. 4. Mark 3: 34 περιβλεψάμενος κύκλῳ. 6: 6, 36. Luke 9: 12. Rom. 15: 19. Seq. gen. Rev. 4: 6 κύκλῳ τοῦ θρόνου. (5: 11.) 7: 11. Sept. for כּוּבֵיָא Gen. 23: 17. Ex. 30: 3. seq. gen. for inf. כּוּבֵיָא Josh. 6: 3.—Hdian. 1. 15. 5. Xen. H. G. 6. 5. 17. seq. gen. Xen. Cyr. 4. 5. 5.

**Κυλίω, f. ἴσω, (later form for κυλίνδω),** to roll, trans. e. g. λίθους Sept. for כּוּבֵיָא Josh. 10: 18. πύθον Luc. Quom. Hist. conser. 2. In N. T. Mid. to roll intrans. to wallow, Mark 9: 20 ἐκλίετο ἀφρίζων.—Jos. Ant. 5. 6. 4. Arr. Epict. 4. 11. 29. Diod. Sic. 1. 87.

**Κύλισμα, ατος, τό, (κυλίω),** pp. something rolled, a wheel, Symm. for כּוּבֵיָא Ez. 10: 13. In N. T. wallowing-place, i. q. κυλιστρα. 2 Pet. 2: 22 ἵς... εἰς κύλισμα βορβορόν. See in Βόρβορος.—Poll. Onom. I. 183. So κυλιστρα Xen. Eq. 5. 3.

**Κυλλός, ἡ, ὄν, (kindr. with κοῖλος),** pp. bent, crooked, e. g. the hand as held out in begging, Aristoph. Eq. 1083. Also of the limbs, and hence genr. and in N. T. crippled, lame, espec. in the hands, Matt. 15: 30, 31. 18: 8. Mark 9: 43.—Anthol. Gr. III. p. 31. Aristoph. Av. 1379.

**Κῦμα, ατος, τό, (κύω),** a wave, billow, Matt. 8: 24. 14: 24. Mark 4: 37. Acts 27: 41. Jude 13. Sept. for כּוּבֵיָא Job 38: 11. Is. 48: 18.—Luc. Navig. 8. Pol. 10. 10. 3.

**Κύμβαλον, ου, τό, (κύμβος** basson,) a cymbal, 1 Cor. 13: 1. Sept. for כּוּבֵיָא 1 Chr. 13: 8. Ezra 3: 10. —Jos. Ant. 7. 12. 3. Xen. Eq. 1. 3.

**Κύμινον, ου, τό, cumin, cuminum** sativum of modern botany, Heb. כּוּבֵיָא

Germ. *Kümmel*, an umbelliferous plant with aromatic seeds of a warm and bitterish taste, very similar to caraway-seeds; they were used by the ancients as a condiment, as they still are by the common people of Germany. Matt. 23: 23. Sept. for קִמְמִל Is. 28: 25, 27. — Theophr. Char. 19 or 10. Comp. Plin. H. N. 19. 8.

*Κυνάριον, ου, τό*, (dimin. of *κύων*), a little dog, puppy, Matt. 15: 26, 27. Mark 7: 27, 28. — Theophr. Char. 5 or 21. Plato Euthydem. 27 med. p. 298. Xen. Cyr. 8. 4. 20. Comp. Lob. ad Phr. p. 180.

*Κύπριος, ου, ὁ*, a Cyprian, Cypriot, from Cyprus, Acts 4: 36. 11: 20. 21: 16.

*Κύπρος, ου, ἡ*, Cyprus, a large and celebrated island of the Mediterranean, not far from the coasts of Syria and Asia Minor, extremely fertile, and abounding in wine, oil, albenna, and mineral productions. The inhabitants were luxurious and effeminate. The presiding divinity of the island was Venus, who had a famous temple at Paphos, and is hence often called the Paphian goddess. Of the Cyprian cities, Salamis and Paphos are mentioned in N. T. Acts 11: 19. 13: 4. 15: 39. 21: 3. 27: 4. Comp. Rosenm. Bibl. Geogr. III. p. 378 sq.

*Κύπτω, ἑ. ψω, to stoop, to bow oneself*, intrans. Mark 1: 7. John 8: 6, 8. Sept. for קָרַע 1 Sam. 24: 9. 1 K. 1: 16, 31. — Plut. Agesil. 12 med. Xen. Mem. 3. 9. 7.

*Κυρηναῖος, ου, ὁ*, a Cyrenian, from Cyrene, in N. T. spoken of Jews born or residing there, Matt. 27: 32. Mark 15: 21. Luke 23: 26. Acts 6: 9. 11: 20. 13: 1.

*Κυρήνη, ης, ἡ*, Cyrene, a large and powerful city of Lybia Cyrenaica in northern Africa, situated in a plain a few miles from the Mediterranean coast. It was the resort of great numbers of Jews, who were here protected by the Ptolemies and by the Roman power. See 1 Macc. 15: 23. Jos. Ant.

14. 7. 2. ib. 16. 6. 5. c. Ap. 2. 4. Rosenm. Bibl. Geogr. III. p. 367. — Acts 2: 10.

*Κυρήνιος, ου, ὁ*, Cyrenius, Lat. *Quirinus*, Luke 2: 2, i. e. Publius Sulpitius Quirinus, a Roman senator, of an obscure family, but raised to the highest honours by Augustus, Tacit. Ann. 3. 48. He was sent as governor or proconsul to Syria, in order to take a census of the whole province with a view to taxation; and this census he completed in A. D. 8, according to the usual chronology, Acts 5: 37. Jos. Ant. 18. 1. 1. ib. 18. 2. 1. — The census spoken of in Luke l. c. was probably a mere enrolment of persons, (see in *Ἀπογραφῆ*), and is therefore mentioned by no other historian; but how could it have been made by Cyrenius, who first came as proconsul several years later? and when too at the time specified by Luke, Saturninus and not Cyrenius was proconsul of Syria? Not improbably Cyrenius may have been at that time joined with Saturninus as his procurator, and is therefore called *ἡγέμων*, just as Volumnius had been before, Jos. Ant. 16. 9. 1. ib. 16. 10. 8; and just as Coponius afterwards was joined with Cyrenius himself, and so called *ἡγέμων*, Jos. Ant. 18. 1. 1. Profane history does not indeed assert that Quirinus had thus been procurator of Syria at a period some years before he was sent thither as proconsul; but neither does it assert any thing in contradiction to such an hypothesis; which is favoured also by the mode of expression in Luke: *This was the first census under Cyrenius*, etc. See in Calmet Act. *Cyrenius* p. 326.

*Κυρία, ας, ἡ*, (fem. of *κύριος*), *mistress, lady*, used as an honorary title of address to a female, as in English, 2 John 1, 5. Comp. in *Κύριος* A. c. — Epict. Ench. 40 *αἱ γυναῖκες κυρίαι καλοῦνται ἀπὸ τρισσαρεκαίδεκα ἐτῶν*. genr. Sept. for קַרְיָא Gen. 16: 4. 2 K. 5: 3. Xen. H. G. 3. 1. 12. — Others regard it as a pr. n. fem. *Cyria*, which was not unusual among the Greeks, comp. Gruteri Inscript.



**Κυριακός, ἡ, ὄν,** (κύριος,) *pertaining to the Lord, to the Lord Jesus Christ, as κυριακὸν δῆπνον the Lord's supper* 1 Cor. 11: 20. *κυρ. ἡμέρα the Lord's day* Rev. 1: 10. — Act. Thom. § 31. Clem. Alex. Strom. 7. 10.

**Κυριεύω,** f. εἶσω, (κύριος,) *to be lord over any person or thing, to have dominion over,* seq. gen. Luke 22: 25 οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν. Rom. 14: 9. 2 Cor. 1: 24. Part. ὁ κυριεύων, a lord, potentate, 1 Tim. 6: 15 κύριος τῶν κυριεύοντων *Lord of lords,* comp. in Βασιλείς a. Trop. of things, Rom. 6: 9, 14 ἀμαρτία γὰρ ἡμῶν οὐ κυριεύσει. 7: 1. Sept. for כִּי־יִשְׁפֹּט Judg. 9: 2. Is. 19: 4. — Pol. 5. 34. 6. Xen. Mem. 3. 5. 11.

**Κύριος, ου, ὁ,** (κύριος might, power,) *lord, master, owner.*

A) Generally a) as the *possessor, owner, master,* e. g. of property, Matt. 20: 8 ὁ κύριος τοῦ ἀμπελώρου. 21: 40. Gal. 4: 1. Sept. ὁ κύριος τοῦ ταύρου Heb. לַאֲדָמָה Ex. 21: 28, 29, 34. — Pol. 3. 98. 10. Xen. Cyr. 3. 3. 44. — So the *master or head of a house,* Mark 13: 35 κύριος τῆς οἰκίας. Matt. 15: 27. (Sept. and לַאֲדָמָה Ex. 22: 7.) The *master or possessor of persons, servants, slaves,* Matt. 10: 24. 24: 45 δούλος . . . ὃν κατέστησεν ὁ κύριος αὐτοῦ κ. τ. λ. v. 46, 48, 50. Acts 16: 16, 19. Rom. 14: 4. Eph. 6: 5, 9. Col. 3: 22. 4: 1. al. So Sept. for יְהוָה־יָדָה־יָדָה Judg. 19: 11. Ex. 39: 7. Gen. 24: 9 sq. — Luc. Charid. 19. Diod. Sic. 4. 63. Xen. Conv. 6. 1. — Spoken of a *husband,* 1 Pet. 3: 6 ὡς Σάρρα ὑπήκουσε τῷ Ἀβραάμ, κύριον αὐτὸν καλοῦσα. So Sept. for יְהוָה Gen. 18: 12. — Plut. Mor. II. p. 210. Tauchn. or VII. p. 32. 13. Reiske. — Seq. gen. of thing, and without the art. *lord, master of any thing, as having absolute authority over it,* e. g. κύριος τοῦ θερισμοῦ Matt. 9: 38. Luke 10: 2. κ. τοῦ σαββάτου Matt. 12: 8. Mark 2: 28. — Jos. Ant. 4. 8. 19 κύριος εἶναι τὰ φινὰ καρποῦσθαι. Dem. 36. 27. Xen. Cyr. 8. 5. 22.

b) of a *supreme lord, sovereign,* e. g. the Roman emperor Acts 25: 26. — Philo Leg. ad Cai. II. p. 587. 42. Arr. Epict. 4. 1. 12. Plut. T. VI. p. 673. 13. ed. Reiske. — Of the heathen gods, 1

Cor. 8: 5 ὡςπερ εἰς θεοὶ πολλοὶ καὶ κύριοι πολλοί, i. e. prob. gods superior and inferior, i. q. demons. — Pind. Isth. 5. 67 Ζεὺς ὁ πάντων κύριος. Diod. Sic. 1. 65.

c) as an honorary title of address, especially to superiors, as in Engl. *Master, Sir, Fr. Sieur, Monsieur,* Germ. *Herr.* E. g. from a servant to his master Matt. 13: 27. Luke 13: 8; a son to his father Matt. 21: 30; to a teacher, master, Matt. 8: 25. Luke 9: 54, (comp. in Ἐπιστάτης,) and so doubled Matt. 7: 21, 22. Luke 6: 46. comp. Gesen. Lehrg. p. 679; to a person of dignity and authority, Mark 7: 28. John 4: 11, 15, 19, 49; to the Roman procurator Matt. 27: 63. Also in the respectful intercourse of common life, John 12: 21. 20: 15. Acts 16: 30. Comp. Seneca Ep. 3, 'obvius, si nomen non succurrit, dominos appellamus.' Sept. and יְהוָה Gen. 19: 2. 23: 6, 11, 15. al. — Arr. Epict. 2. 20. 30. ib. 3. 10. 15. Pol. 7. 9. 5.

B) Spoken of God and Christ. a) of God as the *Supreme Lord* and sovereignty of the universe, usually in Sept. for Heb. יהוה־יהוה *Jehovah.* With the art. ὁ κύριος, Matt. 1: 22. 5: 33. Mark 5: 19. Luke 1: 6, 28. Acts 7: 33. Heb. 8: 2, 10. James 4: 15. al. saep. Without the art. κύριος Matt. 27: 10. Mark 13: 20. Luke 1: 58. Acts 7: 49. Rom. 4: 8. Heb. 7: 21. 1 Pet. 1: 25. al. saep. So Sept. for יהוה־יהוה ὁ κύρ. Job 1: 7. κύρ. Gen. 11: 5. 18: 33. יהוה־יהוה ὁ κύρ. Is. 49: 14. κύρ. 1 K. 22: 6. יהוה־יהוה ὁ κύρ. Ps. 73: 28. κύρ. 1 K. 2: 26. יהוה־יהוה ὁ κύρ. 1 Sam. 23: 7. κύρ. Gen. 21: 2, 6. יהוה ὁ κύρ. Job 8: 3. κύρ. Num. 23: 8. יהוה־יהוה κύρ. Job 6: 4, 14. — With adjuncts, without the art. e. g. κύριος ὁ θεός τις Matt. 4: 7, 10. 22: 37. Luke 1: 16. al. Sept. for יהוה־יהוה Is. 25: 8. Ez. 4: 14. (Judith 8: 14, 16.) κύριος σαβαώθ Rom. 9: 29. James 5: 4. Sept. and Heb. יהוה־יהוה 1 Sam. 15: 2. Is. 1: 9. κύριος παντοκράτωρ 2 Cor. 6: 18, and κύριος ὁ θεός ὁ παντοκράτωρ Rev. 4: 8. 11: 17. al. Sept. for יהוה־יהוה 2 Sam. 7: 8. Nah. 2: 14. κύριος τῶν κυριεύοντων *Lord of lords* 1 Tim. 6: 15, compare in Βασιλείς a. κυριός οὐρανοῦ

καὶ γῆς Acts 17: 24; and so applied also to God as the *Father* of our Lord Jesus Christ, Matt. 11: 25 πατήρ, κύριε τοῦ οὐρανοῦ κ. τ. λ. Luke 10: 21. Comp. Heb. יהוה אלהינו אלהינו Sept. κύριος ὁ θεὸς τοῦ οὐρανοῦ 2 Chr. 36: 23. Ezra 1: 2. Neh. 1: 5.

b) of the *Lord* Jesus Christ. (α) In reference to his abode on earth as a *master* and *teacher*, where it is i. q. ἄββι, and ἐπιστάτης, comp. Matt. 17: 4 with Mark 9: 5 et Luke 9: 33. comp. also John 13: 13, 14. So chiefly in the evangelists before the resurrection of Christ, and with the art. ὁ κύριος τῆς *Lord* emphat. Matt. 21: 3 ὁ κύριος αὐτῶν χρεῖαν ἔχει. 28: 6. Luke 7: 13. 10: 1. John 4: 1. 20: 2, 13. Acts 9: 5. 1 Cor. 9: 5. al. saep. With adjuncts, e. g. ὁ κύριος καὶ ὁ διδάσκαλος John 13: 13, 14. ὁ κύριος Ἰησοῦς Luke 24: 3. Acts 1: 21. 4: 33. al. — (β) As the *supreme Lord* of the gospel dispensation, *Head* over all things to the church Eph. 1: 22, *Lord* of all, ὁ γὰρ αὐτὸς κύριος πάντων Rom. 10: 12, comp. 9: 5. 1 Cor. 15: 25 sq. Heb. 2: 8. 8: 1. Rev. 17: 14. With the art. ὁ κύριος Mark 16: 19, 20. Acts 8: 25. 19: 10. 2 Cor. 3: 17. Eph. 5: 10. Col. 3: 23. 2 Thess. 3: 1, 5. 2 Tim. 4: 8. James 5: 7. al. saep. So c. gen. of pers. ὁ κύριός μου etc. Matt. 22: 44. Eph. 6: 9. Heb. 7: 14. Rev. 11: 6. Without the art. κύριος Luke 1: 76. 2 Cor. 3: 16, 17. Col. 4: 1. 2 Pet. 3: 10. For ἐν κυρίῳ see below. — With adjuncts, e. g. c. art ὁ κύριος Ἰησοῦς or Ἰησοῦς ὁ κ. 1 Cor. 5: 5. 11: 23. Rom. 4: 24. ὁ κύρ. ἡμῶν Ἰησοῦς Heb. 13: 20. ὁ κ. ἡμῶν Χριστός once Rom. 16: 18. ὁ κ. Ἰησοῦς Χριστός, or Ἰ. Χρ. ὁ κύρ. Acts 16: 31. Rom. 13: 14. al. Rom. 1: 4. 1 Cor. 1: 9. al. ὁ κύρ. ἡμῶν Ἰ. Χρ. 1 Cor. 1: 2, 10. Gal. 6: 18. al. saep. Ἰ. Χρ. ὁ κύρ. ἡμῶν Eph. 3: 11. 1 Tim. 1: 2. 2 Pet. 1: 2. So without the art. e. g. κύριος Ἰησοῦς Rom. 10: 9. 1 Cor. 12: 3. Phil. 2: 19. al. Χριστὸς κύριος i. e. the Messiah Luke 2: 11. κύριος Ἰησοῦς Χριστός, or Ἰ. Χρ. κύριος, Rom. 1: 7. 2 Cor. 1: 2. Phil. 1: 2. al. 2 Cor. 4: 5. κύριος ἡμῶν Ἰ. Χρ. Gal. 1: 3. — Further in the phrase ἐν κυρίῳ, in the *Lord*, without the art. found only in the usage of Paul except once Rev. 14: 13, and to be explained

from the fact, that believers are represented as *one* with Christ, as members of his body Eph. 5: 30 comp. 1 Cor. 12: 27, or of one spiritual body of which he is the Head Col. 3: 19 comp. Eph. 2: 20, and are therefore *in* Christ, see in *Ev* no. 1. c. α. Hence ἐν κυρίῳ is (1) *in the Lord*, after verbs of rejoicing, trusting, etc. Phil. 3: 1. 1 Cor. 1: 31. Phil. 2: 19. (2) *in or by the Lord*, by his authority, Eph. 4: 17. 1 Thess. 4: 1. (3) *in or through the Lord*, through his aid and influence, by his help, 1 Cor. 15: 58. 2 Cor. 2: 12. Gal. 5: 10. Eph. 2: 21. Col. 4: 17. (4) *in the work of the Lord*, in the gospel-work, Rom. 16: 8, 13. 1 Cor. 4: 17. 9: 2. Eph. 6: 21. 1 Thess. 5: 12. (5) as marking condition, one *in the Lord*, i. e. united with him, his follower, a Christian, Rom. 16: 11. Phil. 4: 1. Philem. 16. (6) as denoting manner, *in the Lord*, i. e. as becomes those who are in the Lord, Christians, Rom. 16: 2, 22. 1 Cor. 7: 39. Eph. 6: 1. Phil. 2: 29. Col. 3: 18. AL.

Κυριότης, τητος, ἡ, (κύριος), *lordship, dominion*, for concr. *lords, princes, rulers*, Eph. 1: 21. Col. 1: 16. 2 Pet. 2: 10. Jude 8. — Not found in classic writers.

Κυρώω, ὦ, f. ὠσω, (κῦρος), *to give authority, to establish as valid, to confirm*, trans. e. g. διαθήκην Gal. 3: 15. 2 Cor. 2: 8 κυρώσαι εἰς αὐτὸν ἀγάπην. Sept. pass. for כּוּן Gen. 23: 20. — Jos. Ant. 10. 11. 6. Pol. 1. 11. 1. Thuc. 8. 69.

Κύων, κυνός ὁ, ἡ, *a dog*, plur. αἱ κύνες *dogs*.

a) pp. Luke 16: 21. 2 Pet. 2: 22. Sept. for כּוּן Ex. 22: 31. Judg. 7: 5. — Ael. H. An. 8. 9. Xen. Men. 2. 7. 13. — In the East dogs are mostly without masters; they wander at large in the streets and fields, often in troops, and feed upon offals and even corpses; comp. 1 K. 14: 11. 16: 4. 21: 19. Ps. 59: 6, 14 sq. They are held as unclean, and to call one a dog is a stronger expression of contempt than even with us, 1 Sam. 17: 43. 2 K. 8: 13. The Jews called the heathen *dogs*, just as Mohammedans do Christians at the pres-



ent day, comp. Schoettgen Hor. Heb. p. 1145. See Jahn § 51. Calmet art. Dog.

b) trop. for an impudent, shameless person, Phil. 3: 2 where it is spoken of Judaizing teachers, comp. Is. 56: 11. (Hom. Il. 6. 344, 356. Od. 22. 35.) Matt. 7: 6 μὴ δῶτε τὸ ἅγιον τοῖς κυνί, lit. give not consecrated meat to dogs, i. e. genr. proffer not good and holy things to those who will spurn and pervert them. — Also plur. for Sodomites, catamites, Rev. 22: 15. So Sept. and כִּזְזִי Deut. 23: 19.

Κῶλον, ου, τό, (perh. κέλλω,) a limb, member, of the human body Eurip. Phoeniss. 1192 or 1201. Apollodor. Bibl. 3. 5. of an animal Diod. Sic. 3. 28.—In N. T. plur. τὰ κῶλα for carcasses, corpses, as in Engl. bones, Heb. 3: 17. So Sept. for קִצְצִי Num. 14: 29, 32. Is. 66: 24.

Κωλύω, f. ὑσω, (κόλος, kindr. with κολᾶω, κολούω,) pp. to cut off, to weaken, and hence genr. to hinder, to prevent, to restrain, pp. seq. acc. of pers. and gen. of thing, Acts 27: 43 ἐκώλυσεν αὐτοὺς τοῦ βουλήματος. So Sept. for קָטַץ 1 Sam. 25: 26. — Xen. Ag. 2. 2. Arr. 1. 6. 2.—Seq. acc. of pers. et infin. Acts 8: 36 τί κωλύει με βαπτισθῆναι. 16: 6. 24: 23. 1 Thess. 2: 16. Heb. 7: 23. c. acc. impl. Luke 23: 2. 1 Tim. 4: 3. Matt. 19: 14. c. inf. impl. Mark 9: 38, 39. 10: 14. Luke 9: 49. 11: 52. 18: 16. Acts 11: 17. Rom. 1: 13. 3 John 10. absol. Luke 9: 50.—Hdian. 1. 12. 5. Xen. Mem. 4. 5. 4. c. acc. impl. Jos. c. Ap. 1. 22 κωλύουσι οἱ νόμοι ξενικούς ὄρκους ὀμνύειν. Xen. Mem. 2. 6. 26. c. inf. impl. Xen. H. G. 7. 5. 26. absol. Xen. An. 4. 2. 25 ult.—Seq. accus. of thing, 1 Cor. 14: 39 καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. 2 Pet. 2: 16. c. τοῦ et inf. Acts 10: 47 μήτι τὸ ὕδωρ κωλύσαι . . . τοῦ μὴ βαπτισθῆναι τούτους, comp. Buttm. § 140. n. 1. Winer § 45. 4. b. — Hdian. 3. 1. 13. Xen. Mem. 4. 5. 4, 5. — By Hebr. seq. acc. of thing and ἀπό c. gen. of pers. Luke 6: 29 ἀπὸ τοῦ αἵροντος σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης. So Sept. for קָטַץ Gen. 23: 6. קָטַץ 2 Sam. 13: 13.

Κῶσιον, ης, ἡ, (κῆμαι, κοιμάω,) a village, hamlet, in the country and without walls, comp. Jahn § 41.

a) pp. e. g. τὰς πόλεις καὶ τὰς κῶσιαι Matt. 9: 35. 10: 11. Luke 8: 1. 13: 22. ἀγροὶ καὶ κῶσιαι fields and villages Mark 6: 36. Luke 9: 12. κῶσιαι ἢ πόλεις ἢ ἀγροὶ Mark 6: 56. ἡ κῶσιον, αἱ κῶσιαι, simply, Matt. 14: 15. 21: 2. Mark 6: 6. 11: 2. Luke 5: 17. 9: 6, 52, 56. 10: 38. 17: 12. 19: 30. 24: 13, 28. John 11: 1, 30. So John 7: 42 of Bethlehem, sc. before the time of Rehoboam who fortified it 2 Chr. 11: 6. Meton. villages for the inhabitants of villages Acts 8: 25. Sept. for קִצְצִי 1 Chr. 27: 25. Cant. 7: 12.—Pol. 2. 17. 9 ὄκον κατὰ κῶσιαι ἀτειχίστους. Xen. Cyr. 3. 3. 28.—Mark 8: 27 αἱ κῶσιαι Καισαρείαι, the villages of Caesarea, i. e. lying around and dependent upon it. Sept. plur. for קִצְצִי Josh. 15: 45. 17: 11. קִצְצִי Josh. 15: 31 sq. 19: 6 sq.

b) apparently of a large town or city, perhaps without walls or partly in ruins, e. g. Bethsaida prob. of Galilee, Mark 8: 23, 26 bis, comp. v. 22 et John 1: 45. Sept. for קִצְצִי Josh. 10: 37. 15: 9.—Hdian. 3. 6. 19 of Byzantium, πᾶσά τε ἡ πόλις κατεσάφη καὶ . . . παντὸς τε κόσμου καὶ τιμῆς ἀφαιρεθῆν, τὸ Βυζάντιον κῶσιον δουλεύειν Περσίοις δῶρον ἐδόθη.

Κωμόπολις, εως, ἡ, (κῶσιον, πόλις,) lit. a village-city, i. e. a large village or town like a city, but without walls, Mark 1: 38.—Strabo XIII. p. 887. B, καὶ τὸ Πλιον, ὃ νῦν ἐστὶ, κωμόπολις τις ἦν.

Κῶσιον, ου, ὁ, a feasting, revel, Lat. comissatio, a carousing or merry-making after supper, the guests often sallying into the streets and going through the city with torches, music, and songs in honour of Bacchus etc. Rom. 13: 13. Gal. 5: 21. 1 Pet. 4: 3. — 2 Macc. 6. 6. Diod. Sic. 17. 72. Ael. V. H. 13. 1 pen. Xen. Cyr. 7. 5. 25. Comp. Passow in voc. Adam's Rom. Ant. p. 434. Plutarch de Socr. Genio § 29. Tom. VIII. p. 354 sq. ed. Reiske.

Κῶσιον, ωπος, ὁ, ἡ, a gnat, cu-

lex, as found in acid wine and vinegar, Matt. 23: 24, see in *Κάμηλος*.—Aristot. H. An. 5. 19 οἱ δὲ κώνωπες ἐκ σκολήκων, οὐ γίνονται ἐκ τῆς περὶ τὸ ὄξος ἰλύος. Genr. Hdot. 2. 95. Later Heb. כְּנָוִי and כְּנָוִי, Buxt. Lex. Rab. Chald. 1516, 927, 342.

*Κῶς*, ἡ, gen. *Κῶ*, acc. *Κῶν* and *Κῶ* Buttm. § 37. n. 2, *Cos* or *Co*, now *Stan Co* or *Stanchio*, a small and fertile island of the Egean sea, near the coast of Caria in Asia Minor, almost between the promontories on which the cities Cnidus and Halicarnassus were situated. It was celebrated for its wine, silks, and cotton of a beautiful texture. Acts 21: 1 εἰς τὴν Κῶν. — 1 Macc. 15: 23 εἰς Κῶ. Jos. Ant. 14. 7. 2.

*Κωσάμ*, ὁ, indec. *Cosam*, prob.

Heb. כֹּפֵר, pr. n. of a man Luke 3: 28.

*Κωφός*, ἡ, ὄν, (κόπτω) pp. *blunted*, *dull*, e. g. a weapon Hom. Il. 11. 390. In N. T. trop. of the senses and faculties.

a) *blunted*, *lame*, as to the tongue, as to speech, i. e. *dumb*, Matt. 9: 32, 33 ἐλάλησεν ὁ κωφός. 12: 22 bis. 15: 30, 31. Luke 1: 22. 11: 14 bis, δαιμόνιον κωφόν, comp. in Ἰαλαός, Sept. for כְּנָוִי Hab. 2: 18. — Hdot. 1. 34. Xen. Cyr. 7. 2. 20.

b) *blunted*, *dull*, as to hearing, *deaf*, Matt. 11: 5 καὶ κωφοὶ ἀκούουσι. Mark 7: 32, coll. v. 33. v. 37. 9: 25 πνεῦμα ἄλαλον καὶ κωφόν, see in Ἰαλαός. Luke 7: 22. So Sept. and שָׁרָרָא Ps. 38: 14. Is. 35: 5. 43: 8. — Luc. Vitar. Auct. 27. Xen. Cyr. 3. 1. 19.

## A.

*Ααγγάνω*, f. λήξομαι, aor. 2 ἔλαχον, to obtain by lot, to have fall to oneself, viz.

a) pp. and seq. gen. Luke 1: 9 ἔλαχε τοῦ θυμιάσαι, the different portions of the daily service being assigned by lot, see Wetstein N. T. in loc. Comp. Matth. § 328. Winer § 30. 5 ult. — c. gen. Thuc. 2. 44. absol. Jos. B. J. 3. 8. 7. Diod. Sic. 4. 63. Xen. Cyr. 6. 3. 34. — Hence by impl. to decide by lot, to cast lots, seq. περὶ c. gen. John 19: 24 λάχωμεν περὶ αὐτοῦ, τίνας ἔσται. — absol. Diod. Sic. 4. 63 ἔλαχον, καὶ συνέβη τῷ κλήρῳ λαχεῖν Θησέα.

b) genr. to obtain, to receive, c. acc. Acts 1: 17 ἔλαχε τὸν κλῆρον, see in Κληρός b. 2 Pet. 1: 1. Comp. Matth. l. c. p. 637. — 3 Macc. 6: 1. Luc. Hermot. 57. Xen. An. 4. 5. 24.

*Λάζαρος*, ου, ὁ, *Lazarus*, pr. n.

a) of the brother of Mary and Martha of Bethany, raised by Jesus from the dead, John 11: 1, 2, 5, 11, 14, 43. 12: 1, 2, 9, 10, 17. — b) of the poor man in

our Lord's parable, Luke 16: 20, 23, 24, 25. Hence the modern *Lazaretto*.

*Αάθρα*, adv. (λαθεῖν, λανθάνω,) *secretly*, *privately*, Matt. 1: 19 λάθρα ἀπολύσαι. 2: 7. John 11: 28. Acts 16: 37. Sept. for רָחַץ Deut. 13: 7. Job 31: 27. כְּנָוִי 1 Sam. 18: 22. — Diod. Sic. 14. 75. Xen. H. G. 4. 8. 16.

*Ααίλαψ*, απος, ἡ, *tempest*, sc. of wind with rain, *whirlwind*, *hurricane*, Mark 4: 37. Luke 8: 23. 2 Pet. 2: 17. Sept. for רָעַס Jer. 35: 32. רָעַס Job 38: 1. רָעַס Job 21: 18. — Pol. 30. 14. 6. Hom. Il. 17. 57.

*Αάκω*, see *Λάσκω*.

*Αακιζώ*, f. ἴσω, (adv. λάξ,) to kick, to strike with the heel, e. g. πρὸς κέντρα Acts 9: 5. 26: 14. See in Κέντριον. — Luc. Hermot. 33. Xen. Mem. 2. 2. 7. An. 3. 2. 18.

*Ααλέω*, ᾶ, f. ἴσω, to speak, to talk, pp. to use the voice, without any necessary reference to the words spoken,



and thus differing from εἰπεῖν and λέγειν; see Tittm. de Syn. N. T. p. 79, 80. Espec. of children, *to talk much, to prattle*, Germ. *lallen*, Xen. Cyr. 1. 4. 12 παιδάριον ὦν, δεινότητος λαλεῖν ἐδόκουν εἶναι. Plut. de Garrul. init. Comp. Heb. דַּבַּר and דַּבַּר, Gesen. Lex.—In N. T. genr. *to speak, to talk*; less frequent in profane writers.

a) pp. of persons, absol. Matt. 9: 33 ἐλάλησεν ὁ κωφός. 12: 22. 15: 31. Mark 5: 35 ἐν αὐτοῦ λαλοῦντος. Luke 7: 15. Acts 18: 9. James 1: 19. al. saep. Sept. for דַּבַּר 1 Sam. 3: 9, 10. Is. 1: 2.—Luc. de Domo 3 ult. Hdian. 2. 4. 14 ἐν λαλοῦντα τὸν . . . φρονέουσαι. — Seq. adv. John 18: 23 εἰ κακῶς ἐλάλησα. 1 Cor. 13: 11 ὡς νηπίος ἐλάλον. ὁρθῶς Mark 7: 35. οὕτως Acts 7: 6. Heb. 6: 9. στόμα πρὸς στόμα *mouth to mouth* i. e. face to face 2 John 12. (Sept. for דַּבַּר לְדַבַּר פֶּה בְּפֶה Num. 12: 8. ἡδέως Dem. 578. 16.) With other adjuncts of manner, e. g. dat. as παρῆσσια *boldly, openly*, John 7: 26. Acts 2: 6 ἰδία διαλέκτῳ. 6: 10. 1 Cor. 13: 1. genr. γλώσσαις λαλεῖν see in Γλώσσα b. γ. Also c. prep. e. g. εἰς ἄερα 1 Cor. 14: 9 see in Ἄηρ. ἐκ c. gen. of manner or source Matt. 12: 34. John 8: 44 ἐκ τῶν ἰδίων λαλεῖ. ἐν c. dat. 1 Cor. 12: 3 ἐν πνεύματι θ. λαλῶν. Seq. particip. of manner, Luke 1: 64 καὶ ἐλάλει εὐλογῶν. 2 Cor. 11: 23. — In various constructions designating the person or thing to or of whom one speaks, e. g. (α) Seq. dat. of pers. *to speak to or with any one*, Matt. 12: 47 ζητοῦντές σοι λαλήσαι. Luke 1: 22. John 9: 29. 19: 10. Acts 7: 38. Rom. 7: 1. (Sept. and דַּבַּר Gen. 18: 33. Arr. Epict. 3. 13. 7. Dem. 578. 16.) With an adjunct of manner added, e. g. dat. παρῆσσια John 7: 13. Eph. 5: 19 λαλοῦντας ἑαυτοῖς ψαλμοῖς, i. e. singing together. Seq. ἐν c. dat. 1 Cor. 14: 6, 21. περὶ τινος Luke 2: 38. Seq. particip. λέγων, giving definiteness to the idea of λαλεῖν, Matt. 14: 27 ἐλάλησεν αὐτοῖς ὁ Ἰ. λέγων. 23: 1. 28: 18. Luke 24: 6. al. So Sept. for דַּבַּר דַּבַּר Gen. 17: 3. 34: 8. דַּבַּר דַּבַּר Gen. 22: 42. See Gesen. Lex. art. דַּבַּר no. 1. — (β) Seq. μετὰ τινος, *to speak with*, John 4: 27. 9: 37 ὁ λαλῶν μετὰ σοῦ. With λέγω, Mark 6: 50

ἐλάλησε μετὰ αὐτῶν καὶ λέγει. Rev. 21: 9 λέγων. Sept. for דַּבַּר Num. 11: 17. דַּבַּר דַּבַּר Gen. 35: 13. — (γ) Seq. πρὸς τινα, *to speak to*, found only thrice except in Luke's writings, (1 Thess. 2: 2. Heb. 5: 5. 11: 18; see below.) Acts 4: 1 λαλοῦντων δὲ αὐτῶν πρὸς τὸν λαόν. 21: 39. Sept. for דַּבַּר דַּבַּר Gen. 18: 27, 29. (Luc. Asin. 5. Plut. de Garrul. 1.) Followed by εὐαγγελίζομαι Luke 1: 19. Acts 11: 20. λέγων Acts 8: 26. 26: 31. 28: 25. With λέγων impl. Heb. 5: 5. 11: 18. So Sept. for דַּבַּר דַּבַּר c. דַּבַּר דַּבַּר impl. 1 K. 21: 5. 2 K. 1: 1. comp. Gen. 41: 17. Ex. 32: 7. See Gesen. Lex. art. דַּבַּר Piel no. 1. c.—(δ) Seq. περὶ τινος, *to speak about or of any one*, John 8: 26. 12: 41. Sept. for דַּבַּר דַּבַּר Ez. 33: 30.—(ε) Seq. accus. of a kindred noun or of a pronoun, in a general or adverbial sense, and thus differing from λέγειν c. acc. which implies a definite object or is followed by the express words spoken; see Buttm. § 131. 3 and 7. Comp. in Engl. *to talk nonsense* i. e. foolishly, *to talk strange things*, i. e. strangely. Matt. 12: 34 πῶς δύνασθε ἀγαθὰ λαλεῖν. John 8: 20 ὁήματα. Rom. 15: 18 τί. 1 Cor. 9: 8 ταῦτα. 14: 9. 2 Cor. 12: 4. 1 Tim. 5: 13. So Mark 2: 7 λαλεῖ βλασφημίας. Acts 6: 13 ὁήματα βλασφ. John 8: 44 τὸ ψεῦδος. Jude 15, 16. Sept. and דַּבַּר Ex. 4: 12. (Luc. Demonax 51 ὀλίγα μὲν λαλῶν, πολλὰ δὲ ἀκούων. Plut. de Garrul. 23. Xen. Cyr. 1. 4. 1.) With other adjuncts, e. g. acc. et dat. of pers. Matt. 9: 18. John 14: 25. 15: 11. (Sept. Gen. 28: 15.) c. dat. of manner etc. Mark 8: 32 τὸν λόγον παρῆσσια ἐλάλει. 1 Cor. 14: 2. διὰ c. gen. of manner 1 Cor. 14: 9. ἐν c. dat. of manner 2 Cor. 11: 17. ἐν Χριστῷ i. e. by his authority 2 Cor. 12: 19. τὶ κατὰ τινα i. e. according to 2 Cor. 11: 17. τὶ μετὰ τινός Eph. 4: 25. (Sept. Gen. 31: 29.) τὶ περὶ τινος Luke 2: 33. τὶ πρὸς τινα Acts 11: 14. Luke 24: 44. πρὸς τὸ οὐς Luke 12: 3. Sept. for עַל דַּבַּר Gen. 18: 19.

b) as modified by the context, where the sense lies not so much in λαλεῖν as in the adjuncts, e. g. (α) of one teaching, for *to teach, to preach*, absol. Luke 5: 4. 1 Cor. 14: 34, 35. 1 Pet. 4: 11.

seq. adv. John 12: 50. Acts 14: 1. Eph. 6: 20. seq. ἀπό ν. ἐκ c. gen. of source or occasion John 7: 17, 18. 12: 49. seq. ἐκ c. gen. of manner John 3: 31. seq. dat. of manner, γλώσσαις λαλεῖν, Mark 16: 17. Acts 2: 4. al. see in Γλώσσα b. γ. — With adjunct of pers. to whom, e. g. dat. John 15: 22. 1 Cor. 3: 1; also c. παρόψια John 18: 20. ἐν c. dat. of manner Matt. 13: 10 διατί ἐν παραβολαῖς λαλεῖς αὐτοῖς; 13: 34 id. et χωρίς παραβολῆς. c. ἐπὶ τῷ ὀνόματι τινος Acts 4: 17. 5: 40; see in Ἐπί II. 3. c. a. περί τινος Luke 9: 11. So πρὸς τινά Acts 11: 20. — Seq. acc. of the thing taught, comp. in a. ε. absol. John 3: 11. 8: 30, 40. 18: 20. Acts 16: 14. 20: 30. Tit. 2: 1; and so in reference to the doctrines of Jesus, John 8: 28, 38. 12: 50. Acts 5: 20. 17: 19. 1 Cor. 2: 6, 7. λαλεῖν καὶ διδάσκειν Acts 18: 25. With pers. to whom, e. g. dat. Mark 2: 2 ἐλάλει αὐτοῖς τὸν λόγον. 4: 33. John 6: 63. Acts 8: 25; also seq. ἐν c. dat. of manner John 16: 25. λέγων Matt. 13: 3. τί πρὸς τινά Acts 3: 22. 1 Thess. 2: 2 λαλήσαι πρὸς ὑμᾶς τὸ εὐαγγέλιον. — (β) of those who tell, relate, declare, announces any thing, John 1: 37. πρὸς τινά et adv. Luke 2: 20. περί τινος John 9: 21. (c. dat. Theophr. Char. 7 or 24.) Seq. acc. of thing, comp. above in a. ε. Acts 4: 20. Matt. 26: 13; seq. acc. et dat. of pers. Acts 23: 28, and with λέγων impl. Matt. 13: 33. comp. above in a. γ. Also c. περί τινος Luke 2: 17. Acts 22: 10. καθ' ὃν τρόπον 27: 25. παρά τινος Luke 1: 45. — (γ) of prophesy, predictions, etc. for to foretell, to declare, 2 Pet. 1: 21. James 5: 10. Acts 3: 24. 26: 22. πρὸς τινά Acts 28: 25. seq. acc. of thing, comp. above in a. ε. Luke 24: 25 οἷς by attr. for ἄ. Acts 3: 21. seq. acc. et dat. of pers. John 16: 1, 4. So of a divine promise, Luke 1: 55, 70. — (δ) of what is said with authority, for to direct, to charge, to prescribe, seq. dat. Mark 16: 19. c. acc. et dat. John 15: 11. acc. et εἰς et περί Heb. 7: 14. For to publish, to promulgate, authoritatively, Heb. 3: 5. 9: 19. — (ε) trop. to speak by writing, by letter, 2 Cor. 11: 17 bis. Heb. 2: 5. 2 Pet. 3: 16. Of

one dead who speaks, exhorts, by his example, Heb. 11: 4.

c) meton. of things, e. g. (α) of a law, i. q. to prescribe, Rom. 3: 19.—(β) of the expiatory blood of Jesus, Heb. 12: 24 κρεῖττον λαλοῦντι παρά τὸν Ἀβελ, speaking better than [the blood of] Abel, since this latter cried only for vengeance, Gen. 4: 10. — (γ) In the imagery of the Apocalypse, spoken of a voice, Rev. 1: 12. 4: 1. 10: 4; of thunders, which are said λαλεῖν τὰς ἐαντων φωνάς Rev. 10: 3, 4; of a beast, Rev. 13: 5, 11, 15. So Heb. 7: 28 of the serpent, Gen. 3: 1, 4, Sept. εἶπεν. ΑΙ.

Λαλιά, ἄς, ἡ (λαλέω,) prattle, loquacity, Theophr. Char. 23 or 7. Aristoph. Nub. 929 or 931. In N. T. speech, utterance, i. e.

a) manner of speaking, e. g. a dialect, brogue, Matt. 26: 73. Mark 14: 70. Sept. for 7277 Cant. 4: 3.

b) meton. what is uttered, words, talk, John 4: 42. 8: 43. Sept. for 727 Job 33: 1. comp. Sept. Is. 11: 3.—Pol. 32. 9. 4. ib. 1. 32. 6.

Λαμά or λαμμα, lama, i. e. Heb. 727 or 727, why? wherefore? Matt. 27: 46 et Mark 15: 34, from Ps. 22: 2 where Sept. ἵνατι.

Λαμβάνω, f. λήφομαι, aor. 2 ἔλαβον, perf. εἴληφα, to take, actively, and also in the partially passive sense to receive, trans.

1. to take, a) pp. with the hand, seq. acc. expr. or impl. (α) genr. Matt. 14: 19 καὶ λαβὼν τοὺς πέντε ἄρτους. 25: 1 λαβοῦσαι τὰς λαμπάδας. 26: 26, 52. 27: 6, 30, 48. Mark 9: 36. Luke 22: 17. John 12: 3, 13. 13: 4, 12, 30. 1 Cor. 11: 23. Rev. 5: 8. 22: 17. c. ἕκ τινος John 16: 14. Rev. 5: 7. Sept. for 727 Gen. 18: 8. Num. 16: 17, 18. 25: 4. Josh. 6: 4. Is. 2: 4.—Hdian. 8. 8. 15. Xen. Cyr. 6. 4. 4.—Trop. τιμὴν ἑαυτῷ λ. Heb. 5: 4. δύναμιν Rev. 11: 17. — Xiphilin. Galb. p. 187 νομίζων οὐκ εἴληφέναι τὴν ἀρχὴν, ἀλλὰ δεδόσθαι αὐτῷ.—Part. λαβὼν is often used before other verbs by a species of pleonasm, in order to express the idea more completely and graphically, comp. in Ἀνίστημι II. d.



Viger. p. 352. Passow in λαμβάνω ult. Matt. 13: 31 ὃν λαβὼν ἄνθρωπος ἔσπειρον. v. 33. Luke 24: 43. Acts 16: 3.—Sept. Josh. 2: 4. Luc. Scyth. 6. Xen. Cyr. 8. 3. 6, 7. —(β) Of taking food or drink, c. acc. John 19: 30. Acts 9: 19 καὶ λαβὼν τροφήν. 1 Tim. 4: 4. absol. Mark 15: 23. So Heb. לָקַח, comp. Gesen. Lex.—(γ) In the sense of to take to or with any one, e. g. Matt. 16: 5 ἐπελάθοντο ἄρτους λαβεῖν. v. 7. 25: 4. John 18: 3. μεθ' ἑαυτῶν Matt. 25: 3. (Xen. Cyr. 2. 4. 22.) So λαμβάνειν γυναῖκα, to take a wife, to take as a wife, Mark 12: 19, 20, 21, 22. Luke 20: 28 sq. Sept. for לָקַח Gen. 6: 2. 11: 29.—Jos. Ant. 1. 16. 3. Plato Crito 12. p. 50. D. Xen. Cyr. 8. 4. 16.—(δ) to take upon oneself, to bear, trop. Matt. 10: 38 τὸν σταυρόν, 8: 17 τὰς ἀσθενείας ἡμῶν, quoted from Is. 53: 4 where Heb. נָשָׂא, Sept. φέρειν.—(ε) to take up, to gather up, Matt. 16: 9, 10 πόσους κοφίνας ἐλάβετε, comp. Mark 8: 19, 20. Trop. λαβεῖν τὴν ψυχὴν, as opp. to τίθημι, John 10: 17, 18. —Xen. Oec. 8. 2. ib. 9. 10.

b) to take out from a number, to choose. Acts 15: 14 λαβεῖν ἐξ ἐθνῶν λαόν. Heb. 5: 1.—Sept. Amos 2: 11. Pol. 2. 38. 11. Xen. An. 1. 1. 6.

c) to take, i. e. to seize, to lay hold of, with the idea of force, violence. (α) pp. Matt. 21: 35 καὶ λαβόντες τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν κ. τ. λ. v. 39. Mark 12: 3, 8. John 19: 1. absol. 2 Cor. 11: 20. —Luc. D. Deor. 21. 2. Xen. Cyr. 2. 4. 23.—So in hunting or fishing, to take, to catch, Luke 5: 5. trop. 2 Cor. 12: 16 δόλω ὑμᾶς ἔλαβον, comp. Matt. 4: 19.—Palaeph. 28. 3. Xen. Cyr. 1. 4. 9.—(β) Trop. of any strong affection or emotion, to seize, to come or fall upon any one, e. g. ἔιστασις ἔλαβεν ἅπαντας Luke 5: 26. φόβος 7: 16. πειρασμός 1 Cor. 10: 13. Sept. for יָצָא Ex. 15: 15.—2 Macc. 9. 5. Jos. Ant. 2. 6. 8. Xen. Conv. 1. 15.—So of an evil spirit, demon, Luke 9: 39. comp. Jos. Ant. 4. 6. 5.

d) to take away, e. g. from any one by force, Matt. 5: 40 καὶ τὸν χιτῶνά σου λαβεῖν. Rev. 3: 11 ἕνα μηδεία λάβη τὸν στέφανόν σου. 6: 4 ἐκ v. ἀπὸ τῆς γῆς.

Sept. for לָקַח Gen. 27: 35. 31: 1. —Pol. 4. 3. 11. Xen. An. 2. 1. 10.

e) to take up a person, i. e. to receive him as a friend or guest into one's house, society, etc. i. q. δέχομαι. (α) genr. John 19: 27 ἔλαβεν ὁ μαθητὴς αὐτὴν εἰς τὰ ἴδια. 2 John 10 εἰς οἰκίαν. John 6: 21 εἰς τὸ πλοῖον. —Hom. Od. 7. 255.—Trop. of a teacher etc. to receive, to acknowledge, to embrace and follow his instructions, John 1: 12. 5: 43. 13: 20. 14: 17. So of doctrine, to embrace, to admit, e. g. τὸν λόγον Matt. 13: 20. Mark 4: 16. τὴν μαρτυρίαν John 3: 11, 32, 33. 1 John 5: 9. τὰ ῥήματα John 12: 48. 17: 8.—(β) From the Heb. λαμβάνειν πρόσωπόν τιος, to receive the person of any one, Heb. נָשָׂא נְשָׂא, pp. spoken of a king or judge who receives or admits the visits of those who bring him salutations and presents, and favours their cause, see espec. Job 13: 10; hence to favour any one, both in a good and bad sense, see Gesen. Lex. art. נְשָׂא no. 3. b. In N. T. only in a bad sense, to accept one's person, i. q. to be partial towards him, c. gen. Gal. 2: 6 πρόσωπον θεὸς ἀνθρώπου οὐ λαμβάνει. absol. Luke 20: 21. So Sept. for נָשָׂא נְשָׂא Ps. 82: 2. Lev. 19: 15.

f) trop. in phrases, where λαμβάνειν with its accus. is often equivalent to the verb corresponding to the accus. e. g. ἀρχὴν λαμβάνειν, i. q. to begin, Heb. 2: 3. (Ael. V. H. 2. 28. Hdian. 7. 11. 1.) ἀφορμὴν λαμβ. to take occasion, Rom. 7: 8, 11. (Diod. Sic. 1. 60 καιρόν.) θάρσος λαμβ. to take courage, i. q. θαρσέω, see in Θάρσος, Acta 28: 15. ἴκανον λαμβ. to take security, Acts 17: 9. ληθην λ. to forget, 2 Pet. 1: 9. (Ael. V. H. 3. 18. Jos. Ant. 2. 9. 1.) μορφήν τιος λ. to take the likeness or form of any one, to liken oneself to him, Phil. 2: 7. πείραν λαμβ. to make trial of, i. e. to attempt, Heb. 11: 29. (Hdian. 1. 8. 10. Xen. Cyr. 6. 1. 54.) or also i. q. to have trial of, to experience, Heb. 11: 36. (Xen. Oec. 17. 1.) συμβούλιον λαμβ. to take counsel, i. q. to consult, Matt. 12: 14. 27: 1, 7. 28: 12. ὑπόδειγμα τινα λαμβ. to take any one as an example James 5: 10. ὑπόμνη-

σιν λαμβ. *to recollect, to remember*, 2 Tim. 1: 5. χάραγμα τινος λαμβ. *to take or adopt the mark of any one*, Rev. 14: 11; seq. ἐπί c. gen. 14: 9. 20: 4.

2. *to receive*, sc. what is given, imparted, imposed, *to obtain, to partake of*.

a) genr. e. g. absol. Matt. 7: 8 πᾶς γὰρ ὁ αἰτῶν λαμβάνει. 10: 8. John 16: 24. 1 Cor. 4: 7. c. ἐκ of source John 1: 16. Seq. acc. Matt. 20: 9 ἔλαβον ἀνὰ δηνάριον. v. 10. 25: 16 πέντε τάλαντα λαβών. Mark 10: 30. 11: 24. John 4: 36. Acts 3: 3. Rom. 4: 11. 1 Cor. 9: 24. Gal. 3: 14. Phil. 3: 12 comp. in Καταλαμβάνω b. Heb. 11: 35. James 1: 12. 1 Pet. 4: 10. Rev. 4: 11. Seq. ἕκ τινος partitively, see in Ἐκ no. 3. h. Rev. 18: 4 ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε.—Palaeph. 52. 3. Ael. V. H. 9. 31. Xen. Cyr. 3. 3. 7. — With an adjunct of the source etc. e. g. ἀπό c. gen. *from*, 1 John 2: 27. παρά c. gen. *from any one* Acts 2: 33. James 1: 7. Rev. 2: 27. (Hdian. 4. 7. 3.) spoken de conatu, John 5: 34, 41 δόξαν παρά ἀνθρώπου οὐ λαμβάνω. v. 44. ὑπό c. gen. 2 Cor. 11: 24 ὑπὸ Ἰουδαίων . . . ἔλαβον sc. πληγὰς, comp. Xen. Cyr. 1. 3. 16. Bos. Ell. Gr. p. 385 sq.

b) of those who *receive* an office, station, dignity, either as committed or transmitted, e. g. ἐπισκοπήν Acts 1: 20. κλήρον v. 25. ἱερατεῖαν Heb. 7: 5. βασιλείαν Luke 19: 12, 15. c. παρά τινος Acts 20: 24. — Hdian. 3. 15. 8. Xen. Cyr. 1. 5. 2. — Also of a successor in office, λαβεῖν διαδόχον Acts 24: 27, comp. Διαδέχομαι. Lat. *successorem accipere* Plin. Ep. 9. 13.

c) of persons appointed *to receive* tribute, rent, etc. *to collect, to exact*. Matt. 17: 24 οἱ τὰ διδραχμα λαμβάνοντες, i. e. the receivers, collectors. 21: 34. Heb. 7: 8. c. ἀπό τινος Matt. 17: 25. 3 John 7.—Xen. Mem. 1. 6. 3. c. παρά Luc. D. Mort. 22. 1. Xen. Mem. 1. 5. 6.

d) trop. *to receive* instruction, i. q. *to be instructed, to learn*, Rev. 3: 3 μνημόνευς οὖν πῶς εἴληφας καὶ ἤκουσας.—Diod. Sic. 2. 29 βεβαίως ἕκαστα λαμβάνουσιν, i. e. μανθάνουσιν.

e) trop. in phrases, comp. above in no. 1. f. E. g. ἐντολήν λαμβάνειν, *to*

*receive commandment*, παρά τινος John 10: 18. 2 John 4. περί τινος Col. 4: 10. πρὸς τινα Acts 17: 15. (Act. Thom. § 36.) καταλλαγὴν λαμβ. i. q. *to be reconciled*, Rom. 5: 11. κρίμα λαμβ. *to receive condemnation*, i. q. *to be condemned*, Matt. 23: 13. James 3: 1. c. dat. reflex. Rom. 13: 2. οἰκοδομήν λαμβ. i. q. *to be edified* 1 Cor. 14: 5. παραγγελίαν λ. *to receive a charge* Acts 16: 24. περιτομήν λαμβ. i. q. *to be circumcised* John 7: 23. AL.

Λάμεξ, ὁ, indec. *Lamech*, Heb. לָמֵךְ, pr. n. of a patriarch, the father of Noah, Luke 3: 36. See Gen. 5: 25 sq.

Λαμυῶ, see Λάμα.

Λαμπάς, ἄδος, ἦ, (λάμπω,) *a light*, e. g. a torch, lamp, lantern, etc. genr. Acts 20: 8 λαμπάδες ἱκαναί. Rev. 4: 5. Sept. for לָמְפָה Gen. 15: 17. Ex. 20: 18. Prob. *a torch*, Rev. 8: 10. John 18: 3. Sept. and. לָמְפָה Judg. 15: 4, 5. — Jos. Ant. 5. 6. 5. Hdian. 4. 2. 20. — Also *a lamp*, fed with oil, Matt. 25: 1, 3, 4, 7, 8. So Sept. and לָמְפָה Judg. 7: 16, 20. On the form of ancient lamps see Jahn § 40 ult. Calmet art. *Lamps*.

Λαμπρός, ἄ, ὄν, (λάμπω,) *shining, bright, radiant*, viz.

a) pp. of a star, Rev. 22: 16 ὁ ἀστήρ ὁ λαμπρὸς ὁ πρωῒνός. — Ep. Jer. 51. Hom. Il. 4. 77. Xen. Mem. 4. 7. 7. — Of raiment, *radiant* and hence *white*, spoken of angels Acts 10: 30. Rev. 15: 6. 19: 8. Of the robe put by Herod upon Christ in mockery, as Pilate's soldiers afterwards put on him a purple robe, Luke 23: 11, comp. Mark 15: 17 etc. — Pol. 10. 4. 8. Diod. S. 1. 91. — Hence by impl. *splendid, sumptuous*, of raiment, James 2: 2, 3 ἐσθῆς λαμπρά. So genr. Rev. 18: 14 τὰ λαμπρά, *costly things*.—Diod. S. 20. 7. Xen. Conv. 1. 4.

b) *clear, limpid*, Rev. 22: 1 ποταμὸν λαμπρὸν ὡς κρύσταλλον. — Xen. H. G. 5. 3. 19.

Λαμπρότης, τητος, ἦ, (λαμπρός,) *brightness, splendour*, λ. τοῦ ἡλίου Acts 26: 13. Sept. for לָמְפָה Is. 60: 3. לָמְפָה Dan. 12: 3.—Pol. 11. 9. 1. Xen. An. 1. 2. 18.



*Λαμπρῶς*, adv. (λαμπρός,) *brilliantly*, i. e. *sumptuously*, Luke 16: 19. — Jos. Ant. 6. 1. 3. Xen. Cyr. 2. 4. 1.

*Λάμπω*, f. φω, *to shine, to give light*, intrans. c. dat. Matt. 5: 15 λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ. absol. 17: 2 ἔλαμψε τὸ πρόσωπον αὐτοῦ. Luke 17: 24. Acts 12: 7. 2 Cor. 4: 6 ἐκ σκοτίας φῶς λάμπει. Metaph. Matt. 5: 16. 2 Cor. 4: 6. Sept. for לָאָרָא Prov. 4: 18. דָּאָרָא Dan. 12: 3. — Jos. Ant. 3. 8. 9. Xen. Mem. 4. 7. 7.

*Λαυθάνω*, nor. 2 ἔλαθον, *to lie hid, concealed, to be unknown*, absol. Mark 7: 24 οὐκ ἠδυνήθη λαθεῖν. Luke 8: 47. — Ael. V. H. 4. 20 init. — Seq. acc. of pers. *to be hid* as to any one i. e. *from him*, to escape his knowledge or notice, Acts 26: 26 ὅτι οὐκ ἔλαθε γὰρ αὐτόν τι τούτων. 2 Pet. 3: 5, 8. See Matth. § 412. 5. comp. Buttm. § 131. 4, 8.—Hdian. 5. 8. 8. Xen. Mem. 2. 1. 13. —Joined with the participle of another verb it has the force of an adverb, i. e. *secretly, unawares*. Heb. 13: 2 ἔλαθόν τινες ξειλιαντες ἄγγελους. See Buttm. § 144. n. 8. Winer § 58. 4. — Hdian. 5. 8. 6. Xen. An. 1. 1. 9.

*Λαξευτός, ἦ, ὄν*, (λαξεῖω, fr. λάσ, ξέω,) *stone-hewn, rock-hewn*, i. e. *hewn in a rock*, e. g. a sepulchre, Luke 23: 53. Comp. in Λατομέω.—Sept. Deut. 4: 49. Aquil. Num. 21: 20. 23: 14.

*Λαοδίκεια, ας, ἦ, Laodicea*, the chief city of Phrygia Pacatiana in Asia Minor, situated on the river Lycus a little above its junction with the Meander, and not far to the southward of Colosse and Hierapolis. Its earlier name was Diospolis; it was enlarged by Antiochus II, and called by him Laodicea after his wife. About A. D. 65 it was destroyed by an earthquake, along with the two cities just named; but was rebuilt by Marcus Aurelius. It is now in ruins, and the place bears the name of *Eski-hissar*. Comp. Rosenm. Bibl. Geogr. I. ii. p. 205, 228. — Col. 2: 1. 4: 13, 15, 16. Rev. 1: 11. (3: 14.)

*Λαοδικεύς, έτος, ὁ, a Laodicean*, Col. 4: 16. Rev. 3: 14.

*Λαός, οὔ, ὁ, people*, viz.

a) *a people, nation, tribe*, i. e. the mass of any people, and not like δῆμος a community of free citizens. Luke 2: 10 ἣτις ἔσται παντὶ τῷ λαῷ. v. 31. Rev. 5: 9. Acts 4: 25 quoted from Ps. 2: 1 where Sept. for עַמִּי. Sept. for עַמ Job 36: 31. Ez. 20: 41. — Hom. Od. 6. 194 Hdot. 5. 42.—Spec. of the Jews as the people of God's choice, absol. or c. τοῦ θεοῦ etc. Matt. 1: 21. 2: 4. 6. Mark 7: 6. Luke 2: 32. John 11: 50. Heb. 7: 5. al. saep. So Sept. and עַמ Ex. 1: 20. 8: 1. Deut. 2: 4. al. saepiss. — Trop. of Christians as God's spiritual Israel, Tit. 2: 14. Heb. 2: 17. 4: 9. 13: 12.

b) *genr. the people*, i. e. *the many, the multitude, the public*, either indefinitely or of a multitude collected in one place. Luke 7: 29 καὶ πᾶς ὁ λαὸς ἀκούσας. 8: 47. 9: 13 εἰς πάντα τὸν λαὸν τούτον *for all this multitude*. 18: 43. 23: 27 πλήθος τοῦ λαοῦ καὶ γυναικῶν. Acts 3: 9, 11, 12. 5: 37. 18: 10. — Hom. Il. 18. 502. ib. 23. 728. — Espec. *the common people, the populace*, the inhabitants of any city or territory, e. g. Jerusalem Acts 2: 47. 21: 30, 36; of Galilee Matt. 4: 23. 9: 35. So Sept. and עַמ Gen. 19: 4. 23: 7, 12, 13. (Hom. Od. 13. 156.) As distinguished from magistrates etc. Matt. 26: 5 ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ. 27: 25, 64. Mark 11: 32. Luke 19: 48. 20: 6. 23: 13. Acts 6: 12. al. So Sept. and עַמ Ex. 18: 22, 26. Josh. 6: 8, 10. AL.

*Λάρυγξ, υγγος, ὁ, larynx, the throat, gullet*, as an organ of the voice, Rom. 3: 13 quoted from Ps. 5: 10 where Sept. for לָרִיחַ.—Eccus. 6: 5. Aristoph. Ran. 575 or 583. On the diff. between λάρυγξ and φάρυγξ, see Lob. ad Phr. pp. 65, 470.

*Λασαία, ας, ἦ, Lasaea*, a maritime city of Crete, on the southern coast, not mentioned in profane writers. Acts 27: 8.

*Λάσσω, f. λακήσω, to crack, to knock, to snap*, Hes. Theog. 694. Hom. Il. 13. 616. In N. T. and later, *to crack open, to burst*, Acts 1: 18 ἐλάκησε μέσος. — Act. Thom. § 33 ὁ δὲ δράκων φρασηθεὶς ἐλάκησε. Zonar. Lex. 691 ἀντὶ τοῦ ἐσχίσθην.

*Λατομέω*, ὠ f. ἴσω, (λατόμος, fr. λάσ, τέμνω,) to cut stone, to hew in stone, e. g. μνημεῖον, ὃ ἐλατόμησεν ἐν τῇ πέτρῃ Matt. 27: 60. Mark 15: 46. So Sept. and צַחַר Is. 22: 16. Deut. 6: 11.—Jos. Ant. 12. 7. 6. Diod. Sic. 5. 39.

*Λατρεία*, ας, ἡ, (λατρεύω,) service, pp. for hire, or as a slave, Ael. V. H. 3. 9. Soph. Ajax 503. In N. T. only in respect to God, service, worship, John 16: 2. Rom. 9: 4. 12: 1. Heb. 9: 1, 6. Sept. and לַבְיָעָה Ex. 12: 25, 26. Josh. 22: 27.—1 Macc. 1: 45.

*Λατρεύω*, f. ἐνώω, (λατρίς one hired, hireling,) to serve, pp. for hire or as a slave, Palaeph. 45. 1, 4. Xen. Cyr. 3. 1. 36, i. q. δουλεύειν ib. § 41. In N. T. spoken in respect to God, to serve, to worship.

a) genr. seq. dat. Matt. 4: 10 et Luke 4: 8 κύριον τὸν θεόν . . . αὐτῷ μόνῳ λατρεύσεις. Luke 1: 74. 2: 37. Acts 7: 7, 42. 24: 14. 27: 23. Rom. 1: 9. Phil. 3: 3. 2 Tim. 1: 3. Heb. 9: 14. 12: 28. Rev. 22: 3. absol. Acts 26: 7. So Sept. and לַבְיָעָה Deut. 6: 13. 10: 12. Josh. 24: 15. Once of idol-worship, Rom. 1: 25 ἐλάτρευσεν τῇ κτισίαι κ. τ. λ. So Sept. and לַבְיָעָה Deut. 4: 28. Judg. 2: 11, 13. — c. acc. Eurip. Iph. Taur. 1115 or 1122. Electr. 131.

b) of an external ritual worship, i. q. to officiate as priest, Heb. 8: 5. 13: 10; and so in the celestial temple Rev. 7: 15. Also genr. for to offer sacrifice, to worship, Heb. 9: 9. 10: 2. Comp. Sept. and לַבְיָעָה Ex. 3: 12. 7: 16.

*Λάχανον*, ου, τό, (λαχάινω to dig, to till,) pp. 'a plant in tilled ground,' hence a garden plant, herb. Matt. 13: 32 μείζον τῶν λαχάνων πάντων. Mark 4: 32. Luke 11: 42. Rom. 14: 2. Sept. for קָרָק 1 K. 21: 2. קָרָק Gen. 9: 3.—Luc. Philopseud. 8. Plut. VI. p. 499. 9. ed. Reiske.

*Λεββαῖος*, ου, ὁ, Lebbeus, a name of the apostle Jude, also called Thaddeus, Matt. 10: 3.

*Λεγεών*, ὄνος, ὁ, Lat. legio, a legion, pp. the largest division of troops in the Roman army, varying greatly in number at different periods, as 3000, 4200, 5000, 6600, etc. See Adam's Röm. Ant. p. 366 sq. Rees' Cyclop. s.

v.—In N. T. legion, for an indefinitely great number, e. g. of angels Matt. 26: 53. of demons Mark 5: 9, 15. Luke 8: 30. So Rabb. לְגִיּוֹן, see Buxt. Lex. Chald. 1123.

*Λέγω*, f. ξω, primarily to lay, Germ. legen, e. g. to lay or let lie down for sleep Hom. Il. 24. 635, and Mid. to lie down for sleep Od. 17. 102. to lay together, i. e. to collect, Il. 23. 239. Od. 24. 72. Also to lay before, i. e. to relate, to recount; and hence the prevailing Attic and later signif. to say, to speak, i. e. to utter definite words, connected and significant discourse, i. q. to discourse; thus differing from λαλεῖν q. v. and also from εἰπεῖν in so far as this latter refers only to words spoken and not to their connected sense; see Tittm. de Synon. N. T. p. 79, 80 sq. Sept. usually for לָבַח.—In N. T.

1. to lay before, i. e. to relate, e. g. παραβολήν, to put forth, to propound, c. dat. of pers. Luke 18: 1 ἔλεγε δὲ καὶ παραβολήν αὐτοῖς. 13: 6. c. πρὸς τινα Luke 12: 41. 14: 7. So of events etc. to narrate, to tell, e. g. τοῦτο, ταῦτα, c. dat. Luke 9: 21. πρὸς τινα 24: 10. — Palaeph. 18. 1. Hdian. 1. 11. 2. ib. 7. 12. 20 τὰ δε ἐπόμενα ἐν τοῖς ἐξῆς λεχθήσεται. 8. 1. 1.

2. to say, to speak, to discourse, see above. (a) genr. and construed:

(a) With an adjunct of the object, i. e. the words spoken, the thing or person spoken of, etc. (I) followed by the words uttered, Matt. 1: 20 ἄγγελος . . . ἐφάνη αὐτῷ, λέγων Ἰωσήφ κ. τ. λ. 8: 2. Mark 6: 2. Luke 2: 13. 12: 54. John 1: 29 καὶ λέγει ἴδε ὁ ἄμνος τοῦ θεοῦ. v. 36. Acts 4: 16. Rom. 9: 25. Heb. 1: 6. 8: 13. James 3: 23. al. saep. (Xen. Conv. 4. 1.) So seq. ὅτι before the words quoted, Matt. 9: 18. Mark 2: 12 λέγοντας ὅτι οὐδέποτε οὐτως εἶδομεν. 3: 21. Luke 4: 41. 23: 5. John 8: 33. Acts 2: 13. 6: 11. Rom. 3: 8. al. saep. Comp. Butt. § 149. p. 423. (Palaeph. 6. 7. Hdian. 8. 3. 4.) Hence particip. λέγων, λέγοντες, saying, is often put after other verbs or nouns implying speech, like Heb. לָבַחְתִּי, as introducing the exact words, i. q. in these words, e. g. Matt. 5: 2 ἐδί-



δασπεν αὐτοῖς, λέγων· Μακάριοι κ. τ. λ. 6: 31 μὴ οὖν μεριμνήσητε, λέγοντες· τί φράγομεν κ. τ. λ. 9: 30. 12: 38. 16: 7. Mark 1: 7, 24. 11: 31. Luke 4: 35, 36. 7: 39. 20: 5. John 4: 31, 51. Acts 2: 13, 40. 24: 2. Heb. 12: 26. Rev. 6: 10. al. saepiss. but not found in the acknowledged epistles of Paul. So Sept. and 𐤇𐤃𐤏𐤃 Gen. 1: 22. 2: 16. Lev. 1: 1. al. saepiss. — Palaeph. 7. 7.—(2) Seq. acc. of thing or person, e. g. the thing spoken, Matt. 21: 16 ἀκούεις τί οὗτοι λέγουσιν; Mark 11: 23. Luke 8: 8 ταῦτα λέγων. John 5: 34. Rom. 10: 8. Eph. 5: 12. al. saep. Hence τὰ λέγομενα Luke 18: 34. Acts 8: 6. (Hdian. 4. 14. 8 ἔλεξε τοιάδε. Xen. Cyr. 1. 4. 12. An. 7. 7. 43.) Seq. acc. of person spoken of, but only in attraction with ὅτι, see Buttm. § 151. I. 6. Winer § 63. 3. a. John 8: 54 ὁ πατήρ . . . ὃν ὑμεῖς λέγετε, ὅτι θεὸς ὑμῶν ἐστίν. 9: 19. Comp. Xen. Conv. 4. 46 λέγειν τε τοῖς φίλοις, οἰτινὲς εἰσι. — (3) Seq. acc. et inf. comp. Matth. § 537. p. 1056. John 12: 29 ἔλεγε βροντὴν γεγενῆσθαι. Matt. 16: 13. Luke 11: 18. Acts 4: 32. 5: 36. Rom. 15: 8. 2 Tim. 2: 18. c. εἶναι impl. Rev. 2: 20. — Hdian. 1. 7. 9. Xen. Cyr. 1. 2. 1. — (4) Seq. ὅτι instead of the accus. and inf. comp. in "Oti no. 1. c. Buttm. § 149. p. 423. Winer § 45. 2. Mark 9: 11. Luke 9: 7. John 4: 20 καὶ ὑμεῖς λέγετε, ὅτι ἐν Ἱερουσ. ἐστὶν ὁ τόπος κ. τ. λ. 1 Tim. 4: 1. So with ὅτι and the apodosis impl. in the phrase σὺ λέγεις, Matt. 27: 11. John 18: 37. comp. Luke 22: 70 ὑμεῖς λέγετε, ὅτι ἐγὼ εἶμι. — Xen. Cyr. 1. 3. 17.—(5) Seq. adv. or adverbial phrase, John 13: 11 καὶ καλῶς λέγετε. (Xen. Mem. 2. 7. 11.) Rom. 3: 5 et Gal. 3: 15 λ. κατ' ἀνθρώπον. Metaph. Rev. 18: 7 ἐν τῇ καρδίᾳ αὐτῆς λέγει, and Matt. 3: 9 λέγειν ἐν ἑαυτοῖς, to say in one's heart, in or among themselves, i. e. to think, comp. in Εἶπον a. ζ. Gesen. Lex. 𐤇𐤃𐤏 no. 2.

(β) With a further adjunct of the person to whom one speaks, e. g. c. dat. μετά, πρός; and also of whom, e. g. c. εἰς, περί, ὑπέρ. The adjunct of the object is then always present or implied, in some one of the preceding constructions. (1) Seq. dat. of pers. e. g. with the words uttered, Matt. 8: 26 καὶ λέγει αὐτοῖς· τί δειλοί ἐστε κ. τ. λ. 14: 4.

Mark 2: 5, 14. 2 John 10, 11. al. saepiss. So c. dat. of thing personified Matt. 21: 19. Rev. 6: 16. Also seq. ὅτι before the words quoted, comp. above in a. 1. Luke 8: 49. John 4: 42. So too καὶ ἔλεγε αὐτῷ etc. is put after other verbs of speaking, like λέγων, comp. above in a. 1. Mark 9: 31. 14: 61 ἐπηρώτα αὐτὸν καὶ λέγει αὐτῷ· σὺ εἶ ὁ Χρ. κ. τ. λ. With an acc. of thing, John 16: 7. 2 Thess. 2: 5. Rev. 2: 7. acc. of pers. of whom, as object, John 8: 27. Phil. 3: 18. With ὅτι instead of acc. et. inf. Matt. 16: 18. John 16: 26. With an adverbial construction of manner, as Mark 3: 23 ἐν παραβολαῖς ἔλεγεν αὐτοῖς. 4: 2. 12: 38. With περί τινος Matt. 11: 7.—(2) Seq. μετ' ἀλλήλων, with one another, with the words spoken, John 11: 56. — (3) Seq. πρός c. acc. of pers. to whom, e. g. with the words uttered, Mark 10: 26. Luke 14: 7. John 4: 15. Heb. 7: 21. (Xen. Cyr. 1. 3. 14.) with ὅτι of citation Luke 4: 21. With an acc. of thing, 11: 53. With περί τινος 7: 24.—Further with an adjunct of person of whom one speaks: (4) Seq. εἰς c. acc. of concerning any one, genr. Eph. 5: 32. with the words uttered, Acts 2: 25. with an acc. of thing Luke 22: 65. — Xen. Mem. 1. 5. 1.—(5) Seq. περί c. gen. of pers. with the words uttered, John. 1: 48. Matt. 11: 7. c. acc. of thing Acts 8: 34. John 1: 22. 9: 17. Tit. 2: 8. c. ὅτι pro inf. Luke 21: 5.—(6) Seq. ὑπέρ σεαυτοῦ, to speak for oneself, Acts 26: 1.

b) as modified by the context, where the sense lies not so much in λέγω, as in the adjuncts, e. g. (α) before questions, for to ask, to inquire, followed by the words spoken, Matt. 9: 14. Mark 5: 30. 14: 14. Luke 7: 20. John 7: 11 καὶ ἔλεγον ποῦ ἐστὶν ἐκεῖνος; Rom. 10: 19. c. dat. of pers. Mark 6: 37. Luke 16: 5. 22: 11. Seq. εἰ whether, Acts. 25: 20. c. dat. of pers. 21: 37.—(β) before replies, for to answer, to reply, followed by the words spoken, e. g. after a direct question, Matt. 17: 25. John 18: 17. c. dat. of pers. Matt. 18: 22. 20: 7, 21; also c. ὅτι of citation Matt. 19: 8. John 20: 13. preceded by ἀποκριθεὶς Mark 8: 29. Luke 3: 11. Without a preceding question, c. dat.

of pers. and the words spoken, Matt. 4: 10. 26: 35. Luke 16: 29. John 2: 4. with ἀποκριθεὶς etc. Mark 9: 19. Luke 11: 45.—(γ) in affirmations, for *to affirm*, *to maintain*, e. g. with the words or proposition uttered, Mark 14: 31 ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον ἐὰν κ. τ. λ. Gal. 4: 1. 1 John 2: 4. Seq. acc. c. inf. Matt. 22: 23 Luke 23: 2. 24: 23 οὐ λέγουσιν αὐτὸν ζῆν. c. acc. impl. James 2: 14. 1 John 2: 6, 9. Seq. ὅτι instead of acc. et inf. Matt. 17: 10. Rom: 4: 9. —With a dat. of pers. in the formulas λέγω σοι v. ὑμῖν, ἀμὴν λέγω ὑμῖν, etc. in solemn affirmations, genr. Matt. 11: 22. Mark 11: 24. Luke 4: 25. c. ἀμὴν Matt. 5: 18. 25: 12. al. ἀμὴν, ἀμὴν, John 1: 52. 3: 3. 8: 51. al. comp. in Ἀμὴν no. 3. So in the middle of a clause, Matt. 11: 9 καὶ λέγω ὑμῖν, καὶ περισσώτερον προφήτου. Luke 7: 14. 11: 51. 15: 10. Seq. ὅτι for acc. c. inf. Matt. 3: 9. Mark 9: 13. Luke 4: 24. John 3: 11.—(δ) of teaching, for *to teach*, *to inculcate*, e. g. with the proposition taught, Matt. 15: 5. c. acc. Acts 1: 3. c. acc. et inf. Acts 21: 21. acc. impl. 15: 24. c. acc. et dat. of pers. Matt. 10: 27. John 8: 16. 16: 12.—absol. Xen. Conv. 4. 13.—(ε) of predictions *to foretell*, *to predict*, c. acc. et dat. Mark 10: 32. c. acc. Luke 9: 31. c. dat. John 13: 19.—(ς) of what is spoken with authority, *to command*, *to direct*, *to charge*, absol. Matt. 23: 3 λέγουσι γὰρ, καὶ οὐ ποιοῦσι. c. acc. Luke 6: 46. c. acc. et dat. Mark 13: 37. John 2: 5. c. dat. of pers. et imperat. Matt. 5: 44 ἐγὼ δὲ λέγω ὑμῖν ἀγαπᾶτε κ. τ. λ. 8: 4. 20: 8. Mark 5: 41. 6: 10. Luke 5: 24. John 2: 7, 8. c. dat. et inf. Rev. 13: 14. c. inf. Rom. 2: 22. seq. ἴνα Acts 19: 4. (c. inf. Xen. An. 1. 3. 8. ib. 7. 1. 40.) So in the sense of *to charge*, *to exhort*, c. dat. Acts 5: 38. c. dat. et inf. Acts 21: 4. c. τοῦτο seq. inf. Eph. 4: 17.—(η) of calling out, i. q. *to call*, *to exclaim*, etc. Matt. 25: 11 λέγουσαι κύριε, κύριε, ἀνοιξον ἡμῖν. Luke 13: 25. Acts 14: 11.—(θ) trop. *to say* or *to speak* by writing, by letter, etc. e. g. with the words written, Luke 1: 63 ἔγραψε, λέγων κ. τ. λ. 20: 42. c. acc. 1 Cor. 7: 6, impl. Philem. 21. c. acc. et dat. 1 Cor. 15: 51. c. dat. 1 Cor. 6: 5. 10: 15. 2 Cor.

6: 13. c. ὅτι for acc. and inf. Gal. 5: 2. τοῦτο ὅτι 1 Thess. 4: 15. seq. adv. etc. 2 Cor. 7: 3. 11: 16. Phil. 4: 11. — So Sept. and רָבִינִי 2 K. 10: 6. Jos. Ant. 13. 4. 1. Hdot. 3. 40.

c) meton. of things, e. g. (α) a voice, φωνὴ λέγουσα Matt. 3: 17. Rev. 6: 6. c. dat. Acts 9: 4. Rev. 16: 1. c. dat. of manner Acts 26: 14. — (β) a writing, scripture, ἡ γραφή, with the words quoted John 19: 37. James 4: 5, 6. τί Rom. 4: 3. Gal. 4: 30. With ἡ γραφή impl. Gal. 3: 16. Eph. 4: 8. — Hdot. 1. 124. ib. 8. 22.—(γ) a law, ὁ νόμος, c. acc. 1 Cor. 9: 8. absol. v. 10. 14: 34. — (δ) genr. ὁ χρηματισμός Rom. 11: 4. ἡ δικαιοσύνη as personified, 10: 6.

d) trop. for *to mean*, *to have in mind*, comp. above in a. a. 5. Gesen. Lex. רָבִינִי no. 2. Seq. imper. Gal. 5: 16. c. acc. of thing, 1 Cor. 10: 29 συνειδησιν δὲ λέγω κ. τ. λ. 1: 12. Gal. 3: 17. c. acc. of pers. John 6: 71 ἔλεγε δὲ τὸν Ἰούδαν. Mark 14: 71. — Jos. Ant. 6. 5. Ael. V. H. 2. 36. Xen. Oec. 17. 8.

3. *to call*, *to name*, i. q. καλέω, pp. to speak of as being or being called so and so, seq. dupl. acc. Matt. 19: 17 τί με λέγεις αγαθόν; Mark 15: 12 ὃν λέγετε βασιλέα τῶν Ἰουδαίων. Luke 20: 37. John 5: 18. 15: 15. Acts 10: 28. al. Pass. Matt. 13: 55 ἡ μητὴρ αὐτοῦ λέγεται Μαριάμ. Heb. 11: 24. Part. ὁ λεγόμενος, called, named, Matt. 2: 23 εἰς πόλιν λεγομένην Ναζαρέθ. 9: 9 ἀνθρώπον, Ματθαῖον λεγόμενον. 26: 3, 14. Mark 15: 7. John 4: 5. 9: 11. 22: 1. Acts 3: 2. Eph. 3: 11. al. Also *surnamed*, Matt. 4: 18 Σίμωνα τὸν λεγόμενον Πέτρον. 10: 2. 4: 11. — Esdr. 8: 41. Jos. Ant. 12. 3. 2. Palaeph. 7. 6. Xen. An. 1. 8. 10.—With the idea of *translation* into another language, e. g. fully, John 1: 39 ἄββι, ὃ λέγεται ἐρμηνεύμενον, διδάσκαλε. 19: 17 ὃς λέγεται ἐβραϊστὶ, Γολγοθᾶ. Acts 9: 36. Simply, John 4: 25 Μεσσίας, ὃ λεγόμενος Χριστός, i. e. in Greek. 11: 16 Θωμᾶς ὃ λεγόμενος Αἰδύμος. 20: 16 ἄββοννι, ὃ λέγεται διδάσκαλε, comp. 1: 39. ΑΙ.

Λείμμα, ατος, τό, (λείπω) a remnant, what is left, meton. of pers. *some remaining*, Rom. 11: 5. So Sept. for רִתֵּךְ Josh. 13: 12. רִתֵּךְ 2 K. 19: 4.



—pp. Plut. ed. R. VI. p. 289. 13. Hdor. 1. 119.

*Λεῖος, α, ον, smooth, level, plain*, opp. *τραχύς*. Luke 3: 5 εἰς ὁδοὺς *λείας*, quoted from Is. 40: 4 where Heb. *רָחֵב*, Sept. εἰς πέδια.—Ael. V. H. 3. 1. Hes. Erg. 1. 286, et Xen. Mem. 2. 1. 20 *λεῖη ὁδός*.

*Λεῖω, f. ψω, to leave, to forsake*, pp. trans. Hdian. 1. 10. 2. Xen. Ven. 3. 3. In N. T.

a) Pass. *to be left, forsaken of any thing, i. e. to be destitute of, to lack*, seq. gen. James 1: 5 εἰ δὲ τις ὑμῶν *λείπεται σοφίας*. 2: 15. Comp. Buttin. § 132. 5. 2. Seq. *ἐν μηδενί* James 1: 4, i. e. to be wanting in nothing, i. q. *τέλειος, δόλοκληρος*.—Comp. Jos. Ant. 9. 11. 2 οὐδὲ μίας ἀρετῆς ἀπέλειπετο.

b) intrans. *to fail, to lack, to be wanting, c. dat. of pers.* Luke 18: 22 ἔτι ἔν σοι *λείπει*. Tit. 3: 13. τὰ *λείποντα* Tit. 1: 5.—Wisd. 19: 4. Pol. 13. 2. 2. Diod. S. 1. 5. On the derivation of the intrans. from the transitive signif. see Passow s. v. no. 4.

*Λειτουργέω, ὠ, f. ἦσω, (λειτουργός q. v.) pp. to perform some public service, to serve the public, sc. at one's own expense, intrans.* Dem. 833. 25. Isocr. 161. C. In N. T. genr. *to serve, to minister*.

a) publicly in religious worship, e. g. the priests of the O. T. absol. Heb. 10: 11; of christian teachers, seq. τῷ κυρίῳ Acts 13: 2. Sept. for *שרת* Num. 18: 2. Deut. 10: 8.—Jos. B. J. 2. 17. 2. Dion. Hal. Ant. 2. 22.

b) by impl. in a more private sense, *to minister to any one, to supply pecuniary aid, c. dat.* Rom. 15: 27.—Test. XII Patr. p. 689 οὐκ οἰκτιρεῖ *λειτουργοῦντα ἀντὶ ἐν κακῷ*. Comp. Xen. Mem. 2. 7. 6.

*Λειτουργία, ας, ἡ, (λειτουργός q. v.) public service, public office, i. e. such as in Athens and elsewhere were administered by the citizens in turn and at their own expense, as a part of the system of finance, Jos. Ant. 16. 5. 3. Ael. V. H. 6. 6. Dem. 1209. 2. Comp. Xen. Oec. 2. 6. Boeckh Staatshaush. der Athenes I. p. 480. II. p. 62. Pot-*

*ter's Gr. Ant. I. p. 85.—In N. T. genr. service, ministry, e. g.*

a) of the public ministrations of the Jewish priesthood, Luke 1: 23 αἱ ἡμέραι τῆς *λειτουργίας* αὐτοῦ. Heb. 8: 6. 9: 21. Trop. of the ministry of a christian teacher in bringing men to the faith, Phil. 2: 17 *λειτουργία* τῆς πίστεως ὑμῶν. Sept. and *שרת* Ex. 38: 21. Num. 8: 22.—Jos. B. J. 1. 1. 4. Diod. Sic. 1. 21.

b) by impl. *friendly service, kind office, genr.* Phil. 2: 30. Spoken of *alms, i. e. public collections in the churches, 2 Cor. 9: 12.*

*Λειτουργικός, ἡ, ὄν, pertaining to the public service e. g. of the temple, Sept. σκεῖη λ. for שרתי לְיְיָ Num. 4: 12. שרתי לְיְיָ Num. 4: 26.—In N. T. act. ministering, rendering service to others, Heb. 1: 14 *λειτουργικὰ πνεύματα, sc. εἰς διακονίαν* etc. Comp. on the ministry of angels Ps. 34: 8. 91: 11 sq. Matt. 13: 49. 16: 27. Philo de Gigant. p. 286.*

*Λειτουργός, ου, ὁ, (λαός, λῆτος v. λῆτος popular, public, and ἔργον,) a public servant, minister, such as in Athens performed or administered the λειτουργίαι at their own expense, comp. in Λειτουργία, and Boeckh and Potter as there cited.—In N. T. a minister, servant, viz.*

a) genr. e. g. τοῦ θεοῦ, Rom. 13: 6. Heb. 1: 7 ὁ ποιῶν τοὺς *λειτουργοὺς* αὐτοῦ *πρὸς φλόγα*, quoted from Ps. 104: 4 where Sept. for *שרתי*, comp. 1 K. 10: 5.—Eccclus. 10. 2.

b) spoken of a priest in the Jewish sense, Heb. 8: 2 τῶν ἁγίων *λειτουργός*. So Sept. and *שרת* Neh. 10: 39. Jer. 33: 21. Of Paul as a minister of Christ, of the gospel, Rom. 15: 16.—Dion. Hal. Ant. 2. 73 λ. τῶν θεῶν.

c) by impl. Phil. 2: 25 *λειτουργὸν* τῆς *χρείας* μου, a minister for my wants, i. e. one who ministers to my wants.

*Λέντιον, ου, τό, Lat. linteum, a linen cloth, e. g. a towel, apron, worn by servants and persons in waiting. John 13: 4, 5.—Sueton. Calig. 26 succinctos linteo.*

*Λεῖς, ἴδος, ἡ, (λέπος, λέπω,) a*

scale, crust, e. g. from the eyes Acts 9: 18. Sept. of fish, for  $\text{רשקשק}$  Lev. 11: 9, 10.—Diod. Sic. 10. 91 of thin plates, lamina.

**Λέπρα, ας, ἡ, (λεπρός,) leprosy,** in which the skin becomes scaly etc. See Jahn § 188 sq. Calmet s. v. Rees' Cyclop. s. v. Matt. 8: 3. Mark 1: 42. Luke 5: 12, 13. Sept. for  $\text{רצצ}$  Lev. 13: 2, 3 sq.—Jos. Ant. 3. 11. 3, 4. Hdot. 1. 138.

**Λεπρός, οῦ, ὁ, (λέπος, λεπός,) pp.** scaly, scabby, hence a leper, one diseased with leprosy, Matt. 8: 2. 10: 8. 11: 5. Mark 1: 40. Luke 4: 27. 7: 22. 17: 12. *Σίμων ὁ λεπρός, Simon the leper,* i. e. who had been a leper, Matt. 26: 6. Mark 14: 3. Sept. for  $\text{רצצ}$  Lev. 13: 44, 45.  $\text{רצצ}$  2 Sam. 3: 29. 2 K. 7: 3.—Jos. Ant. 3. 11. 4.

**Λεπτόν, οῦ, τό, (neut. of λεπτός thin,) the name of the smallest Jewish coin, like Engl. mite.** Its value was half a *Κοδράντης* q. v. or the eighth part of an *Ασάριον* q. v. and it was therefore equal to about one fifth of one cent. Comp. Jahn § 117. Mark 12: 42. Luke 12: 59. 21: 2.—pp. *λεπτόν κέρμα* Alciphr. I. Ep. 9. *λεπτόν νόμισμα* Pollux On. 9. 92.

**Λευί or Λευίς, accus. Λεῖν** Winer § 10. 1, *Levi*, pr. n. of four persons in N. T.

1. The third son of Jacob and Leah, the head of the tribe of Levi, Heb. 7: 5, 9. Rev. 7: 7.

2. Two of the ancestors of Jesus, Luke 3: 24, 29.

3. One of the apostles, the son of Alphaeus, called also Matthew, Mark 2: 14. Luke 5: 27, 29. Comp. Matt. 9: 9.

**Λευίτης, ου, ὁ, a Levite,** one of the posterity of Levi, spoken in N. T. of the descendants of the three great families into which this tribe was divided, the heads of which were Gershom, Kohath, and Merari, Num. 3: 17 sq. These were appointed by the Mosaic law to be the ministers and servants of the priests, and to perform the menial offices of the temple and temple service. Luke 10: 32. John 1: 19. Acts 4: 36. See Num. 1: 50 sq.

c. 4. c. 8: 5 sq. Jos. Ant. 9. 13. 3. Jahn § 362 sq.

**Λευιτικός, ἡ, ὄν, Levitical,** pertaining to the Levites, Heb. 7: 11.

**Λευκαίνω, f. ανῶ, (λευκός,) to whiten, to make white,** e. g. τὰς στολάς Rev. 7: 14. absol. Mark 9: 3. Sept. for  $\text{רצצ}$  Ps. 51: 9. Is. 1: 18.—Hom. Od. 12. 172. Eurip. Iph. Aul. 157.

**Λευκός, ἡ, ὄν, (λάω, λείσσω, Lat. luceo,) pp. light,** i. e. emitting light, shining, glittering, radiant, and hence radiant white.

a) pp. of raiment, espec. that of angels etc. Mark 16: 5. John 20: 12. Acts 1: 10. Rev. 3: 4, 5, 18. 4: 4. 6: 11. 7: 9, 13. 19: 14. Luke 9: 29 ὁ ἰματισμός αὐτοῦ λευκός ἐξαστραπτῶν. Matt. 17: 2 λευκά ὡς τὸ φῶς. 28: 3 et Mark 9: 3 λ. ὡς σὶ χιῶν, comp. Dan. 7: 9 where Sept. for  $\text{רצצ}$ . Of a throne Rev. 20: 11.—Hom. Od. 6. 45. Il. 14. 185 κρήδεμον λευκὸν ἥλιος ὡς.

b) genr. white, e. g. hair Matt. 5: 36. Rev. 1: 14. a stone Rev. 2: 17. a cloud 14: 14. a horse 6: 2. 19: 11, 14. a field ripe for the harvest John 4: 35. Sept. for  $\text{רצצ}$  Lev. 13: 3, 4. Zech. 1: 8. 6: 3.—Hdian. 5. 6. 16. Xen. Ag. 1. 28.

**Λέων, οντιος, ὁ, a lion,** Heb. 11: 33. 1 Pet. 5: 8. Rev. 4: 7. 9: 8, 17. 10: 3. 13: 2. Sept. for  $\text{רצצ}$  1 Sam. 17: 34, 36, 37.  $\text{רצצ}$  Judg. 14: 5, 8, 9.—Pol. 5. 35. 13. Xen. Ven. 11. 1.—Trop. for a cruel adversary, persecutor, 2 Tim. 4: 17 ἐγγύσθη ἐκ στόματος λέοντιος, where some understand Nero, and others Satan; comp. Ps. 7: 2. Prov. 28: 15. Ez. 22: 25. (Jos. Ant. 20. 6. 10, of Tiberius.) Also for a hero, powerful deliverer, Rev. 5: 5 λέων ὁ ὢν ἐκ φυλῆς Ἰούδα, comp. Neh. 2: 13. Jer. 49: 18.

**Λήθη, ης, ἡ, (λανθάνω,) forgetfulness, oblivion,** e. g. λήθην λαμβάνειν i. q. to forget, 2 Pet. 1: 9, comp. in Λαμβάνω no. 1. f.—Jos. Ant. 2. 6. 10. Ael. H. A. 4. 35. Xen. Mem. 1. 2. 21.

**Ληγός, οῦ, ὁ et ἡ, a trough,** e. g. for drinking, watering, Sept. for  $\text{רצצ}$  Gen. 30: 39, 42. Hom. Hymn. in Merc. 104. In N. T. wine-trough, wine-vat, viz.



a) the upper vat or *press*, into which the grapes were cast and trodden by men, Rev. 14: 19, 20 bis. 19: 15. Sept. for נֶבֶל Neh. 13: 15. Is. 63: 2. — Diod. Sic. 3. 63. Anacr. 52. 4. — It was sometimes hewn in a rock, and had a grated opening near the bottom through which the liquor flowed off into a lower vat. See Jahn § 69.

b) the lower vat, dug in the rock or earth as above, i. q. ὑπολήνιον, Matt. 21: 33, coll. Mark 12: 1; also Is. 5: 2 where Heb. בִּרְיָ, Sept. προλήνιον. Sept. ληνός for בִּרְיָ Prov. 3: 10. Joel. 2: 24. — Anthol. Gr. IV. p. 259. 3. Schol. in Aristoph. Eccl. 154. Westein N. T. I. p. 466.

Ἀῆρος, οὐ, ὁ, *tattle, idle talk*, Luke 24: 11. — Jos. B. J. 3. 8. 9. Xen. An. 7. 7. 41.

Ἀριστής, οὐ, ὁ, (ληΐς, ληΐσμαι to plunder,) a *plunderer, robber*, Matt. 21: 13 σπύλαιον ληστῶν. 26: 55. Mark 11: 17. 14: 48. Luke 10: 30, 36. 19: 46. 22: 25. John 10: 1. 18: 40. 2 Cor. 11: 26. Matt. 27: 38, 44 et Mark 15: 27, comp. Luke 23: 33 κακοῦργος. Trop. John 10: 8, comp. in Κλέπτῃς. Sept. σπύλαιον ληστῶν for מַצְרִיִּם הַרְעִיבֵם Jer. 7: 11. — Hdian. 1. 10. 3. Xen. H. G. 6. 4. 35.

Ἀῆμις, εως, ἡ, (λαμβάνω,) a *receiving, receipt*, only Phil. 4: 15, for which see in Λόσις. — Ecclus. 41: 19. 42: 7.

Ἄϊον, adv. *much, very, exceedingly*, e. g. with a verb, Matt. 2: 16 ἐθυμώθησαν. 27: 14. Luke 23: 8. 2 Tim. 4: 15. 2 John 4. 3 John 3. Sept. for אַיִן Gen. 4: 5. 1 Sam. 11: 15. — Xen. An. 6. 1. 28. — With an adjunct. Matt. 4: 8 ὄρος ὑψηλὸν λίαν. 8: 28. Mark 9: 3. Sept. for אַיִן Gen. 1: 31. — Palaeph. 28. 1. Xen. Ag. 5. 4. — With other adverbs, Mark 1: 35 πρῶτ' ἐνυχοῦ λίαν, see in Ἐνυχοῦς. 6: 51. 16: 2. — Luc. Pisc. 34. — For οἱ ἐπὶ λίαν 2 Cor. 11: 5. 12: 11, see in Ἐπερλίαν.

Ἀιβανός, οὐ, ὁ, pp. *arbor thurifera*, the tree which produces frankincense, growing in Arabia and around Mount Lebanon, Hdot. 4. 75. Lob. ad

Phryn. p. 187 sq. Comp. Plin. H. N. 32. 14 or 31. Theophr. H. Plant. 9. 1, 3, 4. — Later and in N. T. *frankincense*, i. q. λιβανωτός, a transparent and fragrant gum which distils from incisions in the above tree, and was used by the ancients as incense, comp. Ex 30: 34. In modern times it is classed among drugs, and is sometimes called *olibanum*. Matt. 2: 11. Rev. 18: 13. Sept. for Heb. חֶבְלֵי Ex. 1. c. Lev. 2: 1. 5: 11. — Diod. Sic. 3. 41. Hdian. 4. 8. 20. See Rees' Cyclop. art. *Frankincense*.

Ἀιβανωτός, οὐ, ὁ, (λιβανός, q. v.) pp. *frankincense*, Ael. V. H. 11. 5. Hdian. 5. 5. 12. In N. T. meton. a *censer* for burning incense, *thuribulum*, Rev. 8: 3 ἔχων λιβανωτὸν χρυσοῦν. v. 5.

Ἀιβεριτίνος, οὐ, ὁ, Lat. *libertinus*, a *libertine*, i. e. a *freed-man* of Rome, either personally made free or born of freed parents, see Adam's Rom. Ant. p. 34, 41 sq. In N. T. Acts 6: 9 τινὲς τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Ἀιβεριτίνων, *certain of those belonging to the synagogue of the Libertines so called*. These were probably Jews, who having been carried as captives to Rome, and there freed by their masters, had settled down as residents in that city, i. e. as Roman freed-men. Philo expressly affirms that a large section of the city beyond the Tiber was occupied by Jews of this character, Leg. ad Cai. p. 1014. C, or Opp. II. p. 568. Tacitus also relates, that under Tiberius 4000 freed-men who professed the Jewish religion were at once transported to Sardinia, Annal. 2. 85. Comp. Sueton. Tiber. 36. See Loesner Obs. in N. T. p. 180. Kuinoel IV. p. 220. — Others read by conject. Ἀιβυστινών, Libyans.

Ἀιβύη, ης, ἡ, *Libya*, Acts 2: 10, a region of Africa, west of Egypt along the coast of the Mediterranean, and extending back indefinitely into the desert. The tract along the coast was divided under the Romans into two parts; on the east Libya Marmarica, and towards the west Libya Cyrenaica, so called from its chief city Cyrene,

and called also Libya Pentapolis from the five cities which it contained, Apollonia, Arsinoë, Berenice, Cyrene, Ptolemais. In all these cities there dwelt many Jews. Plin. H. N. 5. 5. Jos. Ant. 14. 7. 2. Comp. in Κυρήνη.

*Λιθάξω*, f. *άσω*, (*λίθος*), to stone, to pelt with stones, in order to wound or kill, seq. acc. John 10: 31, 32, 33. 11: 8. Acts 5: 26. 14: 19. 2 Cor. 11: 25. Heb. 11: 37. So Sept. and לִבְדוּ 2 Sam. 16: 6, 13.—Pol. 10. 29. 5.

*Λίθινος*, η, ον, (*λίθος*), stone, of stone, i. e. made of stone. John 2: 6. ὑδρία λίθιναι. 2 Cor. 3: 3. Rev. 9: 20. Sept. for לִבְדוּ Gen. 35: 14. Ex. 31: 17. —Luc. Demon. 67. Xen. An. 3. 4. 7, 9.

*Λιθοβολέω*, ὤ, f. ἤσω, (*λίθος*, βάλλω), to throw stones at any one, to stone, sc. in order to wound or kill, i. q. λιθάξω, seq. accus. Matt. 21: 35. 23: 37. Mark 12: 4. Luke 13: 34. Acts 7: 58, 59. 14: 5. As a Mosaic punishment, John 8: 5. Comp. Lev. 20: 10 et Deut. 22: 22, coll. v. 21 where Sept. and לִבְדוּ. Heb. 12: 20, comp. Ex. 19: 13 where Sept. and לִבְדוּ. Also for מַבְרָךְ Lev. 20: 27. 24: 14, 16. Comp. Jahn § 257. —Plut. X. p. 202. 15. ed. Reiske.

*Λίθος*, ου, ὄ, a stone, a) pp. as of small stones, Matt. 4: 3 ἵνα οἱ λίθοι οὔτοι ἄρτοι γίνωνται. v. 6. 7: 9. Mark 5: 5. al. Sept. and לִבְדוּ 1 Chr. 12: 2. 2 Chr. 1: 15. (Xen. An. 5. 2. 14.) Of stones for building, Matt. 24: 2. Mark 13: 1 ἴδε ποταποὶ λίθοι. v. 2. Luke 19: 44. For the size and beauty of the stones with which the temple was built, see Jos. Ant. 15. 11. 3. B. J. 5. 5. 1 sq. Ezra 5: 8 where Sept. λίθοι ἐκλεκτοὶ for לִבְדוּ לִבְדוּ. (Xen. Mem. 3. 1. 7.) Of a mill-stone λ. μυλῖκος Mark 9: 42. Rev. 18: 21. (Hdian. 3. 1. 14.) Of a stone for covering the door or mouth of a sepulchre, Matt. 27: 60, 66, 28: 2. Mark 15: 46. Luke 24: 2. John 11: 38. al. Sept. and לִבְדוּ Gen. 29: 2, 3, 8, 10. (Luc. de Luciu 19.) Of stone tablets 2 Cor. 3: 7, comp. Ex. 31: 1, 4. Of idols carved in stone i. e. statues of marble Acts 17: 29. So Sept. and לִבְדוּ Deut. 4: 28. 28: 36. Of pre-

cious stones, λίθος τίμιος Rev. 17: 4. 18: 12, 16. 21: 11, 19. trop. 1 Cor. 3: 12. λίθος ἰάσπις Rev. 4: 3. 21: 11. Sept. and לִבְדוּ λ. τίμ. 2 Sam. 12: 30. 1 K. 10: 2, 11. λ. σμ. Ex. 35: 25. Ez. 10: 1.—Jos. Ant. 10. 2. 2. Hdian. 4. 8. 21.

b) trop. spoken (α) of Christ, as ὁ λίθος ἀπογωνίατος, Eph. 2: 20. 1 Pet. 2: 6; see in Ἀπογωνίατος. As ὁ λίθος ζῶν 1 Pet. 2: 4, see in Ζάω n. γ. As ὁ λίθος προσκόμματος, stone of stumbling, Rom. 9: 32, 33. 1 Pet. 2: 7, i. e. the occasion or cause of fall, destruction, to the Jews, since they took offence at his person and character, and thus rejected their spiritual deliverer. Comp. Is. 8: 14 et ibi Gesen. Comm. — (β) Of Christians as λίθοι ζῶντες 1 Pet. 2: 5, see in Ζάω n. γ. AL.

*Λιθόστρωτος*, ου, ὄ, ἡ, adj. (*λίθος*, στρώννυμι), stone-strawed, paved, App. Bell. Civ. 3. 26 ἐν λιθόστρωτῳ πόλει. Arr. Epict. 4. 7. 37 σοὶ μέλει πῶς ἂν ἐν λιθόστρωτοις [οἰκίμασι] οἰκήσῃτε, i. e. houses decorated with tessellated or Mosaic pavements, as was customary at Rome after the time of Sylla, Plin. H. N. 36. 25 or 64. Sueton. Caes. 46. Adam's Rom. Ant. p. 529.—In N. T. neut. τὸ λιθόστρωτον, pavement, i. e. a tessellated pavement of Mosaic work as above, common not only at Rome, but imitated also in the provinces. Suetonius relates (l. c.) that Julius Caesar in his military expeditions took with him pieces of marble ready fitted, in order that wherever he encamped they might be laid down in the praetorium. Hence John 19: 13 ὁ Πιλάτος . . . ἤγαγεν ἔξω τον Ἰησοῦν, καὶ ἐκέλευσεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον λιθόστρωτον, Ἐβραῖοι δὲ γαββαθᾶ, i. e. he led Jesus out of the praetorium, whither the Jews might not enter, and took his seat upon the public tribunal, βήμα, which stood upon a tessellated pavement, comp. Jos. B. J. 2. 9. 3. Others suppose the similar pavement in the temple to be meant, Jos. B. J. 6. 1. 8. ib. 6. 3. 2; but a Roman magistrate could hold no such proceedings in the temple. See Wetstein N. T. in loc. Krebs Obs. in N. T.



p. 158 sq.—Sept. for  $\eta\gamma\zeta\gamma$  Cant. 3: 10.  $\eta\gamma\zeta\gamma$  2 Chr. 7: 3. Esth. 1: 6. Comp. in Γαββαθῶ.

**Λικμάω, ὤ, f. ἴσω,** (λικμός a winnowing-fork,) to winnow sc. grain, which in the East is done by throwing it with a fork against the wind, which scatters the straw and chaff, Hom. II. 5. 500. Xen. Oec. 18. 2, 6. Comp. Jahn § 65. Calmet art. *Thrashing* p. 891. Hence by impl. to scatter, to disperse, Sept. Is. 17: 13. Amos 9: 9. Wisd. 11: 19. — In N. T. trop. Matt. 21: 44 et Luke 20: 18 ἐφ' ὃν δ' ἂν πέσῃ [ὁ λίθος], λικμήσει αὐτόν, it shall scatter him to the winds, i. e. crush him in pieces, make chaff of him. So Sept. for Chald.  $\eta\gamma\zeta\gamma$  Aph. Dan. 2: 44.  $\eta\gamma\zeta\gamma$  Job 27: 21.

**Λιμὴν, ἐνος, ὅ, a haven, harbour, port,** Acts 27: 12 bis. v. 8 see in Καλοὶ λ. Sept. for  $\tau\eta\gamma\eta$  Ps. 107: 30.—Diod. Sic. 3. 38. Xen. An. 6. 4. 1.

**Λίμνη, ης, ἡ, (λείβω,) pp.** any standing water, pool, lake, e. g. the lake of Gennesareth, Luke 5: 1 παρὰ τὴν λ. Γεννησαρέτ. absol. 5: 2. 8: 22, 23, 33. Of a lake of burning sulphur, e. g. γέ-  
*έννα* q. v. Rev. 19: 20. 20: 10, 14, 15. 21: 8. Comp. in *Αἰδης*. Sept. for  $\eta\gamma\zeta\gamma$  Ps. 107: 35. 114: 8. — 2 Macc. 12: 16. Diod. Sic. 2. 4. Xen. H. G. 3. 2. 19.

**Λιμός, οὔ, ὅ, (λείπω, λέλειμμα,) also Dor. ἡ λιμός** in Mss. Luke 15: 14. Acts 11: 28, comp. Lob. ad Phr. p. 188; pp. *failure, want*, sc. of food, hence *hunger, famine*.

a) of single persons, *hunger*, 2 Cor. 11: 27 ἐν λιμῷ καὶ δίψει. Luke 15: 17. Rom. 8: 35. Sept. for  $\eta\gamma\zeta\gamma$  Lam. 5: 10. — So λιμός ἡ δίψος Luc. Tox. 58. Xen. Mem. 1. 4. 13.

b) of cities or countries, *famine, scarcity* of grain, Matt. 24: 7 ἔσονται λιμοὶ καὶ λοιμοί. Mark 13: 8. Luke 4: 25. 15: 14. 21: 11. Acts 7: 11. 11: 28. Rev. 6: 8. 18: 8. Sept. for  $\eta\gamma\zeta\gamma$  Gen. 12: 10. Ruth 1: 1. al. — 1 Macc. 9: 24. Diod. S. 1. 84 init. Xen. Cyr. 7. 5. 7.

**Λίνον, ου, τό, flax,** e. g. the plant Sept. for  $\eta\gamma\zeta\gamma$  Ex. 9: 31. Xen. Ath. 2. 11, 12. In N. T. and genr. what is made of flax, linen, e. g. raiment Rev. 15:

6 ἐνδεδυμένοι λίνον καθαρόν. Comp. Sept. and  $\eta\gamma\zeta\gamma$  Is. 19: 9. — Hom. II. 9. 661. Od. 13. 73. — Put also for the wick of a candle or lamp, i. e. a strip of linen. Matt. 12: 20 λίνον τυφόμενον οὐ σβέσει, the smoking wick he will not quench, i. e. the faint and almost expiring light he will not extinguish, quoted from Is. 42: 3 where Sept. and  $\eta\gamma\zeta\gamma$ . Sense: the Messiah will speak peace and comfort to the oppressed, and will not add to their sorrows. See Gesen. Comm. in loc.

**Λίνος, ου, ὅ, Linus,** pr. n. of a Christian, 2 Tim. 4: 21.

**Λιπαρός, ἄ, ὄν, (λίπος,) fat,** e. g. θηρία Xen. Cyr. 1. 4. 11. ἡ γῆ Sept. Neh. 9: 35. *full, fresh, ruddy*, e. g. the goddess Θέμις Hes. Theog. 901. λιπαροὶ τὰ πρόσωπα Plut. Agesi. 29. In N. T. of things, espec. as belonging to ornament and luxury, *shining, precious, sumptuous*, Rev. 18: 14 πάντα τὰ λιπαρὰ καὶ τὰ λαμπρὰ ἀπόλειτο.—Hom. II. 22. 406. Pind. Olymp. 8. 108 λιπαρὸς κόσμος.

**Λίτρα, ας, ἡ, Lat. libra, a pound,** sc. in weight. John 12: 3 λαβούσα λίτραν μύρου. 19: 39.—Pol. 22. 26. 19.—The λίτρα varied in different countries; the Roman libra was divided into 12 ounces, and was equivalent to about 12 ounces avoirdupois. Adam's Rom. Ant. p. 490. Boeckh Staatsh. der Ath. I. p. 17. Jahn § 117. Rabb.  $\aleph\eta\zeta\eta$ , Buxt. Lex. 1138 sq.

**Λίψ, λιβός, ὅ, pr. n. for the south or south-west wind,** Pol. 10. 10. 1. Hdod. 2. 95. Sept. for  $\eta\gamma\zeta\gamma$  Ps. 78: 26. In N. T. meton. for the south, the southern quarter, Acts 27: 12. Sept. for  $\eta\gamma\zeta\gamma$  Gen. 13: 14.  $\eta\gamma\zeta\gamma$  Num. 2: 10.

**Λογία, ας, ἡ, (λέγω to collect,) a collection** sc. of money 1 Cor. 16: 1, 2. Suid. λογίαν τὴν συλλογὴν. So Theodoret and others in loc. Not found in classic writers.

**Λογίζομαι, f. ἴσομαι, depon. Mid. (λόγος,) nor. 1 ἐλογισάμην.** Also nor. 1 pass. ἐλογίσθη Mark 15: 28. al. and fut. 1 pass. λογισθήσομαι Rom. 2: 26, in the passive sense, comp. Butt. § 113. n. 6. Matth. § 495. e. Even

the present of this verb is also used passively Rom. 4: 4, 5, 24. 9: 8; see Winer § 39. 7. c. Comp. Buttm. Ausf. Sprachl. § 113. n. 7. — *To reason, to think, to consider, to use the reason, to think, to consider, to reckon.*

a) genr. Mark 11: 31 καὶ λογίζοντο πρὸς ἑαυτούς. seq. ὅτι Heb. 11: 19. τοῦτο ὅτι 2 Cor. 10: 7. Seq. acc. of thing, *to think upon, to consider*, Phil. 4: 8 ταῦτα λογίσεθε. — Wisd. 2: 1. Plut. ed. R. VI. p. 393. 13. Isocr. p. 79. B. Xen. Hi. 1. 11. c. ὅτι Xen. H. G. 2. 4. 28. ταῦτα Thuc. 7. 73. — In the sense of *to reason out, to think out, to find out* by thinking. 2 Cor. 3: 5 οὐκ ἵκανοὶ ἔσμεν ἀφ' ἑαυτῶν, λογίσασθαι τι κ. τ. λ. Comp. Sept. and ܠܘܕܝܗ Jer. 11: 19. 50: 45. — Liban. XLIV. p. 914. D, ἀφ' ἑαυτῶν ἀντὶ λογιζόμενοι καὶ σκοποῦντες οἱ δικασταὶ κ. τ. λ.

b) of the result of reasoning, *to conclude, to judge, to suppose, to hold*, seq. acc. et inf. Rom. 3: 28 λογιζόμεθα γὰρ, δικαιοῦσθαι πιστεῖ ἀνθρώπων. Phil. 3: 13. 2 Cor. 11: 5. Rom. 6: 11. 14: 14. seq. ὅτι instead of acc. et inf. Rom. 8: 18 λογίζομαι γὰρ, ὅτι οὐκ ἄξια κ. τ. λ. seq. τοῦτο ὅτι 2: 3. 2 Cor. 10: 11. absol. 1 Pet. 5: 12. Sept. and ܠܘܕܝܗ Is. 53: 4. — Hdian. 2. 11. 14. Diod. §. 13. 112. Xen. Vect. 4. 43. Mem. 3. 9. 6. c. ὅτι Hdian. 3. 8. 6. ὡς Jos. Ant. 7. 7. 3. — So genr. *to reason, to judge*, absol. 1 Cor. 13: 11 ὡς νήπιος ἐλογιζόμεν. seq. εἰς τινα 2 Cor. 12: 6. Also in the sense of *to purpose, to do*. 2 Cor. 10: 2 λογίζομαι τολῆσαι. So Sept. and ܠܘܕܝܗ Neh. 6: 2. — Xen. An. 2. 2. 13.

c) *to reckon as or for* any thing, *to count, to regard, to hold*, c. acc. et acc. et inf. 1 Cor. 4: 1 οὕτως ἡμᾶς λογίσεσθαι ἄνθρωπος, ὡς ὑπηρέτας Χρ. 2 Cor. 10: 2 ult. Rom. 8: 36 quoted from Ps. 44: 23 where Sept. and ܠܘܕܝܗ, as also Am. 6. 5. (c. dupl. acc. Wisd. 5: 4. 15: 15.) Seq. εἰς c. acc. *for or as* any thing, see Eijs no. 3. a. Acts 19: 27 εἰς οὐδὲν λογισθῆναι. (Wisd. 9: 6.) Rom. 2: 26. 9: 8 τὰ τέκνα . . . λογίζεται εἰς σπέρμα, where λογίζεται is either pass. or we may supply ὁ θεός, ἡ γραφή, etc. Sept. for ܠܘܕܝܗ 1 Sam. 1: 13. — Seq. μετὰ c. gen. *to reckon with or to*, i. e. *to count as*. Mark 15: 28 et Luke 22: 37

μετὰ ἀνόμων ἐλογίσθη, quoted from Is. 53: 12 where Sept. for ܠܘܕܝܗ Niph. So Heb. ܠܘܕܝܗ, Sept. προσλογίσεσθαι μετὰ, Ps. 88: 5.

d) *to reckon or count to any one*, pp. to put to one's account, seq. dat. Rom. 4: 4 τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν. — Dio Chrysost. XLVIII. p. 534. B, οὐδὲ οἱ γονεῖς τοῖς τέκνοις ἀντὶ τῶν ἀναλωμάτων τὰς εὐχὰς λογίζονται. Ael. H. An. 3. 11 ult. comp. Thuc. 2. 40. — Hence trop. *to impute, to attribute*, pp. seq. dat. of pers. and acc. of thing, but often in the pass. construction. (a) genr. Rom. 4: 6 ὃ ὁ θεὸς λογίζεται δικαιοσύνην χοιρὶς ἔργων. v. 11. So of evil, *to impute, to lay to one's charge*, and with a neg. *not to impute* i. e. *to overlook, to forgive*, Rom. 4: 8 μακάριος ἀνὴρ ὃς οὐ μὴ λογίσσεται κύριος ἁμαρτίαν, quoted from Ps. 32: 2 where Sept. for ܠܘܕܝܗ. 2 Cor. 5: 19. (comp. Col. 2: 13.) 2 Tim. 4: 16. 1 Cor. 13: 5. So Sept. and ܠܘܕܝܗ 2 Sam. 19: 20. — (β) Also seq. εἰς τι, e. g. Rom. 4: 5, 9 ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην, i. e. Abraham's faith was imputed to him as righteousness, he was treated on account of it as if righteous. So with ἡ πίστις or the like impl. Rom. 4: 3, 22. Gal. 3: 6. James 2: 23. c. εἰς impl. Rom. 4: 10, 23, 24. Comp. Gen. 15: 6 where Sept. and ܠܘܕܝܗ. — 1 Macc. 2: 52.

Λογικός, ἡ, ὄν, (λόγος), *rational*, pertaining to the reason, mind, understanding, not material. Rom. 12: 1 λογικὴ λατρεία, comp. John 4: 23 et Rom. 7: 25. 1 Pet. 2: 2 γὰλα λογικόν i. e. nutriment for the mind. — Test. XII Patr. p. 547 προσφέρουσι κυρίῳ λογικὴν προσφοράν. Opp. to ἄλογος Arr. Epict. 1. 2. 1. Anthol. Gr. III. p. 87.

Λόγιον, ου, τό, (neut. of λόγιος,) something uttered, effatum; spoken of God, an oracle, a divine communication, e. g. of oracles in the O. T. Acts 7: 38. Rom. 3: 2. So through Christ, the doctrines of the gospel, Heb. 5: 12. 1 Pet. 4: 11. Sept. for ܠܘܕܝܗ Ps. 12: 7. — Diod. Sic. 2. 14. Hdol. 4. 178.

Λόγιος, ου, ὁ, ἡ, adj. (λόγος.) Att. learned, erudite, i. q. πολυλίτωρ, Dion.



Hal. Ant. 1. 7. Hdot. 2. 77. In N. T. *eloquent, an orator*, i. q. *λεπτικός*, Acts 18: 24 *ἀνὴρ λόγιος*.—Jos. Ant. 17. 6. 2. Luc. Gall. 2. Plut. Cicero 48. See Lob. ad Phryn. p. 198.

*Λογιμός, οὔ, ὅ*, (*λογίζομαι*) pp. *reckoning* i. e. the art, *arithmetic*, Xen. Mem. 4. 7. 8. In N. T. *reasoning, thought, cogitation*, e. g. of conscience Rom. 2: 15.—*genr.* Wisd. 9: 14. Jos. Ant. 5. 1. 26. Dem. 127. 24.—In the sense of *device, counsel*, 2 Cor. 10: 5 *λογισμοὺς καθαιροῦντες*. Sept. for *חֲשִׁבֹתָי* Prov. 6: 18. Jer. 11: 19. Comp. in *Λογίζομαι* b, ult.

*Λογομαχέω, ᾧ, f. ἦσω*, (*λογομάχος*, fr. *λόγος, μάχη*.) *to strive about words, to dispute about trifles*, 2 Tim. 2: 14.

*Λογομαχία, ας, ἡ*, (id.) *word-strife, dispute about trifles*, 1 Tim. 6: 4.

*Λόγος, ου, ὁ*, (*λέγω*.) *word*, as spoken, any thing spoken; also *reason*, as manifesting itself in the power of speech; hence both Lat. *oratio* and *ratio*. Comp. Passow s. v.

I. *Word*, both the act of speaking and the thing spoken, Lat. *oratio*.

a) *word*, as uttered by the living voice, a *speaking, speech, utterance*, Lat. *vox*, Matt. 8: 8 *μόνον εἶπε λόγον*. Luke 7: 7. 23: 9. 1 Cor. 14: 9. Heb. 12: 19. al. Sept. for *דָּבַר* Gen. 44: 18.—Hdian. 8. 6. 16. Hdot. I. 61. Xen. Cyr. 6. 4. 5.—So *εἰπὴν λόγον κατὰ τινος*, *to speak a word against any one*, Matt. 12: 32. *εἰς τινα* id. Luke 12: 10.—Jos. Ant. 15. 3. 9.—Also *ὁ λόγος τοῦ Θεοῦ*, *the word of God*, his omnipotent voice, decree, 2 Pet. 3: 5, 7. So Sept. and *דָּבַר* Ps. 33: 6. comp. Gen. 1: 3. Ps. 148: 5.

b) *word*, *emphat.* i. e. a *saying, declaration*, sentiment uttered, Lat. *dictum, effatum*. (a) *genr.* John 6: 60 *σκληρὸς ἐστὶν οὗτος ὁ λόγος*. Luke 20: 20. Matt. 7: 24 *ὅστις ἀκούει μου τοὺς λόγους τούτους*. v. 26. 10: 14. Luke 4: 22. al. Sept. and *דָּבַר* Prov. 4: 4, 20. (Ael. V. H. 14. 15 *τοὺς Σακρατούς λόγους*.) So in reference to words or declarations, e. g. which precede, Matt. 15: 12 *οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον*, sc. in v. 3 sq. 19: 22 coll. v. 21. Mark 7: 29

coll. v. 28. John 2: 22. 4: 50. 7: 40 coll. v. 37. 10: 19. Acts 5: 24. Tit. 3: 8. Rev. 19: 9. (Xen. Mem. 4. 2. 32.) Or which follow, John 12: 38. Acts 20: 35. Rom. 13: 9. 1 Cor. 15: 54. 1 Tim. 3: 1. Sept. and *דָּבַר* 1 K. 2: 4. *Seq.* *gen.* of thing, e. g. *λόγος ἐπαγγελίας* Rom. 9: 9. *λ. τῆς ὀρχωμοσίας* Heb. 7: 28. Also *ὁ λόγος τοῦ προφήτου* etc. *the word, declaration, of the prophet*, i. e. prediction, prophecy, Luke 3: 4. John 12: 38. Acts 15: 15. 2 Pet. 1: 19. Rev. 1: 3. In the sense of *proverb, maxim*, John 4: 37.—Ael. V. H. 1. 19. Lys. 115. 29.—(β) In reference to religion, religious duties, etc. i. q. *doctrine, precept*. Acts 18: 15 *εἰ δὲ ζήτημά ἐστι περὶ λόγον κ. τ. λ.* 15: 24. Tit. 1: 9. Heb. 2: 2. *λόγοι τῆς πίστεως* 1 Tim. 4: 6. *λόγος ἀνθρώπων* 1 Thess. 2: 13. 2 Tim. 2: 17. of a teacher John 15: 20. So Sept. and *דָּבַר* Ex. 34: 27, 28.—1 Macc. 2: 33, 34.—Essec. of God, *λόγος τοῦ Θεοῦ*, *word of God, divine declaration, oracle*. John 10: 35 *πρὸς οὓς ὁ λ. τοῦ Θεοῦ ἐγενέτο*. 5: 38. As announcing good, *divine promise*, Rom. 9: 6. Heb. 4: 2. (Sept. and *דָּבַר* Ps. 33: 4. 56: 5.) or evil, Heb. 4: 12. Rom. 3: 4 from Ps. 51: 6 where Sept. and *דָּבַר*. Rom. 9: 28 from Is. 10: 22, 23, where Sept. for *דָּבַר*. (Bar. 2: 1.) In relation to duties, etc. *precept*, John 8: 55. 5: 24. Mark 7: 13. Sept. and *דָּבַר* Ex. 35: 1. So of the divine declarations, precepts, oracles, relating to the instructions of men in religion, *the Word of God*, i. e. the divine doctrine, the doctrines and precepts of the Gospel, THE GOSPEL itself. Luke 5: 1 *ἀκούειν τὸν λόγον τοῦ Θεοῦ*. John 17: 6. Acts 4: 29, 31. 8: 14. 1 Cor. 14: 36. 2 Cor. 4: 2. Col. 1: 25. 1 Thess. 2: 13. Tit. 1: 3. Heb. 13: 7. c. *τοῦ Θεοῦ* impl. Mark 16: 20. Luke 1: 2. Acts 10: 44. Phil. 1: 14. 2 Tim. 4: 2 *κηρύξον τὸν λόγον*. James 1: 21. 1 Pet. 2: 8. Rev. 12: 11. So *ὁ λόγος τῆς ἀληθείας* Eph. 1: 13. 2 Tim. 2: 15. *λ. τῆς ζωῆς* Phil. 2: 16. *λ. τῆς σωτηρίας* Acts 13: 26. *λ. τῆς βασιλείας* Matt. 13: 19, and with *τῆς β.* impl. v. 20 sq. Mark 4: 14 sq. *λ. τοῦ εὐαγγελίου* Acts 15: 7. *λ. τοῦ σταυροῦ* 1 Cor. 1: 18. *ὁ λ. τῆς χάριτος αὐτοῦ* Acts 20: 32. In the same sense of Christ, *ὁ λόγος τοῦ Χρ.*

John 5: 24. 14: 23, 24. Col. 3: 16. λ. τοῦ κυρίου Acts 8: 25. ὁ λ. τῆς χάριτος αὐτοῦ Acts 14: 3.

c) *word, words, i. e. talk, discourse, speech*, Lat. *sermo*, the act of discoursing, holding forth, harangue, etc. (α) pp. and (1) genr. Matt. 22: 15 ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. Luke 9: 28. Acts 14: 12 ὁ ἠγοούμενος τοῦ λόγου. 2 Cor. 10: 10. ἐν λόγῳ in *word*, in discourse, James 3: 2. 1 Tim. 4: 12. ἐν λόγῳ κολακείας flattering words 1 Thess. 2: 5. διὰ λόγον by *word*, by discourse, orally, Acts 15: 27. 2 Thess. 2: 2, 15. In antith. λόγος and ἔργον, *word and deed*, Col. 3: 17. 2 Cor. 10: 11. comp. in ἔργον b. β. (Dion. Hal. Ant. 6. 87 ult. Xen. Mem. 1. 2. 59.) λόγος and δύναμις 1 Cor. 4: 19, 20. 1 Thess. 1: 5. Also περὶ οὗ πολὺς ἡμῖν ὁ λόγος of whom we have much to say, Heb. 5: 11. c. gen. 1 Tim. 4: 5 διὰ λόγου θεοῦ καὶ ἐντεύξεως through prayer to God and supplication, comp. in Ἀγάπη b. β. — Jos. Ant. 4. 8. 24. Palaeph. 21. 2. Hdian. 1. 4. 1. Dem. 319. 9. — (2) Of teachers etc. *discourse, teaching, preaching*, instruction. Matt. 7: 28 ὅτε συντέλειαν ὁ Ἰ. τοῖς λόγοις τούτοις. 26: 1. Luke 4: 32, 36. John 4: 41. Acts 2: 41. 13: 15. 20: 7 παρέτεινε τὸν λόγον. 1 Cor. 1: 17. 2: 1, 4. 1 Tim. 5: 17 ἐν λόγῳ καὶ διδασκαλίᾳ. 1 Pet. 3: 1. So in antith. λόγος and ἔργον Luke 24: 19. Acts 7: 2, comp. above. (Xen. Mem. 2. 3. 6.) λόγος ἀληθείας 2 Cor. 6: 7. James 1: 18. ὁ λ. καταλλαγῆς 2 Cor. 5: 19 coll. v. 18. — (3) Of those who relate any thing, i. q. *narration, story*, John 4: 39. Acts 2: 22. (Xen. Cyr. 1. 2. 16, or 3. 1.) Meton. *history, treatise*, i. e. a book of narration περὶ τινος Acts 1: 1. — Dion. Hal. Ant. 1. 74. Ael. V. H. 7. 14. Xen. Ag. 10. 3.—(4) In the sense of *conversation, colloquy*, Luke 24: 17.—Ael. V. H. 13. 31 or 32. Xen. Ag. 3. 5. — Hence *answer, reply*, Matt. 5: 37.

(β) meton. for the power of speech, *delivery, oratory, eloquence*, 2 Cor. 11: 6 ιδιότης τῶ λόγῳ. 1 Cor. 12: 8. Eph. 6: 19.—i. q. δύναμις λόγων Hdian. 7. 5. 10. comp. Passow λόγος A. 10.

(γ) meton. for the subject of discourse, *topic, matter, thing*, e. g. (1) genr. Matt. 19: 11. Luke 1: 4 ἵνα ἐπι-

γνώσῃς περὶ ὧν κατήχηθης λόγων τὴν ἀσφάλειαν. Acts 8: 21 coll. v. 12. Sept. and רבך saepiss. e. g. 2 Sam. 3: 13. 11: 18. — Pol. 8. 14. 5. Hdot. 1. 21. — (2) Spec. matter of dispute, discussion, *question*, e. g. judicial Acts 19: 38. (Dem. 942. 17.) moral, Matt. 21: 24 ἐρωτήσω ὑμᾶς κἀγὼ λόγον ἕνα. — Diog. Laert. Stilpo II. 116 τοιοῦτόν τινα λόγον ἐρωτήσαι.

d) *word, i. e. talk, rumour, report*. Matt. 28: 15 καὶ διεφημίσθη ὁ λόγος οὗτος κ. τ. λ. Mark 1: 45. John 21: 23. seq. περὶ τινος Luke 5: 15. 7: 17. Acts 11: 22. So Sept. and רבך 1 K. 10: 6. — Jos. Ant. 15. 3. 7. Xen. An. 1. 4. 7. c. περὶ ib. 6. 6. 13. — Hence for mere talk, pretence, and shew, Col. 2: 23 λόγον μὲν ἔχοντα σοφίαν. — Diod. Sic. 13. 4, opp. to ἀλήθεια. Dem. 93. 5 λόγοι ταῦτα καὶ προφάσεις.

II. Reason, the reasoning faculty, as that power of the soul which is the basis of speech, Lat. *ratio*. Dem. 783. 2 μηδέποτε ἐκ λόγου ταῦτα σκοπεῖτε. Arr. Epict. 1. 12. 26. In N. T.

a) *a reason, ground, cause*. Matt. 5: 32 παρεκτός λόγον πορνείας. Acts 10: 29. Sept. ἐπὶ λόγον for Heb. רבך לל 2 Sam. 13: 22. — Pol. 28. 11. 7. Xen. An. 6. 2. 10. — So κατὰ λόγον i. q. with reason, reasonably, for good cause, Acts 18: 14. — 3 Macc. 3: 14. Luc. D. Mort. 30. 3. Thuc. 3. 39.—In the sense of *argument*, Acts 2: 40 according to some, where however the sense of *words, discourse*, is more appropriate.—Xen. Mem. 1. 1. 1.

b) *reason*, as demanded or assigned, i. e. *reckoning, account*. (α) pp. συναίρειν λόγον μετὰ τινος to take up an account with any one, i. e. to reckon with, Matt. 18: 23. 25: 19. ἀποδιδόναι λόγον, to render an account sc. τῆς οἰκονομίας Luke 16: 2. So Phil. 4: 15, 17, see in Δόσις. — Diod. Sic. 1. 49. Plut. Apothegm. VII. p. 707. 17. ed. Reiske.—(β) trop. *account*, i. e. the relation and reasons of any transaction, explanation; so ἀποδιδόναι v. δίδοναι λόγον, to give account, e. g. τῆς συστομφῆς Acts 19: 40. seq. περὶ τινος Matt. 12: 36. Rom. 14: 12. absol. Heb. 13: 17. 1 Pet. 4: 5. So λόγον αἰτεῖν περὶ τινος 1 Pet. 3: 15. Also Heb. 4: 13



πρὸς ὃν ἡμῖν ὁ λόγος. Sept. ἀποδιδ. λόγον for Chald. ܠܘܓܘܢ Dan. 6: 3.—Diod. Sic. 1. 37 ἀποδιδ. λόγον περί. 3. 47. Dem. 227. 26 διδόναι λόγον. Xen. Oec. 11. 22.—(γ) τροφ. λόγον ποιούμεαι, to make account of, i. e. to regard, to care for, Acts 20: 24 οὐδενὸς λόγον ποιούμεαι, i. e. I make account of none of these things, am not moved by them. — Jos. Ant. 2. 5. 3. Dion. Hal. Ant. 9. 50 λόγον οὐδενὸς αὐτῶν ποιησάμενος. Xen. Cyr. 5. 3. 26 τῶν ἄλλων μείων μοι λόγος.

III. *The Word, the Logos*, in the writings of John, John 1: 1 bis, 14. 1 John 1: 1. [5:7.] Rev. 19: 13. It here stands for the pre-existent nature of Christ, i. e. that spiritual and divine nature spoken of in the Jewish writings before and about the time of Christ, under various names, e. g. σοφία, wisdom, Prov. 8: 12, 22 sq. Eccclus. c. 24; שֵׁן אֱנוֹחַ בַּר, υἱὸς τοῦ ἀνθρώπου, Son of man, Dan. 7: 13, comp. Prov. 30: 4; Chald. ܠܘܓܘܢ ܝܗܘܐ, Word of Jehovah, in the Targums for Heb. יהוה Gen. 20: 3. Is. 45: 12. Comp. Buxt. Lex. Chald. 125; also in Philo ὁ πρῆσβυτάτος τοῦ θεοῦ λόγος, Opp. I. p. 207. On this divine Word, ܠܘܓܘܢ, the Jews of that age would appear to have had much subtle discussion; and therefore probably the Apostle sets out with affirming: ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος John 1: 1; and then also declares that this Word became flesh and was thus the Messiah, v. 14. Comp. in Θεός b. See Tittm. de Synon. in N. T. p. 267, and in Bibl. Repos. I. p. 418. Olshausen Comm. on John 1: 1. Kuinoel IV. p. 84 sq. — Some take ὁ λόγος here for ὁ ἐρχόμενος the promised, i. e. ὁ ἐρχόμενος; others for ὁ λέγων, the teacher; but both of these hypotheses are without philological support. AL.

Λόγχη, ης, ἡ, point of a weapon, pp. the triangular iron head of a lance or javelin Hdot. 1. 52. Xen. An. 4. 7. 16. In N. T. lance, spear, John 19: 34. Sept. for ܠܘܓܘܢ Judg. 5: 8. Neh. 4: 13, 16. — 2 Macc. 5: 2. Dion. Hal. Ant. 2. 70. Xen. An. 2. 2. 9.

Λοιδορέω, ᾧ, f. ἴσω, (λοιδωρός),

to rail at, to reproach, to revile, v. acc. John 9: 28 λοιδωρήσαν αὐτόν. Acts 23: 4. Pass. 1 Cor. 4: 12. 1 Pet. 2: 23. Sept. for ܠܘܕܘܪܝܢ Deut. 33: 8. — Diod. Sic. 20. 33. Xen. An. 3. 4. 49. Comp. Matth. § 384. n. 2.

Λοιδωρία, ας, ἡ, (λοιδωρία), railing, reproach, 1 Tim. 5: 14. 1 Pet. 3: 9 bis, λοιδωρίαν ἀντὶ λοιδωρίας. Sept. for ܠܘܕܘܪܝܢ Prov. 20: 3.—Eccclus. 22: 24. Xen. Hi. 1. 14.

Λοιδωρός, ου, ὁ, ἡ, adj. railing, reviling, as subst. a railer, reviler, 1 Cor. 5: 11. 6: 10. Sept. for ܠܘܕܘܪܝܢ Prov. 25: 25. — Eccclus. 23: 8. Plut. Apoth. II. p. 15 ult. Tauchn.

Λοιμός, οῦ, ὁ, ἡ, pestilence, plague, Matt. 24: 7 et Luke 21: 11 λοιμοὶ ἔσονται. Sept. for ܠܘܡܘܝܢ Jer. 27: 6. 28: 8. — Ael. V. H. 6. 10. Diod. Sic. 4. 42. — Trop. of a malignant and mischievous person, a pest, Acts 24: 5 εἰρόντιες γὰρ τὸν ἄνδρα τοῦτον λοιμόν. So Sept. for ܠܘܡܘܝܢ 1 Sam. 2: 12. 25: 25. ܘܥܘܢ Ps. 1: 1. ܘܥܘܢ Ez. 7: 21.—1 Macc. 10: 61. Dem. 794. 5. So pestis Cic. in Catil. 2. 1.

Λοιπός, ἡ, ὄν, (λείπω,) left, remaining, other.

a) plur. Matt. 25: 11 αἱ λοιπαὶ παραθήναι. Acts 2: 37 τοὺς λοιποὺς ἀποστόλους. Rom. 1: 13. 2 Cor. 12: 13. 2 Pet. 3: 16. al. Absol. οἱ λοιποὶ the rest, the others, Matt. 22: 6. Mark 16: 13. Luke 18: 9. Rom. 11: 7. Rev. 2: 24. Neut. τὰ λοιπά Mark 4: 19. Luke 12: 26. 1 Cor. 11: 34. Sept. for ܠܘܝܦܘܝܢ Josh. 17: 27. 2 K. 1: 18. ܠܘܝܦܘܝܢ Josh. 13: 2. ܠܘܝܦܘܝܢ Ezra 4: 7. — Luc. Vit. Auct. 27. Hdian. 4. 2. 20. τὰ λ. Xen. Ag. 2. 22.

b) adverbially, (α) τοῦ λοιποῦ sc. χρόνου, in future, henceforth, Gal. 6: 17. Comp. Buttm. § 150. p. 437. Herm. ad Vig. p. 706.—Hdian. 8. 4. 17. Xen. Cyr. 4. 4. 10. — (β) τὸ λοιπὸν, for the rest, e. g. of time, henceforth, henceforward, comp. Buttm. Herm. l. c. Matt. 26: 45 et Mark. 14: 41 καθύπερθε τὸ λοιπὸν; i. e. sleep ye ever still? 1 Cor. 7: 29. Heb. 10: 13. (Xen. An. 2. 2. 5. Cyr. 8. 5. 24.) Also, as to the rest, finally, Eph. 6: 10. Phil. 3: 1. 4: 8. 2 Thess. 3: 1.—Xen. An. 3. 3. 8. — (γ)

acc. λοιπόν, also ὁ δὲ λοιπὸν 1 Cor. 4: 2, as to the rest, finally, but, now, 1 Cor. 1: 16. 4: 2. 2 Cor. 13: 11. 1 Thess. 4: 1. 2 Tim. 4: 8. Acts 27: 20. Comp. Buttm. 1. c.—Palaeph. 52. 7. Arr. Epict. 1. 24. 1. Ael. V. H. 8. 14. AL.

Λουκάς, ᾶ, ὁ, Luke, contr. from Lat. *Lucanus*, the writer of the Gospel of Luke and of the Acts of the Apostles. He was the companion of Paul in several of his journies, and came with him to Rome, comp. Acts 16: 10, 40. 28: 16. He is probably the same who is called ὁ ἱατρός Col. 4: 14, but must not be confounded with Λούκιος *Lucius* in Acts 13: 1.—2 Tim. 4: 11. Philem. 24. Col. 4: 14.

Λούκιος, ου, ὁ, *Lucius*, the Latin name of a teacher in the church at Antioch, a Cyrenian, Acts 13: 1. Rom. 16: 1.

Λουτρὸν, οὔ, τό, (λουά,) a bath, Hdian. 3. 6. 19. Xen. Ath. 2. 10. water for bathing, washing, Hdian. 7. 2. 12. Diod. Sic. 1. 84.—In N. T. the act of *bathing, washing, ablution*, spoken of baptism Eph. 5: 26. Tit. 3: 5.—Act. Thom. § 25. pp. Sept. for לַוְרָה Cant. 4: 2. Hdian. 1. 17. 19. Xen. Cyr. 7. 5. 59.

Λούω, f. σα, to bathe, to wash, trans. spoken only of persons, etc. seq. acc. Acts 9: 37 *λουσαντες δε αυτην*. c. acc. impl. et seq. από, Acts 16: 33 *λουσων [αυτους] απο των πληγων*. Pass. John 13: 10. 2 Pet. 2: 22. Heb. 10: 23 *λειομενοι το σωμα υδατι καθαρω*, where for the acc. comp. Buttm. § 131. 6. § 134. n. 2. and for the dat. § 133. 3. Sept. for לַוְרָה Lev. 8: 7. Ruth 3: 3.—Luc. Kronos 17. Xen. Mem. 3. 13. 3.—Trop. to *cleanse, to purify*, c. acc. et από, Rev. 1: 5 *λουσαντι ημας απο των αμαρτιων κ. τ. λ.* Comp. Sept. and לַוְרָה Is. 1: 16.

Λύδδα, ης, ἡ, *Lydda*, a large village not far from Joppa, Acts 9: 32, 35, 38.—Jos. Ant. 20. 6. 2 *Λύδδα κόμη, πόλις του μεγεθους οὐκ ἀποδιδουσα*. Heb. prob. לֹד *Lod* 1 Chr. 8: 12. Comp. Rosenm. Bibl. Geogr. II. ii. p. 334 sq.

Λυδία, ας, ἡ, *Lydia*, pr. n. of a woman of Thyatira residing at Philippi,

a dealer in purple, Acts 16: 14, 40.—Also the name of a province on the western coast of Asia Minor, the former kingdom of Croesus, of which the cities Thyatira, Sardis, and Philadelphia, are mentioned in N. T.

Λυκαονία, ας, ἡ, *Lycaonia*, a region in the interior of Asia Minor, bounded N. by Galatia, E. by Cappadocia and Cataonia, S. by Cilicia and Isauria, and W. by Phrygia. It was adapted to pasturage; and of its cities, Iconium, Derbe, and Lystra are mentioned in N. T. Acts 14: 6.—The Lycaonians spoke a peculiar dialect (v. 11), which Jablonsky supposes to have been derived from the Assyrian, Opusc. ed. to Water III. p. 3 sq. Others regard it as corrupted from the Greek.

Λυκαονιστί, adv. *Lycaonicè*, in the *Lycaonic dialect*, Acts 14: 11, see in *Λυκαονία*. Comp. Buttm. § 119. 15. c.

Λυκία, ας, ἡ, *Lycia*, a province on the S. W. coast of Asia Minor, bounded E. by Pamphilia, N. by Phrygia, W. by Caria, and S. and S. W. by the Mediterranean. Of its cities only Patara is mentioned in N. T. Acts 27: 5.

Λύκος, ου, ὁ, a wolf, Matt. 10: 16. Luke 10: 3. John 10: 12 bis. Sept. for לְוֹף Is. 11: 6.—Xen. Mem. 2. 7. 14.—Trop. of a rapacious and violent person, wolf-like, Matt. 7: 15. Acts 20: 29.—Act. Thom. § 25. Comp. Sept. and לְוֹף Zeph. 3: 4. Hom. II. 4. 471.

Λυμαίνομαι, depon. (λύμη) pp. to *stain, to disgrace*, sc. by insult, indignity, i. e. to *insult, to treat with indignity*, c. dat. Hdot. 9. 79. In N. T. to *injure, to make havoc of, to destroy*, c. acc. Acts 8: 3 *Σαυλος δε ελυμαινεται την εκκλησιαν*. Comp. Matth. § 415. α. § 391. Sept. for לַוְרָה Jer. 48: 18. Am. 1: 11.—Diod. Sic. 1. 60. Xen. Cyr. 6. 3. 24.

Λυπέω, ᾶ, f. ἤσω, (λύπη) to *grieve, to afflict with sorrow*, trans. Pass. or Mid. to *be grieved, to be sad, sorrowful*. Matt. 14: 9. 17: 23 *ελυπήθησαν σφόδρα*. 18: 31. 19: 22. 26: 22, 37. Mark 10: 22. 14: 19. John 16: 20. 21: 17. 2 Cor.



2: 2 bis, 4, 5 bis. 6: 10. 7: 8 bis, 9 ter, 11. 1 Thess. 4: 13. 1 Pet. 1: 6. Sept. for עָרַךְ Deut. 15: 10. Jon. 4: 1. צָרַךְ 2 Sam. 19: 2. — Hdian. 6. 7. 7. Xen. Mem. 2. 2. 8. — In the sense of *to aggrieve, to offend*, Eph. 4: 30. Rom. 14: 15 εἰ διὰ βρώματα ὁ ἀδελφός σου λυπῆται. — Ael. V. H. 12. 16. Xen. Cyr. 2. 4. 10.

*Λύπη, ης, ἡ, grief, sorrow*, John 16: 6, 20, 21, 22. Luke 22: 45. Rom. 9: 2. 2 Cor. 2: 1, 3, 7. 7: 10 bis. 9: 7. Phil. 2: 27 bis. Heb. 12: 11. Sept. for לָגַף Gen. 42: 38. עָרַךְ Jonah 4: 1. — Hdian. 3. 15. 5. Xen. Mem. 3. 9. 8. — Meton. for *cause of grief, grievance, trouble*, 1 Pet. 2: 19.—Sept. Prov. 31: 6. Xen. Lac. 7. 6.

*Λυσάνιας, ου, ὁ, Lysanias*, pr. n. of a tetrarch of Abilene, Luke 3: 1. See in Ἀβιλήνη.

*Λυσίας, ου, ὁ, Lysias*, i. e. Claudius Lysias, a Roman tribune, χιλιάρχος, commanding in Jerusalem, Acts 23: 26. 24: 7, 22.

*Λύσις, εως, ἡ, (λύω), a loosening, disjunction*, pp. of or from any tie, constraint, etc. spoken in N. T. of the conjugal tie, *separation, divorce*, 1 Cor. 7: 27.—In the sense of *liberation from*, e. g. λ. τῶν κακῶν Jos. Ant. 9. 4. 4. Pol. 15. 15. 4. Thuc. 2. 102. *solution, interpretation*, λ. τῶν αἰνιγματίων Wisd. 8: 8. Sept. for רָפַץ Ecc. 8: 1.

*Λυσιτελέω, ὦ, f. ἤσω, (λυσιτελής fr. λύω, τέλος,) pp. 'to pay or make good expense incurred, hence to make oneself useful, to be useful, profitable*. Luke 17: 2 λυσιτελεῖ αὐτῷ . . . ἢ ζ. τ. λ. i. e. *it were better for him . . . than etc.* — Ecclus. 29: 11. Xen. Cyr. 2. 4. 12. genr. Ael. V. H. 13. 39 or 40. Xen. Mem. 2. 1. 15.

*Λύστρα, ας, ἡ, or ων, τά, Lys-stra*, a city in the southern part of Lycæonia in Asia Minor, now *Latik*. Acts 14: 6, 8, 21. 16: 1, 2. 2 Tim. 3: 11. Pliny also refers it to Lycæonia, 5. 32; but Ptolemy assigns it to Isauria, 5. 4. Comp. in Ἰκόνιον.

*Λύτρον, ου, τό, (λύω), loosing-money,*

*ransom*, i. e. fine paid for letting loose, setting free, etc. trop. Matt. 20: 28 et Mark 10: 45 δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, i. e. as a ransom for the deliverance of many sc. from the consequences of sin and guilt. Sept. for לְפָדוֹן Lev. 25: 24, 51. רָבַץ Ex. 30: 12. Num. 35: 31, 32. — Jos. Ant. 14. 14. 1. Hdian. 4. 6. 12. Thuc. 6. 5.

*Λυτρόω, ὦ, f. ὠσω, (λύτρον), to ransom*, i. e. to let go free for a ransom, Diod. Sic. 19. 73 ult. In N. T. only Mid. λυτρόομαι, f. ὠσομαι, 'to cause to let go free for a ransom,' i. e. *to ransom, to redeem, to deliver*, sc. by paying a ransom oneself, trop. c. acc. Luke 24: 21 λυτροῦσθαι τὸν Ἰσραήλ, sc. from the power of the Romans and genr. from their present fallen state. Also seq. ἀπό, Tit. 2: 14 λ. ἡμᾶς ἀπὸ πασῶν ἀνομίας, i. e. from the power and consequences of iniquity. Aor. 1 pass. ἐλυτρόσθην in a pass. sense, c. ἐκ 1 Pet. 1: 18. Buttm. § 113. n. 6. Sept. for לְפָדוֹן Is. 44: 22 sq. also for מָרַךְ c. ἀπό Ps. 119: 134. c. ἐκ Ps. 130: 8.—1 Macc. 4: 11. Act. Thom. § 15. pp. Plut. Cimon 9 ult. Diod. Sic. 5. 17.

*Λύτρωσις, εως, ἡ, (λυτρόομαι), redemption, deliverance*, Luke 1: 68. 2: 38. Trop. from sin and its consequences, Heb. 9: 12. Sept. for לְפָדוֹן Lev. 25: 48. פְּדוּתָא Ps. 111: 9. 130: 7.

*Λυτρωτής, ου, ὁ, (λυτρόομαι), a redeemer, deliverer*, Acts 7: 35. Sept. for לְפָדוֹן Ps. 19: 15. 78: 35. — Act. Thom. § 10, 57.

*Λυχνία, ας, ἡ, (λύχνος), a light-stand, lamp-stand, candle-stick*, a word of the later Greek for the earlier τὸ λυχνίον Lob. ad Phr. p. 313 sq. Matt. 5: 15 ἀλλ' ἐπὶ τὴν λυχνίαν. Mark 4: 21. Luke 8: 16. 11: 33. Heb. 9: 2. Sept. for מְנִרְתָּא Ex. 25: 31. Lev. 24: 4.—Ecclus. 26: 17. Jos. Ant. 3. 8. 2. Luc. Asin. 40.—Emblematically in the Apocalypse, of a christian church Rev. 1: 12, 13, 20 bis. 2: 1, 5; of a christian teacher or prophet Rev. 11: 4, in allusion to Zech. 4: 2 sq. where Sept. and מְנִרְתָּא.

*Λύχνος, ου, ὁ, a light*, i. e. porta-

ble, as a candle, lamp, lantern, etc. Matt. 5: 15 οὐδὲ κείουσι λύχνον. Mark 4: 21. Luke 8: 16. 11: 33, 36. 12: 35 ἔτισσαν ὑμῶν . . . οἱ λύχνοι καίόμενοι let your lamps stand burning i. e. be ye ready, watch, comp. Matt. 25: 7 sq. Luke 15: 8. 2 Pet. 1: 19. Rev. 18: 23. 22: 5. So ὁ λύχνος τοῦ σώματος for the eye, Matt. 6: 22. Luke 11: 34. Sept. for 𐤊𐤍 Ex. 25: 37. Zech. 4: 2. — Arr. Epict. 2. 17. 37. Luc. Asin. 51. Diod. Sic. 3. 12 pen. — Trop. of John the Baptist as a distinguished teacher, John 5: 35; of the Messiah, τὸ ἄρτιον, Rev. 21: 23. Comp. Sept. and 𐤊𐤍 Ps. 119: 105. Prov. 6: 23.

Λύω, f. ὑπό, to loose, to loosen, sc. what is fast, bound, i. q. to unbind, to untie, trans.

a) pp. of a ligature or any thing fastened by it. Mark 1: 7 λύσαι τὸν ἱμάτιον τῶν ὑποδημάτων αὐτοῦ. Luke 3: 16. John 1: 27. Acts 7: 33. 13: 25. (Sept. for 𐤊𐤍 Ex. 3: 5. Hdian. 1. 11. 12 τὴν ζωνήν.) trop. τὸν δεσμόν τῆς γλάσσης i. e. impediment Mark 7: 35. τὰς ὀδύνας τοῦ θανάτου Acts 2: 24, see in Ὡδίν. (comp. Ael. H. An. 12. 5.) Here belongs also the phrase ὃ ἐὰν λύσης ἐπὶ τῆς γῆς, ἔσται λελυμένον ἐν τοῖς οὐρανοῖς Matt. 16: 19 bis. 18: 18 bis, i. e. whatsoever ye shall loose (open) on earth etc. see fully in Λέω II. a. Others, to permit, to allow, like Chald. 𐤊𐤍 and 𐤊𐤍 as opp. to 𐤊𐤍, see Buxf. Lex. Chald. 2524 sq. 1410. — Of animals tied, e. g. τὸν πῶλον Mark 11: 2, 4, 5. Luke 19: 30, 31, 33 bis. absol. Matt. 21: 2. seq. ἀπὸ τῆς φανῆς Luke 13: 15. (Sept. for 𐤊𐤍 Job 39: 5. Xen. An. 3. 4. 35.) — Of a person swathed in bandages, grave-clothes, John 11: 44.

b) spoken of persons bound, to let

go loose, to set free, e. g. prisoners, Acts 22: 30 ἔλυσεν αὐτὸν ἀπὸ τῶν δεσμῶν. 24: 26. Rev. 9: 14, 15. 20: 3, 7 ἐκ τῆς φυλακῆς. trop. Luke 13: 16. 1 Cor. 7: 27 λέλυσαι ἀπὸ γυναικός, i. o. art thou free from a wife, in antith. with δέδωκε. Sept. for 𐤊𐤍 Ps. 105: 20. 146: 7. — Act. Thom. § 45. Jos. B. J. 1. 5. 2. Xen. Cyr. 3. 2. 12. c. gen. εἰρηκτῆς Dem. 764. 11.

c) to loosen, to dissolve, i. e. to sever, to break, e. g. τὰς σφραγίδας Rev. 5: 2, 5. Acts 27: 41 ἡ δὲ πρύμνα ἐλύετο, but the stern went to pieces, from the violence of the waves. Trop. of an assembly, to dissolve, to break up, τὴν συναγωγὴν Acts 13: 43. — Diod. Sic. 19. 25 τὴν ἐκκλησίαν. Hom. Il. 1. 305 ἀγορήν.—Hence

d) by impl. to destroy, e. g. buildings, to demolish, John 2: 19 λύσατε τὸν ναὸν τοῦτον. Eph. 2: 14. trop. 1 John 3: 8. So of the world as to be destroyed by fire, to dissolve, to melt, 2 Pet. 3: 10, 11, 12.—Esdr. 1: 5 λ. τὰ τεῖχη Ἰερουσα. Hom. Il. 2. 118. ib. 16. 100. — Trop. of a law, institution, to loosen its obligation, i. e. either to make void, to do away, John 10: 35 οὐ δύναται λυθῆναι ἡ γραφή. Matt. 5: 19, see Tholuck Bergpred. p. 148. (Dem. 31. 12.) or else to break, to violate, John 7: 23 ἵνα μὴ λυθῇ ὁ νόμος M. 5: 18 τὸ σάββατον.—Thuc. 6. 14 τοὺς νόμους. Xen. An. 3. 2. 10 τὰς σπονδὰς καὶ τοὺς ὄρκους.

Λοῖζ, ἴδος, ἡ, Lois, pr. n. of a christian matron, the grandmother of Timothy, 2 Tim. 1: 5.

Λώτ, ὁ, indec. Lot, Heb. לוֹט (veil), pr. n. of Abraham's nephew, Luke 17: 28, 29, 32. 2 Pet. 2: 7. Comp. Gen. 11: 31. 13: 5 sq. 14: 12 sq. c. 19.

M.

Μαάθ, ὁ, indec. Maath, pr. n. of an ancestor of Jesus, Luke 3: 26.

Μαγδαλά, ἡ, indec. Magdala, prob. i. q. Heb. מגדל tower, Chald.

𐤌𐤍𐤊, a place on the western shore of the lake of Gennesaret, south of Capernaum and a few miles north of Tiberias. Seetzen and Burekhardt found here a miserable village still called El



*Madjel.* Matt. 15: 39. See Burckhardt's Travels in Syria etc. p. 320. Rosenm. Bibl. Geogr. II. ii. p. 73. — Some Mss. read *Μαγαδάν* or *Μαγεδάν*.

*Μαγδαληνή*, ἡς, ἡ, *Magdalene*, i. e. of *Magdala*, a distinctive appellation of one of the females named *Mary* in N. T. i. q. *Mary of Magdala*, Matt. 27: 56, 61. 28: 1. Mark 15: 40, 47. 16: 1, 9. Luke 8: 2. 24: 10. John 19: 25. 20: 1, 18. Comp. in *Μαρία*.

*Μαγεία*, ας, ἡ, (μάγος) *magic*, plur. *μαγίαι* *magic arts, sorceries*, Acts 8: 11.—Jos. Ant. 2. 13. 3. Plut. de Superst. VI. p. 653. 9. ed. Reiske.

*Μαγεύω*, f. εἶσω, (μάγος) *to practise magic, sorcery*, etc. intrans. Acts 8: 9.—Luc. Asin. 4. Plut. Numa 15 med.

*Μάγος*, ου, ὁ, *magus*, pl. *μάγοι*, *magi*, the name for priests and wise men among the Medes, Persians, and Babylonians, pp. *great, powerful*, Heb. מג, and from the same stem comes the Gr. *μάγος*, Lat. *magis, magnus*. Comp. Jer. 39: 3. Gesen. Lex. Heb. art. מג. Xen. Cyr. 4. 5. 51. ib. 7. 5. 57. Ael. V. H. 2. 17. Hdian. 4. 12. 6, 8. Cic. de Divinat. 1. 23. Wetstein N. T. I. p. 240.—Their learning was connected with astrology and enchantment, whence Sept. *μάγος* for Chald. ܩܫܢ *enchanter, magician*, Dan. 1: 20. 2: 2, 27. 5: 7; i. q. Chald. ܩܫܢ Sept. σοφός Dan. 2: 12, 18, 24, 27. 5: 7, 8. comp. 5: 11, 12.—In N. T. spoken

a) of the *Magi, wise men*, from the East, i. e. from Persia or Arabia, who came to salute the new-born Messiah, Matt. 2: 1, 7, 16 bis.

b) of a *magician, sorcerer, diviner*, Acts 13: 6, 8. Sept. for ܩܫܢ see above. — Act. Thom. § 20. Hdian. 4. 12. 6, 8. Aeschin. 73. 13 τοιοῦτος μάγος καὶ γόης.

*Μαγώγ*, ὁ, indec. *Magog*, Heb. מגוג, pr. n. of a son of Japhet Gen. 10: 2, and also of a powerful nation or assembly of nations in the extreme regions of the north, who are to invade the holy land in future times, Ez. c. 38, 39, i. q. the Scythians according to Jos. Ant. 1. 6. 1. Comp. in *Γώγ*. Rev. 20: 8.

*Μαδιάν* or *Μαδιάν* ὁ, indec. *Madian*, Heb. מִדְיָן *Midian*, pr. n. of an Arabian tribe descended from Abraham by Keturah, Acts 7: 29. Comp. Gen. 25: 2. Their territory would seem to have been along the eastern shore of the Gulf of Akaba, where Josephus and the Arabian geographers place a city *Madyan*; and also to have extended as far as the borders of Moab and the vicinity of Mount Sinai, comp. Ex. 3: 1. 18: 5. Num. c. 31. Judg. c. 6—8. Jos. Ant. 2. 11. 1.

*Μαθητεύω*, f. εἶσω, (μαθητής) *to disciple*, i. e.

a) intrans. *to be the disciple of any one*, seq. dat. Matt. 27: 57 καὶ αὐτὸς ἐμαθήτευσεν τῷ Ἰησοῦ. — Plut. Vit. X Rhet. init. ed. R. IX. p. 307. p. 330. 5 ἐμαθήτευσεν δ' αὐτῷ καὶ Θεόπομπος.

b) in N. T. also trans. *to train as a disciple, to teach, to instruct*, Acts 14: 21 μαθητεύσαντες ἱκανούς. Matt. 13: 52. 28: 19.

*Μαθητής*, οῦ, ὁ, (μανθάνω) *a disciple, scholar, follower* of a teacher, genr. Matt. 10: 24. of the Pharisees Matt. 22: 16. of John the Baptist Matt. 9: 14. Mark 2: 18. Luke 5: 33. John 3: 25. of Jesus Matt. 5: 1. Mark 8: 27. Luke 8: 9. John 3: 22. al. saep. Spec. of the twelve apostles Matt. 10: 1. 11: 1. 20: 17. Luke 9: 1. Emphatic, for *true disciples*, John 13: 35. 15: 8. After Christ's death the term *disciple* takes the broader sense of *follower, believer*, i. q. Christian, Acts 6: 1, 2. 11: 26.—Jos. Ant. 6. 5. 4. Luc. Tim. 51. Dem. 928. 7. Xen. Mem. 1. 2. 27. AL.

*Μαθήτρια*, ας, ἡ, (μαθητής) *a female disciple*, i. e. a female Christian, Acts 9: 36.—Diod. Sic. 2. 52. Moeris, μαθητρίς, ἀτικῶς μαθήτρια, ἑλληνικῶς.

*Μαθουσαάλα*, ὁ, indec. *Mathusala*, Heb. מִתְשָׁאֵל (dart-man) *Methuselah*, the oldest of the patriarchs, having lived 969 years, comp. Gen. 5: 21 sq.—Luke 3: 37.

*Μαϊνάν*, ὁ, indec. *Mainan*, pr. n. m. Luke 3: 31.

*Μαίνομαι*, f. μαροῦμαι, depon. *to*

*be mad, to rave*, intrans. spoken of persons who so speak and act as to seem to others to be out of their senses, John 10: 20. Acts 12: 15. 26: 24, 25. 1 Cor. 14: 23.—Sept. Jer. 29: 26. Hdian. 7. 8. 9. Xen. Mem. 1. 3. 11.

*Μακαρίζω*, f. ἴσω, (μάκαρ,) Att. fut. ἰώ, Buttm. § 95. 9, *to call happy, to congratulate*, c. acc. of pers. Luke 1: 48. James 5: 11. Sept. for רָשָׁן Gen. 30: 13. Is. 3: 11. — Ecclus. 11: 28. Diod. S. 13. 58. Xen. Mem. 1. 6. 9.

*Μακάριος*, α, ον, a prose form i. q. poet. μάκαρ, *happy, blessed*, e. g. of God 1 Tim. 1: 11. 6: 15. Genr. Matt. 5: 3 sq. Luke 1: 45. 6: 20 sq. Rom. 4: 7. al. saep. With μάλλον, Acts 20: 35 *μάκαριόν ἐστι μάλλον more blessed is it etc.* Compar. μακαριώτερος 1 Cor. 7: 40. Sept. for רָשָׁן Ps. 1: 1. Deut. 33: 29.—Ceb. Tab. 11. Hdian. 2. 4. 17. Xen. Cyr. 1. 6. 14. Al.

*Μακαρισμός*, οῦ, ὁ, (μακαρίζω,) *a calling happy, declaration of blessedness, congratulation*; hence λέγειν τὸν μακαρισμὸν τινος i. q. μακαρίζειν, Rom. 4: 6, 9. Gal. 4: 15 *τίς οὐν ἦν ὁ μ. ὑμῶν, how great then was your self-congratulation etc.*—For the later nouns ending in σμος, see Lob. ad Phr. p. 511.

*Μακεδονία*, ας, ἡ, Macedonia, a country lying north of Greece proper, joining S. on Thessaly and Epirus, E. on Thrace and the Ægean, W. on the Adriatic and Illyria, and N. on Dardania and Moesia. It was the original kingdom of Philip and Alexander; and was afterwards subdued by the Romans under P. Æmilius, who divided the country into four districts; comp. in *Θεσσαλονίκη*, and Liv. 45. 29. The Romans afterwards divided the whole of Greece into two great provinces, Macedonia and Achaia; see in *Ἀχαΐα*. Of the cities of Macedonia proper, there are mentioned in N. T. Amphipolis, Apollonia, Berea, Philippi, and Thessalonica. — Acts 16: 9, 10, 12. 18: 5. 19: 21, 22. 20: 1, 3. Rom. 15: 16. 1 Cor. 16: 5 bis. 2 Cor. 1: 16 bis. 2: 13. 7: 5. 8: 1. 11: 9. Phil. 4: 15. 1 Thess. 1: 7, 8. 4: 10. 1 Tim. 1: 3.

*Μακεδών, όνος, ὁ*, a Macedonian, Acts 16: 9. 19: 29. 27: 2. 2 Cor. 9: 2, 4.

*Μάκελλον, ου, τό*, Lat. *macellum*, i. e. *a meat-market, shambles*, where also all kinds of provisions were exposed for sale, 1 Cor. 10: 25. — Plut. Quaest. Rom. 54. T. VII. p. 122. 5. ed. Reiske. See Adam's Rom. Ant. p. 569.

*Μακράν*, adv. (pp. acc. fem. of μακρός,) strictly for μακράν ὁδόν, *a long way*, Buttm. § 115. 4, as in Engl. *a great way, far, far off*. Luke 15: 20 *μακράν ἀπέχοντος*. Acts 22: 21. seq. *ἀπό τινος*, Matt. 8: 30 *ἦν δὲ μακράν ἀπ' αὐτῶν*. Mark 12: 34. Luke 7: 6. John 21: 8. Acts 17: 27. Sept. for רָחֵק Josh. 9: 22. Judg. 18: 7.—Pol. 3. 45. 2. Xen. An. 3. 4. 42. — With the art. οἱ *μακράν*, *those far off, the remote sc. from God*, i. e. the Gentiles as opp. to οἱ ἔγγυς the Jews, Eph. 2: 13, 17, coll. Is. 57: 19 where Sept. and רָחֵק. Comp. in Ἐγγύς α. So οἱ εἰς μακράν Acts 2: 39, comp. in *Εἰς* no. 4. See Buttm. § 125. 6.

*Μακρόθεν*, adv. (μακρός,) *from far*, Mark 8: 3 *μακρόθεν ἤκουσιν*. 11: 13. Luke 18: 13. 22: 54. 23: 49. Sept. for רָחֵק מְרַחֵק Gen. 22: 4. 37: 17. 2 K. 2: 7.—Ael. II. An. 2. 15. ib. 15. 12. Strabo III. 409. The form belongs to the later Greek, Lob. ad Phr. p. 93.—Still less pure is the synonym *ἀπὸ μακροθίν*, *from far*, Matt. 26: 58 *ἠκολούθει αὐτῷ ἀπὸ μακρόθεν*. (comp. Luke 22: 54.) Matt. 27: 55. Mark 5: 6. 14: 54. 15: 40. Luke 16: 23. Rev. 18: 10, 15, 17. So Sept. for רָחֵק מְרַחֵק 2 K. 19: 25. קַמְרַחֵק Ps. 138: 6.—Polemio Physiogn. 1. 6. Greg. Naz. Or. XXV. 484. C. See Lob. ad Phr. p. 46 ult.

*Μακροθυμείω*, ᾧ, f. ἴσω, (μακρόθυμος from μακρός, θυμός,) *to be long-minded*, i. e. *slow to anger, passion, etc.*

a) i. q. *to be long-suffering, forbearing, to bear patiently*, absol. 1 Cor. 13: 4 *ἡ ἀγάπη μακροθυμεῖ*. seq. *εἰς τινα* 2 Pet. 3: 9. *ἐπὶ τινι*, Luke 18: 7 *μακροθυμῶν ἐπ' αὐτοῖς* i. e. *though he be on their account long-suffering, slow to punish*. Matt. 18: 26, 29. *πρὸς τινα*



1 Thess. 5: 14. Sept. for  $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu\text{--}\nu\zeta\eta\theta\iota\kappa\lambda\mu$   
Prov. 19: 11. — c. *ἐπὶ τινι* Ecclus. 18:  
11. 32 [35]: 18. absol. Plut. ed. R.  
VIII. p. 345. 14.

b) *to wait patiently, to be patient*, absol. Heb. 6: 15 οὕτω μακροθυμίας ἐπέτινε τῆς ἐπαγγελίας. James 5: 7, 8. c. *ἐπὶ τινι* James 5: 7. — Artemid. 4. 12 πάντα μακροθυμῆν κτελεῖ, καὶ μὴ κροσπουδεῖν.

*Μακροθυμία*, ας, ἡ, (μακροθυμῆν,) *longanimity*, i. e. *slowness to anger, passion, etc.* i. q. *long-suffering, forbearance, patient endurance*, genr. Rom. 2: 4 τῆς μακροθυμίας τοῦ θεοῦ καταφρονῆς; 9: 22. 2 Cor. 6: 6. Gal. 5: 22. Eph. 4: 2. Col. 3: 12. 1 Tim. 1: 16. 2 Tim. 3: 10. 4: 2. 1 Pet. 3: 20. 2 Pet. 3: 15. So Sept. and  $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu$  Prov. 25: 15. Jer. 15: 15. — Plut. Lucull. 33 ἀρειῆν μὲν ἐπεδείκνυτο καὶ μακροθυμίαν ἡγεμόνος ἀγαθοῦ. — Spec. *patient endurance of evil, patience*, Col. 1: 11. Heb. 6: 12. James 5: 10. — Sept. Is. 57: 15.

*Μακροθύμως*, adv. *patiently*, i. e. *with indulgence, with clemency*, Acts 26: 3.

*Μακρός*, ἄ, ὄν, long. a) of *space* e. g. from one point to another, and hence *far, far distant*. Luke 15: 13 et 19: 12 εἰς χώραν μακράν. Sept. ὁδὸς μακρά for  $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu$  Prov. 7: 19. — Hdian. 6. 7. 10. Xen. Cyr. 5. 5. 42. — Adv. *μακράν* see in its order.

b) of *time*, e. g. μακρῷ χρόνῳ Hdian. 5. 3. 5. In N. T. only neut. pl. μακρά as *adv. long*, as μακρά προσευχόμενοι *praying long*, making long prayers, Matt. 12: 14. Mark 12: 40. Luke 20: 47. — Jos. Ant. 6. 11. 10. Luc. Tim. 38. Ael. V. H. 5. 6.

*Μακροχρόνως*, ου, ὅ, ἡ, adj. (μακρός, χρόνος,) lit. 'long-timed,' i. e. *long-lived*, Eph. 6: 3 ἵνα μὴ γένη, quoted from Ex. 20: 12 et Deut. 5: 16 where Sept. for  $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu$ .

*Μαλακία*, ας, ἡ, (μαλακός,) *softness, trop. for timidity* Pol. 3. 79. 4. *effeminacy, luxury*, Luc. D. Deor. 10. 6, 8. — In N. T. *weakness, disease*, e. g. of body, Matt. 4: 23 θεραπεύων πᾶσαν

μαλακίαν. 9: 35. 10: 1. Sept. for  $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu$  Deut. 7: 15. 2 Chr. 16: 12. — So μαλακίζεσθαι *to be sick* Jos. Ant. 18. 6. 8. Ael. V. H. 3. 19. μαλακῶς ἔχειν Luc. D. Deor. 9. 1.

*Μαλακός*, ἄ, ὄν, *soft*, sc. *to the touch*, spoken of raiment as made of soft materials, fine texture, ἱμάτια μαλακά Matt. 11: 8 bis. Luke 7: 25. — Luc. Saturn. 1 ἐσθῆτας εὐανθεῖς καὶ μαλακῶς. Hom. Od. 1. 437 μ. χιτῶν. Xen. Mem. 2. 1. 30. — Trop. *effeminate*, spoken of a catamite, *scortum virile*, 1 Cor. 6: 9. — Dion. Hal. Ant. 7. 2. Plut. VI. p. 328. 4. ed. Reiske.

*Μαλελεῖλ*, ὅ, indec. *Maleleel*, Heb.  $\alpha\beta\gamma\delta\epsilon\zeta\eta\theta\iota\kappa\lambda\mu$  (praise of God) *Mahala-leel*, pr. n. of the son of Cainan, Luke 3: 37. Comp. Gen. 5: 12.

*Μάλιστα*, adv. (superl. of μάλα very,) *most, most of all, especially*. Acts 20: 38 ὀδυνούμενοι μάλιστα ἐπὶ τῷ λόγῳ κ. τ. λ. 25: 26. 26: 3. Gal. 6: 10. Phil. 4: 22. 1 Tim. 4: 10. 5: 8, 17. 2 Tim. 4: 13. Tit. 1: 10. Philem. 16. 2 Pet. 2: 10. — Luc. Somn. 18. Xen. Cyr. 1. 4. 4.

*Μάλλον*, adv. (comparat. of μάλα very,) *more, rather*, in various connexions.

a) genr. 1 Cor. 14: 1 ζηλοῦτε τὰ πνευματικά, μάλλον δὲ [ζηλοῦτε] ἵνα κ. τ. λ. v. 5. 2 Cor. 5: 8. c. genr. 1 Cor. 14: 18 πάντων ὑμῶν μάλλον γλώσσας λαλῶν. (Xen. An. 3. 12. 1.) πολλῶν μάλλον *much more* Matt. 6: 30. Mark 10: 48. Luke 18: 39. Rom. 5: 9, 10, 15, 17. 1 Cor. 12: 22. 2 Cor. 3: 9, 11. Phil. 2: 12. Heb. 12: 9, 25. πόσο μᾶλλον *how much more* Matt. 7: 11. 10: 25. Luke 11: 13. 12: 24, 28. Rom. 11: 12, 24. Philem. 16. Heb. 9: 14. τοσοῦτο μ. *so much the more* Heb. 10: 25. μᾶλλον καὶ μᾶλλον *more and more*, Phil. 1: 9 ἔτι μ. καὶ μ. περισσέτη. — Diog. Laert. 9. 10. 2. ἔτι μ. Dion. Hal. Ant. 9. 6. — With ἢ or ἢπερ, i. e. μᾶλλον ἢ *more than, rather than*. Matt. 18: 13 χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς κ. τ. λ. John 3: 19. Acts 4: 19. 5: 29. 27: 11. 1 Tim. 1: 4. 2 Tim. 3: 4. μᾶλλον ἢπερ John 12: 43. (Xen. Mem. 4. 4. 17. comp. Herm. ad Vig. p. 720.) So ellipt. where ἢ and its verb are to be supplied in

thought, e. g. Philem. 9 μᾶλλον παρακαλῶ sc. ἢ ἐπιτάσσω. 2 Cor. 2: 7 ὥστε μᾶλλον ὑμᾶς χαρίσασθαι sc. ἢ ἐπιτιμᾶν. 12: 9 ἡδιστα οὖν μᾶλλον καυχῆσομαι ἐν ταῖς ἀσθενείαις μου, sc. ἢ ἐν τῇ ὑπερβολῇ τῶν ἀποκαλύψεων v. 7, i. e. most gladly therefore will I rather glory in my infirmities sc. than in the abundance of the revelations. — Also as intens. *the more, the rather, still more.* Matt. 27: 24 ἀλλὰ μᾶλλον θόρυβος γίνεται i. q. μᾶλλον θορυβεῖται comp. v. 23, i. e. but that there was still more a tumult, Mark 14: 31 coll. v. 29. Luke 5: 15. John 5: 18 διὰ τοῦτο οὖν μᾶλλον ἐζητούντων αὐτὸν ἀποκτείνειν, comp. v. 16. John 19: 8. Acts 5: 14. 9: 22. 22: 2 coll. 21: 40. 2 Cor. 7: 7. Phil. 1: 12. 3: 4. 1 Thess. 4: 1, 10. 2 Pet. 1: 10. (Thuc. 5. 44.) So οὐ μᾶλλον in interrogat. 1 Cor. 9: 12. 2 Cor. 3: 8 coll. v. 7.

b) joined with the positive, μᾶλλον forms a periphrase for the comparative, like Engl. *more.* Matth. § 458. So seq. ἢ, Acts 20: 35 μακαρίον ἐστι μᾶλλον διδόναι, ἢ λαμβάνειν, i. e. it is more blessed etc. 1 Cor. 9: 15. Gal. 4: 27. c. εἰ, Mark 9: 42 καλόν ἐστιν αὐτῷ μᾶλλον, εἰ κ. τ. λ. — c. gen. Xen. Cyr. 3. 1. 30.

c) joined emphat. with a comparative, either in form or sense, comp. Matth. l. c. Passow μάλα no. 2. c. Wiener § 36. 3. n. 1. Herm. ad Vig. p. 719 sq. Mark 7: 36 μᾶλλον περισσότερον. 2 Cor. 7: 13. Phil. 1: 23 πολλῶ γὰρ μᾶλλον κρείσσον. (Hdt. 1. 31, 32. Xen. Cyr. 2. 2. 12 ult.) So with verbs of comparison, Matt. 6: 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; Heb. 11: 25 μᾶλλον ἐλόμενος.—So μ. ἐλέσθαι Dem. 946. 7. Xen. Mem. 1. 6. 4.

d) after a negative clause or prohibition expr. or impl. *rather*; so δὲ μᾶλλον, *but rather*, Matt. 10: 6 πορεύεσθε δὲ μᾶλλον κ. τ. λ. v. 28. 25: 9. Mark 5: 26. Luke 10: 20. Eph. 4: 28. Heb. 12: 13. (Thuc. 1. 123.) ἀλλὰ μᾶλλον, *but rather*, Rom. 14: 13 μηκέτι οὖν ἀλλήλους κρίνομεν· ἀλλὰ τοῦτο κρίνατε μᾶλλον. Eph. 5: 4. 1 Tim. 6: 2. 1 Cor. 7: 21 μὴ σοι μελέται ἄλλ' εἰ καὶ . . . μᾶλλον χρῆσαι. impl. Mark 15: 11 ἵνα [sc. μὴ τὸν Ἰησοῦν ἀλλά] μᾶλλον τὸν Β. ἀπολύ-

ση αὐτοῖς, comp. v. 9. So οὐχὶ μᾶλλον in interrog. 1 Cor. 5: 2. 6: 7 bis.

e) intens. μᾶλλον δέ before an anti-thetic clause, *or rather, yea more*, Rom. 8: 34 Χρ. ὁ ἀποθανὼν; μᾶλλον δὲ καὶ ἐγερθεῖς; Gal. 4: 9. Eph. 5: 11. Comp. Buttm. § 150. p. 437. Passow μάλα no. 2. e. — Ael. V. H. 2. 13. Xen. Cyr. 5. 4. 49.

Μάλχος, ου, ὁ, Malchus, Heb. מַלְכֻשׁ (counsellor) Malluch, pr. n. of a servant John 18: 10.

Μάμμη, ης, ἡ, grandmother, 2 Tim. 1: 5.—Jos. Ant. 10. 11. 2. Hdian. 5. 3. 7. Plut. Agis, 4. A word of the later Greek for the earlier τήθη, Lob. ad Phr. p. 133 sq.

Μαμωνᾶς, or μαμμωνᾶς, ᾶ, ὁ, mammon, i. e. *wealth, riches*, Chald. מָמּוֹנָא, מַמְמָנָא, from מָמָא, pp. that in which one trusts, see Buxt. Lex. Chald. 1217 sq. So Luke 16: 9, 11; and personified like Gr. πλοῦτος, Matt. 6: 24. Luke 16: 13. — Suid. μαμωνᾶς πλοῦτος γήινος, χρονόος.

Μανανῆρ, ὁ, indec. Manaen, pr. n. of a christian teacher at Antioch, Acts 13: 1.

Μανασσῆς, ἦ, ὁ, Manasses, Heb. מְנַשֶּׁה (making forget) Manasseh, pr. n. 1. the son of Joseph, adopted by Jacob, Rev. 7: 6.

2. a king of Judah, son of Hezekiah, r. 699—644 B. C. noted for his idolatry and cruelty, Matt. 1: 10 bis. Comp. 2 K. c. 21. 2 Chr. c. 33.

Μανθάνω, f. μαθήσομαι, aor. 2 ἔμαθον, *to learn.*

a) pp. intellectually, from others or from study, observation, etc. *to learn, to be taught*, absol. Matt. 9: 13 πορευθέντες δὲ μάθετε, τί ἐστι κ. τ. λ. John 6: 45. 1 Cor. 14: 31. 1 Tim. 2: 11. 2 Tim. 3: 7. seq. ἀπό τινος Matt. 11: 29. Seq. acc. of thing, Rom. 16: 17 ἦν ὑμεῖς ἐμάθετε. 1 Cor. 14: 35. Phil. 4: 9. 2 Tim. 3: 14. Matt. 24: 32 et Mark 13: 28, see in Ἀπό III. 2. 1 Cor. 4: 6 ἵνα ἐν ἡμῖν μάθετε τὸ μὴ ὑπερ κ. τ. λ. in us i. e. by our example. Also c. acc. impl. John 7: 15. seq. ἀπό τινος Col. 1: 7. παρά τινος 2 Tim. 3: 14. Seq. acc. of per-



son, to learn any one, i. e. his doctrines, precepts, Eph. 4: 20. Sept. c. acc. for מִרְיָה Ps. 119: 71, 73. Deut. 5: 1.—absol. Hdian. 8. 7. 8. c. inf. Ael. V. H. 3. 32. c. acc. Xen. Mem. 3. 9. 3. ἕκ τινος Oec. 13. 6. παρὰ τινος Cyr. 2. 2. 6. — In the sense of to learn by information, to be informed, seq. ὅτι Acts 23: 27. ἀπό τινος Gal. 3: 2.—Ael. V. H. 2. 42. Xen. Cyr. 6. 1. 31.—Also to understand, to comprehend, Rev. 14: 3.—Luc. D. Mort. 16. 4. Xen. Cyr. 1. 3. 10.

b) morally, to learn, sc. from experience, i. q. to do habitually, to be wont, seq. inf. expr. or impl. Phil. 4: 11 ἐγὼ γὰρ ἤμαθον . . . αὐτάρακτος εἶναι. 1 Tim. 5: 4, 13. Tit. 3: 14. c. acc. Heb. 5: 8.—Xen. An. 3. 2. 25.

*María, ας, ἡ, (μαίνομαι,) mania, madness, insanity, Acts 26: 24.—Wisd. 5: 4. Hdian. 1. 15. 17. Xen. Mem. 1. 2. 50.*

*Μάννα, τό, indec. manna, the miraculous food of the Israelites in the desert, Heb. מַן, Sept. τὸ μάν Lev. 16: 31, 35. τὸ μάννα Num. 11: 6. Josephus ἡ μάννα Ant. 5. 1. 4. In N. T. John 6: 31, 49, 58. Heb. 9: 4; symbolically Rev. 2: 17 see in Κρύπτω. Comp. Ex. 16: 31 sq. Jos. Ant. 3. 1. 6.—Josephus relates that in his day manna was still found around Mount Sinai, Ant. 3. 1. 6; and the same fact has also been abundantly ascertained by modern travellers. The modern manna, manna Arabica, is a sweet resin like honey, which in the desert of Sinai and some other oriental countries, exudes in summer chiefly from the leaves of the tamarisk or tarfa. This the Arabs collect, and regard it as the greatest dainty which their country affords. But the quantity is trifling, not amounting, according to Burckhardt, to more than five or six hundred pounds each year. It has been ascertained within the last ten or twelve years, first by English naturalists and more fully by Ehrenberg, that the manna flows out from the leaf in consequence of the puncture of an insect nearly allied to the cimex genus. See Burckhardt's Travels in Syria etc. p. 599 sq. quoted in Calmet. art. Manna. Niebuhr's*

Deser. of Arabia p. 145. Germ. Asiat. Res. XIV. p. 182 sq. Gesen. Lex. art. מַן.

*Μαντεύομαι, f. εἶσομαι, depon. Mid. (μάντις diviner, prophet,) to utter responses as from an oracle, to divine, to foretell, Acts 16: 16. Sept. for מַנְטֵי Deut. 18: 10. 1 Sam. 28: 8.—Ael. V. H. 2. 17. Luc. D. Deor. 1. 2.*

*Μαράϊνω, f. αἰῶ, pp. to put out, to extinguish, e. g. fire etc. Hom. H. Merc. 140. Pass. to go out, to expire, Il. 9. 212. Hence to make pine away, to dry up, cause to wither, Sept. for מַרַיֵ Job 15: 30. Anthol. Gr. I. p. 21. 1. Pass. to wither, to fade away, pp. of roses Wisd. 2: 8. of the body, person, Jos. B. J. 6. 5. 1. In N. T. trop. ὁ πλοῦσιος James 1: 11.—Anthol. Gr. IV. p. 35. Plut. Marcell. 24 init. τῇ φώμῃ μαραινομένη.*

*Μαράν ἀθά, maran-atha, Aramaean מָרָנָא אֲתָהּ i. q. κίριος ἔρχεται, the Lord will come sc. to judgment, 1 Cor. 16: 22.*

*Μαργαρίτης, ου, ὁ, (μάργαρος,) pp. adj. sc. ὁ λίθος μαργαρίτης, a pearl, Matt. 13: 45, 46 ἕνα πολύτιμον μαργαρίτην. 1 Tim. 2: 9. Rev. 17: 4. 18: 12, 16. 21: 21 bis. Trop. Matt. 7: 6 comp. in Κύων b. — Ael. H. An. 10. 13 ὁ ἐν ταῖς γυναιξὶ θανασιτός μαργαρίτης. Theophr. Fragm. [de Lapidib.] 2. 36. ed. Schneid. Comp. Plin. H. N. 9. 35.*

*Μαρθὰ, ἡς, ἡ, Martha, a sister of Lazarus, Luke 10: 38, 40, 41. John 11: 1, 5, 19, 20, 21, 24, 30, 39. 12: 2.*

*Μαρία, ας, ἡ, or Μαριάμ, ἡ, indec. Maria, Mary, Heb. מִרְיָם Miriam, pr. n. of several females.*

1. *Mary the mother of Jesus, Μαρία Matt. 1: 16, 18. 2: 11. Mark 6: 3. Luke 1: 41. Acts 1: 14. Also Μαριάμ Matt. 1: 20. 13: 55. Luke 1: 27, 30, 34, 38, 39, 46, 56. 2: 5, 16, 19, 34.*

2. *Mary Magdalene, i. e. of Magdala, Μαρία, Matt. 27: 56, 61. 28: 1. Mark 15: 40, 47. 16: 1, 9. Luke 8: 2. 24: 10. John 19: 25. 20: 1, 11, 16, 18.*

3. *Mary, Μαρία, the mother of James the Less and Joses, sister to Jesus' mother and wife of Alpheus or*

Clopas, see in Ἀλφαιός no. 1, and Ἰάκωβος no. 2. Matt. 27:56, 61, 28:1. Mark 15: 40, 47. Luke 24: 10. John 19: 25.

4. *Mary, Μαρία*, a sister of Lazarus and Martha, Luke 10: 39, 42. John 11: 1, 2, 19, 20, 28, 31, 32, 45. 12: 3.

5. *Mary, Μαρία*, mother of John surnamed Mark, Acts 12: 12.

6. *Mary, Μαριάμ*, a christian female at Rome, Rom. 16: 6.

• *Μάρκος, ου, ὁ, Marcus, Mark*, the writer of one of the four Gospels, pp. John surnamed Mark, Acts 12: 12, 25. 15: 37; the nephew of Barnabas Col. 4: 10; the companion of Paul and Barnabas on their first journey, and of Barnabas on his second in opposition to Paul, Acts 15: 39 coll. 12: 25. He is later again mentioned among the companions of Paul, Col. 1. c. Philem. 24. 2 Tim. 4: 11; and is also affectionately called *son* by Peter, 1 Pet. 5: 13, comp. Acts 12: 12. 2 Tim. 1: 2.

*Μάρμαρος, ου, ὁ, ἡ, (μαρμαίρω* to glitter,) *stone, rock*, Hom. Il. 12. 380. Later and in N. T. i. q. Lat. *marmor, marble*, Rev. 18: 12. — Ep. Jer. 72. Did. Sic. 3. 14.

*Μάρτυρ*, see in *Μάρτυς*.

*Μαρτυρέω, ὦ, ῥ. ἴσω, (μάρτυς,* to witness, i. e.

a) *to be a witness*, to be able or ready to testify, c. dat. commodi, John 3: 28 αὐτοῖς ὑμεῖς μοι μαρτυρεῖτε, ὅτι κ. τ. λ. Acts 22: 5. absol. 2 Cor. 8: 3. — Xen. H. G. 1. 1. 31.

b) *to bear witness, to testify*, sc. to the truth of what one has seen, heard, knows, etc. (a) pp. and gener. seq. *περὶ* c. gen. to bear witness of or concerning any person or thing. John 1: 7, 8 ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. v. 15. 2: 25. 5: 31, 32. 8: 13, 14, 18. 15: 26. 21: 24. c. ὅτι 7: 7. c. *περὶ* impl. 15: 27 coll. 26. Seq. ὅτι as equiv. to acc. et inf. Winer § 45. 2. p. 266. comp. Buttm. § 141. 2. John 1: 34 καὶ μαρτυρήσα ὅτι οὗτος ἐστὶ κ. τ. λ. 4: 44. 12: 17. 1 John 4: 14. also c. dat. comm. v. incommodi Matt. 23: 31 μαρτυρεῖτε ἑαυτοῖς, ὅτι κ. τ. λ. Rom. 10: 2. Gal. 4: 15. Col. 4: 13. κατά τινας 1 Cor. 15: 15. — c. ὅτι et dat. Xen. Cyr. 8. 8. 1. — Follow-

ed by the words testified, after λέγων, εἶπε, ὅτι of quotation etc. John 1: 32 καὶ ἐμαρτύρησεν Ἰωάννης λέγων ὅτι κ. τ. λ. 4: 39. 13: 21. c. dat. comm. Acts 13: 22. Seq. accus. expr. or impl. e. g. of a cognate or synonym. noun, John 5: 32 ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ, comp. 1 John 5: 9, 10. So 1 Tim. 6: 13 μ. τὴν καλὴν ὁμολογίαν. See Buttm. § 131. 3. (Arr. Epict. 4. 8. 32.) So c. acc. of thing gener. to testify any thing, to bear witness of or concerning any thing. John 3: 11 ὁ ἐωράκαμεν μαρτυροῦμεν. v. 32. 1 John 1: 2. Rev. 1: 2 ὅς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ. 22: 20 ὁ μαρτυρῶν ταῦτα, i. e. causative, comp. v. 16. seq. acc. et dat. Rev. 22: 16 μαρτυρήσαι ὑμῖν ταῦτα. With an acc. impl. from the context, e. g. τὰ περὶ ἐμοῦ Acts 23: 11. τοῦτο etc. John 19: 35. Acts 26: 5. Heb. 10: 15. 1 John 5: 6, 7, 8. c. dat. Acts 26: 22 μαρτυροῦμενος μικρῶ κ. τ. λ. i. e. Mid. bearing this my testimony before small and great. — Ael. V. H. 9. 11. Dem. 1131. 23. c. acc. et dat. Arr. Epict. 4. 1. 145. — Seq. dat. of pers. or thing to or for whom, in favour of whom one bears testimony. John 3: 26 ᾧ σὺ μαρτυρήσας. 5: 33. 18: 37. 3 John 3, 6. Pass. c. ὑπό Rom. 3: 21. — Xen. Cyr. 8. 8. 1, 27. — In the sense of to prove by testimony, John 18: 23. — Xen. Conv. 8. 12. — (β) Trop. of God as testifying by his Spirit, by signs, miracles, etc. seq. *περὶ* John 5: 37. 8: 18. 1 John 5: 9, 10. ὅτι of quot. Heb. 7: 17. τῷ λόγῳ, το, in favour of, Acts 14: 3. Of the scriptures, prophets, etc. c. *περὶ* John 5: 39. c. dat. et seq. inf. c. acc. Acts 10: 43. (Hdian. 3. 12. 5. Xen. Mem. 1. 2. 20.) So of one's deeds, works, e. *περὶ* John 5: 36 τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ περὶ ἐμοῦ. 10: 25. — Sept. Gen. 31: 48. Plut. Pericl. 22 init. Xen. Hi. 9. 3.

c) *emphat. to testify strongly, to bear honorable testimony, and Pass. to be well testified of, to have good witness*, c. ὅτι Heb. 7: 8. c. inf. Heb. 11: 4 δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος. v. 5. Hence gener. to speak well of, to applaud, seq. dat. Luke 4: 22 πάντες ἐμαρτύρον αὐτῷ. 11: 48. Acts 15: 8. absol. 3 John 12. c. ἐπὶ τινε Heb. 11: 4. — Jos. Ant. 14. 10. 2. Ael. V. H. 1. 30. — Pass. to be



lauded, to be of good report, Acts 6: 3. c. ὑπό Acts 10: 22. 16: 2. 22: 12. 3 John 12. c. ἐν 1 Tim. 5: 10. Heb. 11: 2. c. διά v. 39.—Jos. Ant. 3. 2. 5. M. Antonin. 7. 62.

d) i. q. μαρτύρομαι, to call as witness, pp. Dion. Hal. 7. 49 ult. μαρτυρούμενος θεούς τε καὶ ἀνθρώπους. Diod. Sic. 4. 54. Hence in N. T. i. q. to protest, to make an earnest and solemn appeal, to exhort solemnly, 1 Thess. 2: 12. Comp. Sept. and 𐤇𐤒𐤓 Gen. 43: 3.

Μαρτυρία, ας, ἡ, (μαρτυρέω,) witness, testimony, as borne, given, comp. in Μαρτύριον.

a) judicial, Mark 14: 56, 59 οὐδὲ οὐτως ἴση ἦν ἡ μαρτυρία αὐτῶν. Luke 22: 71. John 8: 17. μαρ. κατά τινας Mark 14: 55. Sept. for 𐤇𐤒 Prov. 25: 18. — Jos. Ant. 4. 8. 15. Dem. 846. 24.

b) genr. to the truth of any thing. John 19: 35 καὶ ὁ ἑωρακὴς μεμαρτύρησε, καὶ ἀληθινὴ αὐτοῦ ἐστὶν ἡ μαρτυρία. 21: 24. 1 John 5: 9 τὴν μ. τῶν ἀνθρώπων. 3 John 12. So of a poet Tit. 1: 13. — Jos. c. Ap. 1. 21. Arr. Epict. 3. 22. 86. Diod. Sic. 3. 72 or 73. — Elsewhere only in reference to Jesus and his doctrines, i. e. to the truth of his mission and gospel, e. g. genr. John 5: 34 οὐ παρὰ ἀνθρώπου τὴν μ. λαμβάνω. 1 John 5: 10 μ. ἐν ἐαντώ. So from John the Baptist, John 1: 7, 19. 5: 36; from other teachers Rev. 11: 7. 12: 11 διὰ τὸν λόγον τῆς μαρτυρίας αὐτῶν i. e. the word, gospel, to which they testified. Acts 22: 18 μ. περὶ ἐμοῦ. Also from God, John 5: 32. 1 John 5: 9 bis, 10, 11. Of Christ's testimony respecting himself, John 3: 11, 32, 33. 5: 31. 8: 13, 14. So in the phrase ἡ μαρτυρία τοῦ Ἰησοῦ, the testimony of Jesus, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. to the gospel. Rev. 1: 2 ὅς ἐμαρτύρησε τὸν λόγον τοῦ θεοῦ καὶ τὴν μαρ. I. X. v. 9. 20: 4. 19: 10 ἡ γὰρ μαρτυρία τοῦ Ἰ. ἔστι τὸ πνεῦμα τῆς προφητείας for the testimony of Jesus is [comes from, has for its author] the same Spirit of prophecy which acts in me. Hence ἔχειν τὴν μ. τοῦ Ἰησοῦ, to hold fast the testimony of Jesus, Rev. 12: 17. 19: 10. impl. 6: 9. Comp. John 14: 21. 2 John 9.

c) emphat. honourable testimony, good report, 1 Tim. 3: 7. — Eccles. 31 or 34: 23. Jos. Ant. 6. 10. 1.

Μαρτύριον, ου, τό, (μαρτυρέω,) witness, testimony, as borne, given, i. q. μαρτυρία. Thom. Mag. μαρτύριον κριτόν ἢ μαρτυρία.

a) genr. 2 Cor. 1: 12 τὸ μ. τῆς συνειδήσεως. So historically, Acts 4: 33 τὸ μ. τῆς ἀναστάσεως τοῦ κυρίου i. e. of, concerning the resurrection etc. Heb. 3: 5 εἰς μ. τῶν λαληθησομένων i. e. for giving testimony, testifying. — Ael. V. H. 2. 5. Xen. Conv. 8. 34. — So in reference to Jesus and his doctrines, e. g. from teachers 2 Thess. 1: 10. Also τὸ μ. τοῦ Χριστοῦ, the testimony of Christ, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. to the gospel, 1 Cor. 1: 6. 2 Tim. 1: 8. 1 Cor. 2: 1 τὸ μ. τοῦ θεοῦ id.—Genr. in the sense of testimony, evidence, proof, e. g. εἰς μαρτύριον αὐτοῖς as a testimony unto them Matt. 8: 4. 24: 14. Mark 1: 44. Luke 5: 14. 21: 13; also against them Matt. 10: 18. Mark 6: 11. 13: 9. James 5: 3, and so ἐπ' αὐτούς Luke 9: 5. Also 1 Tim. 2: 6 τὸ μαρτύριον καιροῖς ἰδίοις, in appos. with ἀντίληπτον. So Sept. for 𐤇𐤒 Deut. 31: 26. Josh. 22: 27. — Hdot. 8. 120. Xen. H. G. 1. 7. 4.

b) from the Sept. ἡ σκηνὴ τοῦ μαρτυρίου, tabernacle of witness, put for tabernacle of the congregation, Heb. 𐤇𐤒𐤍, 𐤇𐤒𐤍, Acts 7: 44. Rev. 15: 5. So Sept. for 𐤇𐤒𐤍 𐤇𐤒𐤍 Ex. 29: 42, 44. 40: 22, 24, deriving 𐤇𐤒𐤍 from 𐤇𐤒 to testify, instead of from 𐤇𐤒 to assemble. See Gesen. Lex. art. 𐤇𐤒𐤍 no. 2.

Μαρτύρομαι, depon. Mid. (μάρτυς,) to call to witness, to invoke as witness, e. g. the gods Dem. 799. 6. Comp. Buttm. Ausf. Sprachl. II. p. 184. Hence in N. T. to protest, to make an earnest and solemn appeal e. g. by way of affirmation, protestation. Acts 20: 26 μαρτύρομαι ὑμῖν ὅτι κ. τ. λ. i. q. I solemnly affirm, 1 call God to witness, that etc. Gal. 5: 3. — Jos. B. J. 3. 8. 3. — Also by way of exhortation, to exhort solemnly, to obtest, seq. acc. et inf. Eph. 4: 17.—Pol. 13. 8. 6. Thuc. 6. 80.

Μάρτυς, υρος, ὁ, ἡ, a witness,

dat. μάρτυρι, acc. μάρτυρα, dat. plur. μάρτυσι. The nom. μάρτυρ belonged to the Æolic dialect, and is not found in N. T. In later ecclesiastical writers it became current in the sense of *martyr*. See Buttm. Ausf. Sprachl. § 58. l. p. 235.

a) pp. in a judicial sense. Matt. 18: 16 ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῆ πᾶν ῥῆμα. 26: 65. Mark 14: 63. Acts 6: 13. 7: 58. 2 Cor. 13: 1. 1 Tim. 5: 19. Heb. 10: 28. So Sept. for ἡρ. Deut. 17: 6. Prov. 24: 28.—Dem. 1025. 22. Xen. H. G. 1. 7. 6.

b) genr. one who testifies or can testify to the truth of what he has seen, heard, knows. 1 Thess. 2: 10 ἡμεῖς μάρτυρες καὶ ὁ θεὸς, ὡς ὁσίως κ. τ. λ. 1 Tim. 6: 12. μάρτυς ἐστὶν ὁ θεός Rom. 1: 9. Phil. 1: 8. 1 Thess. 2: 5. μάρτυρα τ. θεὸν ἐπικαλεῖν 2 Cor. 1: 23. So in allusion to those who witness a public game, Heb. 12: 1. So Sept. and ἡρ Gen. 31: 50. comp. Sept. Is. 43: 10.—Jos. Ant. 15. 5. 3. Luc. Phalar. prior 1. Xen. Ag. 4. 5. In a public game Longin. de Subl. § 14.—Espece. of those who witnessed the life, death and resurrection of Jesus, who bear witness to the truth as it is in Jesus. Luke 24: 48 ἡμεῖς δὲ ἐστέ μάρτυρες τούτων. Acts 1: 8, 22. 2: 32. 3: 15. 5: 32. 10: 39, 41. 13: 31. 26: 16. 2 Tim. 2: 2 ἠκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, i. e. confirmed by many other witnesses. Seq. dat. Acts 22: 15. 1 Pet. 5: 1.—So of one who bears witness for God, and testifies to the world what God reveals through him, i. e. a teacher, prophet, genr. Rev. 11: 3; of Jesus, ὁ μάρτυς ὁ πιστός Rev. 1: 5. 3: 14. Comp. John 1: 9. 14: 6.

c) a martyr, one who by his death bears witness to the truth. Acts 22: 20 Στεφάνου τοῦ μάρτυρός σου. Rev. 2: 13. 17: 6.—Euseb. H. E. 2. 1. Frequent in ecclesiastical writers, see Suicer Thes. Eccl. s. voc.

Μασσάομαι, ᾤμαι, f. ἴσομαι, also μασσάομαι, depon. (μάσσω,) to chew, to gnaw, e. g. τὰς γλώσσας in pain Rev. 16: 10.—Sept. Job 30: 4. Jos. B. J. 6. 3. Theophr. Char. 15 or 20.

Μαστιγῶ, ῶ, f. ᾶσω, (μάστιξ,)

to scourge, trans. e. g. persons as criminals, Matt. 10: 17. 20: 19. 23: 34. Mark 10: 34. Luke 18: 33. John 19: 1. Sept. for ἡρ. Ex. 5: 14. Deut. 25: 3.—Ael. V. H. 12. 62. Xen. Cyr. 1. 3. 18.—Trop. of God, to chastise, to correct, Heb. 12: 6 μαστιγοῖ δὲ πάντα υἱὸν ὃν παραδέχεται, quoted from Sept. Prov. 3: 12, where Heb. בַּסָּבָב, i. e. as a father. Sept. and ἡר. Prov. 17: 10.—Tob. 13: 2, 5.

Μαστιζῶ, f. ἴξω, (μάστιξ,) to scourge, trans. e. g. a person as criminal Acts 22: 25. Sept. for ἡρ. Num. 22: 5.—Wisd. 5: 11. Luc. Tim. 23. Plut. Alex. M. 42 ult.

Μάστιξ, ἰγος, ἡ, a whip, scourge, Acts 22: 24. Heb. 11: 36. Sept. for ἡρ. 1 K. 12: 11, 14. Prov. 26: 3.—Luc. Asin. 44. Xen. An. 3. 4. 25.—Trop. a scourge, from God, i. e. disease, plague, Luke 7: 21 ἀπὸ νόσον καὶ μαστίγων. Mark 3: 10. 5: 29, 34. Sept. for בַּסָּבָב Ps. 32: 10. 92: 33. Ps. 39: 12. 89: 33.—Ecclus. 40: 9. 2 Macc. 9: 11. comp. Hom. Il. 12. 37.

Μαστός, οὔ, ὁ, the breast, pap. Luke 11: 27 μακάριοι οἱ μαστοὶ οὗς ἐθήλασας. 23: 29. Rev. 1: 13. Sept. for ἡρ. Job 3: 12. Cant. 1: 12.—Pol. 15. 31. 13. Xen. An. 4. 3. 6.

Ματαιολογία, ας, ἡ, (ματαιολόγος,) vain talk, empty jangling, 1 Tim. 1: 6.—Porphyr. de Abstin. 4. 16. Plut. ed. R. VI. p. 21. 9.

Ματαιολόγος, ου, ὁ, ἡ, (μάταιος, λέγω,) given to vain talking, subst. vain talker, empty wrangler, Tit. 1: 10.

Μάταιος, α, ον, (μάτην,) vain, empty, fruitless, Tit. 3: 9. πίστις 1 Cor. 15: 17. Θεσηκία James 1: 26. So 1 Cor. 3: 20, quoted from Ps. 94: 11 where Sept. for ἡρ. as also Zech. 10: 2. for ἡρ. Is. 31: 2.—Hdian. 6. 7. 24. Xen. Vect. 4. 41.—From the Heb. τὰ μάταια, vanities, nothings, for idols, idolatry, Acts 14: 15. So Sept. and ἡρ. 1 K. 16: 13. 2 K. 17: 15. Jer. 2: 5. 8: 19. Hence also μάταια ἀναστροφῆ 1 Pet. 1: 18, i. q. idolatrous walk, practice of idolatry.

Ματαιότης, ητος, ἡ, (μάταιος,)



vanity, emptiness. 2 Pet. 2: 18 ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι. Sept. for קרי Ps. 4: 3.—In the sense of frailty, transientness, Rom. 8: 20 τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη. So Sept. for קרי Ps. 39: 6. 62: 10. Ecc. 1: 2, 14.—From the Heb. for *folly, perverseness, wickedness*, Eph. 4: 17. So Sept. and קרי Ps. 26: 4. 119: 37. 144: 8, 11.

**Ματαιώω**, ᾧ, f. ὠσω, (μάταιος,) pp. to make vain; in N. T. from the Heb. only Pass. to become vain, i. e. foolish, perverse, wicked. Rom. 1: 21 ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, in reference espec. to idolatry, comp. v. 23, and see in *Μάταιος* ult. So Sept. and קרי 2 K. 17: 15. Jer. 2: 5. Comp. Sept. for קרי 2 Sam. 13: 13. 26: 21.

**Μάτην**, adv. in vain, to no purpose, fruitlessly. Matt. 15: 9 et Mark 7: 7 μὲν δὲ σέβονται μὲν. Sept. for קרי Jer. 2: 30.—Hdian. 1. 4. 7. Xen. Œc. 7. 40.

**Ματθαῖος, ον, ὁ**, *Matthew*, the writer of the first Gospel, one of the apostles, called also *Levi*, originally a publican, ὁ τελώνης, Matt. 10: 3. 9: 9. Mark 3: 18. Luke 6: 15. Acts 1: 13. Comp. Mark 2: 14. Luke 5: 27.

**Ματθάν**, ὁ, indec. *Matthan*, Heb. מתן (gift), pr. n. m. Matt. 1: 15 bis.

**Ματθαί**, ὁ, indec. *Matthat*, pr. n. of two men, Luke 3: 24, 29.

**Ματθίας, α, ὁ**, *Matthias*, (prob. i. q. *Ματθαίας*,) pr. n. of the apostle chosen in the place of Judas, Acts 1: 23, 26.

**Ματθαθά**, ὁ, indec. *Mattatha*, Heb. מתת (gift of Jehovah), pr. n. m. Luke 3: 31.

**Ματθαθίας, ον, ὁ**, (i. q. preced.) *Mattathias*, pr. n. of two men, Luke 3: 25, 26.

**Μάχαιρα, ας, ἡ**, (prob. μάχη,) a knife, slaughter-knife, woru by Homer's heroes along with the sword, Il. 3. 271. Hdor. 2. 61. Ael. V. H. 8. 3.—In N. T. a sword, pp. for cutting. Matt. 26: 47 *μὲν μαχαιρῶν καὶ ξιφῶν*. v. 51 ἀνέσπασε τὴν μάχαιραν αὐτοῦ. v. 52 ter,

55. Mark 14: 43, 47, 48. Luke 21: 24. 22: 36, 38, 49, 52. John 18: 10, 11. Acts 16: 27. Heb. 4: 12. Rev. 6: 4. 13: 10 bis, 14. trop. Eph. 6: 17. Sept. for קרי Gen. 34: 25. Judg. 3: 16.—Diod. Sic. 16. 94. Xen. An. 1. 8. 6.—So for the sword of justice, i. e. of the executioner, Acts 12: 2. Rom. 8: 35. Heb. 11: 34, 37. Hence φορεῖν μάχαιραν, to bear the sword, i. e. to have the power of life and death, Rom. 13: 4. — Aeschin. 38. 11. Philostr. V. Apollon. 7. 16. comp. Sueton. Vitell. c. 15. — Meton. sword for war, opp. εἰρήνη, Matt. 10: 34. So קרי Sept. πόλεμος Lev. 26: 6. Sept. and קרי Jer. 14: 13.

**Μάχη, ης, ἡ**, (ἀκμή, αἰχμή,) a fight, battle, Hdian. 8. 5. 1. Xen. Cyr. 3. 3. 29. In N. T. genr. *strife, contest, controversy*. 2 Cor. 7: 5 ἐξῴθεν μάχη. 2 Tim. 2: 23. Tit. 3: 9 μάχας νομικὰς i. e. controversies respecting the Mosaic law. James 4: 1. Sept. for קרי Gen. 13: 7. מךך Prov. 15: 18.—Arr. Epict. 4. 5. 3. Xen. Cyr. 7. 5. 38.

**Μάχομαι**, f. ἴσομαι, (μάχη,) to fight, pp. in war, battle, Hdian. 4. 15. 15. Xen. Cyr. 3. 3. 29, 30. In N. T. genr. to strive, to contend, e. g. physically in a private quarrel, Acts 7: 26. So Sept. for קרי Ex. 21: 22. 2 Sam. 14: 6. Also in words, to strive, to dispute, e. g. πρὸς ἀλλήλους John 6: 52. recipr. 2 Tim. 2: 24. James 4: 2. Sept. for קרי Gen. 31: 36. Neh. 13: 25.—Arr. Epict. 4. 1. 146. Xen. Mem. 3. 5. 16.

**Μεγαλανχέω**, ᾧ, f. ἴσω, (μέγας, ἀνχέω to boast,) to boast largely, to play the braggart, James 3: 5.—2 Macc. 15: 32. Plut. Consol. ad Apoll. 6 pen. I. p. 243. ed. Tauchn. Diod. Sic. 15. 16.

**Μεγαλειός, α, ον**, (μέγας,) great, glorious, wonderful, e. g. τὰ μεγαλεῖα, great things, wonderful works, Luke 1: 49. Acts 2: 11. Sept. for קרי Ps. 71: 19.—Ecclus. 18: 4. Xen. Mem. 4. 5. 2.

**Μεγαλειότης, ητος, ἡ**, (μεγαλειός,) greatness, majesty, glory, e. g. τοῦ θεοῦ Luke 9: 43. τοῦ κυρίου 2 Pet. 1: 16. τῆς Ἀρτέμιδος Acts 19: 27. Sept. for קרי Jer. 33: 9. — Esdr. 1: 5. Jos. Ant. 8. 4. 3.

*Μεγαλοπρεπής, έός, οὖς, ό, ή,* adj. (*μέγας, πρόπω,*) pp. 'becoming to a great man,' *magnanimous*, Xen. Mem. 3. 10. 5. In N. T. *magnificent, most splendid*, of things, 2 Pet. 1: 17 ὑπό τής μεγ. δόξης. — 2 Macc. 15: 13. 3 Macc. 2: 9. Xen. Hi. 2. 2.

*Μεγαλύνω, f. νω,* (*μέγας,*) *to make great, to enlarge*, c. acc.

a) genr. e. g. τὰ κράσπεδα τῶν ἱμ. Matt. 23: 5. τὸ ἔλεος μετὰ τινος *to show one great mercy*, to him great kindness, Luke 1: 58. So Sept. and Heb. לְיָדֶיךָ גְדוֹלָה Gen. 19: 19. comp. Ps. 57: 11. — Thuc. 5. 98.

b) i. q. *to magnify, to praise*, Luke 1: 46 τὸν κύριον. Acts 5: 13. 10: 46. 19: 17. 2 Cor. 10: 15. Phil. 1: 20. Sept. for לְיָד Ps. 34: 4. 69: 31. 2 Sam. 7: 26. — Ecclus. 43: 31. Diod. Sic. 1. 20. Xen. Ap. Soer. 32.

*Μεγάλως, adv.* (*μέγας,*) *greatly, much*, Phil. 4: 10 ἐλάσσην μεγάλως. — Sept. 1 Chr. 29: 10. Xen. Hi. 4. 5.

*Μεγαλωσύνη, ης, ή,* (*μέγας,*) *majesty*, i. e. the divine majesty, meton. for God himself, Heb. 1: 3. 8: 1. Also in ascriptions Jude 25. So Sept. for לְיָד Deut. 32: 3. פְּלִיטוֹתָי 1 Chr. 29: 11. Ps. 145: 6. — Act. Thom. § 15. Test. XII. Patr. p. 586. meton. for God, Lib. Henoch. in Fabr. Cod. Ps. V. T. p. 187. The usual word in Greek writers is *μέγεθος*.

*Μέγας, μεγάλη, μέγα, Gen. μεγάλου, ης, ου;* Compar. *μείζων*, Superl. *μέγιστος* once 2 Pet. 1: 4. A double compar. is *μειζότερος* 3 John 4, see under *Ελαχιστότερος*. — *Great, large*, pp. of physical magnitude.

a) of men or animals, *great in size, stature*, John 21: 11 ἰχθύς. Rev. 12: 3 δράκων. v. 14. Of persons, i. q. *full-grown*, Heb. 11: 24 μέγας γενόμενος, and so μικρός καὶ μέγας *small and great* Acts 8: 10. 26: 22. Heb. 8: 11. Rev. 11: 18. Sept. for לְיָד Ez. 29: 3. 17: 3. Gen. 19: 11. — Palaeoph. 40. 1, 2. Hdian. 2. 9. 6. pers. Luc. Tox. 44. Xen. Cyr. 1. 3. 14, 17. — Hence of age, ὁ μείζων, *the elder*, Lat. *major natu*, Rom. 9: 12, quoted from Gen. 25: 23

where Sept. for לְיָד. Comp. Xen. Ven. 9. 8.

b) of things, *great*, e. g. (α) in size, extent, Matt. 27: 60 λίθον. Mark 13: 2 οὐκίνας. Luke 12: 18. 16: 26 χύσμα. (Palaeoph. 29. 5.) Luke 22: 12. Acts 10: 11. 1 Cor. 16: 9 θύρα. Rev. 8: 10. 11: 8. 14: 19. 18: 21. al. Trop. of guilt John 19: 11. Sept. for לְיָד Josh. 10: 2, 11. trop. 2 Sam. 13: 16. — Hdian. 3. 7. 5. ib. 4. 15. 14. — (β) in measure, e. g. *tall, large*, Luke 13: 19 δένδρον. Matt. 13: 32. Mark 4: 32; or *long*, Rev. 6: 4 μάχαιρα; or *broad, large*, Rev. 9: 14 πόνταμος. 20: 1 ἄλυσις. — Hdian. 3. 3. 10. ib. 3. 7. 9. Xen. Cyr. 1. 3. 17 χιτών. — (γ) of number or amount, Mark 5: 11 ἀγάλη. 1 Tim. 6: 6. Heb. 10: 35. trop. John 15: 13. Acts 4: 33 χάρις. James 4: 6. Sept. and לְיָד 1 K. 8: 66. 2 Chr. 7: 8. — Hdian. 7. 4. 9 πλήθος. — (δ) in price, cost, *great, costly, splendid*, Luke 5: 29 δοχή. 14: 16 δειπνον. 2 Tim. 2: 20. Heb. 9: 11. Sept. and לְיָד Gen. 21: 8. Jer. 52: 13. Of a day, celebration, *great, solemn*, John 7: 37. 19: 31; elsewhere of the day of judgment Acts 2: 20. Jude 6. Rev. 6: 17. 16: 14. So Sept. and לְיָד Mal. 4: 5. Joel 2: 11, 31. — (ε) trop. *great* in estimation, weight, importance. Matt. 22: 36, 38 ἐντολή. Eph. 5: 32 et 1 Tim. 3: 16 μυστήριον. 1 John 5: 9 μαρτυρία. 1 Cor. 9: 11. So μείζων *greater, more important*, Matt. 23: 19. 1 Cor. 13: 13. Heb. 11: 26. μέγιστος 2 Pet. 1: 4. Sept. for לְיָד 1 Sam. 22: 15. — Dem. 1366. 22. Diod. Sic. 3. 72. Xen. An. 2. 6. 14.

c) trop. *great* in force, intensity, effect, e. g. (α) as affecting the external senses, *great, vehement, violent*, Matt. 8: 24 σεισμός μέγας. Luke 21: 11. (Ael. V. H. 6. 9.) Mark 4: 37 λαίλαψ. v. 39 γαλήνη. John 6: 18 άνεμος. (Dem. 1213. 27.) Rev. 11: 19 χάλασα. 16: 21. So likewise πτώσις Matt. 7: 27. ἔηγμα Luke 6: 49. φωνή Matt. 24: 31. (Hdian. 1. 8. 12.) κραυγή Acts 23: 9. Rev. 14: 18. κράζειν μείζων adv. *more vehemently* Matt. 20: 31. (Hdot. 2. 141. 4.) Also πυρετός Luke 4: 38. κοπετός Acts 8: 2. Sept. Gen. 50: 10. — (β) as affecting the mind, causing emotion, e. g. Matt. 2: 10 χαράν μεγ. 3 John 4.



Mark 5: 42 ἔκοτασιν μ. Luke 2: 9 φόβον. Rom. 9: 2 λύπη. Rev. 12: 12 θυμὸς μ. (Aeschin. 63. 10 ὄργη. Xen. Cyr. 4. 2. 10 φρίβος.) So of events etc. Matt. 24: 21 θλίψις. Luke 4: 25 λιμὸς. 21: 23. Acts 8: 1 διωγμὸς. James 3: 1 κριμα. Rev. 16: 21 πληγή. (Sept. Job 2: 13. Aeschin. 55. 10. Xen. An. 5. 8. 17.) Of things exciting admiration, *great, mighty, wonderful*, e. g. σημεῖα μ. *great signs*, mighty deeds, miracles, Matt. 24: 24. Luke 21: 11. Acts 6: 8. δυνάμεις Acts 8: 13. δυνάμις μ. Acts 4: 33. 8: 10. So μιζήσθαι sc. ἔργα John 1: 51. 5: 20. 14: 12. Joined with θαυμαστός Rev. 15: 1, 3. 2 Cor. 11: 15 τί μέγα οὐν *what wonder then?* comp. v. 14. So Sept. and לְבָרָא Deut. 6: 22. 10: 21. 29: 3. — Dem. 1046. 10. Aeschin. 79. 13.

d) trop. *great* in power, dignity, authority, e. g. οἱ μεγάλοι *the great*, i. e. nobles, princes, Matt 20: 25. Mark 10: 42. Matt. 5: 35 τοῦ μεγ. βασιλέως. (Ael. V. H. 12. 1. Hdian. 6. 4. 8.) Heb. 4: 14 ἀρχιερεῖα μ. 10: 21. 13: 20. Of God Tit. 2: 13. Rev. 19: 17. of Diana Acts 19: 27, 28, 34, 35. So genr. *great, distinguished*, Matt. 5: 19 οὗτος μέγας κληθήσεται. Mark 10: 43. Luke 7: 16 προφήτης. Acts 8: 9. So μειζών seq. gen. Matt. 11: 11. Luke 7: 28. John 13: 16. 1 Cor. 14: 5. simply Matt. 18: 1. Luke 22: 24. 2 Pet. 2: 11.—In a bad sense, *great, noted, ἡ πόρνη* Rev. 17: 1. 19: 2. Sept. and לְבָרָא 2 Sam. 7: 9. Neh. 11: 14. — Dem. 116. 8. Hdian. 1. 6. 17. Xen. An. 3. 2. 10. πόρνος Aeschin. 22. 28.

e) implying *censure*, i. q. *too great*, i. e. *lofty, boastful, arrogant*. Rev. 13: 5 στόμα λαλοῦν μέγα καὶ βλασφημίας. So Sept. and Chald. רַבְרַבָּן Dan. 7: 8, 20. Heb. לְבָרָא Sept. μέγαλοῦσῶμων Ps. 12: 4. — Hom. Od. 22. 288 μέγα εἰπεῖν. Sept. Ajax 384 or 386. Dem. 1124. 25 μέγα λαλεῖν, comp. 981. 25. AL.

Μεγέθως, εὖς, οὖς, τό, (μέγας,) *greatness*, trop. Eph. 1: 19 τό μ. τῆς δυνάμεως αὐτοῦ. Sept. for לְבָרָא Ex. 15: 16.—Aeschin. 82. 16. phys. Hdian. 8. 2. 10. Xen. Mem. 1. 3. 12.

Μεγιστᾶνες, ὧν, οἱ, (μέγας, μέγιστος,) *the great*, Lat. *magnates*, i. e.

chiefs, nobles, princes, Mark 6: 21. Rev. 6: 15. 18: 23. Sept. for יְרִירִים Jer. 14: 3. Nab. 2: 5. יְרִירִים Jon. 3: 7. יְרִירִים 2 Chr. 36: 18. Chald. רַבְרַבָּן Dan. 5: 1 sq. — Act. Thom. § 7. Jos. Ant. 11. 3. 2. ib. 20. 2. 3. Artemidor. 1. 2. ib. 3. 9. Sueton. Calig. 5. It is a word of the later Greek, Phryn. et Lob. p. 196 sq. Sturz de Dial. Alex. p. 180 sq. Sing. μεγιστᾶν occurs once Ecclus. 4: 7.

Μέγιστος, see in Μέγας init. and b. ε.

Μεθερμηνεύω, f. εἰσώ, (μετά, ἐρμηνεύω,) *to translate over* sc. from one language into another, *to interpret*; in N. T. only Pass. Matt. 1: 23 ὅ ἐστι μεθερμηνεύμενον. Mark 5: 41. 15: 22, 34. John 1: 42. Acts 4: 36. 13: 8. — Jos. c. Ap. 1. 10. Diod. Sic. 1. 11.

Μέθη, ης, ἡ, (μέθην mulled wine, Germ. *Meth*, mead,) *drunkenness, drunken-frolic*, Luke 21: 34. Rom. 13: 13. Gal. 5: 21. Comp. in Κραιπάλη. Sept. for בְּרִיךְ Ez. 23: 33. 39: 19.—Ael. V. H. 3. 14. Xen. Ag. 5. 1.

Μεθίστημι, f. μεταστήσω, (μετά, ἵστημι,) also μεθιστάνοι 1 Cor. 13: 2, comp. Butt. § 106. n. 5. § 112. 12. — *To set or move over* sc. from one place to another, *to transfer, to remove*; in N. T. only in the transitive forms.

a) pp. c. acc. 1 Cor. 13: 2 ὅστε ὄρη μεθιστάνειν. seq. εἰς Col. 1: 13. Sept. for שָׁמַר Is. 54: 10. — Jos. Ant. 9. 11. 1 ult. Hdian. 6. 4. 14.—Trop. *to draw over* to another side or party, *to seduce*, c. acc. ὄχλον ἰκανόν Acts 19: 26. Sept. for הִסִּיר Is. 59: 15.—Xen. H. G. 2. 2. 5.

b) of persons, *to remove* sc. from office, trans. e. g. a king, *to depose*, Acts 13: 22, coll. 1 Sam. c. 16.; a steward, *to dismiss*, Luke 16: 4 ὅταν μετασταθῶ τῆς οἰκονομίας, where for the genit. comp. Matth. § 353. Winer § 30. 6. So Sept. for הִסִּיר 1 K. 15: 13.—Pol. 4. 87. 9, seq. ἀπό c. gen.

Μεθοδεΐα, ας, ἡ, from the verb μεθοδεῖω *to methodize*, (μετά, ὁδός, μέθοδος,) i. e. *to trace out with method and skill*, Diod. Sic. 1. 15, 81; *to treat methodically*, Philo Quod det ins. pot. p.

175. C. de Agric. p. 191. B ; to use art, to deal artfully, Sept. 2 Sam. 19: 27. Polyb. 38. 4. 16. Hence μεθοδεία, *method*, in the sense of *art, wile*, only in N. T. Eph. 4: 14. 6: 11. — Hesych. μεθοδείας· τέχνας. So ἀπάτη καὶ μεθοδος Artemid. 3. 25.

Μεθόριος, ου, ὁ, ἡ, adj. (μετά, ὄρος,) bordering upon, frontier, e. g. πόλις Jos. B. J. 4. 11. 2. γῆ Thuc. 2. 27. In N. T. neut. plur. τὰ μεθόρια sc. χωρία, borders, confines, Mark 7: 24 τὰ μ. Τύρου καὶ Σιδῶνος.—Hdian. 5. 4. 10. Xen. Cyr. 1. 4. 16.

Μεθύσκω, f. ἴσω, (μέθυ, comp. in Μέθη,) to make drunk; Mid. to become drunk, to be drunken, comm. Engl. to get drunk, and by impl. to carouse; Aor. 1 Pass. ἐμεθύσθην in Mid. signif. Buttm. § 136. 2. Comp. Buttm. § 114. p. 291. § 112. n. 6.—Absol. Luke 12: 45 πίνειν καὶ μεθύσκεισθαι. John 2: 10. 1 Thess. 5: 7. c. dat. οἶνω Eph. 5: 18. Trop. ἐκ τοῦ οἴνου τῆς πορνείας Rev. 17: 2. Sept. Act. for רבשׁ Jer. 51: 7. Hab. 2: 15. Mid. for התשׁ Prov. 4: 17. וְיִתְּשׁוּךְ Prov. 23: 30. — Luc. de dea Syr. 22. D. Deor. 6. 3. Pol. 4. 57. 3.

Μέθυσος, ὁ, ἡ, adj. (μέθυ,) drunken, subst. a drunkard, 1 Cor. 5: 11. 6: 10. Sept. for רבשׁ Prov. 23: 21. רבשׁ Prov. 26: 9. — Luc. Tim. 55 μ. καὶ πάροις. Plut. Cato Min. 24. Earlier writers used μέθυσος only of females, later ones also of men, Lob. ad Phr. p. 151 sq.

Μεθύω, (μέθυ, comp. in Μέθη,) only in pres. and imperf. all other forms belonging to μεθύσκω q. v. Buttm. § 114. Passow sub v. — To be drunk, to get drunk, and by impl. to carouse, absol. Matt. 24: 49 μετὰ τῶν μεθυσίων with the drunken. Acts 2: 15. 1 Cor. 11: 21. 1 Thess. 5: 7. Trop. ἐκ τοῦ αἵματος Rev. 17: 6. Sept. for רבשׁ 1 Sam. 1: 13. Job 12: 25. trop. οὐ ἀπὸ οἴνου for כְּרַבְשׁוֹ Is. 51: 21. comp. Deut. 32: 42.—Ael. V. H. 2. 40. Xen. Cyr. 7. 5. 21.

Μεῖζων, Μεῖζότερος, see in Μέγας init.

Μέλαν, ανος, τό, (neut. of μέλας,) any thing black, e. g. ἰνκ. 2 Cor. 3: 3 ἐπιστολὴ ἐγγεγραμμένη οὐ μέλανι. 2 John

12. 3 John 13. — Dem. 313. 11. See Jahn § 87 ult.

Μέλας, αἶνα, αν, black, Matt. 5: 36 θριξ. Rev. 6: 5, 12. Sept. for רַבְשֵׁי Lev. 13: 37. Cant. 1: 5.—Luc. Paras. 41. Xen. An. 4. 5. 13.

Μελεᾶς, ᾶ, ὁ, Meleas, pr. n. m. Luke 3: 31.

Μέλει, imperf. ἐμελε, fut. μελήσει, impers. forms from μέλω, to be for care and concern to any one, ἀνθρώποισι μέλω Hom. Od. 9. 20. Hence μέλει, it concerns, c. dat. of pers. and usually to be rendered personally, i. e. to care for, to take care of, pp. seq. gen. of the object, Buttm. § 132. 5. 3. 1 Cor. 9: 9 μὴ τῶν βόων μέλει θεῷ; i. e. does not God take care of oxen? c. gen. impl. 1 Cor. 7: 21.—Jos. Ant. 7. 1. 6. Luc. D. Mort. 22. 3. Xen. Cyr. 3. 1. 30. — Seq. περί c. gen. Matt. 22: 16 οὐ μέλει σοι περὶ οὐδενός i. e. thou carest for no one, art impartial. Mark 12: 14. John 10: 13. 12: 6. 1 Pet. 5: 7.—1 Macc. 14: 43. Jos. Ant. 12. 4. 2. Xen. Hi. 9. 10.—Once with a nominat. Acts 18: 17 οὐδὲν τοῦτον Γαλλίῳ ἐμελεν, i. e. none of these things was matter of concern to Gallio, he cared for none of them. See Matth. § 348. n. 2. comp. Buttm. § 129. 10. — Hom. Il. 5. 490. Eurip. Hippol. 104. — Seq. ὅτι, Mark 4: 38 οὐ μέλει σοι, ὅτι ἀπολλύμεθα; Luke 10: 40.—Xen. Cyr. 3. 2. 13. c. ὡς.

Μελειάω, ᾶ, f. ἴσω, (μέλω, μέλει,) to care for, to take care for any thing, i. e. so as to be able to perform it, comp. Tittm. de Synon. N. T. p. 176; hence Lat. meditare, to meditate, c. acc. of thing, Mark 13: 11. 1 Tim. 4: 15 ταῦτα μελέτα. Acts 4: 25 τί ἐμελέτησαν κενά; quoted from Ps. 2: 1 where Sept. for רבשׁ, also Prov. 8: 7. Is. 59: 3, 13. תַּשְׁבֵּחַ Ps. 119: 148. — Dem. 1129. 9. Xen. Mem. 1. 2. 21.

Μέλι, ιος, τό, honey, Lat. mel, Rev. 10: 9, 10. Matt. 3: 4 et Mark 1: 6 μέλι ἄγριον, see in Ἄγριος. Sept. for רבשׁ Gen. 43: 11. Judg. 14: 8, 18.—Did. Sic. 19. 94. Xen. H. G. 5. 3. 19.

Μελίσσιος, ου, ὁ, ἡ, adj. (μέλισσα bee,) of bees, made by bees. Luke 24: 42 ἀπὸ μ. κηρίου of bee-comb.



*Μελίτη, ης, ἡ, Melita, now Malta,* an island of the Mediterranean, lying to the southward of Sicily, Acts 28: 1. Here Paul was shipwrecked, after being driven up and down for fourteen days in the Adriatic Sea, between Sicily and Greece, see *Ἀδριας* and Acts 27: 27 sq. Hence he sailed again on a direct course by Syracuse and Rhegium to Puteoli, Acts 28: 11 sq. — There was another small island of the same name in the Adriatic Gulf, on the coast of Illyricum, now called *Meleda*, which some have thought to be the place of Paul's shipwreck; but its position does not accord with the account of the subsequent voyage to Puteoli; nor can we well suppose a vessel bound from Alexandria to Puteoli to have wintered in this island. Comp. Acts 28: 11.

*Μέλλω, f. ἦσω,* (kindr. with *μέλω*), imperf. *ἔμελλον* and *ἤμελλον* Buttm. § 83. n. 5; *to be about to do or suffer any thing, to be on the point of*, seq. infin. of that which one is about to do or suffer, mostly the inf. *future*, (in N. T. least of all,) freq. inf. *present*, and rarely inf. *aorist*, which latter Phrynichus condemns p. 336, though it is found in the earliest writers and even in Ionic and Attic prose, Lob. ad Phryn. p. 745 sq. Comp. Passow sub v. Winer § 45. p. 276. For the force of the inf. pres. et aor. after *μέλλω*, as implying duration or transientness, see Buttm. § 137.

a) pp. and (α) genr. seq. inf. *present*, Luke 7: 2 *ἔμελλε τελευτᾶν, was about to die, was at the point of death.* John 4: 47. Acts 21: 27. 27: 33. Seq. inf. *aorist*, Rev. 3: 2 *ἂ μέλλει ἀποθανεῖν.* 12: 4. — c. pres. 2 Macc. 9: 18. Ael. V. H. 1. 11. c. aor. Hdian. 2. 10. 9. Thuc. 6. 31. — (β) Also as implying purpose i. q. *to have in mind, to intend, to will*, seq. inf. pres. Matt. 2: 13 *μέλλει γὰρ Ἡρώδης ζητεῖν τὸ παιδίον.* Luke 10: 1. John 6: 6. Acts 3: 3. 12: 6. Rev. 10: 4. Seq. inf. aor. Rev. 2: 10 *ἰδὸν μέλλει βαλεῖν.* 3: 16. — c. pres. Xen. An. 5. 7. 5. c. aor. Ael. V. H. 3. 27. Xen. Cyr. 1. 4. 16.

b) i. q. *ought, should, must*, as implying necessity, accordance with the nature of things or with the divine appointment, and therefore certain, des-

tinued to take place. So seq. inf. pres. Matt. 11: 14 *Ἡλίας ὁ μέλλων ἔρχεσθαι.* 20: 22. — Mark 10: 32. Luke 9: 31, 44. John 11: 51. Acts 28: 6. Rom. 4: 24. 8: 13. Heb. 1: 14. James 2: 12. Rev. 2: 10 *ἂ μέλλεις πάσχειν.* Seq. inf. aor. Rom. 8: 18 *τὴν μέλλουσαν δόξαν ἀποκαλυφθῆναι.* Gal. 3: 23. Seq. inf. fut. Acts 11: 28 *λιμὸν μέγαν μέλλειν ἔσεσθαι.* 24: 15. — c. pres. Diod. Sic. 2. 31. Xen. Lac. 1. 3. c. aor. Xen. 6. 1. 40. c. fut. Xen. Mem. 2. 2. 5. — Hence particip. *μέλλων, οὔσα, ον, impending, future*, c. inf. impl. as *ἔσεσθαι, ἔρχεσθαι* etc. Matt. 3: 7 *ἀπὸ τῆς μελλούσης ὁργῆς.* 12: 32. Rom. 5: 14. 1 Tim. 4: 8. Heb. 9: 11. 13: 14. *τὰ μέλλοντα things to come*, Rom. 8: 38. 1 Cor. 3: 22. *εἰς τὸ μέλλον, in future, hereafter*, Luke 13: 9. 1 Tim. 6: 19. — Luc. D. Mort. 3. 1. Hdian. 1. 14. 3. Xen. Cyr. 6. 1. 13.

c) i. q. *may, can, will*, implying possibility, probability, what one hopes or fears, seq. inf. pres. Matt. 24: 6. Luke 22: 23 *ὁ τοῦτο μέλλων πράσσειν, who might or could do this.* Acts 20: 38. 1 Tim. 1: 16. Seq. inf. fut. Acts 27: 10 *θεωρῶ ὅτι μετὰ ἕβραως . . . μέλλειν ἔσεσθαι τὸν πλοῦν.* — c. pres. Xen. Cyr. 4. 3. 3. c. fut. Xen. An. 4. 7. 16.

d) i. q. *to be ever about to do a thing, i. e. to linger, to delay.* Acts 22: 16 *καὶ νῦν τί μέλλεις;* — Jos. Ant. 3. 2. 3. Hdian. 2. 2. 21. Xen. Cyr. 1. 3. 15. AL.

*Μέλος, εος, ους, τό, a limb, member, sc. of the body.*

a) pp. Matt. 5: 29, 30 *ἐν τῶν μελῶν σου.* Rom. 12: 4 bis. 1 Cor. 12: 12 bis, 14, 18, 19, 20, 22, 25, 26 quater. James 3: 5, 6. — Hom. Od. 11. 599. Hdot. 1. 119. Ael. V. H. 14. 7. — Plur. *τὰ μέλη, the members*, collect. i. q. *the body*, as the seat of the desires and passions, Rom. 6: 13 bis, *τὰ μέλη ὑμῶν ὅπλα ἀδικίας v. δικαιοσύνης.* v. 19 bis. 7: 5, 23 bis. Col. 3: 5. James 4: 1. 1 Cor. 6: 15 ter, *τὰ σώματα ὑμῶν μέλη Χριστοῦ ἐστίν . . . πόρνης μέλη*, i. e. your bodies are Christ's bodies, they belong to Christ and not to a harlot.

b) trop. *member of the church*, of which Christ is the head, 1 Cor. 12: 27. Eph. 5: 30. *ἀλλήλων μέλη members of one another*, i. e. as intimately united in

christian fellowship, Rom. 12: 5. Eph. 4: 25.

*Μελχι*, ὁ, indec. *Melchi*, Heb. prob. מלכי (my king), pr. n. of two of Jesus' ancestors, Luke 3: 24, 28.

*Μελχισεδέκ*, ὁ, indec. *Melchisedek*, Heb. מלך-שׂם i. e. king of righteousness, pr. n. of a king of Salem or Jerusalem, and a patriarchal priest of Jehovah, cotemporary with Abraham, comp. Gen. 14: 18 sq.—Heb. 5: 6, 10. 6: 20. 7: 1, 10, 11, 15, 17. 21.—Comp. Jos. Ant. 1. 10. 2.

*Μέλω*, see in *Μέλει*.

*Μεμβράνα*, ης, ἡ, Lat. *membrana*, i. e. *membrane*, *skin*, *parchment*, 2 Tim. 4: 13.—Comp. Plin. H. N. 13. 11 or 21.

*Μέμφομαι*, ε. φομαι, depon. Mid. to find fault with, to blame, to censure, c. dat. Heb. 8: 8 *μεμφομένος γὰρ ἀντοῖς λέγει*. Absol. Rom. 9: 19. Mark 7: 2 in text. rec.—c. dat. Jos. c. Ap. 1. 20. Xen. Mem. 3. 5. 20.

*Μεμνήμερος*, ου, ὁ, ἡ, (*μέμφομαι*, *μοῖρα*), pp. 'finding fault with one's lot,' i. e. *discontented*, *complaining*, Jude 16.—Plut. de cohib. Ira c. 13. T. III. p. 252. Tauchn. Luc. D. Deor. 20. 4.

*Μέν*, conjunct. implying affirmation or concession, *indeed*, *truly*, and at the same time pointing forward to something antithetic, or at least different, which is then commonly subjoined with *δέ* or an equivalent particle; so that *μέν* and *δέ* correspond to each other, and mark the protasis and apodosis. Where the antithesis is strong, *μέν—δέ* may be rendered *indeed—but*; in many instances, however, they merely mark a transition, or are continuative, and cannot well be given in English. See genr. Butt. § 149. p. 426 sq. Passow in *μέν*. Matth. § 622. Herm. ad Vig. p. 841. The place of *μέν* is regularly after the word to which it belongs in sense, i. e. usually after one, two, three, or even four words in a clause (John 16: 22), never at the beginning, see Winer p. 460.

a) Where there is a distinct and definite

antithesis, and *μέν* retains its concessive power, *indeed*, e. g. (α) seq. *δέ* in the apodosis, so that *μέν—δέ* is i. q. *indeed—but*. Matth. 3: 11 *ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι . . . ὁ δὲ ὀπίσω μου ἐρχόμενος*. 9: 37 *ὁ μὲν θρισμός πολὺς, οἱ δὲ ἐργάται ὀλίγοι*. 17: 11. Mark 1: 8. 10: 39, 40. John 16: 22. Acts 1: 5. 22: 9. Rom. 2: 7, 8. 1 Cor. 11: 14 sq. 12: 20. Phil. 3: 1. Heb. 3: 5, 6. 1 Pet. 1: 20. al. saepiss. Placed irregularly, i. e. before the word to which it refers, Acts 22: 3. Tit. 1: 15. Comp. Winer p. 460 sq.—Sept. Job 42: 5. Ael. H. A. 2. 31. Xen. Mem. 1. 6. 11.—So too with *γάρ* and *οὖν*, where each particle retains its own proper force, e. g. *μέν γάρ—δέ*, for *indeed—but*, Acts 13: 36 *Δαβὶδ μὲν γὰρ . . . οὖν δὲ ὁ θεὸς ἠγγειρεν κ. τ. λ. for David indeed . . . but etc.* 23: 8. 25: 11. Rom. 2: 25. 1 Cor. 11: 7. 2 Cor. 9: 1, coll. 3. Heb. 7: 18 sq. al. Inverted Acts 28: 22. (Wisd. 7: 30. Xen. Mem. 1. 2. 5.) *μέν οὖν—δέ*, where *οὖν* is illative and *μέν* refers to *δέ*, *indeed therefore or then—but*, Acts 18: 14 sq. *εἰ μὲν οὖν ἦν ἀδίκημά τι . . . εἰ δὲ ζήτημα κ. τ. λ.* 19: 38 sq. 1 Cor. 9: 25. Phil. 2: 23.—Xen. Mem. 4. 2. 40.—(β) With some other particle in the apodosis, comp. Passow *μέν* no. 2. f. Butt. p. 427. Matth. l. c. Winer p. 448. E. g. *μέν—ἀλλά* Rom. 14: 20. *μὲν γὰρ—ἀλλά* Acts 4: 16 sq. 1 Cor. 14: 17. (Luc. D. Deor. 8 pen. Xen. Oec. 3. 6.) *μέν—ἐπειτα* John 11: 6 sq. James 3: 17. comp. Matth. § 622. 6. (Xen. Mem. 1. 4. 11.) *μέν—καί* Acts 27: 21 sq. 1 Thess. 2: 18. (Luc. D. Deor. Marin. 8. 1.) *μέν—πλὴν* Luke 22: 22. (Hdian. 6. 7. 11, 20.) *So μὲν οὖν—καί* Acts 26: 4 coll. v. 6. *μὲν οὖν—ταῦν* Acts 17: 30.—(γ) The adversative particle (*δέ* or the like) is sometimes wanting after *μέν*, either because the antithesis is expressed in some other way, as Heb. 12: 9; or because the apodosis itself is omitted, e. g. (1) where the apodosis is obviously implied, Winer p. 448. Passow *μέν* no. 2. g. Matth. § 622. 6. Acts 19: 4 *Ἰωάννης μὲν ἐβάπτισε β. μετανοίας κ. τ. λ. supp.* 'but not so Jesus.' Rom. 7: 12 *ὥστε ὁ μὲν νόμος ἅγιος*, supp. 'but not thjs abuse of it,' comp. v. 7 sq. Col. 2: 23. Heb. 6: 16.—Soph. Antig. 1336.—(2) where through a change of



construction the writer neglects the apodosis, Winer l. c. Acts 1: 1 τὸν μὲν πρῶτον λόγον κ. τ. λ. where the apodosis would regularly come in before v. 3, 'but in this second book etc.' but the writer neglects it and turns to something else. Rom. 1: 8. 10: 1. 2 Cor. 12: 12. μὲν γάρ 11: 4.—(3) or sometimes the apodosis is thus as it were obliterated, and then μὲν serves to insulate some person or thing, and thus to exclude every thing else which might otherwise be expected or implied, Lat. *quidem*, Buttm. p. 427. So espec. with a pers. pron. as ἐγὼ μὲν, *I indeed*, I at least, 1 Cor. 3: 4. Rom. 11: 13. 1 Thess. 2: 18. ἐγὼ μὲν οὖν Acts 26: 9. So μὲν γάρ, as πρῶτον μὲν γάρ Rom. 3: 2. 1 Cor. 11: 18.—Xen. Cyr. 1. 4. 12. Conv. 2. 5.—(δ) Vice versa, δέ sometimes stands in the apodosis without μὲν in the protasis, e. g. Luke 11: 47. See Passow μὲν no. 2. g. Matth. § 288. 4.

b) Where the antithesis is less definite, so that μὲν—δέ serve to mark transition or are merely continuative; here the force of μὲν cannot well be given in English, while δέ is rendered by *but*, *and*, etc. Thus (α) simpl. μὲν seq. δέ, Matt. 25: 33 στήσει τὰ μὲν πρόβατα ἐν δεξιῶν αὐτοῦ, τὰ δὲ ἐρίθια κ. τ. λ. *he shall set the sheep on his right hand, but (and) the goats on his left.* Luke 13: 9. 23: 56 coll. 24: 1. Acts 14: 12. Rom. 8: 17. 1 Cor. 1: 23. 2 Tim. 4: 4. Jude 8. Comp. Buttm. p. 427. Matth. § 622.—2 Macc. 3: 40 coll. 4: 1. Xen. Cyr. 2. 1. 10. ib. 4. 5. 15.—(β) With οὖν, i. e. μὲν οὖν, in Engl. only *therefore*, *then*, e. g. (1) seq. δέ, Mark 16: 19 ὁ μὲν οὖν κύριος ἀνελήφθη . . . ἐκείνοι δὲ ἐξεληθόντες κ. τ. λ. John 19: 24 sq. Acts 1: 6 sq. 2: 41 coll. 4: 2. 5: 41 coll. 6: 1. 8: 4 sq. 9: 31 sq. 12: 5. 13: 4 coll. 6. 14: 3 sq. 15: 3 sq. 23: 18 sq. 28: 5 sq.—(2) without δέ, where μὲν οὖν then serves as a continuative, with a certain degree of illative force, Engl. *then*, *therefore*, Lat. *et quidem*, comp. Herm. ad Vig. p. 841. n. 342. Acts 23: 22. 1 Cor. 6: 4. Heb. 7: 11. (Xen. Mem. 1. 1. 2. ib. 4. 3. 1.) Seq. καί, Acts 1: 18. 26: 4 coll. 6. Comp. Xen. Cyr. 1. 2. 3. Or also with an affirmative power, *yea*, *indeed*, *certainly*, *verily*, comp. Viger. p. 541 et Herm. p.

845. n. 343. Acts 26: 9. Heb. 9: 1. 1 Cor. 6: 7 ἥδη μὲν οὖν ὅλος ἡτιμα ἡμῶν ἐστίν, ὅτι κ. τ. λ. *now assuredly there is wholly a fault among you, that etc.*—Xen. Cyr. 8. 3. 37.—So ἀλλὰ μὲν οὖν Phil. 3: 8.

c) In partition or distribution, (α) joined with the art. ὁ, ἡ, τό, or the relat. ὅς, ἣ, ὅ, Buttm. § 126. 2, 3. F. g. seq. δέ, as ὁ μὲν—ὁ δέ, *the one—the other, this—that*, Phil. 1: 16, 17. Heb. 7: 5, 6, 21 sq. also *one—another*, and plur. *some—others*, Matt. 22: 5, 6. Acts 14: 4. 17: 32. ὁ μὲν—ἄλλος δέ, *one—another*, Matt. 16: 14. John 7: 12. So ὅς μὲν—ὅς δέ, *the one—the other*, Luke 23: 33. 2 Cor. 2: 16. ὅς μὲν—ὁ δὲ ἀσθενῶν, *the one—but the weak*, Rom. 14: 2; also *one—another*, plur. *some—others*, Matt. 13: 8. Acts 27: 44. Rom. 9: 21. Jude 22. 1 Cor. 12: 28 οὓς μὲν, where the writer falls out of the construction and proceeds with πρῶτον, δεύτερον, τρίτον. Further, ὅς μὲν—ἄλλος δέ, *one—another*, Matt. 13: 4 sq. Mark 4: 4, 5. 1 Cor. 12: 8 sq.—Seq. καί, as ὅς μὲν—καί ἕτερος, *one—and another*, Luke 8: 5 sq.—(β) Joined with other pronouns, as ἐγὼ μὲν—ἐγὼ δέ ter 1 Cor. 1: 12. ἄλλος μὲν—ἄλλος δέ 1 Cor. 15: 39. τίς μὲν—τίς δέ Phil. 1: 15. τοῦτο μὲν—τοῦτο δέ, *partly—partly*, Heb. 10: 33, comp. Matth. § 288. n. 2. Herm. ad Vig. p. 702.—Isocr. Panegy. p. 44. D. Hlor. 3. 106.—(γ) Joined with an adv. as ὧδε μὲν—ἐκεῖ δέ Heb. 7: 8, comp. Buttm. p. 427. Genr. John 16: 9 sq. AL.

Μενοῦν, better μὲν οὖν, see in Μέν a, b. Later ecclesiastical writers place it first in a clause, contrary to earlier usage, Phryn. et Lob. p. 342. Comp. in Μέν init.

Μενοῦνγε i. q. μὲν οὖν but stronger, *yea indeed*, *yea verily*, comp. in Μέν b. β. 2. Luke 11: 28. Rom. 9: 20. 10: 18. Phil. 3: 8. Comp. Viger p. 541.—Nicet. Annal. 21. 11. p. 415.—In N. T. and ecclesiastical writers it is placed first in a sentence, contrary to earlier usage, Sturz de Dial. Alex. p. 203. Lob. ad Phryn. p. 342. Comp. in Μενοῦν.

Μέντοι conjunct. (μὲν, τοι enclit.) pp. i. q. μὲν affirmative or concessive,

but stronger, indeed, truly, certainly, forsooth, espec. in negative clauses and answers, see Buttm. p. 431. Passow in *μέν* B. 12. Matth. § 622. Herm. ad Vig. p. 843 sq. — Plato Phaedon. p. 73. D. p. 82. C. Xen. Lac. 1. 1. — Hence in N. T.

a) *though, yet, nevertheless*, John 4: 27 οὐδὲς μέντοι εἶπε τί ζητεῖς; 7: 13. 12: 42 ὅμως μέντοι. 20: 5. 21: 4. 2 Tim. 2: 19. Jude 8.—Jos. Ant. 1. 18. 6. Xen. Cyr. 2. 1. 5. ὅμως μέντοι Ceb. Tab. 33. Xen. Cyr. 2. 3. 22.

b) once in the primitive sense of each particle, pp. *μέν τοι, indeed therefore, indeed then*; or, the force of *μέν* being lost in English, *therefore, then, i. q. μέν οὖν*, see in *Μέν* b. β. 2. Seq. *δέ*, James 2: 8.—Xen. H. G. 4. 8. 5. Hiero 1. 25.

*Μένω*, f. *μενῶ*, aor. 1 *ἔμεινα*, perf. *μεμῆνκα*, see Buttm. § 101. n. 9. § 112. 5, 8; pluperf. 3 plur. *μεμηνήμισαν* 1 John 2: 19, see Buttm. § 83. n. 6. Winer § 12. 12.

1. intrans. *to remain, to continue, to abide*, Lat. *maneo*, spoken

a) of place, i. e. of persons remaining or dwelling in a place, seq. adv. Matt. 10: 11 *καθὲ μείνατε*. 26: 38. John 2: 12. Seq. *ἐν* c. dat. of place Luke 8: 27 *ἐν οἰκίᾳ οὐκ ἔμεινον*. John 7: 9. 8: 35. Acts 20: 15. 27: 31. 2 Tim. 4: 20. c. *ἐν τῇ οἰκίᾳ* impl. John 8: 35. Acts 16: 15. Seq. *μετά* c. gen. of person Luke 24: 29, and with the notion of help John 14: 16. Seq. *παρά* c. dat. of pers. John 14: 25. Acts 18: 3, 20, and with the notion of help John 14: 17. *καθ' ἑαυτὸν μένειν* *to dwell by oneself* Acts 28: 16 coll. 30. Seq. *σύν* c. dat. of pers. Luke 1: 56. In the sense of *to lodge*, seq. *πὺ* John 1: 39, 40. seq. *ἐν* c. dat. of place Luke 19: 5. seq. *παρά* c. dat. of pers. John 4: 40. Acts 9: 43, coll. 10: 6. Sept. for  $\text{בשׁ}$  seq. *μετά* Gen. 24: 55. — c. adv. 1 Macc. 11: 40. Xen. An. 1. 3. 11. c. *ἐν* Hdian. 4. 3. 10. *μετά* Plut. Apoth. Imp. II. p. 25. Tauchn. *παρά* Ceb. Tab. 9. — So of things, seq. *ἐπὶ* c. gen. John 19: 31 *ἵνα μὴ μείνη ἐπὶ τοῦ στανροῦ τὰ σώματα*. (comp. Hdian. 4. 4. 9.) Trop. seq. *ἐπὶ* c. dat. 2 Cor. 3: 14.

b) of a state or condition, seq. adv. 1 Cor. 7: 8, 40 *ἐὰν οὕτω μείνη*. Seq. *ἐν*

c. dat. John 12: 46 *ἐν τῇ σκοτίᾳ μὴ μείνη*. 1 Cor. 7: 20, 24. 1 John 3: 14. c. *ἐν* impl. Phil. 1: 25 coll. 24. (Hdian. 2. 1. 15.) Seq. dat. of pers. *to remain to one*, i. e. in his power, Acts 5: 4. (Sept. Dan. 4: 23. comp. Hdian. 3. 7. 6.) With a subst. or adj. implying condition, character, etc. 1 Cor. 7: 11 *μένετω ἄγαμος*. 2 Tim. 2: 13 *ἐκείνος πιστός μένει*. Heb. 7: 3 *μένει ἱερεὺς*. Also things, John 12: 24 *αὐτὸς [ὁ κόκκος] μόνος μένει*, i. e. sterile. Acts 27: 41 *ἢ μὲν πρόωρα ἔμειναν ἀσάλευτος*. With an adj. impl. e. g. *ἀσάλευτος*, firm, steadfast, Rom. 9: 11. opp. *το κατακαίεσθαι* 1 Cor. 3: 14. Part. *μένον* opp. *το παραθῆν*, i. e. *remaining unsold*, Acts 5: 4 *οὐχὶ μένον, σοὶ ἔμνε*; comp. above. — Luc. D. Deor. 8 pen. Soph. Trach. 176. Hdian. 8. 5. 1.—With an adjunct of time *during* or *to* which a person or thing remains, continues, endures. 1 Cor. 15: 6 *οἱ πλείους μένουσιν ἕως ἄρτι*. Matt. 11: 23 *μεχρὸ τῆς σήμερον*. John 21: 22, 23 *ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι*. (Xen. An. 2. 3. 24.) Rev. 17: 10 *ὀλίγον αὐτὸν δεῖ μῆναι*, i. e. retain his power, opp. *πεσεῖν*. John 12: 34 *εἰς τὸν αἰῶνα*, and so 2 Cor. 9: 9. 1 Pet. 1: 25. (Sept. Ps. 9: 8. 112: 6, 9.) *εἰς ζωὴν αἰώνιον* John 6: 27. Hence absol. with the idea of *perpetuity*, i. q. *to remain or endure forever, to be perpetual*, e. g. christian graces, rewards, institutes, etc. 1 Cor. 13: 13 *νῦν δὲ μένει πίστις, ἐλπίς, ἀγάπη*. Heb. 13: 1. John 15: 16. Heb. 10: 34. 12: 27. 2 Cor. 3: 11.

c) of the relation in which one person or thing stands to another, chiefly in John's writings; thus, *to remain in or with any one*, is i. q. *to be and remain united with him*, one with him, in heart, mind, will; e. g. seq. *ἐν* c. dat. of pers. John 6: 56 *ἐν ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ*. 14: 10. 15: 4, 5, 6, 7. 1 John 2: 6. 3: 24. 4: 15, 16. *μετά* *τινος* 1 John 2: 19. So *to remain in any thing* is i. q. *to remain steadfast, to persevere in it*, e. g. seq. *ἐν* c. dat. John 8: 31 *ἐν τῷ λόγῳ*. 15: 9 et 1 John 4: 16 *ἐν τῇ ἀγάπῃ*. 1 John 2: 10 *ἐν τῷ φωτι*. 2 John 9 *ἐν τῇ διδαχῇ*. So 1 Tim. 2: 15 *ἐὰν μείνωσιν ἐν πίστει*. (2 Macc. 8: 1.) Vice versa, and in a like general sense, the same things are said *to remain in a person*, e. g. seq. *ἐν*



c. dat. of pers. John 5: 38 τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν. 15: 11. 1 John 2: 14. 3: 17 πῶς ἡ ἀγάπη τοῦ Θεοῦ μένει ἐν αὐτῷ; 2 John 2. Comp. in Ἔχω c. β, ult.—In a kindred sense, spoken of divine gifts, privileges, seq. ἐπί τινα John 1: 32, 33 τὸ πνεῦμα καταβαῖνον καὶ μένον ἐπ' αὐτόν. 1 John 3: 15 c. ἐν αὐτῷ. So of evils, John 3: 36 ἡ ὀργὴ τοῦ Θεοῦ μένει ἐπ' αὐτόν. 9: 41 ἡ οὖν ἁμαρτία ὑμῶν μένει sc. ἐφ' ὑμᾶς, i. q. ye remain in your sin.

2. trans. to remain for any one, to wait for, to await, c. acc. Acts 20: 5 οἱ-τοι ἕμενον ἡμᾶς ἐν Τρωάδι. v. 23 δεσμά με καὶ θλίψεις μένουσι. Sept. for 𐤇𐤁𐤇 Is. 8: 17.—2 Macc. 7: 30. Dem. 50. 26. Xen. An. 4. 4. 20. AL.

Μερίζω, f. ἴσω, (μερίς,) to part, to divide into parts, trans. pp. Xen. An. 5. 1. 9. In N. T.

a) Mid. μερίζομαι τι μετὰ τινος, to divide any thing with another, to share with, Luke 12: 13 μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Comp. 𐤇𐤁𐤇 and Sept. Prov. 29: 24.—Dem. 913. 1. comp. Jos. Ant. 1. 8. 3. Hdian. 3. 10. 12.—Pass. trop. to be divided sc. into parties and factions, to be disunited, Matt. 12: 25, 26. Mark 3: 24, 25, 26. (Pol. 8. 23. 9.) Also in the sense to be distinct, to differ, e. g. 1 Cor. 1: 13 μεμέρισται ὁ Χριστός; is Christ divided? i. e. are there distinctions in Christ, or are there different Christs? 1 Cor. 7: 34 μεμέρισται ἡ γυνὴ καὶ ἡ παρθένος.—Hdian. 3. 10. 6.

b) by impl. to divide out, to distribute, e. g. τοὺς ἰχθύας Mark 6: 41. Sept. for 𐤇𐤁𐤇 Ex. 15: 9. Josh. 14: 5.—Hdian. 1. 17. 3.—Hence genr. to distribute, for to assign, to grant, to bestow, e. g. God Rom. 12: 3. 1 Cor. 7: 17. 2 Cor. 10: 13. genr. Heb. 7: 2.—Sept. Job 31: 2. Ecclus. 45: 20 or 28.

Μερίμνα, ας, ἡ, (μερίς, μερίζω,) care, anxiety, as dividing up and distracting the mind. Matt. 13: 22 et Mark 4: 19 μέριμναι τοῦ αἰῶνος τούτου, i. e. for this world's goods, worldly cares, Luke 8: 14. 21: 34. 2 Cor. 11: 28. 1 Pet. 5: 7.—Sept. Ps. 55: 23. Ecclus. 31 [34]: 1. Hesiod. Op. 176 or 180.

Μεριμνάω, ᾶ, f. ἴσω, (μερίμνα,) to care, to be anxious, troubled, to take thought, absol. Matt. 6: 27 τίς δὲ ἐξ ὑμῶν μεριμνῶν δύνатаи x. τ. λ. v. 31. Luke 12: 25. Phil. 4: 6. seq. dat. for which, Matt. 6: 25 μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν. Luke 12: 22. seq. εἰς τὸ αὔριον Matt. 6: 34. seq. περί c. gen. Matt. 6: 28. Luke 12: 26; also c. acc. Luke 10: 41. seq. ὑπέρ c. gen. 1 Cor. 12: 25. seq. πῶς Matt. 10: 19. Luke 12: 11.—Dem. 576. 23 μεριμνᾶν τὰ δίκαια λέγειν.—Seq. accus. of thing, pp. as to or for which one cares, Butt. § 131. 6; hence by impl. to care for, to take care of. 1 Cor. 7: 32, 33, 34 bis μεριμνᾷ τὰ τοῦ κυρίου . . . τὰ τοῦ κόσμου. Matt. 6: 34 τὰ ἐαυτῆς. Phil. 2: 20 τὰ περὶ ὑμῶν.—Wisd. 12: 22. Xen. Cyr. 8. 7. 12 καὶ τὸ πολλὰ μεριμνᾶν.

Μερίς, ἶδος, ἡ, (μέρος,) a part, e. g.

a) of a country, i. e. a division, province, Acts 16: 12; see in Μακεδονία. So Sept. and 𐤇𐤁𐤇 Josh. 18: 6. Comp. μεριδάριος 1 Macc. 10: 65. Jos. Ant. 12. 5. 5.

b) part assigned, portion, share, trop. Acts 8: 21 οὐκ ἔστι σοι μερίς . . . ἐν τῷ λόγῳ τούτῳ. Sept. and 𐤇𐤁𐤇 Gen. 31: 14. Deut. 12: 12.—pp. Plut. Agesil. 17. Dem. 1039. 22.—Also portion, lot, destiny, as assigned of God, Luke 10: 42 τὴν ἀγαθὴν μερίδα ἐξείλετο. So Sept. and 𐤇𐤁𐤇 Ecc. 3: 22. 9: 9. Dan. 4: 12.

c) as implying participation, fellowship. 2 Cor. 6: 15 τίς μερίς πιστῷ μετὰ ἀπίστου; Col. 1: 12 εἰς τὴν μερίδα τοῦ κληροῦ, i. e. so as to be partakers of the inheritance etc. So Sept. for 𐤇𐤁𐤇 Deut. 10: 9. Ps. 50: 18.

Μερισμός, οῦ, ὁ, (μερίζω,) a latter noun of action, Thom. Mag. p. 49. H. Plank in Bibl. Repos. I. p. 682; partition, division, i. e. separation, Heb. 4: 12.—Theophr. Caus. Plant. 1. 12. 6.—Also distribution, and so for gift, Heb. 2: 4 πνεύματος ἁγίου μερισμοῦς, comp. in μερίζω b. Sept. for 𐤇𐤁𐤇 division, class, Josh. 11: 23. Ezra 6: 18.—Pol. 31. 18. 1.

Μερισότης, οῦ, ὁ, (μερίζω,) a divider, distributor, Luke 12: 14.

**Μέρος, εος, ους, τό,** (kindr. with *μέρομαι*,) *a part*, e. g.

a) *part of a whole*, i. e. (α) *a portion, piece*, absol. John 19: 23 bis, *τέσσαρα μέρη* κ. τ. λ. Rev. 16: 19. Seq. gen. of the whole, Luke 15: 12 *τὸ ἐπιβάλλον μέρος τῆς οὐσίας*. 24: 42 *ἰχθύος ὀπιού μέρους*. c. gen. impl. Luke 11: 36 *μὴ ἔχον τι μέρος σκοτεινόν*, sc. *τοῦ σώματος*, and so Eph. 4: 16. (in full Hdian. 8. 4. 27.) Acts 5: 2 sup. *τῆς τιμῆς*. 23: 6 sup. *τοῦ συνεδρίου* coll. v. 1, and so v. 9; or it may here be rendered *party*. 19: 27 *τοῦτο κινδυνεύει τὸ μέρος, this part* i. e. this branch of labour, of our trade, etc.—Diod. Sic. 1. 28. c. gen. Hdian 7. 12. 13. Xen. Cyr. 1. 6. 14. c. gen. impl. 8. 4. 29.—Hence often in adverbial significations, e. g. accus. *μέρος τι* *in some part, partly*, 1 Cor. 11: 18. Butt. § 131. 6. (Thuc. 2. 64.) *ἀπὸ μέρους* *in part, partly*, in some degree, 2 Cor. 1: 14. 2: 5. Rom 11: 25. 15: 15, 24. (Diod. Sic. 13. 108.) *ἐκ μέρους* *in particular, individually*, 1 Cor. 12: 27; also *in part, partly*, i. e. imperfectly, 1 Cor. 13: 9 bis, 12. v. 10 *τὸ ἐκ μέρους* *this in part, this piecemeal knowledge*. *κατὰ μέρος* *particularly*, in detail, Heb. 9: 5, see in *Κατά* II. 3. — Pol. 1. 4. 3. Thuc. 4. 26. — (β) Spoken of a country, the earth, etc. *a part, tract, region*. Matt. 2: 22 *εἰς τὰ μέρη τῆς Γαλιλαίας*. 15: 21. 16: 13. Mark 8: 10. Acts 2: 10. absol. 19: 1. 20: 2. So Eph. 4: 9 *τὰ κατώτερα μέρη τῆς γῆς*, see in *Κατώτερος*. Sept. for *ἡδ* Neh. 3: 15.—Hdian. 2. 11. 8. ib. 6. 5. 15. — So of a ship, *part*, i. e. *side, quarter*, John 21: 6 *τὰ δεξιὰ μέρη τοῦ πλοίου*. Sept. for *רָבֵץ* side Ex. 32: 15. *עַצֵּץ* 26: 35. *רָבֵץ* 2 K. 19: 23. — 1 Macc. 9: 12.—(γ) Trōp. of some *part* of a general topic, etc. *a particular*. Col. 2: 16 *ἐν μέρει εὐρηγῆς ἢ νομικίας* κ. τ. λ. *in the particular of a festival*, i. e. *in respect of*. So *ἐν τῷ μέρει τούτῳ*, *in this particular*, in this respect, 2 Cor. 3: 10. 9: 3. 1 Pet. 4: 16.—Philo in Flacc. p. 989. D. Ael. V. H. 8. 3.

b) *part assigned, portion, share*. Rev. 22: 19 *ἀφαιρήσει ὁ θεὸς τὸ μέρος αὐτοῦ*. Adv. *ἀνά μέρος* pp. *each in his part* or *turn, by course*, one after another, 1 Cor. 14: 27.—Pol. 3. 55. 8.—Also *portion, lot, destiny*, as assigned of God, Matt. 24: 51

*καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσεται*. Luke 12: 46. Rev. 21: 8. Sept. for *רָבֵץ* Ecc. 5: 18; comp. in *Μερίς* b. —Soph. Antig. 147. Thuc. 1. 127.

c) as implying *participation, fellowship*. John 13: 8 *οὐκ ἔχεις μέρος μετ' ἐμοῦ*. Rev. 20: 6. Comp. in *Μερίς* c.

**Μεσημβρία, ας, ἡ,** (*μέσος, ἡμέρα*), comp. Butt. § 19. n. 1.) *mid-day, noon*, Acts 22: 6. Sept. for *רָבֵץ* Gen. 43: 16, 25. — Hdian. 1. 17. 1. Xen. H. G. 5. 3. 1. — Meton. *the mid-day quarter*, i. e. *the south*, Acts 8: 26.—Jos. Ant. 4. 5. 2. Xen. Cyr. 1. 1. 5.

**Μεσίās** in some Mss. for *Μεσσίās* q. v.

**Μεσιτεύω, ε, εἶσω,** (*μεσίτης*), *to be a mediator, arbiter*, Jos. Ant. 16. 4. 3 ult. Diod. Sic. 19. 71. *to mediate* for any one, *to intercede*, Jos. Ant. 7. 8. 5. — In N. T. *to intervene* with any thing, i. e. *to interpose*. Heb. 6: 17 *ὄρκῳ ἐμσίτευσ* *he interposed an oath* sc. between himself and the other party, by way of confirmation, pledge. Comp. *μεσίτης* Jos. Ant. 4. 6. 7.

**Μεσίτης, ου, ὁ,** (*μέσος, εἶμι* *to go*), *a go-between, a mediator*, one who intervenes between two parties, viz.

a) as an *interpreter, internuntius*, a mere medium of communication, e. g. Moses, Gal. 3: 19, 20.—Jos. Ant. 16. 2. 2. Diod. Sic. 4. 54.

b) as an *intercessor, reconciler*, so of Christ, 1 Tim. 2: 5 *μεσίτης θεοῦ καὶ ἀνθρώπων*. Heb. 8: 6. 9: 15. 12: 24. Sept. for *רָבֵץ* Job 9: 33.—Plut. Is. et Osir. 46. III. p. 44. Tauchn. The earlier Greeks used *μέσος δικαστής* Thuc. 4. 83, or *μεσίδιος* Aristot. Polit. 5. 6. See Lob. ad Phr. p. 121 sq.

**Μεσονύκτιον, ίου, τό,** (neut. of adj. *μεσονύκτιος*, from *μέσος, νύξ*), *mid-night*, Luke 11: 5. Acts 16: 25. 20: 7. Put for the midnight watch Mark 13: 35, comp. in *Φυλακή*. Sept. for *רָבֵץ* Judg. 16: 3. Ruth 3: 8. — Luc. Merc. cond. 26. Diod. Sic. 20. 48. Used by the later prose writers, although Phrynicus assigns it to poetry, Lob. ad Phryn. p. 53.

**Μεσοποταμία, ας, ἡ,** (*μέσος, πο-*



ταμός,) *Mesopotamia*, the fertile tract of country lying between the rivers Euphrates and Tigris, from near their sources to the vicinity of Babylon. Acts 2: 9. 7: 2. The Hebrew name was מֵסוֹטָא *Syria of the two rivers* Gen. 24: 10; also מֵסוֹטָא פְּדָן *plain of Syria* Gen. 25: 20. 28: 2. It now belongs to the Turkish dominion, under the name of *El Djezirat*, i. e. the peninsula. See Rosemn. *Bibl. Geogr.* II. ii. p. 133, 155.

Μέσος, ἢ, ὄν, (kindr. with μετὰ,) *mid, middle, midst.*

a) pp. as adj. e. g. μέση ἡμέρα *mid-day*, μέση νύξ *mid-night*, Acts 26: 13. Matt. 25: 6. This is a later form instead of the earlier μέσον ἡμέρας (comp. Acts 27: 17), μεσοῦσα ἡμέρα, μεσημβρία, comp. Lob. ad Phryn. p. 53 sq. 465. — Sept. Ex. 11: 4. 1 K. 3: 20. Esdr. 9: 41. — In an adverbial sense, Buttm. § 123. n. 3. Luke 23: 45 ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. John 19: 18. Acts 1: 18. Seq. gen. John 1: 26 μέσος δὲ ὑμῶν ἔστις i. e. in the midst of you. Matt. 14: 24 τὸ δὲ πλοῖον ἤδη μέσον τῆς θαλάσσης ἦν *the vessel was now mid-way of the lake.* Comp. Buttm. § 132. 4. 2. b. Matth. § 354. η. Sept. for מֵסוֹטָא Gen. 15: 10. — Luc. Conv. 43. c. gen. Jos. B. J. 3. 8. 1. Hdian. 3. 9. 5. Eurip. *Rhes.* 532.

b) neut. τὸ μέσον as subst. *the middle, the midst*, only with prepositions. (α) ἀνὰ μέσον, *in the midst of, among*, seq. gen. of pers. or thing, Matt. 13: 25. Mark 7: 31. 1 Cor. 6: 5. Rev. 7: 17. See more in *Ἀνά* no. 1. — (β) διὰ μέσου *through the midst of*, seq. gen. of pers. or place, Luke 4: 30. 17: 11. John 8: 59. Sept. for מֵסוֹטָא Jer. 37: 4. Plut. Solon. 14. Xen. An. 1. 4. 4. — (γ) εἰς μέσον, *into the midst*, sc. of an assembly etc. Mark 3: 3 ἔγειραι εἰς τὸ μέσον. Luke 4: 35. 5: 19. Also by attract. in Mark 14: 60. Luke 6: 8. John 20: 19, 26; see in *Εἰς* no. 4. Sept. for מֵסוֹטָא Ex. 14: 23. מֵסוֹטָא Ex. 11: 4. — Luc. adv. *Indoct.* 29. Xen. An. 1. 5. 14. — (δ) ἐκ μέσον *out of the midst*, seq. gen. of pers. *from among* Matt. 13: 49. Acts 17: 33. 23: 10. 1 Cor. 5: 2. 2 Cor. 6: 17. Sept. for מֵסוֹטָא Ex. 7: 5. מֵסוֹטָא Ex. 31: 13. Absol. αἶψιν ἐκ τοῦ μέσον

*to take away from the midst, tollere e medio*, i. e. to abolish, to destroy, Col. 2: 14; and so γίνεσθαι ἐκ μέσον 2 Thess. 2: 7. — Xen. An. 1. 5. 14 ἐκ τοῦ μέσον ἐξίστασθαι. — (ε) ἐν μέσῳ, ἐν τῷ μέσῳ, *in the midst*, absol. Matt. 14: 6 ὠρχήσατο ἐν τῷ μέσῳ i. e. before Herod and his guests. John 8: 9, coll. v. 2. (Xen. *Cyr.* 7. 5. 46.) Seq. gen. of thing or place, Mark 6: 47 ἐν μ. τῆς θαλάσσης. Luke 21: 21. 22: 55. Acts 17: 22. Heb. 2: 12. Rev. 1: 13. 2: 1. [2: 7.] 4: 6. 5: 6. 6: 6. 22: 2. Seq. gen. of pers. *in the midst of, among*, Matt. 18: 20. Luke 2: 46 ἐν μέσῳ τῶν διδασκάλων. 22: 27, 55. 24: 36. Acts 1: 15. 2: 22. 27: 21. 1 Thess. 2: 7. Phil. 2: 15. Rev. 5: 6. Also by attract. in Matt. 10: 16. 18: 2. Mark 9: 36. Luke 8: 7. 10: 3. John 8: 3. Acts 4: 7; see in *Ἐν* no. 4. Sept. for מֵסוֹטָא Gen. 1: 6. 23: 10. מֵסוֹטָא Deut. 29: 11. — Xen. *Cyr.* 8. 5. 8. ib. 8. 6. 22. — (ζ) κατὰ μέσον τῆς νυκτὸς *about mid-night* Acts 27: 27. Sept. for מֵסוֹטָא Josh. 1: 11. — Xen. An. 6. 2. 17 κατὰ μ. τῆς Θοράκης, comp. *Cyr.* 5. 3. 52.

Μεσότοιχον, ου, τό, (μέσος, τοίχος,) *middle-wall, partition*, trop. of the Mosaic law as separating the Jews and Gentiles, Eph. 2: 14. Prob. in allusion to the wall between the inner and outer courts of the temple; see in *Ἰερὸν* and Jos. B. J. 5. 5. 2. comp. Rev. 11: 1, 2. — Clem. Alex. 6. 13. Athen. VII. p. 281 ed. Casaub.

Μεσουράνημα, ατος, τό, (μέσος, οὐρανός,) *mid-heaven, the midst of the heavens*, Rev. 8: 13. 14: 6. 19: 17. — Eustath. ad Il. 8. 68. Comp. μεσουρανίω Porph. de Abstin. IV. 8. Plut. ed. R. VII. p. 147, 467.

Μεσόω, ᾧ, f. ᾠσω, (μέσος,) *to be in or at the middle, in the midst, mid-way*, intrans. John 7: 14 τῆς ἑορτῆς μεσοῦσης i. e. at the middle of the festival. — Sept. Ex. 12: 29. Thuc. 5. 57.

Μεσσίας, ου, ὁ, *Messiah*, Heb. מָשִׁיחַ i. e. *the anointed*, i. q. Χριστός which see. John 1: 42. 4: 25.

Μεστός, ἢ, ὄν, *full, filled, stuffed*, seq. gen. of that of or with which a person or thing is full, Buttm. § 132. 5. 4. 2. John 19: 29 σκεῦος ὄξους μετόν. 21: 11.

James 3: 8. Sept. for נִשְׁחָז Ez. 37: 1. Nah. 1: 10. — Hdian. 5. 4. 4. Xen. An. 1. 4. 19. — Metaph. Matt. 23: 28 μεστοί ἐστε ὑποκρίσεως. Rom. 1: 29. 15: 14. James 3: 17. 2 Pet. 2: 14.—Sept. Prov. 6: 34. Xen. Conv. 1. 13.

**Μεστόω**, ὦ, f. ὠσω, (μεστός,) to fill, Pass. to be filled, to be full, seq. gen. Acts 2: 13 γλεῦκους μεμεστομένοι εἰσι. Comp. Butt. § 132. 5. 2.—3 Macc. 5: 10.

**Μετά** prep. (kindr. with μέσος,) governing the genitive and accusative, in the poets also the dative, with the primary signif. *mid*, *amid*, Germ. *mit*, i. e. *in the midst*, *with*, *among*, implying accompaniment, and thus differing from σύν which expresses conjunction, union. See Passow s. v. Matth. § 587. Winer § 51. p. 323. Tittm. de Synon. N. T. p. 176.

I. With the Genitive, implying companionship, fellowship. E. g.

1. *with*, i. e. *amid*, *among*, in the midst of, as where one is said to be, sit, stand, etc. *with* or *in the midst of* others, seq. gen. plur. of pers. or thing. Matt. 26: 58 ἐκάθητο μετὰ τῶν ὑπηρέτων. Mark 1: 13. 14: 54, 62 ἐρχόμενον μετὰ τῶν νεφελῶν τοῦ οὐρανοῦ. Luke 24: 5. John 18: 5. Acts 20: 18. Rev. 21: 3. al. Comp. Passow μετὰ A. 1. Matth. l. c.—Hom. Od. 10. 320. Eurip. Hec. 209. Xen. H. G. 4. 8. 16.

2. *with*, i. e. *together with*, e. g.

a) pp. and seq. gen. of pers. (α) where one is said to be, go, remain, sit, stand, etc. *with* any one, in his company; so with a notation of place added, Matt. 5: 25 ἕως οὗτο εἰ ἐν τῇ ὁδῷ μετὰ αὐτοῦ. Luke 11: 7. 22: 21. John 3: 26. 11: 31. Rev. 3: 21. al. Often without notation of place, e. g. μένειν, διαμένειν, περιπατεῖν, οἰκεῖν μετὰ τινος, to abide, walk, dwell with any one Luke 24: 29. 22: 28. John 6: 66. 1 Cor. 7: 13. trop. μένειν μετὰ τινος, to continue on the side of any one, of his party, 1 John 2: 19. So εἶναι μετὰ τινος, to be with any one, i. e. in his company, Matt. 9: 15 ἐφ' ὅσον μετ' αὐτῶν ἔστιν ὁ νυμφίος. Mark 5: 18. Luke 15: 31. John 7: 33. 2 Tim. 4: 11; also γενέσθαι μετὰ τινος id. Acts 7: 38. 9: 19. c. εἶναι impl. Mark 9: 8.

John 18: 26. trop. 2 John 2. Hence οἱ ὄντες v. γενόμενοι μετὰ τινος, οἱ μετὰ τινος, those with any one, his companions, Matt. 12: 3, 4. Mark 16: 10. Luke 6: 3, 4. Tit. 3: 15.—Ceb. Tab. 14. Xen. Cyr. 8. 1. 25.—Trop. to be of one's side or party. Matt. 12: 30 ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἔστι. (Thuc. 3. 56. Xen. Cyr. 2. 4. 7.) to be present with any one se. for aid, e. g. God John 3: 2 εἰάν μὴ ᾗ ὁ θεὸς μετ' αὐτοῦ. 8: 29. Acts 7: 9. 2 Cor. 13: 11. c. εἶναι impl. Matt. 1: 23. Rom. 15: 33. trop. ἢ χεῖρ κυρίου Luke 1: 66. Acts 11: 21. So of Jesus Matt. 28: 20. c. εἶναι impl. 2 Thess. 3: 16. of the Holy Spirit John 14: 16. Also c. εἶναι impl. to be ever with any one. i. e. to be ever bestowed, given, e. g. the divine favour, blessing, as in the closing benedictions of the epistles, Rom. 16: 20, 24. 1 Cor. 16: 23. 24. Heb. 13: 25. 2 John 3. Rev. 22: 21.—(β) Where one is said to do or suffer any thing with another, implying joint or mutual action, influence, suffering, etc. Matt. 2: 3 Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱερουσόλυμα μετ' αὐτοῦ. 5: 41. 12: 30 μὴ συνάγων μετ' ἐμοῦ. v. 41. 18: 23. Mark 3: 6, 7. Luke 5: 29, 30. John 11: 16. 19: 18. Acts 24: 1. Rom. 12: 15 bis. 1 Thess. 3: 13. Heb. 13: 23. Rev. 3: 20. al. saepiss. (Hdian. 3. 4. 12. Xen. Cyr. 2. 1. 12.) So, as often in English, where *with* is equivalent to *and*, i. e. where *καὶ* might stand. Matt. 22: 16 ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ἡρωδιανῶν, i. q. their own disciples and the Herodians. 2: 11. 19: 10. 1 Cor. 16: 11.—(γ) Seq. gen. of a pers. pron. after verbs of *having* or *taking with oneself*. Matt. 15: 30 ἔχοντες μεθ' ἑαυτῶν χωλούς κ. τ. λ. 25: 3. Mark 14: 33. 2 Tim. 4: 11.—Diod. Sic. 20. 4.—(δ) Where the accompaniment implies only nearness, contiguity, etc. Matt. 21: 2 καὶ πῶλον μετ' αὐτῆς. Rev. 14: 1. Acts 2: 28 πληρώσεις με εὐφροσύνης μετὰ τοῦ προσώπου σου, i. e. in thy presence, near thy person; quoted from Ps. 16: 11 where Sept. for נִשְׁחָזָה. —(ε) After the verb ἀκολουθεῖν to follow, Luke 9: 49 οὐκ ἀκολουθεῖ μεθ' ἡμῶν. Rev. 6: 8. 14: 13. This is a construction of the later Greek instead of the dat. see Phryn. et Lob. p. 353. comp. Matth. § 403. p. 738.—Dem. 608. 13.—(ς) After verbs



compounded with σύν, instead of the more usual dative, Matth. § 405. Acts 1: 26 συγκαιτηφισθη μετά τῶν ἀποστόλων. 2 Cor. 8: 18. Gal. 2: 12. Matt. 17: 3. 20: 2.—Diod. Sic. 13. 62. Dem. 330. 2. Aristoph. Acharn. 277. See Lob. ad Phryn. p. 353, 354.

b) trop. seq. gen. of thing, e. g. (α) as designating the state or emotion of mind which accompanies the doing of any thing, *with* which one acts etc. Matt. 28: 8 ἐξεληθούσαι ταχὺν μετά φόβου καὶ χαρᾶς μεγάλης. Mark 3: 5. Luke 14: 9. Acts 20: 19. 24: 3. Eph. 4: 2 bis. 2 Thess. 3: 12. 1 Tim. 2: 9. Heb. 10: 22. al. saep. Comp. Matth. l. c. — 1 Macc. 7: 28. Hdian. 2. 13. 4. Diod. Sic. 13. 108. Xen. Ven. 13. 15.—(β) as designating an external action, circumstance, or condition *with* which another action or event is accompanied, e. g. Matt. 14: 7 μεθ' ὄχλου ὡμολόγησεν αὐτῆ. 24: 31 ἀποστείλῃ τοὺς ἀγγέλους αὐτοῦ μετὰ σάλπιγγος φωνῆς μεγάλης. 27: 66 together with a guard. Mark 6: 25. 10: 30 comp. Winer p. 323. Luke 9: 39. 17: 20. Acts 5: 26. 13: 17. 14: 23. 24: 18. 2 Cor. 8: 4. 1 Tim. 4: 14. Heb. 5: 7. 7: 21. al. saep. (Hdian. 3. 6. 7. Thuc. 1. 18 ult. 6. 28. Xen. Hi. 1. 33.) Also often where it is equivalent to καί, as in English; comp. above in a. β, ult. Eph. 6: 23 εἰρήνη . . . καὶ ἀγάπη μετά πίστεως κ. τ. λ. Col. 1: 11. 1 Tim. 1: 14. 2: 15. 3: 4. 2 Tim. 2: 10. Heb. 9: 19. al.—(γ) Seq. gen. of thing which one has or takes along with him, or with which he is furnished, comp. above in a. γ. —Matt. 24: 30 μετά δυνάμεως καὶ δόξης. Mark 14: 43 ὄχλος πολὺς μετά μαχαιρῶν κ. τ. λ. John 18: 3. Acts 26: 12. comp. 9: 2 et 22: 5. — Luc. Philops. 8. Thuc. 6. 28. Lys. 101. 17 μετ' οἶνον ἐλθεῖν.—(δ) After the verb μίγνυμι to mingle, Matt. 27: 34 ὄξος μετά χολῆς μεμιγμένον. Luke 13: 1 ὡν τὸ αἷμα Πιλάτος ἔμιξε μετά τῶν θυσιῶν αὐτῶν. — Plato Tim. p. 35. A, μίγνῃς δὲ μετά τῆς οὐσίας καὶ ἐκ τῶν τριῶν ποιησάμενος ἐν. The more usual construction is c. dat. Matth. § 403. b. comp. Hdian. 5. 5. 16.

c) from the Heb. usage, μετά is sometimes put like עִם, אִתָּה, etc. where the common Greek construction is different, espec. after verbs and nouns imply-

ing joint or mutual action, influence, suffering, etc. where in Engl. also we say *with*, e. g. (α) after words implying accord or discord, Luke 23: 12 ἐγγεροντο δὲ φίλοι . . . μετ' ἀλλήλων. (c. dat. Xen. Mem. 2. 1. 33.) Rom. 12: 18 μετά πάντων ἀνθρώπων εἰρηνεύοντες. (Sept. 1 K. 22: 45. c. dat. Job 5: 23. Eccus. 6: 6.) Heb. 12: 14. 1 John 4: 17 ἀγάπη μεθ' ἡμῶν our mutual love. Comp. Buttm. § 133. 2.—John 3: 25 ζήτησις . . . μετά τῶν Ἰουδαίων. 1 Cor. 6: 6, 7. Rev. 2: 16 πολεμήσω μετ' αὐτῶν. 11: 7. 12: 17. 13: 7. Here the dat. is more common, Matth. § 404. c.—(β) After μοιχεύω, πορνεύω, etc. Rev. 2: 22 τοὺς μοιχεύοντας μετ' αὐτῆς. 17: 2. 18: 3, 9. also 14: 4. So Heb. אִתָּךְ seq. אִתָּךְ Jer. 23: 17. seq. אִתָּךְ Sept. ἐν Ez. 16: 17. See Gesen. Lex. אִתָּךְ no. 1. The common construction is c. accus. see under these verbs.—(γ) After words signifying participation, fellowship. 2 Cor. 6: 15, 16 τίς μερὶς πιστῶ μετά ἀπίστου κ. τ. λ. John 13: 8 οὐκ ἔχεις μέρος μετ' ἐμοῦ. 1 John 1: 3, 6, 7. Commonly c. dat. as τί σοι καὶ ἐμοί Matt. 8: 29. Comp. Matth. § 389. i. α.—So λογίζεσθαι μετά τινος, to be reckoned, counted, with any one, Mark 15: 28 et Luke 22: 37 καὶ μετὰ ἀνόμων ἐλογίσθη, quoted from Is. 53: 12 where Heb. אִתָּךְ אִתָּךְ, Sept. ἐν. — comp. c. dat. Hdot. 8. 136.—(δ) After verbs implying to speak or talk with any one, Mark 6: 50 καὶ εὐθέως ἐλάλησεν μετ' αὐτῶν. Rev. 4: 1. So John 6: 43. 16: 19. So אִתָּךְ seq. עִם Sept. μετά Gen. 31: 29. Sept. πρὸς Deut. 5: 4. seq. אִתָּךְ Sept. πρὸς Gen. 23: 8. 42: 30. For the more usual dat. see in Ααλέω, Διαλέγω, etc.—(ε) ποιεῖν τι μετά τινος, to do with any one, i. e. to or towards him, corresponding to Heb. עִם אִתָּךְ. Luke 1: 72 ποιῆσαι ἕλεος μετά τῶν πατέρων. 10: 37. Acts 14: 27. 15: 4. So Heb. and Sept. Gen. 24: 12. Sept. ἐν Gen. 40: 14. Also μεγαλύνειν τι μετά τινος Luke 1: 58, for Heb. עִם אִתָּךְ; see in Μεγαλύνω. For the more usual dat. see in Ποιέω.

II. With the Accusative, μετά strictly implies motion towards the middle, into the midst of any thing, Hom. Il. 2. 376; and then also motion after any person or thing, i. e. either so as to follow and

be with a person, or to fetch a person or thing, see Passow μετά C. no. 1. Winer § 53. f. Hence also spoken of succession either in place or time, *after*. In N. T.

1. of succession in place, *after*, *behind*, Heb. 9: 3 μετά τὸ δεύτερον καταπέτασμα. — Hom. Od. 2. 406. Paus. 3. 1. 1. Thuc. 7. 58.

2. of succession in time, e. g. with a noun of time, Matt. 17: 1 μεθ' ἡμέρας ἕξ *after six days*. 25: 19 μετά δὲ χρόνον πολύν. Mark 8: 31. Acts 12: 4. 28: 11. Gal. 1: 18. So μετ' οὐ πολλὰς ἡμέρας Luke 15: 13, οὐ μετά πολλὰς ταύτας ἡμέρας Acts 1: 5, comp. in Οὐ, and Winer § 23. p. 140. — Palaeph. 5. 3. Hdian. 5. 6. 2. Ael. V. H. 9. 21.—With a noun of person, Acts 5: 37 μετά τούτου ἀνέστη Ἰούδας. 19: 4. (Hdian. 6. 2. 18. Xen. Cyr. 2. 2. 4.) With a noun marking an event or point of time. Matt. 1: 12 μετά δὲ τὴν μετοικεσίαν Βαβυλῶνος. Mark 13: 24. Luke 9: 28. John 13: 27. 2 Pet. 1: 15. —Hdian. 4. 9. 3.—Also μετὰ ταῦτα v. τοῦτο *after these things*, *after this*, Mark 16: 12. Luke 5: 27. John 3: 22. al. (Diod. Sic. 1. 7. Xen. Cyr. 7. 2. 22.) Seq. adj. Luke 22: 58 μετά βραχὺ, see in Βραχὺς. Acts 27: 14 μετά οὐ πολὺ. (Jos. 1. 12. 2.) Seq. infin. c. art. Matt. 26: 32 μετά δὲ τὸ ἐγεγῆθαι με, i. e. *after that I am risen again*. Mark 1: 14. Luke 12: 5. Acts 1: 3. 1 Cor. 11: 25. Heb. 10: 26.—Hdian. 2. 9. 6.

NOTE. In composition μετά implies: 1. fellowship, partnership, as μεταδίδωμι, μετέχω, μεταλαμβάνω, etc. 2. proximity, contiguity, as μεθόριον. 3. motion or direction *after*, as μεθοδεία, μεταπέμπομαι. 4. transition, transposition, change, *over*, Lat. *trans*, as μεταβαίνω, μετατίθημι, μεθίστημι. Comp. Butt. p. 414. Passow μετά F. no. 8. AL.

Μεταβαίνω, f. βήσομαι, (βαίνω q. v.) *to go or pass over* sc. from one place to another, *to remove*, e. g. ἐξ οἰκίας εἰς οἰκίαν Luke 10: 7. trop. John 5: 24. 1 John 3: 14. — Luc. Vitar. Auct. 5 ἐς ἄλλο [σῶμα] μεταβήσεται. trop. 2 Macc. 6: 9, 24. Plut. Thes. 5. — Hence genr. *to pass over or away*, *to depart*, seq. ἀπό Matt. 8: 34. seq. ἐκ et πρὸς John 13: 1. seq. adv. Matt. 11: 1 μετέβη ἐκεῖθεν. 12:

9. 15: 29. 17: 20 bis. John 7: 3. Acts 18: 7. — Hom. Od. 12. 312. Pol. 21. 10. 12.

Μεταβάλλω, f. ἀλῶ, (βάλλω,) *to throw or turn over*, e. g. with a plough Xen. Oec. 16. 13. *to turn about* Hom. Il. 8. 94. *to change* Diod. Sic. 1. 12.— In N. T. Mid. *to change oneself*, i. e. one's mind, Acts 28: 6. — Jos. Ant. 1. 3. 1. Dem. 205. 19. Xen. H. G. 2. 3. 31.

Μετάγω, f. ἔω, (ἄγω,) *to lead over*, from one place or country to another, *to transfer*, Diod. Sic. 20. 3 fin. In N. T. *to move or turn about*, from one place to another, James 3: 3, 4.

Μεταδίδωμι, f. δώσω, (δίδωμι,) *to share with any one*, i. e. *to impart*, *to communicate*, seq. dat. Luke 3: 11 ὁ ἔχων δύο χιτῶνας, μεταδότης τῷ μὴ ἔχοντι. Eph. 4: 28. Absol. ὁ μεταδίδους, one who distributes alms, an officer of the primitive church, Rom. 12: 8. Seq. acc. et dat. Rom. 1: 11 ἵνα τι μεταδῶ χάρισμα ἡμῖν πνευματικόν. 1 Thess. 2: 8.—c. dat. Luc. Paras. 1. Xen. Cyr. 7. 1. 1. c. dat. et acc. Hdot. 9. 34. Xen. An. 4. 5. 5. See Matth. § 326. n.

Μετάθεσις, εως, ἡ, (μετατίθημι,) *metathesis, transposition*, a setting in another place. Hence

a) pp. *translation*, removal from one place to another, Heb. 11: 5.—Diod. Sic. 1. 23.

b) *mutation, change*, Heb. 7: 12 νόμον μετάθεσις. 12: 27. — 2 Macc. 21: 24. Thuc. 5. 29.

Μεταίρω, f. ἀρῶ, (αἴρω,) pp. *to lift away, to take away*, from one place to another, Dem. 395 ult. Sept. for מִן הַיָּם 2 K. 25: 11. In N. T. intrans. or c. *εαυτὸν* impl. *to take oneself away*, i. e. *to go away, to depart*, Matt. 13: 53 μετήρην ἐκεῖθεν. 19: 1. Comp. Butt. § 113. n. 2. § 130. n. 2. — Aquil. Gen. 12: 8 καὶ μετήρην ἐκεῖθεν for מִן הַיָּם אֶרֶץ סֵעִר, Sept. ἀπέση.

Μετακαλέω, ὠ, f. ἔσω, (καλέω,) *to call off or away*, i. e. from one place to another, *to recall*, Sept. for אָרָק Hos. 11: 1, 3. Pol. 14. 1. 3. Thuc. 8. 11.—In N. T. *to call away to oneself, to call for*, to invite, c. acc. Acts 7: 14 με-



τεκαλέσατο τὸν πατέρα αὐτοῦ Ἰακώβ. 10: 32. 20: 17. 24: 25.—Achill. Tat. IV. p. 243. comp. Diod. Sic. 16. 10.

**Μετακινέω**, ᾧ, f. ἦσω, (κινέω,) to move from one place to another, to move away, to remove, trop. Col. 1: 23 μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος not moved away from the hope etc. i. e. not fallen away, not wavering.—pp. Hdot. 1. 51. Xen. Eq. 7. 6.

**Μεταλαμβάνω**, f. λήψομαι, (λαμβάνω,) to take a part, share, of any thing, pp. with others, i. e. to partake of, to share, seq. gen. 2 Tim. 2: 6 τῶν καρπῶν μεταλαμβάνειν. Heb. 6: 7. 12: 10. So τροφῆς μεταλαμβάνειν to partake of food, i. e. genr. to take food, Acts 2: 46. 27: 33.—Ael. V. H. 9. 5. Xen. H. G. 3. 5. 2.—Hence genr. to take, to have, seq. acc. Acts 24: 25 καιρὸν δὲ μεταλαβῶν. Comp. Matth. § 325. n. 2.—Pol. 2, 16. 15.

**Μετάληψις**, εως, ἦ, (μεταλαμβάνω,) a partaking of any thing. 1 Tim. 4: 3 εἰς μετάληψιν i. e. to be partaken of, enjoyed.—Pol. 31. 21. 3 μετάληψις τῆς ἀρχῆς.

**Μεταλλάσσω** v. τιῶ, f. ξω, (ἀλλάσσω,) to exchange one thing for another, seq. ac c. et ἐν, Rom. 1: 25. εἰς v. 26.—Sept. 2: 20. Test. XII. Patr. p. 666. seq. εἰς Diod. Sic. 4. 51.

**Μεταμέλομαι**, f. ἦσομαι, (μελόμαι) to let be for care or concern to oneself, to care for,) aor. 1 pass. μετεμελήθην with mid. signif. Buttm. § 136. 2, pp. to change one's care etc. Hence, to change one's mind or purpose, after having done any thing, e. g.

a) simpl. Matt. 21: 29 ὕστερον δὲ μεταμελήθεις. v. 32. Heb. 7: 21 quoted from Ps. 110: 4 where Sept. for מִתְנַחֵם.

b) with the idea of regret, sorrow, to repent, to feel sorrow, remorse. Matt. 27: 3 of Judas. 2 Cor. 7: 8 bis.—1 Macc. 11: 10. Diod. Sic. 15. 9. Xen. Cyr. 4. 6. 5.

**Μεταμορφόω**, ᾧ, f. ὠσω, (μορφόω,) to transform, to transfigure, e. g. ἐαντόν Ael. V. H. 1. 1. Athen. VIII p. 334. C. In N. T. Mid. to change one's form, to be transfigured, Matt. 17: 2. Mark 9: 2.—Trop. to be transformed in mind and

heart, Rom. 12: 2 μεταμορφοῦσθε τῇ ἀνακαινώσει τοῦ νοός. 2 Cor. 3: 18.—Ael. V. H. 14. 8.

**Μετανοέω**, ᾧ, f. ἦσω, (νοέω,) pp. to perceive afterwards, to have an after-view, and hence to change one's views, mind, purpose; Sept. for מִתְנַחֵם Zech. 8: 14. Jos. Ant. 2. 14. 5. Diod. Sic. 15. 47. Xen. Cyr. 1. 1. 3.—In N. T. to change one's mind, to repent, implying the feeling of regret, sorrow, intrans.

a) genr. Luke 17: 3 καὶ ἐὰν μετανοήσῃ, ἄφεσις αὐτῷ. v. 4. seq. ἐπὶ c. dat. 2 Cor. 12: 21.—Jos. Ant. 2. 15. 3. Epict. Ench. 34. Diod. Sic. 13. 53.

b) in a religious sense, implying pious sorrow for unbelief and sin, and the turning from them unto God and the Gospel of Christ, absol. Matt. 3: 2 μετανοεῖτε, ἥγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν. 4: 17. 11: 20. Mark 1: 15. 6: 12. Luke 13: 3, 5. 15: 7, 10. 16: 30. Acts 2: 38. 3: 19. 17: 30. 26: 20 μετανοεῖν καὶ ἐπιστρέφειν ἐπὶ τὸν θεόν repent and turn to God, i. e. from idolatry. Rev. 2: 5 bis, 16, 21. 3: 3, 19. 16: 9. Praegn. seq. ἀπό, Acts 8: 22 μετανοήσον ἀπὸ τῆς κακίας repent [and turn] from this evil. Seq. ἐκ, Rev. 2: 21 ἐκ τῆς πορνείας. v. 22. 9: 20, 21. 16: 11. Sept. c. ἀπό for מִן Jer. 8: 6.—Jos. Ant. 7. 7. 3 seq. περί.—As attended with acts of external sorrow, penance, Matt. 11: 21 ἂν ἐν σάκκῳ καὶ σποδῇ μετανοήσαν. 12: 41. Luke 10: 13. 11: 32. Comp. Jonah 3: 5—10. For εἰς in Matt. 12: 41 et Luke 11: 32, see in Εἰς e. a.—Test. XII Patr. p. 520, 607; called also μετάνοια τῆς σαρκός p. 611.

**Μετάνοια**, ας, ἦ, (μετανοεῖω,) change of mind or purpose, repentance.

a) genr. Heb. 12: 17 μετανοίας γὰρ τόπον οὐχ εὔρε, he found no place for a change of mind, i. e. in his father Isaac, comp. Gen. 27: 34, 37 sq.—Jos. Ant. 4. 6. 1. Pol. 4. 66. 7.

b) in a religious sense, repentance, penitence, implying pious sorrow for unbelief and sin, and a turning from them unto God and the Gospel of Christ. Matt. 3: 8 καρπὸν ἄξιον τῆς μετανοίας. v. 11. 9: 13. Mark 1: 4. 2: 17. Luke 3: 3, 8. 5: 32 καλεῖσαι . . . ἁμαρτωλοὺς εἰς μετάνοιαν. 15: 7. 24: 47. Acts 5: 31 δοῦναι

μετάνοιαν τῷ Ἰσραὴλ καὶ ἄφραϊν ἀμαρτιῶν. 11: 18 τὴν μετάνοιαν εἰς ζωὴν. 13: 24. 19: 4. 20: 21 τὴν εἰς θεὸν μετάνοιαν. 26: 20. Rom. 2: 4. 2 Cor. 7: 9, 10. 2 Tim. 2: 25. Heb. 6: 1, 6. 2 Pet. 3: 9.—Wisd. 12: 19. Jos. Ant. 4. 6. 10 fin.

**Μεταξύ**, adv. (μετά, μέσος,) also c. genit. Buttm. § 146. 2, in the midst, i. e. *betwixt, between*, of place Wisd. 18: 23. Hom. II. 1. 156. See Buttm. p. 439. In N. T.

a) absol. only of time, *mean time, mean while*, e. g. ἐν τῷ μεταξύ sc. χρόνῳ, in the mean time John 4: 31, comp. Buttm. § 125. 6. — Xen. Conv. 1. 14. fully Hdian. 3. 8. 20.—Also ὁ μεταξύ, *intervening, intermediate*; put for *next following, next*, as Acts 13: 42 τὸ μεταξύ σάββατον, the next Sabbath. Buttm. l. c. — Jos. B. J. 5. 4. 2 Σαβίδου τε καὶ Σολομῶνος, ἐπὶ δὲ τῶν μεταξύ τούτων βασιλείων. Plut. ed. R. VI. p. 891. 17. p. 892. 3.

b) seq. gen. of place or pers. Matt. 23: 35 μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. Luke 11: 51. 16: 26. Acts 12: 6.—Jos. Ant. 7. 10. 4. Ael. V. H. 3. 1. Xen. Cyr. 7. 1. 10. — Trop. of pers. Matt. 18: 15 μεταξύ σου καὶ αὐτοῦ μόνου, Engl. *between thee and him alone*. Acts 15: 9. Rom. 2: 15 μεταξύ ἀλλήλων, *between one another*, i. e. in turn, alternately. — Plut. de Discr. amic. et adul. 1 init.

**Μεταπέμπω**, f. ψω, (πέμπω,) to send after, to send for, Thuc. 4. 30. ib. 7. 15. In N. T. Mid. μεταπέμπομαι, f. ψομαι, to send for to oneself, to invite to come, Acts 10: 5, 22, 29 bis. 11: 13. 24: 24, 26. 25: 3. Pass. Acts 10: 29. Sept. for  $\text{מִיָּדָי}$  Num. 23: 7. — 2 Macc. 15: 31. Hdian. 3. 5. 7. Xen. Mem. 3. 9. 11.

**Μεταστρέφω**, f. ψω, (στρέφω,) to turn about, sc. from one direction to another, Plut. Otho 4. Xen. Cyr. 8. 3. 28. In N. T. to turn into something else, to change, trans. et seq. εἰς, James 4: 9. Acts 2: 20 ὁ ἥλιος μεταστραφήσεται εἰς σότος, quoted from Joel 3: 4 [2: 31], where Sept. for  $\text{יִשְׁתַּחֲוֶה}$  Niph. — 1 Macc. 9: 41. — In a bad sense, to change for the worse, to pervert, Gal. 1: 7 μεταστρέ-

ψαι τὸ εὐαγγέλιον. — Eccclus. 11: 31. Test. XII Patr. p. 688.

**Μετασχηματίζω**, f. ἴσω, (σχηματίζω, σχῆμα q. v.) to transform, to change the form or appearance of any thing, trans. Phil. 3: 21 ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως. Mid. seq. εἰς, to transform oneself into another shape, character, etc. 2 Cor. 11: 13 μετασχηματιζόμενοι εἰς ἀποστόλους. v. 14. seq. ὡς v. 15.—Jos. Ant. 7. 10. 5 pen. Diod. Sic. 3. 12 pen. Mid. Test. XII Patr. p. 530. — Trop. to transfer figuratively, to apply metaphorically, seq. εἰς τινα 1 Cor. 4: 6.

**Μετατιθέμι**, f. θήσω, (τίθημι,) to transpose, to put in another place, and hence to transport, to transfer, to translate, trans. Acts 7: 16 καὶ μετετέθησαν [αὐτὸν] εἰς Συχέμ. Heb. 11: 5 bis, Ἐνώχ μετετέθη sc. εἰς τὸν οὐρανόν κ. τ. λ. Comp. 2 K. 2: 11. (Sept. Gen. 5: 24.) Heb. 7: 12 μετατιθεμένης τῆς ἱερωσύνης, the priesthood being transferred sc. to Christ or to the tribe of Judah, comp. v. 11, 14. (Others, being changed, as Xen. Mem. 4. 4. 14.) Sept. for  $\text{מִיָּדָי}$  Jer. 52: 25, 26, 29. — Eccclus. 44: 16. Jos. Ant. 12. 9. 7 τὴν τιμὴν. Diod. Sic. 17. 29. — Mid. to transfer oneself, to go over from one side or party to another, seq. ἀπό et εἰς to fall away from one to another, Gal. 1: 6.—2 Macc. 7: 24. Athen. VII. p. 281. E. Pol. 3. 111. 8. — Metaph. to transfer to another use or purpose, to pervert, to abuse, Jude 4 τὴν χάριν τοῦ θεοῦ μετατιθέναι εἰς ἀσέβειαν perverting the grace of God unto licentiousness.

**Μετέπειτα**, adv. (ἔπειτα,) lit. after then, i. e. thereafter, afterwards, Heb. 12: 17. — Judith 9: 7. Jos. Ant. 6. 4. 6. Hdot. 1. 25. ib. 7. 7.

**Μετέχω**, f. μεθέξω, aor. 2 μετέχον, (ἔχω,) pp. to have with another, i. e. to partake of, to share in, to be a partaker etc. seq. gen. Buttm. § 132. 4. 2. 1 Cor. 9: 10, 12 εἰ ἄλλοι τῆς ὑμῶν ἐξουσίας μετέχουσιν. 10: 21, 30 impl. Heb. 2: 14. 7: 13 φυλῆς ἐτέρας μετέσχημεν he had part in another tribe, belonged to another tribe. Seq. ἐκ 1 Cor. 10: 17, comp. in <sup>2</sup>Ec 3. h. So to partake of food, i. e. to



take as food, e. g. γάλακτος Heb. 5: 13. —2 Macc. 5: 10. Diod. Sic. 1. 5. Xen. Mem. 2. 2. 3.

**Μετεωρίζω**, f. ἴσω, (μετέωρος high, floating in the air, from μετά and ἔωρα or αἴωρα, Th. αἴρω,) to lift up on high, to raise in the air, Ael. H. An. 11. 33 ἐαντών τοῖς περιστάσεσιν. Trop. of the mind, to animate, to incite, Diod. Sic. 3. 72. ib. 13. 53. to elate, as with pride, 2 Macc. 5: 17. Diod. Sic. 4. 70. Also to render hesitating, fluctuating, to make of doubtful fidelity, as if floating in the air, Pol. 5. 70. 10. Diod. Sic. 17. 5 μετεωρίζεσθαι πρὸς ἀπόστασιν. — Hence in N. T. Pass. or Mid. μετεωρίζομαι, to be in suspense, to be of doubtful mind, anxious, fluctuating between hope and fear, Luke 12: 29.—Comp. μετέωρος ταῖς διανοοίαις Pol. 3. 107. 6. ib. 5. 18. 5.

**Μετοιχεσία**, ας, ἡ, (μετοιχεῖω i. q. μετοιχίζω,) change of abode, migration, and hence for the Babylonish exile, Matt. 1: 11, 12, 17 bis. Sept. for מִצְרַיִם 2 K. 24: 16. 1 Chr. 5: 22. — Anthol. Gr. I. p. 175. Comp. Munthe Obs. p. 1. H. Planck in Bibl. Repos. I. p. 670.

**Μετοιχίζω**, f. ἴσω, Att. fut. ἴω, Buttm. § 95. 9, (οἰκίζω, οἶκος,) to cause to change one's abode, to cause to remove or migrate, trans. Acts 7: 4 μετώκησεν αὐτὸν εἰς τὴν γῆν ταύτην. v. 43 μετοιχίω ἐπέκεινα Βυβ. Sept. for מִצְרַיִם 1 Chr. 5: 6. Am. 5: 27.—Diod. Sic. 11. 88 pen. Ael. V. H. 1. 11. Thuc. 1. 12.

**Μετοχή**, ἡς, ἡ, (μετέχω,) partnership, fellowship, 2 Cor. 6: 14, parall. with κοινωνία.—Psalt. Salom. 14: 4. Hesych. μετοχή κοινωνία, σχέσις.

**Μέτοχος**, ου, ὁ, ἡ, adj. (μετέχω,) partaking, subst. a partaker, Heb. 3: 1 κλήσεως ἐπουρανίου μέτοχοι. v. 14. 6: 4. 12: 8.—Anthol. Gr. IV. p. 263. Hdot. 3. 52.—In the sense of partner, companion, fellow, Luke 5: 7. Heb. 1: 9 quoted from Ps. 45: 8, where Sept. for מִצְרַיִם.—Dem. 1411. 4.

**Μετρέω**, ὠ, f. ἴσω, (μέτρον,) to measure, trans. e. g. of capacity, with an adjunct of manner, in the proverbial phrase ὃ v. ἐν ᾧ μέτρω μετρεῖτε, μετρηθήσεται, Matt. 7: 2 bis. Mark 4: 24 bis.

Luke 6: 38 bis. Sept. for מִצְרַיִם Ex. 16: 18. — Dem. 918. 11. Plut. Marcell. 25 pen. — Of length etc. as measured by the rule, κάλαμος. Rev. 11: 1 μέτρησον τὸν καὸν τοῦ θεοῦ. v. 2. 21: 15, 16, 17. Sept. and מִצְרַיִם Num. 35: 5.—Xen. H. G. 3. 2. 10. Mem. 4. 7. 2.—Trop. for to estimate, to judge of, 2 Cor. 10: 12 ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες.—Hdian. 1. 6. 2. Dem. 324. 24. Comp. melior Hor. Ep. 1. 7 fin.

**Μετρητής**, οῦ, ὁ, (μετρέω,) pp. measurer, then metretes John 2: 6, i. e. the Attic amphora, a measure for liquids containing 12 χόες or 144 κοτύλαι, and equal to  $\frac{2}{3}$  of an Attic medimnus or Hebrew bath. Hence the μετρητής was equivalent to about 33½ English quarts, or to 8½ gallons. See particularly under art. Κόρος, and Boeckh Staatsh. der Ath. I. p. 107. The Roman amphora was smaller, being only equal to  $\frac{2}{3}$  of the μετρητής. Comp. Adam's Rom. Ant. p. 504.—Sept. for מִצְרַיִם 2 Chr. 4: 5. Pol. 2. 15. 1. Dem. 1045. 6.

**Μετριοπαθέω**, ὠ, f. ἴσω, (μετριοπαθής of moderated passions, from μέτριος, πάθος,) to be moderate in one's passions, to have one's passions moderated; hence to be gentle, indulgent, compassionate, seq. dat. towards any one, Heb. 5: 2 μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι x. τ. λ.—Philo de Joseph. II. p. 45. 37. Jos. Ant. 12: 3. 2. comp. μετριάζω ib. 5. 7. 7.

**Μετρίως**, adv. (μέτριος, μέτρον,) measuredly, moderately, pp. with moderation, Pol. 3. 85. 9. Xen. An. 2. 3. 20. In N. T. little, and οὐ μετρίως not a little, i. e. much, greatly, Acts 20: 12.—Hdian. 1. 3. 12. Xen. Mem. 4. 1. 1.

**Μέτρον**, ου, τό, measure, a) pp. as of capacity, in the proverbial expression Matt. 7: 2. Mark 4: 24. Luke 6: 38 bis. Trop. measure of sins Matt. 23: 32. Sept. for מִצְרַיִם 2 Chr. 2: 10. מִצְרַיִם Lev. 19: 36. Deut. 25: 14. (Hdot. 4. 198. Xen. An. 3. 2. 21.) Of length or surface, a measure, i. e. a measuring-rod, κάλαμος, Rev. 21: 15 in later edit. 21: 17 μέτρον ἀνθρώπου, man's measure, i. e. common, ordinary. Sept. for מִצְרַיִם Ex. 26: 2, 8. Ez. 42: 16 sq. מִצְרַיִם 2 K. 21: 13. (Xen.

Mem. 4. 7. 2.) Genr. and adv. *ἐκ μέτρον* by measure, i. q. *μετρίως*, i. e. moderately, sparingly, John 3: 34. See in *Ἐκ* no. 3. e.

b) meton. *measure*, for *portion* as measured off or allotted, *allotment*, *proportion*. Rom. 12: 3 ὡς ὁ θεὸς ἐμέτρησε μέτρον πίστεως. Eph. 4: 7, 13, 16. 2 Cor. 10: 13 bis, see in *Κανών*. — Luc. Imag. 7. Anth. Gr. I. p. 81 ult.

*Μέτωπον*, *ον*, τό, (μετά, ὄψ.) the forehead, Rev. 7: 3. 9: 4. 13: 16. 14: 1, 9. 17: 5. 20: 4. 22: 4. Sept. for *πρῶτον* Ex. 28: 33. 1 Sam. 17: 49. — Hdian. 1. 15. 7. Xen. Cyr. 1. 4. 8.

*Μέχρι*, also *Μέχρις* sometimes before a vowel, Buttm. § 26. 4. Winer § 5. 1. b. Lob. ad Phr. p. 14; a particle serving to mark a *terminus ad quem*, both of place and time. It differs therefore from *ἄχρι*, in that *ἄχρι* fixes the attention upon the whole duration up to the limit, leaving the further continuance undetermined; while *μέχρι* refers solely to the limit, implying that the action there terminates. See Tittm. de Synon. N. T. p. 33 sq. Passow s. v.

I. As Prep. with the genitive, *unto*, *until*, *usque ad*.

a) Of place, *unto*, *as far as to*. Rom. 15: 19 *μέχρι τοῦ Ἰερουσαλὴμ*. Sept. for *ἕως* Job 38: 11. — Palaeph. 21. 1. Hdian. 1. 12. 15. Xen. An. 2. 2. 6.

b) Of time, *until*, (α) c. gen. of a subst. Matt. 13: 30 *μέχρι τοῦ θερισμοῦ*. Acts 10: 30. 20: 7. Rom. 5: 14 *μέχρι Μωσέως*, i. e. death reigned from Adam *until* Moses without there being any written law, but not so afterwards, comp. Tittm. l. c. 1 Tim. 6: 14. Heb. 3: 6, 14. 9: 10. Sept. for *ἕως* Ps. 105: 19. — Hdian. 1. 1. 5. Xen. Venat. 4. 11.—(β) *μέχρις οὗ* sc. *χρόνου*, *until what time*, i. e. *until*, as a conjunct. with the subjunctive, where the thing is uncertain. Mark 13: 30 *μέχρις οὗ πάντα ταῦτα γένηται*. See Buttm. § 146. 3. comp. in *Ἐως* I. a. Matth. § 480. b.—Hdot. 4. 119. c. impf. indic. Xen. An. 5. 4. 16. — (δ) *μέχρι τῆς σήμερον*, *until this day*, Matt. 11: 23. 28: 15. Here *ἄχρι* might properly have been used; but the writer employs *μέχρι* prob. as not looking at all beyond the present time; the present

moment being all he has to do with; comp. Tittm. l. c. p. 35.—So *μέχρι τοῦ τῶν Palaeph.* 17. 2. *μέχρι τῶνδε τῶν καιρῶν* Diod. Sic. 4. 19.

c) Trop. of degree or extent. 2 Tim. 2: 9 *κακοπαθῶ μέχρι δεσμῶν*. Heb. 12: 4 *μέχρις αἵματος*. Phil. 2: 8 *μέχρι θανάτου*. v. 30. — 2 Macc. 13: 14. Hdian. 1. 15. 16. Xen. Mem. 4. 7. 3.

II. As Conjunct. *until*, before a verb in the subjunct. where the thing is either pres. or fut. and therefore uncertain, Buttm. § 146. 3, comp. in *Ἐως* I. a. Eph. 4: 13 *μέχρι καταστήσομεν . . . εἰς ἄνδρα τέλειον κ. τ. λ.*—Xen. H. G. 1. 3. 11 *περιμένεν . . . μέχρις ἔλθῃ*. c. impf. indic. Thuc. 3. 10.

*Μή*, a negative particle, *not*, implying every where a *dependent* and *conditional* negative, i. e. depending on the idea, conception, thoughts of some subject, and therefore *subjective*; while *οὐ* expresses the direct and full negation independently and absolutely and is therefore *objective*. That is, *μή* implies that one conceives or supposes a thing not to exist, while *οὐ* expresses that it actually does not exist; and hence *μή* refers to the predicate, *οὐ* to the copula. The same distinction holds good in all the compounds of *μή* and *οὐ*. See Buttm. § 148. Passow in *μή*. Winer § 59. Herm. ad Vig. p. 796 sq. 804 sq. Matth. § 608. 5.

I. As a negative particle, *not*, where the following special uses all flow from the general principles above stated. E. g. *μή*, and not *οὐ*, is used:

a) in all negative *conditions* and *suppositions*, in N. T. after *εάν* and *εἰ*, Buttm. § 148. 2. b. E. g. *εάν μή*, Matt. 5: 20 *εάν μή περισσέσῃ ἡ δικαιοσύνη ὑμῶν κ. τ. λ.* Mark 3: 27. Luke 13: 3, 5. Tit. 1: 6. al. see in *Ἐάν* no. II. β. So *εἰ μή*, Matt. 24: 22 *εἰ μή ἐκολοβώθησαν αἱ ἡμέραι*. Mark 2: 7. John 3: 13. Acts 21: 25. al. see in *Εἰ* no. III. ε. With *εάν* or *εἰ* implied, Mark 12: 19. Luke 10: 10. John 12: 47. 1 Cor. 13: 1, 2, 3. James 2: 14.—Sometimes *εἰ* is followed by *οὐ*, but *οὐ* then refers not to the condition, but to the verb alone, which it renders negative, as Matt. 26: 24 *καὶ ὃν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη*, i. e. the *not being born* would have been bet-



ter for him; here μή would have implied doubt whether he had been born etc. Mark 11: 26. Luke 14: 26. 18: 4 εἰ καὶ θεὸν οὐ φοβοῦμαι, i. e. to not fear i. q. to contemn. John 10: 37 εἰ οὐ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, i. e. to not do i. q. to leave undone. 11: 8. James 2: 11. See Buttm. § 148. 2. b, and marg. Winer § 59. 5. Herm. ad Vig. p. 833, 889. Comp. in Οὐ e.

b) after particles implying purpose, also result anticipated or supposed, i. e. in N. T. after ἵνα, ὅπως, ὥστε, Buttm. § 148. 2. c. Matth. § 608. 5. a. Winer § 60. 2. E. g. ἵνα μή, Matt. 26: 5 ἵνα μή θόρυβος γένηται. Luke 8: 10. John 3: 16. Acts 5: 26. Heb. 13: 17. al. So Matt. 5: 29, 30. Mark 4: 12. John 11: 50. al. see in Ἴνα no. 1, 2. So ὅπως μή, Matt. 6: 18. Luke 16: 26. Acts 20: 16. 1 Cor. 1: 29. — So before an infin. expressing purpose etc. either inf. simply, or with ὥστε, εἰς, πρὸς, διά, etc. see below in d.

c) after relative pronouns, as ὅς, ὅστις, ὅσος, wherever they refer not to definite antecedents, but to such as are indefinite and general, or implied, Buttm. § 148. 2. e. Matth. § 608. 5. c. Winer § 59. 4. E. g. Matt. 10: 14 ὅς ἐὰν μή δέξεται ὑμᾶς. 11: 6. Luke 8: 18. 1 Pet. 2: 9. Mark 6: 11 ὅσοι ἂν μή δέξονται ὑμᾶς. Luke 9: 5. Acts 3: 23 ἥτις ἂν μή ἀκούσῃ. Rev. 13: 15. — But οὐ is put after ὅς, ὅστις, where these refer to a definite antecedent, as Luke 14: 33; or where any thing is said actually not to be or to be done, as Matt. 10: 38. 13: 12. Mark 9: 40. Luke 14: 27.

d) with the Infinitive as being dependent upon another finite verb or word expressed or implied; here the infin. may usually either itself be resolved into a supposition, or the verb on which it depends expresses supposition, condition, thought, purpose, etc. Buttm. § 148. 2. g. Passow μή I. 3. Winer § 59. 2. Herm. ad Vig. p. 806 ult. Thus (α) Inf. simpl. Matt. 22: 23 οἱ λέγοντες μή εἶναι ἀνάστασιν, i. e. as they suppose and believe. Luke 2: 26. 20: 7. 21: 14. Acts 15: 19, 38. 23: 8. 25: 24, 27 ἄλογόν μοι δοκεῖ . . . μή καὶ τὰς κατ' αὐτοῦ αἰτίας σημεῖναι. Rom. 13: 3 θέλεις δὲ μή φοβῆσθαι τὴν ἐξουσίαν. 1 Cor. 7: 1. 1 Tim.

1: 20. 2 Pet. 2: 21. After δεῖ, ὀφείλω, etc. Buttm. l. c. Matt. 23: 23 ταῦτα εἶδει ποιῆσαι, κἀκεῖνα μή ἀφίεναι. Luke 18: 1. Acts 27: 21. Rom. 15: 1. 1 Tim. 3: 3 δεῖ οὖν ἐπίσκοπον . . . μή πάροινον, μή πλήκτην, sc. εἶναι. v. 8. Tit. 1: 7. 2: 3, 9, 10. After ὀμνυμι, implying future purpose, Heb. 3: 18 τίσι δὲ ὁμοίως μή εἰσελεύσεσθαι κ. τ. λ. see Herm. ad Vig. p. 807. After verbs of commanding, entreating, e. g. c. inf. pres. as continued, Acts 1: 4 παρήγγειλεν αὐτοῖς ἀπὸ Ἱερουσ. μή χωρίζεσθαι. 21: 4. Rom. 2: 21, 22. Eph. 3: 13 διὸ αἰτούμαι μή ἐκκακεῖν. 2 Tim. 2: 14. (comp. Luc. D. Mort. 1. 4.) c. inf. aor. as transient, Matt. 2: 12. 5: 34. Luke 22: 40. Heb. 12: 19. By pleonasm after verbs implying a negative. e. g. of denying, Luke 20: 27 οἱ ἀντιλέγοντες ἀνάστασιν μή εἶναι. 22: 34. See Matth. § 534. n. 4. Winer § 67. p. 487. Vice versa after οὐ δύναμαι, where the negatives have each its proper power, and constitute an emphatic affirmative; Acts 4: 20 οὐ δύναμεθα ἄ εἶδομεν . . . μή λαλεῖν, i. e. we cannot but speak. Buttm. § 148. n. 7. b. — After ὥστε, in N. T. marking a result anticipated or supposed on the part of the speaker or writer, Matt. 8: 28 ὥστε μή ἰσχύειν τινα παρελθεῖν. Mark 3: 20. 1 Cor. 1: 7. 2 Cor. 3: 7. 1 Thess. 1: 8. — Xen. Conv. 4. 54. — (β) Infin. c. τοῦ e. g. as dependent on a subst. Rom. 11: 8 ὀφθαλμοὶ τοῦ μή βλέπειν κ. τ. λ. et 1 Cor. 9: 6 οὐκ ἔχομεν ἐξουσίαν τοῦ μή ἐργάζεσθαι; i. e. implying possibility, but not the will. After verbs of hindering or being hindered, Luke 4: 42. 24: 16. Acts 10: 47 ὕδωρ κολῦσαι . . . τοῦ μή βαπτισθῆναι τούτους. 14: 18. 20: 27. Rom. 11: 10. 1 Pet. 3: 10. So by impl. Luke 17: 1. Heb. 11: 5. James 5: 17. As marking purpose or result, where ὥστε might stand instead of τοῦ, comp. in δ. Rom. 7: 3 ἐλευθέρα ἐστίν ἀπὸ τοῦ νόμου, τοῦ μή εἶναι αὐτὴν μοιχαλίδα. Comp. Winer § 45. 4. p. 270. b. Buttm. § 140. n. 1. — (γ) Infin. c. τῷ, 2 Cor. 2: 12 τῷ μή εὐρεῖν με τίτον, i. e. marking a cause as existing in the mind of any one. — (δ) Infin. c. τό, where the infin. is then equivalent to a subst. Rom. 14: 21 καλὸν τὸ μή φαγεῖν κρέα, i. q. if one would eat no meat, Buttm. § 148.

2. *g.* 1 Cor. 4: 6. 10: 2. preceded by *τοῦτο*, Rom. 14: 13. 2 Cor. 2: 1. 1 Thess. 4: 6 coll. v. 3. So with the prepositions *εἰς* and *πρός* as marking purpose, supposed result, etc. e. g. *εἰς τὸ μή* Acts 7: 19. 1 Cor. 9: 18. 10: 6. Heb. 11: 3. 1 Pet. 3: 7. *πρός τὸ μή* 2 Cor. 3: 13. 1 Thess. 2: 9. 2 Thess. 3: 8. With *διά* as marking the probable or supposed cause of any thing, Matt. 13: 5 *διά τὸ μή ἔχειν βάθος γῆς*. v. 6. Mark 4: 5. James 4: 2. —Cebet. Tab. 24.

e) with *participles*, when they stand elliptically for any of the above constructions, or refer to an indefinite subject, or in general where they imply supposition, condition, purpose, any thing subjective, etc. Buttm. § 148. 2. *f.* § 144. 2. Winer § 59. 3. E. g. (α) When the participle may be resolved into the construction with *εἰ*, *ἐάν*, etc. comp. above in a. Buttm. l. c. Luke 11: 36 *εἰ οὖν τὸ σῶμά σου ὅλον φωτεινόν, μή ἔχον τὸ μέρος κ. τ. λ.* Rom. 5: 13. Gal. 6: 9 *καιρῷ γὰρ ἰδίῳ θειροσμεν, μή ἐκλύομενοι*. Col. 1: 23. 1 Pet. 3: 6.—(β) Where the part. either with or without the article, is equivalent to a relative referring to a general or indefinite antecedent, comp. above in b. Buttm. l. c. E. g. *ὁ μὴ* c. part. Matt. 12: 30 *ὁ μὴ ᾤν μετ' ἐμοῦ*, i. e. whosoever, i. q. *if* any one, where *οὗ* would only have referred to some particular and definite individual. Luke 11: 23. John 3: 18 *ὁ μὴ πιστεύων*, comp. Winer § 59. 1. Herm. ad Vig. p. 805. John 10: 1. 12: 48. 1 Thess. 4: 13. al. Matt. 25: 29 *ἀπὸ τοῦ μὴ ἔχοντος*. Luke 3: 11. 19: 26, 27. Rom. 4: 20. James 4: 17. 1 Cor. 7: 37. *πᾶς μὴ* c. part. 1 Thess. 2: 12 *πάντες οἱ μὴ πιστευωντες*. 1 John 3: 10. Matt. 3: 10. 13: 19 *παντὸς ἀκούοντος . . . καὶ μὴ συνιέντος*. John 15: 2. So genr. Matt. 9: 36 *ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα*. 10: 28. Luke 12: 47. Acts 20: 22 *ἰδοὺ ἐγὼ . . . μὴ εἰδώς*, where the subject or antecedent is indeed specific, but the part. expresses a subjective doubt, uncertainty. Rom. 2: 14. 1 Cor. 7: 29 sq. 9: 21. 1 John 2: 4. al. Here too belong such phrases as *τὰ μὴ δέοντα*, *τὰ μὴ καθήκοντα*, i. q. *ἄτινα μὴ δεῖ* etc. 1 Tim. 5: 13. Rom. 1: 28. (Cebet. Tab. 25.) *τὰ μὴ ὄντα* i. q. *ἄτινα μὴ ἐστί*, Rom. 4: 17.

trop. 1 Cor. 1: 28. Comp. Buttm. § 148. 2. *f.* Winer § 59. 3. p. 400.—(γ) Where the part. with *μή* expresses the supposed or apparent cause or occasion of any thing, Passow in *μή* no. 4. Buttm. § 144. 2. Matt. 1: 19 *Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μὴ θέλων κ. τ. λ.* 18: 25 *μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν κ. τ. λ.* Mark 2: 4. 12: 24. Luke 5: 19. 9: 33. Acts 9: 26. 12: 19. 2 Cor. 3: 14. Heb. 4: 2.—Eurip. Herac. 283 or 284.—(δ) Where the part. with *μή* expresses a supposed or apparent result, like *ὥστε μή* seq. infin. comp. above in d. a. Luke 7: 30. Acts 20: 29 *εἰσελεύσονται . . . λύκοι βαρεῖς εἰς ἡμᾶς, μὴ φειδόμενοι τοῦ ποιμνίου*. 2 Cor. 4: 2. Phil. 1: 28. So Acts 9: 9 *ἦν ἡμέρας τρεῖς μὴ βλέπων, καὶ οὐκ ἔφαγεν*, he was for three days apparently blind, so as not to see, i. e. he was supposed to be a blind man; but *οὐκ ἔφαγας* relates a specific fact. Also with *καὶ* as equiv. to *ὥστε*, comp. in *Καὶ* no. 1. c. β. Luke 1: 20 *ἔσῃ σιωπῶν, καὶ μὴ δυναμέου λαλήσαι*. 13: 11. Acts 27: 15.

f) in all negative expressions of *wish*, *entreaty*, *command*, where *μή* then often stands at the beginning of a short independent clause, the idea of wishing etc. not being expressed, but retained in the mind. Buttm. § 148. 2. c, and n. 5. Herm. ad Vig. p. 804. Matth. § 608. n. 1. Thus to express a negative *wish*, *μή* is construed with the Optative; in negative *entreaty* and *command*, with the Imperative and Subjunctive, as follows: (α) With the Optative, implying a negative *wish*, in the frequent exclamation *μὴ γένοιτο*, *may it not be!* let it not happen! Luke 20: 16. Rom. 3: 4, 6, 31. 1 Cor. 6: 15. Gal. 2: 17. So Gal. 6: 14. 2 Tim. 4: 16 *μὴ αὐτοῖς λογισθῆτε*. Comp. Buttm. l. c. Passow *μή* no. 6.—Hom. Od. 1. 386. ib. 20. 344.—(β) With the Imperative always, (which never takes *οὐ*), usually with the Imp. present implying continued action and forbidding what one is already doing. Buttm. § 148. 3. § 137. 5. Passow *μή* no. 5. a. Winer § 60. 1. Matt. 6: 16 *μὴ γίνεσθε ὡσπερ οἱ ὑποκριταί*. v. 19, 25. 17: 7. 24: 6 *ὄρατε, μὴ θροεῖσθε*, *beware, be not troubled*. Mark 9: 39. Luke 23: 28. John 2: 16. Acts 10: 15. 1 Pet. 4: 12. al. saep. Im-



perat. 3 pers. pres. Rom. 6: 12 μή οὖν βασιλεύειτο ἡ ἁμαρτία ἐν τῷ θνητῷ ἡμῶν σώματι. 14: 16. 1 Cor. 7: 12, 13. Col. 2: 16. 1 Tim. 6: 2. James 1: 7. al. Also c. imper. impl. Luke 13: 14. John 18: 40. Gal. 5: 13. Rom. 12: 11, 16, 19. (Luc. Tox. 56.) So in antithetic clauses, as Col. 3: 2 τὰ ἄνω φρονεῖτε, μή τὰ ἐπὶ γῆς. James 1: 22. 1 Pet. 3: 9. 2 Cor. 9: 7. μή—ἀλλά Luke 22: 42. John 6: 27. Phil. 2: 12.—Very rarely μή is found with the Imper. *aorist*, (in N. T. only 3 pers.) implying transient action, and forbidding that which one may be about to do, e. g. Matt. 6: 3 μή γνώτω ἡ ἀρσισιγρά σου κ. τ. λ. 24: 18. Mark 13: 15 μή καταβάτω εἰς τὴν οὐκίαν. v. 16. Luke 17: 31. Comp. Buttm. Passow, Winer, l. c. — Hom. Od. 16. 301. Xen. Cyr. 7. 5. 73.—(γ) With the *Subjunctive* in negative *entreaties*, *commands*, *exhortations*, etc. where the action is to be expressed as transient and momentary, Buttm. l. c. and § 139. n. 7. Passow, Winer, l. c. E. g. in 1 pers. plur. Subj. *present*, where it stands in place of 1 pers. Imperat. comp. in β. Gal. 5: 26 μή γινώμεθα κενώδοχοι. 6: 9. 1 Thess. 5: 6. 1 John 3: 18. *aorist*, John 19: 24 μή σπλισωμεν αὐτόν. Buttm. § 139. n. 7. Winer § 42. 4. In 2 and 3 pers. Subj. *aorist*, Matt. 1: 20 μή φοβηθῆς. 3: 9 μή δόξηςτε λέγειν. 5: 17. 6: 13. 10: 5, 9, 10. Mark 5: 7. 14: 2. Rom. 10: 6. 1 Cor. 16: 11. Col. 2: 21. Heb. 3: 8. 10: 35. James 2: 11. al. *saeppis*. So c. *γενηθῆ* or the like impl. Matt. 26: 5. Mark 14: 2.

g) *genr.* in any construction, where the negation is from the nature of the case subjective, conditional, or matter of supposition. Matt. 19: 9 ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μή ἐπὶ πορνείᾳ, i. e. μή here either depends upon the preced. relative, or it expresses condition, *if not* for fornication. Mark 12: 14 δῶμεν, ἢ μή δῶμεν; implying subjective uncertainty. John 3: 18 ὅτι μή πεπίστευκεν, *because*, by the very supposition, *he has not believed*, comp. Herm. ad Vig. p. 805. (Luc. D. Deor. marin. 5. 1.) Rom. 3: 8 τί ἔτι κἀγὼ ὡς ἁμαρτωλὸς κρινομαι; καὶ μή, κ. τ. λ. hypothetically, *and why not rather?* i. e. and why should it not rather be the case etc. Col. 2: 18 ἂ μή ἐώρακεν ἐμβατεύων, i. e.

into what he cannot possibly have seen, or be supposed to have seen; here οὐ would have expressed that he had not seen them though he had the power. 1 Thess. 4: 4 μή ἐν πάθει ἐπιθυμίας, where μή refers to the preceding infin. κἄσθαι. Rom. 14: 1.

h) coupled with οὐ, in the order οὐ μή, as an intensive negative, (μή οὐ is in N. T. only interrog. see no. III,) in emphatic assertions and assurances referring to the future, *not at all, by no means*, construed pp. with the *Indic. future*, or more commonly with the *Subj. aorist*, Buttm. § 148. n. 6. § 139. 4. Passow in οὐ μή, p. 405 sq. Winer § 60. 3. Herm. ad Soph. Oed. Col. 853. (α) seq. *Indic. fut.* Matt. 16: 22 οὐ μή ἔσται σοι τοῦτο. 26: 35 οὐ μή σε ἀπαρνήσομαι. Luke 22: 34. John 8: 12. 20: 35. Rev. 3: 5. 9: 6. al. So in emphatic interrogation Luke 18: 7. John 18: 11. — (β) seq. *Subj. aorist*, e. g. aor. 1 pass. Matt. 24: 2 οὐ μή ἀφεθῆ ὧδε λίθος. Luke 22: 16, 18. Heb. 8: 12. 1 Pet. 2: 6. al. Aor. 2 act. and mid. Matt. 5: 18, 20. 18: 3. Luke 1: 15. John 6: 37. Rev. 3: 3, 12. al. Mid. Mark 13: 19. So as strengthened by οὐκέτι Matt. 14: 25. Luke 22: 16. οὐδέ Matt. 24: 21. In emphatic interrog. John 11: 56. 18: 11.—Further, contrary to the doubtful rule of Dawes, seq. Aor. 1 act. Matt. 10: 23 οὐ μή τέλεισθε τὰς πόλεις κ. τ. λ. Mark 9: 41. John 4: 14, 48. Acts 13: 41. Heb. 8: 11. 2 Pet. 1: 10. c. οὐκέτι Rev. 18: 14. Mid. Matt. 16: 28. Rom. 4: 8. See Buttm. § 139. 4 marg. Passow in οὐ μή. Winer § 60. 3. p. 423.

II. As a Conjunction, *that not, lest*, Lat. *ne*, in N. T. only after verbs expressing *fear*, *anxiety*, *foresight*, with which both the Greeks and Latins connect a negative implying a *wish* that the thing feared may *not* be or happen; Buttm. § 148. 4. Passow μή II. 5. Herm. ad Vig. p. 797. Matth. § 520. Construed variously:

a) with the *Subjunct.* where the preceding or governing verb is in the present; see Buttm. Passow, l. c. Winer § 60. 2. So after verbs of *fearing* etc. Acts 27: 17 φοβούμενοι τε μή εἰς τὴν Σύρτιν ἐπέσωσι. 2 Cor. 12: 21, coll. 20. c. φοβούμενος impl. 2 Cor. 12: 6.

Or, the preced. verb may be a preterite except in the Indic. as Acts 23: 10 εὐλαβηθεὶς ὁ χ. μή διασπασθῆ ὁ Παῦλος. Comp. Plato Apol. Soc. init. χρῆν εὐλαβεῖσθαι μή ὑπ' ἐμοῦ ἐξαπατηθῆτε. — After verbs of *foresight*, or *caution*, the verb being in the present, Matt. 18: 10 ὁρᾶτε, μή καταφρονήσητε ἐνός κ. τ. λ. Mark 13: 5, 36. 2 Cor. 8: 20. Gal. 6: 1. Heb. 12: 15, 16. Rev. 19: 10 et 22: 9 ὄρα μή sc. ποιήσης τοῦτο.

b) with the *Optative*, where the preceding verb is in a preterite of the Indic. See Buttm. Passow, Winer, l. c. So after a verb of *foresight*, Acts 27: 42 τῶν δὲ στρατιωτῶν βουλή ἐγένετο, ἵνα τ. δ. ἀποκτείνωσι, μή τις ἐκκολυμβήσας διαφύγοι, where however later editions read διαφύγη in Subj. see Winer § 60. 2.

c) with the *Indicative*, less often, and implying that the thing feared already exists or is about to happen, Passow μή II. 5 fin. Winer § 60. 2. b. So c. indic. pres. Luke 11: 35 σκόπει οὖν μή τὸ φῶς τὸ ἐν σοὶ σκότος ἐστίν. c. indic. fut. Col. 2: 8 βλέπετε μή τις ὑμᾶς ἔσται ὁ σνλαγωγῶν.

d) with the *Infinitive* in negative wishes or admonitions, implying a fear of the contrary, i. e. c. acc. et infin. 2 Cor. 6: 1 παρακαλοῦμεν μή εἰς κενὸν τὴν χάριν τοῦ Θεοῦ δεῖσασθαι ὑμᾶς. 13: 7. See Passow μή II. 4. c. — Hom. Od. 9. 530.

III. As an emphatic interrogative particle, which has lost its own negative power; but expressing a degree of fear or anxiety, and implying the expectation of a *negative* answer; while οὐ interrog. demands an affirmative answer. Buttm. § 148. 5. Matth. § 608. n. 3. Winer § 61. 3. b. Passow μή no. III. Constructed with the Indic. of all the tenses, Passow l. c.

a) simply, c. indic. pres. Matt. 9: 15 μή δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν κ. τ. λ. John 3: 4. Acts 7: 28. 1 Cor. 12: 29, 30. James 2: 14. c. ἐστὶ etc. impl. Rom. 3: 5. 9: 14. 1 Cor. 12: 29 sq. — aor. Luke 22: 35 μή τινὸς ὑστερήσατε. John 7: 48. Rom. 11: 1. perf. John 7: 47. fut. Matt. 7: 9, 10. Rom. 3: 3.

b) as used before οὐ, i. e. μή οὐ, where μή is interrogative, and οὐ belongs solely to the following verb, Winer l. c.

Rom. 10: 18 ἀλλὰ λέγω· μή οὐκ ἤκουσαν; have they not heard? where the answer must still be negative. v. 19 μή Ἰσραὴλ οὐκ ἔγνω; hath then Israel not known? i. e. is he then ignorant? 1 Cor. 9: 4, 5. 11: 22. — Xen. Mem. 4. 2. 12. AL.

Μήγε, see in Γε no. II. δ.

Μηδαμῶς adv. (μηδαμός for μηδὲ ἀμός,) by no means, Acts 10: 14 et 11: 8 θῦσον καὶ φάγε· ὁ δὲ εἶπε· μηδαμῶς sc. τοῦτο γένοιτο. Comp. in Μή I. f. a. Sept. for μή γένη Gen. 18: 25.—Luc. D. Deor. 4. 2. Xen. Conv. 2. 3.

Μηδέ, conjunct. (μή, δέ,) differing from οὐδέ as μή from οὐ, and having the same general signification as μή, see in Μή init. pp. and not, also not, and hence neither, not even, as connecting whole clauses or propositions. Buttm. § 149. p. 427. Matth. § 609. Winer § 59. 6.

a) in continued negation, at the beginning of a subsequent clause, neither, nor, mostly preceded by μή, Matt. 10: 14 ὅς ἐάν μή δεῖξῃται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν. Mark 6: 11. Luke 16: 26. John 4: 15. Rom. 14: 21. 1 Tim. 1: 4. prec. μήπω Rom. 9: 11—Hdian. 1. 10. 8. ib. 6. 2. 9.—So in continued prohibition, usually after μή, and then it takes the same construction as μή with the Imperat. or Subjunct. see in Μή no. I. f. β, γ. Seq. *imperat. pres. expr. or impl.* Matt. 6: 25 μή μεριμνᾶτε τῇ ψυχῇ ὑμῶν . . . μηδὲ [μεριμνᾶτε] τῷ σώματι ὑμῶν. Mark 13: 11 μή προμεριμνᾶτε . . . μηδὲ μελετᾶτε. Rom. 6: 13. Heb. 12: 5. μηδεῖς—μηδέ 1 Tim. 5: 22. Aor. 1 pass. 1 Pet. 3: 14. Seq. *Subjunct. pres. 1 pers. plur.* in exhortations 1 Cor. 10: 8, 9. 1 John 3: 18. Aor. 2 and 3 pers. Matt. 7: 6 μή δῶτε . . . μηδὲ βάλῃτε. Mark 13: 15. Col. 2: 21. 2 Tim. 1: 8. μηδέ—μηδέ Mark 8: 26. μηδεῖς—μηδέ Luke 3: 14. Seq. infin. depending on a verb of prohibition Acts 4: 18. 1 Tim. 1: 4. — Once in antithetic apodosis, seq. imper. 2 Thess. 3: 10 εἰ τις οὐ θέλει ἐργάζεσθαι, μηδὲ ἐσθίειτο.

b) in the middle of a clause, not even, Mark 2: 2 ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν. 1 Cor. 5: 11. Eph. 5:



3. Buttm. § 149. p. 428. Passow *μηδέ* no. 2.—Luc. D. Deor. 6. 2. Xen. Hi. 4. 4. AL.

*Μηδεία, μηδεμία, μηδέν, (μηδέ, εἷς), not even one, no one, i. e. no one whoever he may be, from the indefinite and hypothetic power of μή, differing from οὐδείς as μή from οὐ, see in Μή init.*

a) *geur.* Matt. 16: 20 *ἵνα μηδενὶ εἰπωσιν.* Mark 6: 8 *ἵνα μηδὲν αἰρωσιν εἰς ὁδόν.* John 8: 10. Acts 4: 21. 1 Cor. 1: 7. Heb. 10: 2. al.—Xen. H. G. 5. 4. 10.—With *μή, μηκέτι, or μηδεὶς* repeated, in a strengthened negation, comp. Buttm. § 148. 6. 1 Pet. 3: 6 *μή φοβούμενοι μηδεμίαν πτόησιν.* Mark 11: 14 *μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι.* Acts 4: 17. 2 Cor. 6: 3.—Xen. Mem. 1. 2. 39.

b) in prohibitions, e. g. *seq. Imper. pres.* Luke 3: 13 *μηδὲν πλέον . . . πράσσετε.* 1 Cor. 3: 18, 21. Tit. 2: 15. James 1: 13. c. *imper. impl.* Matt. 27: 19. Phil. 2: 3. c. *dupl. neg.* Rom. 13: 8. (Luc. D. Deor. 24. 1.) *Seq. Subjunct. aor.* Matt. 17: 9 *μηδενὶ εἶπητε τὸ ὄραμα.* Acts 16: 28. (Luc. D. Deor. 1. 2.) Matt. 8: 4 *ὄρα, μηδενὶ εἶπης.* c. *dupl. neg.* Mark 1: 44.

c) *neut. μηδέν, nothing.* (α) as *adv. not at all, in no respect, e. g. μηδὲν διακρινόμενος* Acts 10: 20. 11: 12. James 1: 6. After verbs of profit or loss, deficiency, etc. Mark 5: 26 *καὶ μηδὲν ὠφελθῆσα.* Luke 4: 35. 2 Cor. 11: 5. Phil. 4: 6. *Comp. Passow in μηδεὶς.* (Luc. D. Deor. 1. 2. Xen. Oec. 11. 9.) So *ἐν μηδενὶ in nothing, in no respect,* 2 Cor. 7: 9. Phil. 1: 28. James 1: 4.—(β) *Metaph. μηδὲν ὄν, being nothing, i. e. of no account, no weight of character,* Gal. 6: 3. *Comp. Buttm. § 129. 6. — Dem. 562. 23. AL.*

*Μηδέποτε, adv. (μηδέ, ποτέ), not even ever, never,* 2 Tim. 3: 7.—Xen. Cyr. 1. 6. 10.

*Μηδέπω, adv. (μηδέ, πῶ), even not yet, not yet,* Heb. 11: 7.—Luc. pro Lap-su 15.

*Μηδός, ου, ὄ, a Mede,* Acts 2: 9.—The country of Media, *Μηδία*, lay between the Caspian sea on the north, and Persia on the south, extending on

the North and West to Armenia. It was incorporated with the kingdom of Persia; and comprised the following provinces of modern Persia: Shirvan, Adserbijan, Ghilan, Masanderan, and Irak Adjami. See Rosemn. *Bibl. Geogr.* I. i. p. 276.

*Μηκέτι, adv. (μή, ἔτι), no more, no further, no longer, in the general sense of μή, and construed in the same manner; see Μή init.* E. g. after *ἵνα, comp. Μή* I. b. 2 Cor. 5: 15. Eph. 4: 14 *ἵνα μηκέτι ὤμεν νήπιοι.* — With the *inf. fin. comp. Μή* I. d. Acts 4: 17. 25: 24 *ἐπιβοῶντες μή δεῖν ζῆν αὐτὸν μηκέτι.* Eph. 4: 17. (Xen. Mem. 4. 3. 8.) c. *inf. after ὥστε* Mark 1: 45. 2: 2. c. *inf. et τοῦ* Rom. 6: 6. *εἰς τὸ μή seq. inf.* 1 Pet. 4: 2. — With *participles*, as expressing a cause, comp. *Μή* I. e. γ. Rom. 15: 23 *ὡν δὲ μηκέτι τόπον ἔχων κ. τ. λ.* 1 Thess. 3: 1, 5. (Hdian. 1. 15. 1.) As expressing a result, Acts 13: 34, comp. *Μή* I. e. δ.—Luc. D. Mort. 6. 1. — In negative expressions of *wish, entreaty, command*, see *Μή* I. f. *Seq. Opt.* implying a negative *wish*, Mark 11: 14 *μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι.* *Seq. Imper. pres.* John 5: 14 et 8: 11 *μηκέτι ἀμαρτάνει.* Eph. 4: 28. 1 Tim. 5: 23. (Xen. Cyr. 3. 2. 13.) *Seq. Subjunct. pres. I pers. plur.* Rom. 14: 13. *Aor. 2 and 3 pers.* Mark 9: 25. Matt. 21: 19. *Comp. in Μή* I. f. γ.

*Μῆκος, εος, ους, τό, length,* Rev. 21: 16 bis. *Metaph. Eph. 3: 18.* Sept. for *ἤρῃ* Gen. 6: 15 al. *saep.* — Ael. V. H. 3. 1. Xen. Oec. 19. 2.

*Μηκύνω, f. νῶ, (μήκος), to make long* Xen. Mem. 3. 13. 5. In N. T. *Mid. μηκύνομαι to lengthen oneself*, spoken of plants, i. e. *to grow up*, Mark 4: 27. So Sept. in Act. for *ἤρῃ* Is. 44: 14.

*Μηλωτῆ, ῆς, ῆ, (μήλον a sheep), a sheep-skin, as used for clothing,* Heb. 11: 37. Sept. for *ἤρῃ* spoken of a prophet's mantle 1 K. 19: 13, 19. 2 K. 2: 8, 13, 14. *Comp. Ἰμάτιον* b, and Ἐνδυμα. — Poll. *Onomast.* 10. 45 or 176. Clem. Rom. Ep. 1 ad Cor. 17.

*Μήν* a particle of strong affirmation, *yea, assuredly, etc.* Buttm. § 149. p. 432. In N. T. only in the connexion *ἢ μὴν*, see in *ἢ*, and Buttm. l. c.

*Μήν, μηνός, ὁ, a month.* a) pp. Luke 1: 24, 26, 36, 56. 4: 25. Acts 7: 20. 18: 11. 19: 8. 20: 3. 28: 11. James 5: 17. Rev. 9: 5, 10, 15. 11: 2. 13: 5. 22: 2. Sept. for  $\Psi\tilde{\eta}\tilde{\eta}$  Gen. 7: 11. 8: 4, 5, et saep. — Hdian. 1. 14. 17. Xen. Mem. 4. 8. 2.

b) meton. for *new-moon*, which was the first day of the month and a festival, Gal. 4: 10. So Heb.  $\Psi\tilde{\eta}\tilde{\eta}$  Sept. *νεομηνία* Num. 28: 1. Ps. 81: 4. Comp. Jahn § 352.

*Μηνύω, f. ἴσω, to make known, to show, to disclose, sc. something before unknown, trans.* Luke 20: 37. John 11: 57 *ἐάν τις γνώσῃ ποῦ ἐστι, μηνύσῃ.* 1 Cor. 10: 28. c. dat. Acts 23: 30.—2 Macc. 3: 7. Jos. Ant. 1. 11. 2. Thuc. 2. 42.

*Μὴ οὐ*, see in *Μή* no. III. b.

*Μήποτε, neg. partic. (μή, ποτέ), in the same general sense and uses as μή q. v.*

I. As a negative particle, *not even, never*, in no supposable case. Heb. 9: 17 *ἐπεὶ μήποτε ἰσχύει [διαθήκη] ὅτι ζῆ ὁ διαθέμενος.*—Xen. Mem. 1. 4. 6.

II. As a Conjunction, *that not ever, that never, lest ever, i. e. lest at some time or other, indefinite, i. q. lest perhaps, comp. Μή no. II.* So after verbs implying *purpose, seq. Subjunct.* and preceded by a future, a present or aorist, or a pret. Indic. as in *Ἰνα* I. A. a, c, d. So c. fut. preced. Matt. 4: 6 *ἄρα οὐσί σε, μήποτε προσκόψης κ. τ. λ.* Luke 4: 11. c. pres. v. aor. preced. Matt. 5: 25 *ἴσθι ἐννοῶν . . . μήποτε σε παραδοῖ κ. τ. λ.* 7: 6. 13: 29. 27: 64. Mark 4: 12. Luke 12: 58. 14: 8, 12. *Ἰνα μήποτε* Luke 14: 29. c. praet. preced. Matt. 13: 15. Acts 28: 27. Seq. *Indic. fut.* Mark 14: 2 *μήποτε θόρυβος ἔσται τοῦ λαοῦ*, comp. in *Μή* II. c.—After verbs implying *fear or caution, seq. Subjunct.* Matt. 15: 32. Luke 21: 34 *προσεχετε ἑαυτοῖς, μήποτε βαρῆθῶσιν κ. τ. λ.* Heb. 2: 1. 4: 1. with prec. verb impl. Matt. 25: 9. Acts 5: 39. (Xen. Cyr. 1. 6. 10.) Seq. *Indic. fut.* Heb. 3: 12, comp. in *Μή* II. c.

III. As an interrogative particle, comp. Passow in *ποτέ, e. g.* in a direct inquiry implying a negative answer. John 7: 26 *μήποτε ἀληθῶς ἔγνωσαν οἱ*

*ἄρχοντες; do the rulers then certainly know? do they perhaps know etc.*—Indirect, *whether perhaps, if perhaps, seq. Opt.* Luke 3: 15 *διαλογοζομένων πάντων . . . μήποτε αὐτὸς εἶη ὁ Χριστός.* Seq. *Subjunct.* 2 Tim. 2: 25. See Herm. ad Vig. p. 810. Matth. § 514. c.

*Μήπω, adv. (μή, πῶ), not yet, Rom. 9: 11. Heb. 9: 8.*—Xen. Mem. 4. 4. 23.

*Μήπως, conjunct. (μή, πῶς), that in no way, that by no means, i. e. lest in any way, lest perhaps; so after verbs implying purpose, seq. Subjunct.* and preceded by the pres. comp. in *Μή* II. a. 1 Cor. 9: 27 *ὑποπίσσω μου τὸ σώμα . . . μήπως ἄλλοις κηρύξας αὐτὸς ἀδόκιμος γένομαι.* 2 Cor. 2: 7. 9: 4. c. Aor. preced. Gal. 2: 2, comp. Winer § 60. 2. p. 421.—After verbs implying *fear or caution, e. g. seq. Indic. comp.* in *Μή* II. c. Gal. 4: 11 *φοβοῦμαι ὑμᾶς, μήπως εἰκὴ κεκοπῆκα εἰς ὑμᾶς.* Seq. *Subjunct. aor.* Acts 27: 29. Rom. 11: 21 [*βλέπετε*] *μήπως οὐδὲ σοῦ φείσεται.* 1 Cor. 8: 9. 2 Cor. 11: 3. 12: 20 bis, where supply at the end *εὐρεθῶσι.* Once construed with both Indic. and Subjunct. 1 Thess. 3: 5 *ἔπιψα εἰς τὸ γνῶναι τὴν πίστιν ὑμῶν, μήπως ἐπειράσεν ὑμᾶς ὁ πειράζων καὶ εἰς κενὸν γένηται ὁ κόπος ἡμῶν, i. e. [fearing] lest perhaps the tempter etc.* see in Winer § 60. 2. p. 421.

*Μηρός, οὐ, ὁ, the thigh* Rev. 19: 16, where comp. Cic. Verr. II. lib. IV. 43. Sept. for  $\tilde{\eta}\tilde{\eta}$  Gen. 24: 2, 9.—Luc. D. Deor. 9. 1. Xen. Cyr. 7. 3. 6.

*Μήτε, conj. (μή, τε), a continuative referring usually rather to a part of a proposition or clause, and not, also not; hence neither, not even.* See Butt. § 149. p. 427. Winer § 59. 6.

a) in continued negation, at the beginning of a subsequent clause, after *μή, neither, nor.* Eph. 4: 27 *ὁ ἥλιος μὴ ἐπιδέτω . . . μήτε δίδοτε τόπον τῷ διαβόλῳ.* 2 Thess. 2: 2. — Hdian. 4. 15. 19.—Repeated, *μήτε—μήτε, neither—nor*, before different parts of the same clause, Matt. 5: 34 seq. *μὴ ὀμῶσαι ὅλως, μήτε ἐν τῷ οὐρανῷ, . . . μήτε ἐν τῇ γῆ, . . . μήτε εἰς Ἱεροσ.* κ. τ. λ. Acts 23: 8, 12, 21. 1 Tim. 1: 7. James 5: 12. al.—Xen. Lac. 15. 3.

b) alone in the middle of a clause,



not even, Mark 3: 20 ὥστε μή δύνασθαι αὐτοὺς μήτε ἄρτον φαγεῖν. — Xen. Lac. 10. 7. AL.

**Μήτηρ, ἑρως, τρός, ἦ, a mother,** comp. Butt. § 47.

a) pp. Matt. 1: 18. 2: 11, 13, 20. al. saep. Trop. of one in the place of a mother, Matt. 12: 49, 50. Mark 10: 30. John 19: 27. Rom. 16: 13. Sept. for מִתְּרָא Gen. 2: 24. 44: 20.—Xen. Mem. 2. 2. 1. trop. Hom. II. 6. 429.

b) gen. for parent, ancestor, progenitrix. Gal. 4: 26 ἡ δὲ ἄνω Ἰερουσ. ἐλευθέρα ἐστίν, ἣτις ἐστὶ [Σάρρα] μήτηρ πάντων ἡμῶν, i. e. which represents Sarah our common mother, comp. v. 22, 24, 28. So Sept. and מִתְּרָא Gen. 3: 20. Others metropolis, as מִתְּרָא and Sept. μητρόπολις 2 Sam. 20: 19.—Trop. of a city as the parent or source of wickedness and abominations, Rev. 17: 5 Βαβυλῶν ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων.—Test. XII Patr. p. 539. p. 735. AL.

**Μήτι, neg. partic. (μή, τὴ indef.) not at all, not perhaps,** see Butt. § 150. p. 434. In N. T.

a) as negat. only in the connexion εἰ μήτι, if not perhaps, unless perhaps, Luke 9: 13. 1 Cor. 7: 5. 2 Cor. 13: 5.—Also μήτιγε i. q. μήτι but stronger, not at all then, i. e. for Engl. not to say then, much more then, 1 Cor. 6: 3. Comp. Butt. § 150. p. 434. Herm. ad Vig. p. 803.

b) as interrog. whether at all? whether perhaps? i. e. is or has then, perhaps? Butt. l. c. Matt. 7: 16 μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν; 12: 23. 26: 22, 25. Mark 4: 21. 14: 19 bis. Luke 6: 39. John 4: 29. 7: 31. 8: 22. 18: 35. 21: 5. Acts 10: 47. 2 Cor. 12: 18. James 3: 11. μήτι ἄρα 2 Cor. 1: 17. Sept. for מַה Mal. 3: 8. מַה Gen. 20: 9.

**Μήτιγε, see in Μήτι a.**

**Μήτις, pron. interrog. (μή, τίς indef.) whether any one? is or has any one?** John 4: 33. 7: 48. Comp. Μή III.

**Μήτρα, ας, ἦ, (μήτηρ.) matrix, womb.** Luke 2: 23. Rom. 4: 19. Sept. for מִתְּרָא Num. 3: 12. Jer. 1: 5. מִתְּרָא 1 Sam. 1: 5, 6.—Ael. V. H. 10. 3. Hdöt. 3. 108.

**Μητραλόας, ου, ὅ, Attic μητραλοίας, (μήτηρ, ἀλοῖω i. q. ἀλοῶω to thresh, to smite,) a smiter of his mother, a matricide,** 1 Tim. 1: 9. Comp. Rom. 1: 30.—Thom. Mag. p. 693. Attic form, Luc. Deor. Concil. 12. Lys. 116. 43. Plato Phaedo § 62.

**Μητροπόλις, εως, ἦ, (μήτηρ, πόλις,) metropolis,** 1 Tim. 6: 23 in the spurious subscription.—Xen. An. 5. 2. 3.

**Μία, see in Εἷς.**

**Μιαίνω, f. ανῶ, perf. pass. μιᾶσμαι Tit. 1: 15, comp. Butt. § 101. n. 8; perf. pass. 3 pers. sing. μιᾶνται Tit. 1: 15, comp. Butt. § 101. n. 7; aor. 1 pass. ἐμίανθην, comp. Butt. § 110. n. 3; pp. to colour, to tinge, Hom. II. 4. 141. Anthol. Gr. II. p. 153. to stain, to pollute, Hdian. 1. 15. Luc. Phalar. prior 12.—In N. T. to defile, to pollute, trans.**

a) in the Levitical sense, John 18: 28 ἵνα μὴ μιανθῶσιν, ἀλλ' ἵνα φάγωσι τὸ πάσχα. So Sept. for מִטְּרָא Lev. 5: 3. 22: 5, 8.—Tob. 2: 9.

b) in a moral sense, Jude 8 σόφα μὲν μιᾶνται. Pass. to be polluted, corrupt, Tit. 1: 15 bis. Heb. 12: 15.—Hdian. 2. 5. 10. Thuc. 2. 102.

**Μίασμα, ατος, τό, (μιαίνω,) pp. α colouring, staining, Suid. βαφή; and hence pollution, defilement, in a moral sense, 2 Pet. 2: 20 τὰ μ. τοῦ κοσμοῦ.—Judith 9: 2. Luc. Tim. 43. Dem. 1374. 11.**

**Μιασμός, οῦ, ὅ, (μιαίνω,) pollution, defilement, in a moral sense, 2 Pet. 2: 10 ἐν ἐπιθυμίᾳ μιασμοῦ, i. e. in polluted desire, unclean lust, comp. Butt. § 123. n. 4.—Wisd. 14: 26. Test. XII Patr. p. 583.**

**Μίγμα, ατος, τό, (μίγνυμι,) mixture, John 19: 39 μίγμα σμύρνης καὶ ἀλόης.—Eccelus. 38: 8.**

**Μίγνυμι, f. μίξω, to mix, to mingle,** pp. e. accus. et dat. and in Pass. e. dat. Rev. 8: 7 μεμιγμένα αίματα. 15: 2. See Matth. § 403. b.—Diod. Sic. 1. 2 pen. Xen. Mem. 4. 3. 6.—Also e. acc. et μετά τινος, see in Μετά I. 2. b. δ. Luke 13: 1 ὡν τὸ αίμα Πιλάτος ἔμιξε μετά τῶν

Θυσιῶν αὐτῶν. Matt. 27: 34.—Plato Tim. p. 35. A.

*Μικρός, ἄ, ὄν*, *small, little*, comparat. *μικρότερος smaller, less*; pp. opp. of *μέγας large*.

a) of magnitude, Matt. 13: 32 *μικρότερος πάντων τῶν σπερμάτων*. Mark 4: 31. James 3: 5.—Palaeph. 52. 1. Xen. Oec. 8. 11.—Of stature, Luke 19: 3 *τῆ ἡλικίᾳ μικρός ἦν*. Sept. for *לְעָזְרָא* Ez. 17: 6. (Xen. Cyr. 8. 4. 20.) Hence also of age, *small, young*, not grown up. Acts 8: 10 *ἀπὸ μικροῦ ἕως μεγάλου*. 26: 22. Heb. 8: 11. Rev. 11: 18. 13: 16. 19: 5, 18. 20: 12. Comp. in *Μέγας* a.—In a compar. sense for *less, younger*, Lat. *minor natu*, Mark 15: 40 *τοῦ Ἰακ. τοῦ μικροῦ* of James the less.

b) of quantity, *a little*, 1 Cor. 5: 6 *μικρά ζύμη*. Gal. 5: 9. (Xen. Mem. 3. 14. 1, 3.) Trop. Rev. 3: 8. Adv. *μικρόν τι* 2 Cor. 11: 1, 16. Sept. for *עָזְרָא* Job 10: 20. Prov. 6: 10.—So of space, neut. *μικρόν* as adv. *a little, προελθὼν μικρόν* Matt. 26: 39. Mark 14: 35.—Xen. Cyr. 4. 2. 6.

c) of number, *little, few*, Luke 12: 32 *τὸ μικρόν ποιμνιον*. Sept. for *עָזְרָא* Gen. 30: 30. 47: 9.—Xen. Oec. 2. 8.

d) of time, John 7: 33 *μικρόν χρόνον*. 12: 35. Rev. 6: 11. 20: 3. Hence absol. *μικρον* sc. *χρόνον, a little while*, pp. acc. of time how long, John 13: 33. 14: 19. 16: 16, 17, 18, 19. Heb. 10: 37. So *μετὰ μικρόν, after a while, a little after*, Matt. 26: 73. Mark 14: 70.—Jos. Ant. 4. 7. 1. Xen. Eq. 7. 15. ib. 8. 7.

e) trop. of dignity, authority, *low, humble*, Matt. 10: 42 *ἐν τῶν μικρῶν τούτων*, spoken of the disciples. 18: 6, 10, 14. Mark 9: 42. Luke 17: 2. Matt. 11: 11 *ὁ δὲ μικρότερος ἐν τ. β.* Luke 7: 28. 9: 48. Comp. in *Βελτίων*.—Ael. V. H. 2. 27. Xen. An. 3. 2. 10.

*Μίλητος, ου, ἦ, Miletus*, a maritime city in the southern part of Ionia on the confines of Caria, a few miles south of the Meander. It was celebrated for a temple of Apollo, and as the birth place of Thales and Anaximander. A few ruins now mark its probable site, near a village called Palat or Palatch. See Rosemn. Bibl. Geogr. I. ii. p. 187.—Acts 20: 15, 17. 2 Tim. 4: 20.

*Μίλιον, ἰου, τό, a mile*, Matt. 5: 41, i. e. the Roman *milliare* or mile of 1000 paces, whence its name. It is usually estimated at 1611 yards, while the English mile contains 1760 yards. Comp. Adam's Rom. Ant. p. 503. Rees' Cyclop. arts. *Measure, Mile*. — Pol. 34. 11. 8. Strabo V. p. 332.

*Μιμῶμαι, f. ἴσομαι*, depon. Mid. (*μῖμος*), pp. *to mimic*, but in a good sense, i. e. *to imitate, to follow*, sc. as an example, c. acc. 2 Tim. 3: 7 *πῶς δεῖ μιμῆσθαι ἡμᾶς*. v. 9. Heb. 13: 7. 3 John 11.—Wisd. 4: 2. Hdian. 4. 9. 5. Xen. Cyr. 1. 3. 10.

*Μιμητής, ου, ὁ, (μιμῶμαι)*, an imitator, follower, only in the phrase *μιμητής γίνομαι, to become an imitator*, i. e. *to imitate*, i. q. *μιμῶμαι*. 1 Cor. 4: 16. 11: 1. Eph. 5: 1. 1 Thess. 1: 6. 2: 14. Heb. 6: 12. 1 Pet. 3: 13.—Jos. Ant. 6. 6. 12. Hdian. 6. 8. 5. Xen. Mem. 1. 6. 3.

*Μιμνήσκω, f. μνήσω, to recall to one's mind, to remind*, Hom. Od. 12. 38. Il. 1. 407. — In N. T. only as a partial depon. Mid. *μιμνήσκομαι, f. μνήσομαι*, aor. 1 pass. *ἐμνήσθην* both as mid. and pass. Buttm. § 136. 2. § 113. n. 6; perf. part. *μνημένος* 2 Tim. 1: 4, as pres. Buttm. § 114. p. 292. comp. Matth. § 495. b. — *To call to mind, to recollect, to remember*, usually c. c. gen. Buttm. § 132. 5. 3.

a) pp. pres. Heb. 2: 6 *ὅτι μνησθήσθαι αὐτοῦ*, quoted from Ps. 8: 5 where Sept. for *רָצַן*. Heb. 13: 3. Aor. 1 as Mid. Matt. 26: 75 *ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος*. Luke 1: 54 *ἐλείους*. v. 72. 23: 42. 24: 8. Acts 11: 16. 1 Cor. 11: 2. 2 Tim. 1: 4. 2 Pet. 3: 2. Jude 17. Heb. 8: 12 et 10: 17 *τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἔτι*, i. q. I will pardon them, quoted from Jer. 31: 34 where Sept. for *רָצַן*, and so Sept. for *רָצַן* Jer. 33: 8.—Luc. D. Deor. 2. 1. Xen. Mem. 2. 1. 33.—Seq. *ὅτι*, Matt. 5: 23. 27: 63. Luke 16: 25. John 2: 17, 22. 12: 16. seq. *ὡς* Luke 24: 6.—Ecclus. 7: 16 or 18. Xen. Cyr. 3. 1. 27.

b) aor. 1 *ἐμνήσθην* as pass. Buttm. § 113. n. 6. Matth. § 495. e; *to be remembered, to be had in remembrance, ἐνά-*



πιον τοῦ θεοῦ, for good, as prayers Acts 10: 31, coll. v. 4; or for punishment Rev. 16: 19. So Sept. for כַּבְּדָה Ez. 18: 22. comp. Num. 10: 9. Ps. 109: 14.

**Μισέω, ᾧ, f. ἴσω, to hate, trans. Pass. to be hated, odious.**

a) c. acc. of pers. usually implying active ill will in words and conduct, a persecuting spirit. Matt. 5: 43 *μισήσεις τὸν ἐχθρόν σου*, where for the fut. in an imperative sense comp. in Ἀγαπάω b. v. 44. 10: 22 *ἔσθε μισούμενοι*. 24: 9, 10. Mark 13: 13. Luke 1: 71. 6: 22, 27. 19: 14. 21: 17. John 7: 7 bis. 15: 18 bis, 19, 23 bis, 24, 25. 17: 14. Eph. 5: 29. Tit. 3: 3. 1 John 2: 9, 11. 3: 13, 15. 4: 20. Sept. for מִשָּׂא Gen. 37: 3. Lev. 26: 17.—Hdian. 1. 13. 5. Xen. Cyr. 1. 2. 7. — By impl. i. q. to persecute, Rev. 17: 16 *οὗτοι μισήσουσι τὴν πόριν*. So Sept. and מִשָּׂא 2 Sam. 5: 8. 22: 18.

b) seq. acc. of thing, i. q. to detest, to abhor. John 3: 20. Rom. 7: 15 *ὃ μισῶ, τοῦτο ποιῶ*. Heb. 1: 9. Jude 23. Rev. 2: 6 bis, 15. 18: 2.—Tob. 4: 15. Xen. Cyr. 4. 2. 37.

c) spec. in anth. with ἀγαπάω it is i. q. not to love, to love less, to slight, c. acc. of pers. Matt. 6: 24 *τὸν ἕνα μισήσῃ καὶ τὸν ἕτερον ἀγαπήσῃ*. Luke 14: 26. 16: 13. John 12: 25. Rom. 9: 13. So Sept. and מִשָּׂא Gen. 29: 31. Deut. 21: 16. Mal. 1: 3. See Tholuck Bergpr. in loc.

**Μισθαποδοσία, ας, ἡ, (μισθαποδοτής,) pp. 'full payment of wages; hence recompense, requital, e. g. in the sense of reward Heb. 10: 35. 11: 26; also punishment Heb. 2: 2. — Constit. Apostol. 6. 11. comp. μισθοδοσία Thuc. 8. 83.**

**Μισθαποδότης, ου, ὁ, (μισθός, ἀποδίδωμι,) pp. 'a payer in full of wages; hence requiter, rewarder, Heb. 11: 6.—Constit. Apost. 4. 6.**

**Μισθιος, ία, ιων,** also of two endings, (μισθός,) hired, and as subst. one hired, a hired servant, Luke 15: 17, 19. Sept. for שָׂרִיר Lev. 25: 20. Job 7: 1.—Tob. 5: 11. Ecclus. 7: 20.

**Μισθός, οῦ, ὁ, hire, wages, recompense.**

a) pp. and genr. Matt. 20: 8. Luke 10: 7 *ἄξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν*. Acts 1: 18 *μισθός ἀδικίας*, i. e. the wages of his crime. Rom. 4: 4. 1 Cor. 3: 8. 1 Tim. 5: 18. James 5: 4. 2 Pet. 2: 15 *μισθός ἀδικίας*, i. e. wages got by iniquity. Jude 11 *μισθοῦ* i. e. for hire or gain, comp. Butt. § 132. 6. 1, 2. Sept. for שָׂרִיר Gen. 30: 28. Mal. 3: 5. תְּשִׁבְּרָה Gen. 31: 7. — Ael. V. H. 8. 8. Xen. Mem. 1. 6. 5.

b) in the sense of reward, Matt. 5: 12 *ὁ μισθός ὑμῶν πολὺς ἐν τοῖς οὐρανοῖς*. v. 46. 6: 1, 2, 5, 16. 10: 41 bis, 42. Mark 9: 41. Luke 6: 23, 35. John 4: 36. 1 Cor. 3: 14. 9: 17, 18. 2 John 8. Rev. 11: 18. 22: 12. So Sept. and שָׂרִיר Gen. 15: 1. —Hdian. 1. 3. 5. Xen. An. 2. 2. 20.

c) in the sense of retribution, punishment, 2 Pet. 2: 13 *μισθός ἀδικίας*. — 2 Macc. 8: 33. Callim. Hymn. in Dian. 264 *οὐδὲ γὰρ Ἀτρείδης ὀλίγη ἐπικόμπασε μισθῶν*.

**Μισθόω, ᾧ, f. ὠσω, (μισθός,) to hire out, to let for hire, Ael. V. H. 6. 1. Diod. Sic. 12. 56. — In N. T. only Mid. μισθόωμαι, οἴμαι, f. ὠσομαι, to hire out to oneself, i. q. simply to hire, trans. see Butt. § 135. 8. Matt. 20: 1 *μισθώσασθαι ἐργάτας*. v. 7. Sept. for שָׂרִיר Judg. 9: 4. 2 Chr. 24: 12.—Ael. V. H. 14. 17. Xen. An. 6. 4. 13.**

**Μισθώωμαι, ατος, τό, (μισθός,) hire, wages, rent,** Sept. for תְּשִׁבְּרָה Deut. 23: 19. Ael. V. H. 4. 12. Hdot. 2. 180. — In N. T. a thing hired or rented, e. g. a lodging, hired dwelling, Acts 28: 30.

**Μισθωτός, οῦ, ὁ, (μισθώω,) one hired, a hired servant,** Mark 1: 20. John 10: 12, 13. Sept. for שָׂרִיר Ex. 12: 45. Lev. 19: 13. — Luc. de Merc. Cond. 36. Dem. 1199. 21.

**Μιτυλήνη, ης, ἡ, Mitylene,** the celebrated capital of the island of Lesbos, Acts 20: 14. It was the birth-place of Sappho, Alcaeus, Pittacus, etc. and is now called Castro. Rosemn. Bibl. Geogr. III. p. 372.

**Μιχαήλ, ὁ, indec. Michael,** Heb. מִיכָאֵל i. e. who as God? pr. n. of an archangel, the patron of the Jewish nation, Jude 9. Rev. 12: 7. See in Ἀρχάγγελος.

*Μνᾶ*, ᾰς, ἦ, Lat. *mina*, pp. a Greek weight containing 100 δραχμαί, and larger than the Roman *libra* or pound in the proportion of 4 to 3. Hence as the latter is usually reckoned at about 12 oz. Engl. avoirdupois, the *μνᾶ* would be nearly equivalent to the Engl. *pound* avoirdupois; see Boeckh Staatsh. d. Ath. I. p. 19. Adam's Rom. Ant. p. 490. Rees' Cycl. art. *Weights*.—Hdot. 2. 180.—In N. T. *μνᾶ* is a silver coin, estimated by weight, containing 100 δραχμαί, and being itself the 60th part of a talent. According to Boeckh l. c. p. 16, the Attic *μνᾶ* was nearest equal to 16½ dollars, comp. in *Δραχμά*. It varied however in different countries. Luke 19: 13, 16 bis, 18 bis, 20, 24 bis, 25.—Dem. 1231. 13. Xen. Mem. 2. 5. 2 sq.

*Μνάομαι*, see *Μιμνήσκω*.

*Μνάσων*, ωνος, ό, Mnason, pr. n. of a Christian, Acts 21: 16.

*Μνεία*, ας, ἦ, (μυμνήσκω,) *recollection*, *remembrance*, Phil. 1: 3 ἐπὶ τῇ μνείᾳ ὑμῶν. So *μνείαν ἔχειν* to have remembrance of, i. q. to recollect, to remember, 1 Thess. 3: 6. 2 Tim. 1: 3. Also *μνείαν ποιῆσθαι* to make remembrance of, i. e. to bear in mind, to make mention of, Rom. 1: 9. Eph. 1: 16. 1 Thess. 1: 2. Philem. 4. Sept. genr. for זָכַר Is. 26: 8. *μν. ποιῆσθαι* for זָכַר וְשָׂהֵב Ps. 111: 4. for זָכַר Job 14: 13.—Ael. V. H. 6. 1. *μν. ἔχειν* Aristoph. Eccl. 1154 or 1162. Isocr. p. 89. D. *μν. ποιῆσθαι* Aeschin. 23. 5. Isocr. p. 105. B.

*Μνημα*, ατος, τό, (μυμνήσκω,) pp. a *memorial*, *monument*, intended to preserve the memory of any person or thing, Hom. Od. 15. 126; hence *sepulchral monument*, *cenotaph*, Hoin. Il. 23. 619. Dem. 1310. 15.—In N. T. meton. a *tomb*, *sepulchre*, see in *Μνημεῖον*. Mark 5: [3], 5. Luke 8: 27. 23: 53 ἐθηκαν αὐτό (τό σῶμα) ἐν μνηματι λαξευτῷ. 24: 1. Acts 2: 29. 7: 16. Rev. 11: 9. Sept. for זָכַר Ex. 14: 11. Ez. 37: 12. קָבְרוּהָ Ez. 32: 23 sq.—Jos. Ant. 7. 1. 3. Diod. Sic. 13. 86. Xen. Cyr. 7. 3. 11.

*Μνημεῖον*, ου, τό, (μυμνήσκω,) pp. a *memorial*, *monument*, i. q. *μνημα*, Xen. Ag. 6. 2; hence a *sepulchral monument*,

*cenotaph*, Dem. 1125. 16. Thuc. 5. 11.—In N. T. meton. a *tomb*, *sepulchre*, Matt. 8: 28. 27: 52 καὶ τὰ μνημεῖα ἀνεώχθησαν. v. 53. 28: 8. Mark 5: 2. al. So Matt. 23: 29 κοσμεῖτε τὰ μνημεῖα, and Luke 11: 47 οἰκοδομεῖτε τὰ μνημεῖα, i. e. ye adorn or build up (repair) the sepulchres of the prophets, see in Κοσμέω b, and Κονιάω. Comp. 1 Macc. 13: 27. Jos. Ant. 13. 6. 6. Sept. for קָבַר Gen. 23: 6, 9. 49: 30. קָבְרוּהָ Gen. 35: 20.—Xen. H. G. 3. 2. 14, 15.—The sepulchres of the Hebrews were often caverns, Gen. 23: 9 sq. or were hewn by art out of rocks or in the sides of hills, in various forms and sizes, sometimes with several compartments. They were closed by a door or layer of stone, and the entrance was often decorated with ornaments and whitewashed. See Calmet Art. *Sepulchre*. Jahn § 206. § 207, and notes. Al.

*Μνήμη*, ης, ἦ, (μυμνήσκω,) *remembrance*, *recollection*, e. g. μνήμην ποιῆσθαι to call to mind, to bear in recollection, 2 Pet. 1: 15. Sept. for זָכַר Ps. 30: 5.—Ael. V. H. 5. 3. Diod. Sic. 1. 2 init. *μν. ποιῆσθαι* Thuc. 2. 54.

*Μνημονεύω*, ε, ύσω, (μνήμων, μυμνήσκω,) to remember, to call to mind, to bear in mind.

a) pp. absol. Mark 8: 18. Seq. gen. comp. Buttin. § 132. 5. 3. Luke 17: 32 μνημονεύετε τῆς γυναικὸς Λώτ. John 15: 20 τοῦ λόγον. 16: 4, 21. Acts 20: 35. Gal. 2: 10. Col. 4: 18. 1 Thess. 1: 3. Heb. 11: 15. 13: 7. So Sept. for זָכַר Ps. 63: 7. — 1 Macc. 12: 11. Luc. D. Deor. 4. 4. Diod. Sic. 1. 21.—Seq. accus. comp. Math. § 347. n. 2. Winer § 30. 7. c. Matt. 16: 9 τοὺς ἄρτους. 1 Thess. 2: 9 τὸν κόπον. 2 Tim. 2: 8. So God is said to remember sin, i. e. to punish it, Rev. 18: 5. Sept. for זָכַר Ex. 13: 3. Is. 43: 18.—2 Macc. 9: 21. Hdian. 6. 1. 16. Xen. Mem. 2. 7. 7.—Seq. ὅτι Acts 20: 31. Eph. 2: 11. 2 Thess. 2: 5. πόθεν Rev. 2: 5. πῶς 3: 3. Comp. *Μιμνήσκω* a.

b) by impl. to mention, to speak of, seq. περί, Heb. 11: 22 περί τῆς ἐξόδου... ἐμνημόνευσεν.—Hdian. 1. 1. 5. Xen. Vect. 4. 25.

*Μνημόσυνον*, ου, τό, (pp. neut.



of adj. *μνημόσυνος* commemorative,) a memorial, monument, i. q. *μνημῆιον*, Hdot. 2. 136, 148. — In N. T. genr. *memorial*, i. e. any thing causing or preserving the remembrance of a person or thing. Matt. 26: 13 et Mark 14: 9 εἰς μνημόσυνον αὐτῆς for a memorial of her, i. e. in memory of her, to her honourable remembrance, fame. Acts 10: 4 αἱ προσευχαῖ σου . . . ἀνέβησαν εἰς μν. ἐνώπιον τ. θ. thy prayers . . . are come up as a memorial, into remembrance, before God. Sept. for מִנְחָה Ex. 17: 14. Ps. 102: 13. וְיִרְבֵּי Ex. 12: 14. Mal. 3: 16.—Eccclus. 10: 17. 24: 20.

*Μνηστεύω*, f. εἰσομαι, (μνάομαι,) to ask in marriage, to woo, trans. Hom. Od. 18. 276. Xen. H. G. 6. 4. 37. Mid. id. Ael. V. H. 10. 15. — In N. T. only Pass. pp. to be asked in marriage, hence to be betrothed, affianced, c. dat. of pers. Matt. 1: 18 μνηστευθεῖσης τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ. Luke 1: 27. 2: 5. So Sept. for Pu. שָׂרָא Deut. 22: 23, 25, 27, 28.—Artemid. 2. 12.

*Μοιγῶντος*, ου, ὁ, ἡ, (μόγος, λαλέω,) speaking with difficulty, a stammerer, Mark 7: 32. Sept. for מְבֹרֵךְ pp. tonguetied Is. 35: 6.—Aetius VIII. 38. Phavor. μόλις τὸ φθέγμα διορθοῦν δυνάμενος.

*Μόγος*, adv. (μόγος labour, pains,) with difficulty, hardly, Luke 9: 39. — 3 Macc. 7: 6. Xen. An. 3. 4. 48.

*Μόδιος*, ου, ὁ, Lat. modius, a Roman measure for things dry, equal to one sixth part of the Attic medimnus, and containing therefore 1.916 gall. Engl. or nearly one peck; comp. in Κόρος. Boeckh Staatsh. d. Ath. I. p. 100 sq. Adam's Rom. Ant. p. 505. — Matt. 5: 15. Mark 4: 21. Luke 11: 33. — Jos. Ant. 9. 4. 5. Dinarch. 95. 37.

*Μοιχαλῖς*, ἰδος, ἡ, (i. q. μοιχάς fem. to μοιχός,) an adulteress, Rom. 7: 3 bis. 2 Pet. 2: 14 ὀφθαλμοὶ μιστοὶ μοιχαλίδος eyes full of an adulteress, i. e. gazing with desire after such persons. Sept. for מְבֹרֵךְ Ez. 16: 38. 23: 45. — Plut. Plac. Philosoph. 1. 7. Tom. IX. p. 493. ed. R. Tom. V. p. 245. Tauchn. See Lob. ad Phryn. p. 452.—Trop. from the Heb. one faithless towards God, as an

adulteress towards her husband; in O. T. spoken chiefly of those who forsok God for idols, Hos. 3: 1. Is. 57: 3, 7 sq. Ez. c. 16. c. 23. In N. T. genr. of those who neglect God and their duty towards him, and yield themselves up to their own lusts and passions, James 4: 4. So γενεὰ πονηρὰ καὶ μοιχαλῖς, where μοιχαλῖς in apposit. expresses an attribute, adulterous, i. e. faithless, idolatrous, Matt. 12: 39. 16: 4. Mark 8: 38.

*Μοιχῶν*, ὠ, f. ἦσω, (μοιχός,) to defile a married woman, to commit adultery with her; trop. τὴν θάλασσαν, i. e. to get possession of the sea covertly and without right, Xen. H. G. 1. 6. 15. — In N. T. only Mid. μοιχῶμαι, ὠμαι, genr. to commit adultery, used both of man and woman, intrans. Matt. 5: 32 bis, ποιῆ αὐτὴν μοιχᾶσθαι καὶ ὅς . . . μοιχᾶται. 19: 9 bis. Mark 10: 11, 12. Sept. for מְבֹרֵךְ Jer. 3: 8. 9: 2. — Different is Thom. Mag. p. 619, μοιχᾶται ὁ ἀνήρ, μοιχεύεται δὲ ἡ γυνή.

*Μοιχεῖα*, ας, ἡ, (μοιχεύω,) adultery, Matt. 15: 19. Mark 7: 21. John 8: 3. Gal. 5: 19. Sept. for מְבֹרֵךְ Jer. 13: 27. comp. Hos. 2: 4 [2].—Wisd. 14: 26. Luc. D. Deor. 17. 2. Hdian. 5. 7. 6.

*Μοιχεύω*, f. εἰσώ, also Mid. μοιχεύομαι, (μοιχός,) to commit adultery, genr. and absol. Active Matt. 5: 27 οὐ μοιχεύσεις. 19: 18. Rom. 13: 9. Mark 10: 19 μὴ μοιχεύῃς. Luke 18: 20. James 2: 11 bis; all in allusion to Ex. 20: 13. Deut. 5: 17, where Sept. for מְבֹרֵךְ. For the fut. as imperative, see Winer § 44. 3. Math. § 498. c. Luke 16: 18 bis. Rom. 2: 22 bis. Mid. once John 8: 4. (Diod. Sic. 1. 78. Xen. Mem. 2. 1. 5.) Seq. acc. to commit adultery with any one, Matt. 5: 28 ἡδη ἐμοιχευσεν αὐτήν. So Sept. for מְבֹרֵךְ trop. Jer. 3: 9. — Luc. D. Deor. 6. 3. Aeschin. Dial. Socr. 2. 14. —Symbol. once seq. μετὰ τινος, Rev. 2: 22. Comp. in Μοιχαλῖς fin.

*Μοιχός*, οῦ, ὁ, an adulterer, Luke 18: 11. 1 Cor. 6: 9. Heb. 13: 4. Sept. for מְבֹרֵךְ Job 24: 15. Prov. 6: 32. — Ael. V. H. 10. 13. Xen. Mem. 2. 1. 5. — Trop. from the Heb. one faithless towards God etc. see in Μοιχαλῖς fin.

James 4: 4. So Sept. and מִלִּימָה Is. 57: 3.

**Μόλις**, adv. (μῶλος, μάλος, labour, pains,) i. q. μόγις but less Attic, Butt. Ausf. Spr. § 16. n. 2. Passow sub. v. with difficulty, hardly, scarcely, Acts 14: 18. 27: 7, 8, 16. Rom. 5: 7. 1 Pet. 4: 18.—Hdian. 3. 6. 4. Xen. Conv. 4. 37.

**Μολόχ**, ὁ, indec. *Moloch*, Heb. מֹלֶךְ (king) Jer. 32: 35, also מִלְכָם *Milcom* 1 K. 11: 5. 2 K. 23: 13, and מַלְכָם *Malcam* Jer. 49: 1, 3, pr. n. of an idol of the Ammonites, to which the Hebrews also offered human victims, both during their wanderings and afterwards in the valley of Hinnom, Lev. 18: 21. 20: 2 sq. 1 K. 11: 7, etc. comp. in Γέννα. The Rabbins describe the statue of Moloch as of brass, in the form of the human body, but with the head of an ox; it was hollow within, was heated from below, and the children to be immolated were placed in its arms. Similar to this was also the statue of *Saturn* among the Carthaginians, see Diod. Sic. 20. 14. Münter Religion der Karthager p. 19. Hence both Moloch and the Carthaginian Saturn prob. represent the planet *Saturn*, to which the Semitic nations sacrificed human victims; see Gesen. Lex. art. מֹלֶךְ. Comment. on Isa. Vol. II. p. 343, coll. p. 327 sq. Jahn § 411.—In N. T. only Acts 7: 43 καὶ ἀνελάβετε τὴν σκηνὴν τοῦ Μολόχ, comp. in Αναλαμβάνω a. This passage is quoted from Amos 5: 26, where Sept. Μολόχ for Heb. מֹלֶךְ your king, i. q. מֹלֶךְ.

**Μολύνω**, f. νῶ, to soil, to stain, to defile, Sept. Cant. 5: 3. for מִלְטָה Gen. 37: 30. Jos. Ant. 3. 6. 1. Luc. Anarch. v. Gymnas. 1.—In N. T. symbol. Rev. 3: 4 οὐκ ἐμόλυναν τὰ ἱμάτια. 14: 4. Metaph. 1 Cor. 8: 7 ἡ συνείδησις αὐτῶν . . . μολύνεται, their conscience is defiled, i. e. is blunted, weakened.—Ecclus. 21: 28. Artem. II. 26. Porph. de Abstin. I. 42.

**Μολυσμός**, οὐ, ὁ, (μολύνω,) a soiling, hence defilement, pollution, in a moral sense, 2 Cor. 7: 1. Sept. for מִלְטָה Jer. 23: 15.—Esdr. 8: 83. 2 Macc. 5: 27.

**Μομφή**, ἡς, ἡ, (μίμφομαι,) fault

found, blame, censure, i. e. occasion of complaint, Col. 3: 13.—Eurip. Orest. 1068, 9. Aristoph. Pac. 663, 4.

**Μονή**, ἡς, ἡ, (μένω,) pp. stay in a place Xen. An. 5. 1. 5. In N. T. abode, dwelling, mansion, John 14: 2. So ποιῆν μονὴν παρὰ τινι, to make one's abode with any one, i. e. to abide or dwell with him, trop. John 14: 23, comp. Rev. 21: 3.—pp. Jos. Ant. 8. 13. 7. Thuc. I. 131.

**Μονογενής**, εὐς, οὐς, ὁ, ἡ, adj. (μόνος, γένος from γίνομαι,) only born, only begotten, i. e. only child, Luke 7: 12 μονογενὴς τῷ μητρὶ. 8: 42 θυγάτηρ μον. ἡν. 9: 38. Heb. 11: 17.—Tob. 3: 15. 6: 9. Jos. Ant. 2. 7. 4. Diod. Sic. 4. 73.—In John's writings spoken only of ὁ Λόγος, the only begotten Son of God in the highest sense, as alone knowing and revealing the essence of the Father, John 1: 14, 18. 3: 16, 18. 1 John 4: 9. Comp. Λόγος III. Others here by impl. most dear, only beloved, as Sept. for מְדִינָה Ps. 22: 21. 35: 17.

**Μόνον**, adv. see in Μόνος c.

**Μόνος**, η, ον, only, alone, i. e.

a) pp. without others, without companions, e. g. of persons, Matt. 14: 28 μόνος ἦν ἐκεῖ. Mark 6: 47 καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς. 9: 2 καὶ ἰδίαν μόνους. v. 8. Luke 10: 40. John 8: 9. Rom. 11: 3. 16: 4. Heb. 9: 7. 2 John 1. al. Sept. for מְדִינָה Gen. 2: 18. 32: 23. (Hdian. 3. 5. 15. Xen. Cyr. 6. 1. 36.) Trop. of one acting by his own authority, alone, John 8: 16; or as destitute of help from another John 8: 29. 16: 32.—Ael. V. H. 9. 40.—Of things, Luke 24: 12 τὰ ὀσθῆνα κείμενα μόνα, i. e. without the body of Jesus. John 12: 24 ὁ κόκκος . . . μόνος μένει, i. e. sterile, barren.—Spoken in an adverbial sense, of persons and things, comp. Butt. § 123. n. 3. Matt. 4: 4 οὐκ ἐπ' ἄρτω μόνω ζήσεται ὁ ἄνθρωπος. John 5: 44 τὴν δόξαν παρὰ τοῦ μόνου θεοῦ οὐ ζητεῖτε. Jude 4. Rev. 15: 4. (Xen. Mem. 4. 5. 9.) So after εἰ μὴ, Matt. 12: 4 εἰ μὴ τοῖς ἰσραῖσι μόνους. (comp. Acts 11: 19.) Matt. 17: 8. 24: 36. Luke 5: 21. Phil. 4: 15. Rev. 9: 4.

b) alone of many, one out of many, Luke 24: 18 σὺ μόνος παροικεῖς Ἰερου-



βαλήμ κ. τ. λ. 1 Cor. 9: 6. 2 Tim. 4: 11. —Xen. Cyr. 1. 4. 27. Mem. 1. 4. 11.

c) neut. *μόνον* as adv. *only, alone*, Butt. § 115. 4. E. g. simply, Matt. 5: 47 τούς ἀδελφούς ὑμῶν *μόνον*. 9: 21 ἐὰν *μόνον* ἄψωμαι τοῦ ἑματίου αὐτοῦ. Mark 5: 36. Acts 18: 25. 1 Cor. 7: 39. Gal. 1: 23. Heb. 9: 10. (Hdian. 3. 4. 19. Xen. Conv. 5. 2.) After εἰ μὴ, Matt. 21: 19 εἰ μὴ φύλλα *μόνον*. Mark 6: 8. Acts 11: 19. With negatives, e. g. μὴ *μόνον* *not only*, simply Gal. 4: 18. James 1: 22; in antith. or gradation, seq. ἀλλά Phil. 2: 12. seq. ἀλλὰ καὶ *but also*, John 13: 9 μὴ τοὺς πόδας μου *μόνον*, ἀλλὰ καὶ τὰς χεῖρας κ. τ. λ. (Hdian. 2. 5. 10.) οὐ *μόνον*, *not only*, comp. in Οὐ c; simply James 2: 24; in antith. or gradation, seq. ἀλλά Acts 19: 26. (Xen. Cyr. 1. 6. 16.) seq. ἀλλὰ καὶ *but also*, Matt. 21: 21. John 5: 18 ὅτι οὐ *μόνον* ἔλυε τὸ σάββατον, ἀλλὰ καὶ πατέρα ἴδιον ἔλεγε τὸν θεόν. 11: 52. Acts 21: 13. Rom. 1: 32. Heb. 12: 26. al.—Hdian. 1. 12. 14. Xen. Cyr. 1. 6. 17. Λι.

*Μονόφθαλμος, ου, ὁ, ἡ, (μόνος, ὀφθαλμός,)* *one-eyed*, having lost an eye, Matt. 18: 9. Mark 9: 47. — Luc. Ver. Hist. 1. 3. The earlier Greeks said ἑτερόφθαλμος, Lob. ad Phryn. p. 136.

*Μονόσω, ὦ, f. ὄσω, (μόνος,)* *to leave alone*, Pass. *to be left alone*, e. g. as a widow, *to be solitary*, prob. childless, 1 Tim. 5: 5. — Diod. Sic. 19. 39. Xen. Ven. 9. 9.

*Μορφή, ἡς, ἡ, form, shape*, Mark 16: 12 ἐν ἐτέρῃ μορφῇ. Sept. for מוֹרְפָה Is. 44: 13.—Xen. Oec. 6. 16. — Phil. 2: 7 μορφῇ δούλου λαβών i. e. appearing in a humble and despised condition. Comp. Test. XII Patr. p. 744 τὸν βασιλέα τῶν οὐρ. τὸν ἐπὶ γῆς φανέντα ἐν μορφῇ ἀνθρώπου ταπεινώσεως, i. q. p. 542 ὁ θεὸς σῶμα λαβών, and p. 644 sq. θεὸν ἐν σχήματι ἀνθρώπου. Hence also Phil. 2: 6 ὃς ἐν μορφῇ θεοῦ ὑπάρχων *who being in the form of God*, i. e. as God, like God, where the force of the antithesis would seem most naturally to refer to the divine majesty and glory, as Sept. for מוֹרְפָה Dan. 4: 33. comp. 5: 6, 9, 10. Or μορφῇ may here have the sense of *nature, φύσις*, so that ἐν μορφῇ θεοῦ

*ὑπάρχων* would be i. q. *being of that nature*, of the same nature with God; comp. Eurip. Bacch. 54 μορφῇ τ' ἐμὴν μετέβαλον εἰς ἄνδρος φύσιν. Plato Republic. II. p. 381. c, θεὸς κάλλιστος καὶ ἀριστος ὢν . . . μένει ἀεὶ ἀπλῶς ἐν τῇ αὐτοῦ μορφῇ. comp. Jos. c. Ap. 2. 22.

*Μορφώω, ὦ, f. ὄσω, (μορφῇ,)* *to form, to fashion*, trans. Sept. for מוֹרְפָה Is. 44: 13. Plut. ed. R. X. p. 207 ult. In N. T. Pass. *to be formed*, trop. Gal. 4: 19 ἄχρῃς οὗ μορφωθῆναι Χρ. ἐν ὑμῖν i. e. until the very image of Christ be impressed upon your hearts.

*Μόρφωσις, εος, ἡ, (μορφώω,)* *pp. a forming; hence form, appearance*, e. g. mere external form, 2 Tim. 3: 5 ἔχοντες *μόρφωσιν εἰσεβείας*.—Test. XII Patr. p. 742 ἰδεῖν τὴν μ. τῆς ὄψεως αὐτοῦ. — By impl. *a prescribed form, norma*, Rom. 2: 20 ἔχων τὴν μ. τῆς γνώσεως.

*Μοσχοποιέω, ὦ, f. ἴσω, (μόσχος, ποιέω,)* *to make a calf*, i. e. the image of a calf or bullock, found only Acts 7: 41. The allusion is to the golden calf made by Aaron in imitation of the Egyptian *Apis*, comp. Ex. 32: 4 sq. where Sept. ἐποίησαν *μόσχον*.

*Μόσχος, ου, ὁ, pp. shoot* of a plant, young and tender, Hom. II. 11. 105. Dioscor. IV. 108. Hence *a young animal*, and espec. in prose and N. T. *a calf, a young bullock*, Luke 15: 23, 27, 30. Heb. 9: 12, 19. Rev. 4: 7. Sept. for מוֹשֶׁךְ Ex. 32: 4, 8, 19. פֶּה Ex. 29: 10 sq. Lev. 4: 3 sq. מוֹשֶׁךְ Gen. 12: 16. 24: 35.—Ael. H. An. 14. 11. Hdod. 3. 28 of the god *Apis*, i. e. a young bullock.

*Μουσικός, ἡ, ὄν, (μοῦσα,)* *devoted to the muses*, i. e. to the liberal arts and sciences, *learned*, Ael. V. H. 4. 15. In N. T. *skilled in music, a musician*, Rev. 18: 22 φωνῇ κιθαρῳδῶν καὶ μουσικῶν καὶ αἰλητῶν, perh. here *singers*. — 1 Macc. 9: 39, 41. Luc. D. Deor. 7. 3. Xen. Cyr. 1. 6. 38.

*Μόχθος, ου, ὁ, wearisome labour, travail*, including the idea of painful effort, sorrow; in N. T. only as coupled with κόπος. 2 Cor. 11: 27 ἐν κόπῳ καὶ μόχθῳ. 1 Thess. 2: 9. 2 Thess. 3: 8.

Sept. for  $\text{מִיָּו}$  Deut. 26: 7. Ecc. 2: 18 sq.—Wsd. 10: 10. Xen. Conv. 8. 40.

**Μυερός, οὔ, ὁ, narrow,** Heb. 4: 12. — Sept. Gen. 45: 18. Eurip. Hippol. 255 or 257. Alciph. I. 23.

**Μυεώ, ὦ, f. ἦσω, (μύω to shut up,) to initiate, to instruct, sc. in things before unknown, Pass. Phil. 4: 12, parall. with  $\text{μανθάνω}$  in v. 11.—Diod. Sic. 4. 7  $\text{μυῖν τοὺς ἀνθρώπους τοῦτο δ' ἐστὶν, τὸ διδάσκειν τὰ καλὰ καὶ συμφέροντα, καὶ ἐπὶ τῶν ἀπαιδευτῶν ἀγνοούμενα. Spec. to initiate into the heathen mysteries etc. Diod. Sic. 5. 48. Hdot. 2. 51.$**

**Μῦθος, οὐ, ὁ, speech, discourse,** Hom. Od. 11. 561. Xen. Mem. 1. 2. 58. In N. T. *fable, fiction*, a mythic tale, mythic discourse, 1 Tim. 1: 4. 4: 7  $\text{τοὺς δὲ βεβήλους καὶ γραώδεις μύθους παραιτοῦ. 2 Tim. 4: 4. Tit. 1: 14. 2 Pet. 1: 16. — Hdian. 1. 11. 6. Diod. Sic. 1. 19. Dem. 1219. 14.$

**Μυκάομαι, ὤμαι, f. ἦσομαι, (μύ) to moo, to low, pp. as the cow or ox, Hom. II. 18. 580. Luc. D. Deor. Mar. 15. 2. to bellow II. 21. 237. Transferred to other animals, Plut. ed. R. VIII. p. 319 ult. Theocr. 26. 20. In N. T. of a lion, *to roar*, Rev. 10: 3  $\text{ὡσπερ λέων μυκᾶται. — Anthol. Gr. I. p. 246.$**

**Μυκτηρίζω, f. ἴσω, (μυκτῆρ nose, μύζω,) to turn up one's nose in scorn, and hence to mock, to deride, Pass. Gal. 6: 7  $\text{θεὸς οὐ μυκτηρίζεται, i. e. God will not let himself be mocked. Sept. for מִיָּו Job 22: 19. Ps. 80: 7. — Test. XII Patr. p. 700. Lys. Fragm. 36.$**

**Μυλικός, ἦ, ὄν, (μύλη mill,) belonging to a mill, e. g. λίθος μυλικός a mill-stone, Mark 9: 42.**

**Μύλος, οὐ, ὁ, (μύλη from μύλλω, μύω,) pp. a grinder, hence a mill, a mill-stone. The mills used by the Hebrews are still common in the East; they were composed of two stones, of which the lower was fixed, and the upper was turned round upon it (Heb.  $\text{רִידֵר}$  rider), having a hole in the middle for receiving the grain. The grinding was mostly done by hand by female slaves, and though exceedingly laborious was usu-**

ally accompanied by song. Larger mills were turned by an ass; whence the upper mill-stone was called  $\text{ὀνικός}$  Matt. 18: 6; or also  $\text{ὄνος}$ , Hesych.  $\text{ὄνος ὁ ἀνώτερος λίθος τοῦ μύλου. Xen. An. 1. 5. 5. comp. Luc. Asin. 28, 42. See Jahn § 138, 139. Calmet art. Corn. — Hence in N. T.$

a) *a mill*, Rev. 18: 22  $\text{καὶ φωνὴ μύλου, the song of the mill, i. e. the singing of the maid servants when grinding, comp. Jer. 25: 10. Sept. for מִיָּו Ex. 11: 5. Is. 47: 2. — Plut. ed. R. VIII. p. 172. 10. IX. p. 301. 5. Comp. Hesych. l. c.$

b) *by synecd. a mill-stone*, i. e. the upper one or rider, e. g.  $\text{μύλος ὀνικός}$  Matt. 18: 6. Luke 17: 2.  $\mu. μέγας$  Rev. 18: 21. Sept. for  $\text{רִידֵר}$  Judg. 9: 53. 2 K. 11: 21.—Anthol. Gr. III. p. 46, 51.

**Μύλων, ὄνος, ὁ, (μύλη) mill-house, pistrinum, place where the mill is, Matt. 24: 41.—Luc. Asin. 42. Dem. 1111. 27. See in Μύλος.**

**Μύρα, ὠν, τά, Myra,** one of the six principal cities of Lycia, on the S. W. coast of Asia Minor, Acts 27: 5.

**Μυριάς, ἄδος, ἦ, (μυρίος) a myriad, i. e. ten thousand, Acts 19: 19. Sept. for מִיָּו Ezra 2: 64. Neh. 7: 66.  $\text{רַבְבָּה}$  Deut. 33: 17. Lev. 26: 8. — Ael. V. H. 2. 25. Xen. Cyr. 2. 1. 6. — Put as in Engl. for any indefinitely large number, Luke 12: 1. Acts 21: 20. Heb. 12: 22. Jude 14. Rev. 5: 11. 9: 16. So Sept. and  $\text{רַבְבָּה}$  Gen. 24: 60. 1 Sam. 21: 11.**

**Μυρίζω, f. ἴσω, (μύρον,) to anoint sc. for burial, to embalm, trans. Mark 14: 8  $\text{προέλαβε μυρίσαι μου τὸ σῶμα. — Aristoph. Plut. 529. Hdot. 1. 195.$**

**Μυρίος, α, ὄν, very many, innumerable, Pind. Nem. 10. 84. Theocr. 16. 22. Plur.  $\text{μυρίοι}$  id. Hom. Od. 8. 110. — In N. T. only plur.  $\text{μυρίοι}$  *ten thousand*, pp. Matt. 18: 24  $\text{μυρίων ταλάντων. Sept. for מִיָּו אֶרְשָׁע Esth. 3: 9. רַבִּי 1 Chr. 29: 7. — Diod. Sic. 15. 59. Xen. Cyr. 2. 1. 5. — Put as in Engl. for any indefinitely large number, 1 Cor. 4: 15  $\text{ἐὰν μυρίους παιδαγωγὸς ἔχητε, i. e. ten thousand masters. 14: 19. — Jos. Ant. 5. 3. 2. Hdian. 2. 3. 14. Xen. Cyr. 5. 1. 13.$$**

**Μύρον, οὐ, τό, (Heb. מִיָּו,) any ar-**



omatic balsam distilling of itself from a tree or plant, espec. *myrrh*, *μύρρα*, *σμέριμα*, Ael. V. H. 12. 31. comp. Diod. Sic. 5. 41. In N. T. genr. *ointment*, *unguent*, i. e. perfumed, Matt. 26: 7 *ἀλάβαστρον μύρου*. v. 9, 12. Mark 14: 3, 4. Luke 7: 37, 38. 23: 56. John 11: 2. 12: 3 bis, 5. Rev. 18: 13. Opp. to *έλαιον*, Luke 7: 46 *έλαιο τὴν κεφ. μου οὐκ ἔλειψας*: αὐτὴ δὲ μύρον ἔλειψέ μου τοὺς πόδας, comp. Xen. below. Sept. for *בִּישׁוּ* Ps. 133: 2. *בִּישׁוּ* Prov. 27: 9. Cant. 1: 2.—Ael. V. H. 9. 9. Pol. 31. 4. 1. Xen. Conv. 2. 3, 4 opp. to *έλαιον*.

*Μυσία*, *ας*, *ἡ*, *Mysia*, the north-western province of Asia Minor, lying between the Propontis and Lydia, and including the Troad, Acts 16: 7, 8. The Mysian cities Assos, Pergamus, and Troas, are mentioned in N. T.

*Μυστήριον*, *ίου*, *τό*, (*μύστης*, *μύστω* q. v.) a *mystery*, i. e. something into which one must be *initiated*, instructed, before it can be known, something of itself not obvious and above human insight. In N. T. spoken of facts, doctrines, principles, etc. not fully revealed, but only obscurely or symbolically set forth.

a) genr. Matt. 13: 11 *ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλ. τῶν οὐρ. τοῦ ἰσχυροῦ*, i. e. in a deeper and more perfect manner than they were made known to others. Mark 4: 11. 8: 10. 1 Cor. 14: 2. Eph. 5: 32 *τὸ μυστήριον τοῦ θεοῦ μέγα ἐστίν*. 2 Thess. 2: 7 *τὸ μυστήριον τῆς ἀνομίας*, mysterious wickedness, i. e. hidden, as yet unknown to Christians, opp. *ἀποκαλύπτεσθαι* in v. 8; comp. Butt. § 123. n. 4. (Jos. B. J. 1. 24. 1 *καλίας μυστήριον*.) Rev. 1: 20 *τὸ μυστ. τῶν ἐπτὰ ἀστέρων*. 10: 7. 17: 5, 7. —Wis. 2: 22. Hdian. 8. 7. 8. Of the Elusianian mysteries, e. g. the lesser, *τὰ μικρά* Diod. Sic. 4. 14; the greater Diod. Sic. 4. 25. Dem. 29, ult. Xen. H. G. 1. 4. 14.

b) spec. of the Gospel, the Christian dispensation, as having been long hidden and first revealed in later times. Eph. 3: 9 et Col. 1: 26 *τὸ μυστήριον τὸ ἀποκρυφθέν ἀπὸ τῶν αἰώνων ἐν τῷ θεῷ*. Eph. 6: 19 *τὸ μ. τοῦ εὐαγγελίου*. Col. 2: 2 *τὸ μ. τοῦ θεοῦ*. 4: 3 et Eph. 3:

4 *τοῦ Χρ.* 1 Tim. 3: 9 *τῆς πίστεως*. Rom. 16: 25. 1 Cor. 2: 7. 4: 1. 13: 2. Eph. 3: 3. Col. 1: 27. So of particular doctrines or parts of the gospel, Rom. 11: 25. 1 Cor. 15: 51. Eph. 1: 9. 1 Tim. 3: 16.

*Μυωπάζω*, f. *άσω*, (*μύω* from *μύω*, *ὄψ*.) pp. to *shut the eyes*, i. e. to contract the eyelids, to *blink*, to *twinkle*, like one who cannot see clearly; hence by impl. to *be near-sighted*, trop. 2 Pet. 1: 9. —Aristot. Probl. Sect. 31. Suid. *ἐμνώπασεν ἀχροὺς τοὺς ὀφθαλμοὺς προσέσχε*, *μυωπάζω γὰρ τὸ καμμύω*.

*Μώλωπι*, *ωπος*, *ὁ*, (*μάω*, *σμάω*.) a *stripe*, *weal*, i. e. mark of a stripe or blow, trop. 1 Pet. 2: 24 *οὗ τῷ μώλωπι ἰάθητε*, i. e. collect. *stripes*, quoted from Is. 53: 5 where Sept. for *הַרְבֵּבָה*. —pp. Luc. Philopseud. 20. Plut. Aem. Paul. 19 fin.

*Μωμάομαι*, *ῶμαι*, f. *ήσομαι*, depon. Mid. (*μῶμος*.) to *find fault with*, to *carp at*, to *blame*, c. acc. 2 Cor. 8: 20. Aor. 1 *ἐμωμήθην* as pass. 2 Cor. 6: 3 *ἵνα μὴ μωμηθῇ ἡ διακονία ἡμῶν*, comp. Butt. § 113. n. 6.—Wis. 10: 14. Luc. D. Deor. 20. 2. Hom. II. 3. 412.

*Μῶμος*, *ου*, *ὁ*, *fault*, i. e. fault-finding, *censure*, Eccles. 18: 15. Plut. ed. R. IX. p. 263. 6. In N. T. *fault* as found, *blemish*, trop. *stain*, *disgrace*, 2 Pet. 2: 13 *σπίλοι καὶ μῶμοι*. —pp. Sept. for *מַגְמָג* of a bodily defect, Lev. 12: 16 sq. Deut. 15: 21. Anthol. Gr. I. p. 74, 75.

*Μωραίνω*, f. *αῶ*, (*μωρός*.) pp. to *make dull*, *not acute*, see in *Μωρός*. Hence

a) of impressions on the taste, Pass. to *become insipid*, *tasteless*, to lose its savour, as salt, Matt. 5: 13 et Luke 14: 34 *ἐὰν δὲ τὸ ἅλας μωρανθῇ*. Comp. Tholuck Bergpred. p. 122.

b) of the mind, to *make foolish*, i. e. to shew to be foolish, c. acc. 1 Cor. 1: 20 *ἐμώρανεν ὁ θεὸς τὴν σοφίαν τοῦ κόσμου*. Pass. Rom. 1: 22 *φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν*, they became foolish, i. e. acted like fools. Sept. trans. for *פְּסָח* Is. 44: 15. Pass. for *בְּבָשָׁה* 2 Sam. 24: 10. *בְּבָשָׁה* Is. 19: 11. —In profane writers *μωραίνω* in this sense is intrans.

to be foolish, to act foolishly, Luc. D. Mort. 13. 3. Xen. Mem. 1. 1. 11.

*Μωρία*, ας, ἡ, (μωρός), *folly, foolishness, absurdity*, spoken of what seems foolish and absurd, 1 Cor. 1: 18 ὁ λόγος . . . τοῖς μὲν ἀπολλυμένοις μωρία ἐστι. v. 21, 23. 2: 14. 3: 19.—Ecclus. 20: 31. Dem. 128. 10. Thuc. 5. 41.

*Μωρολογία*, ας, ἡ, (μωρόλογος from μωρός, λέγω), *foolish talk, empty discourse*, Eph. 5: 4. — So *μωρολογεῖν* Plut. ed. R. VI. p. 669. 8.

*Μωρός*, ά, όν, pp. *dull, not acute*, e. g. of impressions on the taste, *insipid, tasteless*, Dioscor. 4. 18. p. 122. Hippocr. de Diaeta 2. 27. 2. Comp. Tholuck Bergpred. p. 122. In N. T. of the mind, *stupid, foolish*, and ὁ μωρός subst. *a fool*; e. g. of persons, Matt. 7: 26 ὁμοιωθήσεται ἀνθρὶ μωρῷ. 23: 17 μωροὶ καὶ τυφλοὶ. v. 19. 25: 2 αἱ πέντε μωροὶ sc. παρθένοι. v. 3, 8. 1 Cor. 3: 18. 4: 10. So prob. Matt. 5: 22, where others render it *wicked, impious*, like Heb. בְּבָרָה Sept. ἄφρων Ps. 14: 1. 53: 2. Job 2: 10; but μωρός no where else has this sense. Comp. Tholuck Bergpr. p. 178 sq. (Arr. Epict. 3. 22. 85.) Of things, 1 Cor. 1: 25 τὸ μωρὸν τοῦ θεοῦ i. e.

what men count foolish in the ordinances and proceedings of God, comp. v. 23, 24. v. 27 τὰ μωρὰ τοῦ κόσμου. 2 Tim. 2: 23 et Tit. 3: 9 ζητήσεις μ. Sept. of pers. for בְּבָרָה Deut. 32: 6. Is. 32: 5, 6. בְּבָרָה Ps. 94: 8.—Luc. Paras. 25. Xen. Cyr. 3. 3. 45. of things Luc. Epigr. 1. Xen. ib.

*Μωσῆς* or *Μωϋσεύς*, έως, ό, al- so *Μωϋσῆς*, οῦ, and in some edit. *Μωσῆς*, οῦ, Matt. 17: 4. John 5: 46. al. *Moses*, Heb. מֹשֶׁה (drawn out sc. from the water), pr. n. of the great Hebrew prophet and legislator. On the forms and flexion, see Winer § 5. p. 44. § 10. The form *Μωσῆς*, gen. έως, comes from Heb. מֹשֶׁה, and is found chiefly in the Evangelists, Matt. 8: 4. 17: 3. 23: 2. Mark 1: 44. 9: 4, 5. Acts 3: 22. al. — *Μωϋσῆς* and *Μωϋσεύς*, also in Sept. and Josephus, and in some editions everywhere in N. T. are derived from the Egyptian form, see Gesen. Lex. art. מֹשֶׁה. Jos. Ant. 2. 9. 6 τὸ γὰρ ὕδωρ μὲν οἱ Αἰγύπτιοι καλοῦσιν, ὕλης δὲ τοῦς ἐξ ὕδατος σωθέντας, comp. c. Apion. 1. 31. E. g. *Μωϋσῆς*, gen. οῦ, Acts 6: 14. 7: 35, 37. Matt. 17: 4. al. *Μωϋσεύς* Acts 15: 1, 5. 2 Tim. 3: 8. al. — Meton. for *the books of Moses*, the Pentateuch, Luke 16: 29, 31. 24: 27. AL.

## N.

*Ναασών*, ό, indec. *Naason*, Heb. נִיחִיָּהוּ (diviner), pr. n. of a chief of Judah, whose sister was the wife of Aaron, Matt. 1: 4 bis. Luke 3: 32. Comp. Ex. 6: 23. Num. 2: 3.

*Ναγαί*, ό, indec. *Naggae*, pr. n. of a man, Luke 3: 25.

*Ναζαρέθ* or *Ναζαρέτ*, ἡ, indec. *Nazareth*, prob. Heb. נָצְרַת, Aram. נְצִרְתָּא, (a twig), see Hengstenb. Christol. Vol. II. init. Bibl. Repos. IV. p. 182 sq. pr. n. of a small city in lower Galilee, just north of the great plain of Esdraelon, and about mid-way between the lake of

Tiberias and the Mediterranean. It lies at the foot and on the side of a hill facing the E. and S. E. along a small valley or basin entirely shut in by hills, except a narrow rocky gorge toward the south leading to the great plain. Here is now shewn the supposed place where the men of the city were about to cast Jesus down from the precipice, Luke 4: 29. See Rosemn. Bibl. Geogr. II. ii. p. 85 sq. Jowett's Chr. Res. p. 128, and in Calmet sub. v. Miss. Her. 1824. p. 307. — Matt. 2: 23. 4: 13. 21: 11. Mark 1: 9. Luke 1: 26. 2: 4, 39, 51. 4: 16. John 1: 46, 47. Acts 10: 38.



*Ναζαρηός, οὔ, ὁ, a Nazarene*, i. e. an inhabitant of Nazareth, spoken of Jesus, Mark 1: 24. 14: 67. 16: 6. Luke 4: 34.

*Ναζωραῖος, ου, ὁ, a Nazaraean*, i. q. *Nazarene*, an inhabitant of Nazareth, in some editions written *Ναζαραῖος* in Matt. 2: 23. 26: 71. John 18: 7. — Spoken of Jesus, Matt. 10: 47. 26: 71. Luke 18: 37. 24: 19. John 18: 5, 7. 19: 19. Acts 2: 22. 3: 6. 4: 10. 6: 14. 22: 8. 26: 9. Matt. 2: 23 *ἔτι Ναζωραῖος κληθήσεται he shall be called a Nazarene*, i. e. looking to the etymology of the name (see in *Ναζαρέθ*) *he shall be called a shoot, branch*, in allusion to such passages as Is. 11: 1. 53: 2. Zech. 3: 8. 6: 12, etc. but here also implying reproach, from the contempt in which Nazareth was held. See Hengstenb. Christol. Vol. II. init. Bibl. Repos. IV. p. 186 sq.—Once of Christians in contempt, as the followers of Jesus of Nazareth, Acts 24: 5.

*Ναθαν, ὁ, indec. Nathan*, Heb. נְתַנִּי (given sc. of God), pr. n. of a son of David, Luke 3: 31. Comp. 2 Sam. 5: 14.—Not the prophet Nathan 2 Sam. 7: 2 sq. 12: 1 sq.

*Ναθαναήλ, ὁ, indec. Nathanael*, Heb. נְתַנְיָהוּ (given of God), pp. i. q. *Θεόδωρος* Theodore, pr. n. of a disciple of Christ, supposed to be the same with the apostle *Βαρθολομαῖος* q. v. John 1: 46, 47, 48, 49, 50. 21: 2.

*Ναί* adv. of affirmation, *yea, yes, certainly*.

a) pp. in answer to a question. Matt. 9: 28 πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγονσιν αὐτῷ· ναί, κύριε. 13: 51. 17: 25. 21: 16. John 11: 27. 21: 15, 16. Acts 5: 8. 22: 27. Rom. 3: 29.—Ael. V. H. 13. 4. Xen. Mem. 4. 2. 20.

b) as expressing assent to the words or deeds of another. Matt. 11: 26 ναί, ὁ πατήρ, [sc. ὁρθῶς ποιεῖς], ὅτι οὕτως κ. τ. λ. Luke 10: 21. Rev. 16: 7. 22: 20 ναί, ἔρχου κύριε, in some edit. — Act. Thom. § 17, 18. Xen. Mem. 2. 7. 14.—Seq. *καί* introducing a subsequent limitation or modification. Matt. 15: 27 et Mark 7: 28 ναί, κύριε· καὶ γὰρ τὰ κυνάριον κ. τ. λ. comp. in *Γάρ* I. b, fin. Vi-

ger. p. 424.—Arr. Epict. 2. 10. 20. Platon Soph. p. 226. E.

c) intens. in strong affirmation, asseveration, Luke 11: 51 ναί, λέγω ὑμῖν, ἐκζητηθήσεται κ. τ. λ. 12: 5 ναί, λέγω ὑμῖν, τοῦτον φοβήθητε, *yea, I say unto you, fear him*. Philem. 20. Rev. 1: 7 ναί, ἀμήν. 14: 13. 22: 20 ναί, ἔρχομαι ταχύ. (Arr. Epict. 2. 13. 21. comp. Hom. II. 1. 234. Pind. Nem. 11. 30. Vig. p. 424.) Also seq. *καί, yea and more also*, Matt. 11: 9 et Luke 7: 26 ναί, λέγω ὑμῖν, καὶ περισσώτερον προφήτου, *yea, and more than a prophet*. — Xen. Conv. 8. 4. — With the art. τὸ ναί, *yea*, i. e. the word *yea*. 2 Cor. 1: 17 ἴνα ἢ παρ' ἐμοῦ τὸ ναί, ναί, καὶ τὸ οὐ· οὐ· v. 20. James 5: 12. c. art. impl. 2 Cor. 1: 18, 19 bis. Matt. 5: 37. Comp. Tholuck Bergpr. p. 300.

*Ναῖν, ἡ, indec. Nain*, a town of Galilee situated according to Eusebius about two miles south of Mount Tabor, near Endor, Luke 7: 11. See Rosem. Bibl. Geogr. II. ii: p. 94.

*Ναός, οὔ, ὁ, (ναίω to dwell), pp. dwelling*, hence *temple, fane*, as the dwelling of a god; in classic writers mostly i. q. *ιερόν*, though sometimes spoken of the interior and most sacred part of a temple where the image of the god was set up, Hdot. 1. 183.—Hence in N. T.

a) genr. of any temple, *ἐν χειροποιήτοις ναοῖς* Acts [7: 48.] 17: 24.—Hdian. 7. 3. 13. Xen. Mem. 3. 8. 10.—So Acts 19: 24 ποιῶν ναοὺς ἀργυροῦς Ἀρτέμιδος *silver shrines of Diana*, i. e. miniature copies of the temple of Diana at Ephesus, containing a small image of the goddess. Such shrines of other gods were also common, made of gold, silver, or wood, and were purchased by pilgrims and travellers, probably as memorials, or to be used in their devotions. See Hammond and Wetstein in loc. — Artemid. IV. 34 Κρατῖνος ὁ ἡμέτερος, ἀργυροῦν ναοῦ ἐργεσιστάτης δόξας εἶναι. Diod. Sic. 1. 15, 97. ib. 20. 14 ἐπιμψαν δὲ καὶ τοὺς ἐκ τῶν ἱερῶν χρυσοῦς ναοὺς τοῖς ἀφιδρούμασι πρὸς τὴν ἱερίαν. Hdot. 2. 63 τὸ δὲ ἀγαλμα, ἐὸν ἐν τῇ μικρῇ ἐυλλῶν κατακεχρησομένῳ κ. τ. λ. comp. Dion. Hal. 2. 12 τὰ τῆς Ἐφρσίας Ἀρτέμιδος ἀφιδρούματα παρ' Ἑλλήσων.

b) of the temple at Jerusalem, or in

allusion to it, but spoken only of the *fane* or edifice itself, in distinction from *ἱερόν*, which included also the courts and other appurtenances, see *Ἱερόν*. — (α) pp. Matt. 23: 16 bis ὅς ἂν ὁμοίῃ ἐν τῷ ναῷ . . . ἐν τῷ χρυσοῦ τοῦ ναοῦ. v. 17, 21. v. 35 μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου, i. e. the altar of burnt offerings which stood in the court of the priests before the entrance of the ναός, see in *Ἱερόν*. 27: 5 ἑβόσας τὰ ἀργύρια ἐν τῷ ναῷ, prob. in the entrance of the ναός, since Judas could not enter within it. 26: 61 et 27: 40. Mark 14: 58 et 15: 29. Luke 1: 9, 21, 22. John 2: 20. 2 Thess. 2: 4. For the καταπέτασμα τοῦ ναοῦ Matt. 27: 51. Mark 15: 38. Luke 23: 45, see in *Καταπέτασμα*. Sept. for 𐤇𐤒𐤓 1 K. 6: 5, 17. Ps. 5: 8. 11: 4. — Jos. Ant. 8. 4. 1. ib. 11. 4. 3. — (β) Symbol. of the temple of God in heaven, to which that of Jerusalem was to correspond, comp. Heb. 8: 5. 9: 11. So Rev. 3: 12. 7: 15. 11: 1, 2, 19 bis, ἡνοίγη ὁ ναὸς τοῦ θεοῦ ἐν τῷ οὐρανῷ κ. τ. λ. 14: 15, 17. 15: 5, 6, 8 bis. 16: 1, 17. 21: 22 bis. — Test. XII Patr. p. 550. comp. Wisd. 3: 14.—(γ) Metaph. of persons in whom God or his Spirit is said to dwell or act, e. g. the body of Jesus, John 2: 19, 21. of Christians 1 Cor. 3: 16, 17 bis. 6: 19. 2 Cor. 6: 16 bis. Eph. 2: 21. — Act. Thom. § 12 γίνεσθε ναοὶ ἁγιοί.

*Ναοῦμ*, ὁ, indec. *Nahum*, Heb. 𐤏𐤁𐤍 (comfort), pr. n. of an ancestor of Jesus, not the prophet, Luke 3: 25.

*Νάρδος*, ου, ἡ, *nard*, i. e. the oriental or Indian *spikenard*, *andropogon nardus* of Linn. Heb. 𐤏𐤒𐤓, Sanscr. *narda*, Plin. H. N. 12. 12 or 26. See Celsii Hierobot. II. p. 1 sq. Jones on the *Spikenard* of the Ancients, in *Asiat. Researches* Vol. V. The ancients extracted from it an oil or ointment which was highly prized, Theophr. H. Plant. 9. 7. Dioscor. 1. 66. comp. Tibull. 2. 2. 7. Hor. Epod. 5. 59. Ovid. Art. Am. 3. 443.—Hence in N. T. μύρον ναύδου πιστικῆς ointment of pure *spikenard*, i. e. the most precious, Mark 14: 3. John 12: 3.—Sept. for 𐤏𐤒𐤓 Cant. 1: 12. 4: 13, 14.

*Νάρκισσος*, ου, ὁ, *Narcissus*, (pp.

a flower,) pr. n. of a man at Rome, Rom. 16: 11. He is supposed to have been the freed-man and favourite of the emperor Claudius, comp. Sueton. Claud. 28. Tacit. Annal. 12. 57.

*Ναυαγέω*, ᾧ, f. ἦσω, (*ναυαγός* one shipwrecked, from ναῦς ἄγρυμι,) to make *shipwreck*, i. e. to be *shipwrecked*, intrans. 2 Cor. 11: 25 τρις ἐνανάγησα. Trop. 1 Tim. 1: 19 περὶ τὴν πίστιν. — pp. Dem. 910. 7. Xen. Cyr. 3. 1. 24. trop. Philo de Somn. p. 1128. D.

*Ναύκληρος*, ου, ὁ, (*ναῦς*, κλήρος,) *ship-owner*, *naulerus*, i. e. the master or owner of a trading vessel, who took passengers and freight for hire, Acts 27: 11. Comp. Adam's Rom. Ant. p. 406. — Jos. Ant. 9. 10. 2. Pol. 4. 6. 1. Xen. Mem. 2. 6. 38.

*Ναῦς*, gen. *νεός*, acē. *ναῦν*, ἡ, see Buttm. § 58. p. 99, (from *νάω*, *νάωω*), a *ship*, *vessel*, Acts 27: 41. Sept. for 𐤏𐤁 1 K. 9: 26. 𐤏𐤁 Job 9: 26. — Hdian. 1. 11. 11. Xen. H. G. 1. 6. 19.

*Ναύτης*, ου, ὁ, (*ναῦς*), a *ship-man*, *sailor*, *seaman*, Acts 22: 27, 30. Rev. 18: 17. — Jos. Ant. 9. 10. 2. Xen. H. G. 7. 1. 12.

*Ναχὼρ*, ὁ, indec. *Nahor*, Heb. 𐤏𐤁𐤍 (snorting), pr. n. of the grandfather of Abraham, Luke 3: 34. Comp. Gen. 11: 22 sq.

*Νεανίας*, ου, ὁ, (*νεάν*, *νέος*), a *youth*, a *young man*, Acts 20: 9. 23: 17, 18, 22. Sept. for 𐤏𐤁 Judg. 16: 26. — Hdian. 1. 9. 2. Xen. Mem. 3. 1. 2. — Spoken of Saul i. e. Paul, Acts 7: 58, where however it determines nothing definitely as to his age; since *νεανίας*, like *νεανίσκος*, was applied to men in the vigour of manhood, up to the age of 40 years; see in *Νεανίσκος*. So of soldiers, Sept. for 𐤏𐤁 2 Sam. 6: 1. 1-Chr. 19: 10. also Hdian. 6. 8. 7. Xen. Cyr. 2. 2. 6. of Mars Luc. D. Deor. 15. 3.

*Νεανίσκος*, ου, ὁ, (*νεάν*, *νέος*), a *youth*, a *young man*, Mark 14: 51 εἰς τις *νεανίσκος*. 16: 5. Luke 7: 14. Sept. for 𐤏𐤁 1 Sam. 17: 55. Is. 3: 3. 𐤏𐤁 Ezra 10: 1. — Jos. Ant. 6. 9. 2. Ael. V. H. 9.



39. Xen. An. 7. 2. 33. — So of young men in the prime and vigour of manhood up to the age of 40 years or more. Matt. 19: 20, 22, comp. Luke 18: 18 where it is ἀρχων. Acts 5: 10 νεανίσκοι, i. e. the younger members of the community, i. q. νεώτεροι in v. 6. Opp. to πρεσβύτεροι or πατέρες, Acts 2: 17. 1 John 2: 13, 14. Of soldiers Mark 14: 51. So Sept. for נַצַּר Gen. 41: 12. Josh. 6: 23. יִשְׂרָאֵל Josh. 2: 1, 23. — Pol. 5. 25. 3. Hdian. 7. 6. 3. Xen. Cyr. 5. 1. 9, 13. Phavorin. νεανίσκος ἀπ' ἐτῶν εἰκοσιτριῶν ἕως ἐτῶν τριακονταεσσάρων, ἢ τεσσαράκοντα ἐνός.

Νεάπολις, εως, ἡ, (νεός, πόλις,) Neapolis, a city and port of Macedonia on the Sinus Strymonicus, a few miles E. S. E. of Philippi, on the confines of Thrace, Acts 16: 11. — Strabo VII. p. 330. Plin. H. N. 14. 18.

Νεεμάν, ὁ, indec. Naaman, Heb. נַעֲמָן (pleasantness,) pr. n. of a Syrian warrior and captain, Luke 4: 27. Comp. 2 K. c. 5.

Νεκρός, οὐ, ὁ, (νεκός,) dead, as subst. and adj. pp. only of persons or trop. in allusion to them.

I. Subst. one dead, a dead person, and this is the Homeric and early usage, see Passow in voc.

a) dead body, corpse, Matt. 23: 27 γέμουν ὅστιών νεκρῶν. Rev. 20: 13. Sept. for הַבָּשָׂר Deut. 28: 6. Jer. 7: 31. — Jos. B. J. 1. 9. 1. Hdian. 4. 15. 16. Xen. Cyr. 4. 6. 5. H. G. 3. 2. 5.

b) genr. a dead person, plur. the dead, e. g. (α) as yet unburied, Matt. 8: 22 θάψαι τοὺς νεκρούς. Luke 7: 15. Heb. 9: 17. So for one slain Rev. 16: 3. Sept. for מָתָה Gen. 22: 3 sq. — Pol. 2. 34. 12. Hom. II. 23. 51. — (β) as buried, laid in a sepulchre, and therefore as being in ἄδης q. v. and see also Gesen. Lex. art. לָחַץ. Luke 16: 30 εἰάν τις ἀπὸ νεκρῶν παρευθῆ ἢ πρὸς αὐτοῖς. John 5: 25 οἱ νεκροὶ ἀκούσονται τῆς φωνῆς τ. υἱοῦ τ. θ. Acts 10: 42. Rom. 14: 9. Heb. 11: 35. Rev. 1: 18. So οἱ νεκροὶ ἐν Χριστῷ i. e. those who have died in the Christian faith. Sept. for מַתְּמָה Ecc. 9: 5. Is. 8: 19. (Luc. D. Mort. 3. 1, 2. ib. 22. 2. Hom. Od. 11. 34.) In refer-

ence to being raised again from the dead, resurrection, e. g. ζῶντες ἐκ νεκρῶν trop. Rom. 6: 13. ζωὴ ἐκ ν. trop. 11: 15, see in Ζωή α. α. So ζωοποιεῖν τοὺς ν. Rom. 4: 17. ἐγείρειν τοὺς νεκρούς Matt. 10: 8. John 5: 21. Acts 26: 8. 2 Cor. 1: 9. ἐγείρειν τινὰ ἀπὸ ν. ἐκ νεκρῶν Matt. 14: 2. 27: 64. Acts 3: 15. Gal. 1: 1. 1 Thess. 1: 10. ἀναστῆναι ἐκ τῶν νεκρῶν Matt. 17: 9. Luke 16: 31. John 20: 9. trop. Eph. 5: 14. ἀνάστασις τῶν νεκρῶν Matt. 22: 31. Acts 17: 32. Rom. 1: 4. 1 Cor. 15: 13, 21, 42. ἀν. ἢ ἐκ νεκρῶν Acts 4: 2. ἐξανστάσις τῶν ν. Phil. 3: 11. — (γ) emphat. οἱ νεκροὶ the dead, i. e. utterly dead, extinct, Matt. 22: 32 οὐκ ἔστιν ὁ θεὸς νεκρῶν, ἀλλὰ ζώντων. Mark 12: 27. Luke 20: 38. — (δ) trop. plur. those dead to Christ and his Gospel, spiritually dead. Matt. 8: 22 ἄφες τοὺς νεκρούς κ. τ. λ. let the spiritually dead bury their dead, i. e. let no lesser duty keep you from the one great duty of following me. Luke 9: 60. So Rom. 6: 13. 11: 15. Eph. 5: 14, see in β above.

II. Adj. νεκρός, ἄ, ὄν, dead, in Attic and later usage.

a) pp. Matt. 28: 4 ἐγένοντο ὡσεὶ νεκροί. Acts 20: 9 καὶ ἤρθη νεκρός was taken up dead, i. e. for dead. 28: 6. Rev. 1: 17. Sept. for מָתָה 2 Sam. 19: 6. Is. 27: 36. — Luc. D. Deor. 7. 4. ib. Philops. 31. Arr. Epict. 1. 9. 33. — Trop. for lost, perished, given up as dead, e. g. the prodigal son Luke 15: 24, 32, parall. with ἀπολωλός. — Aristoph. Ran. 420. Menand. Incert. fab. 188. p. 249. ed. Mein.

b) metaph. in opp. to the life of the Gospel, e. g. (α) of persons, dead to Christ and his gospel and so exposed to punishment, spiritually dead, Rev. 3: 1. c. dat. of cause or manner, Eph. 2: 1 ἡμᾶς ὄντας νεκρούς παραπτώμασι. v. 5. seq. ἐν c. dat. Col. 2: 13. seq. διὰ τ. Rom. 8: 10 τὸ σῶμα νεκρὸν δι' ἁμαρτίαν, i. e. as to the body ye still remain subject to sinful passions etc. Others here, mortal. — Vice versa, νεκρός εἶναι τῇ ἁμαρτίᾳ, to be dead to sin, no longer willingly subject to it, Rom. 6: 11, i. q. ἀποθανεῖν τῇ ἁμ. in v. 2. — (β) Of things, dead, i. e. inactive, inoperative, e. g. ἁμαρτία Rom. 7: 8. πίστις James 2:

17, 20, 26. So ἔργα νεκρά *dead works*, i. e. external righteousness, not proceeding from a living faith, and therefore fruitless, sinful, Heb. 6: 1. 9: 14. AL.

Νεκρώω, ὤ, f. ὠσω, (νεκρός,) *to put to death*, and Pass. *to be put to death, to die*, pp. Anthol. Gr. IV. p. 276. In N. T. trop. *to deaden*, to deprive of force and vigour, e. g. τὰ μέλη i. e. *to mortify* Col. 3: 5. Pass. part. νεκρωμένος, η, ὢν, *deadened*, i. e. *dead*, powerless, impotent, as σῶμα νεκρ. Rom. 4: 19. Heb. 11: 12. — Plut. ed. R. IX. p. 758. 3. comp. ἀπονεκροῦσθαι Arr. Epict. 4. 5. 21.

Νεκρώσις, εως, ἡ, (νεκρώω,) pp. *a putting to death*, hence

a) *death*, i. e. violent death, 2 Cor. 4: 10 τὴν νεκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι ἡμῶν περιφέροντες, i. e. ever exposed to suffer for the cause of Christ the same violent death which he suffered.

b) trop. *deadness, impotency*, Rom. 4: 19. Comp. ἀπονεκρωσις Arr. Epict. 1. 5. 4.

Νεός, α, ον, *young, new*, Compar. νεώτερος, *younger*. See Tittm. Synon. N. T. p. 59.

a) pp. of persons, *young, youthful*. Tit. 2: 4 ἵνα σωφρονίζωσι τὰς νέας, opp. πρεσβύτιδας. Sept. for נַעַר Gen. 37: 2. Prov. 22: 15.—Jos. Ant. 4. 6. 10. Luc. D. Mort. 12. 4. Xen. Mem. 2. 1. 5, 31. — Compar. νεώτερος, *younger*, sc. of two or more, Luke 15: 12, 13, ὁ νεώτερος αὐτῶν, ὁ υ. υἱός. Sept. for נַעַר Gen. 9: 24. 27: 15. 42: 13. (Xen. Cyr. 3. 1. 1. Añ. 1. 1. 1.) Genr. for *a young person*, plur. *the younger, the young*, in opp. to those older, John 21: 18 ὅτι ἡς νεώτερος. Acts 5: 6 οἱ νεώτεροι, i. q. οἱ νεανίσκοι in v. 10. 1 Tim. 5: 1, 2, 11, 14. Tit. 2: 6. 1 Pet. 5: 5. As implying inferior dignity Luke 22: 26. Sept. for נַעַר Ps. 148: 12. Jer. 1: 6, 7.—Ceb. Tab. 2. Dem. 242. 15. Thuc. 1. 42.

b) of things, *new, recent*, e. g. αἶνος, ἀσχοί, Matt. 9: 17 bis. Mark 2: 22 ter. Luke 5: 37 bis, 38, 39. Sept. for נַעַר Lev. 23: 17. Cant. 7: 13. — Hom. Il. 6. 462. Hdian. 1. 5. 26. Xen. Cyr. 1. 6. 38. — Trop. of the heart, disposition, nature, as *renewed* and therefore *better*, e. g. 1

Cor. 5: 7 ἵνα ἦτε νέον φύραμα. Col. 3: 10. Heb. 12: 24 διαθήκη νέα.

Νεοσσός, οῦ, ὁ, (νεός,) *youngling*, the young of animals esp. of birds. Luke 2: 24 δύο νεοσσούς περιστρεφῶν, where some Mss. have the later form νεοσσούς, see Lob. ad Phr. p. 206. Sturz Dial. Alex. p. 185. So Sept. for נַעַר Lev. 5: 7. Prov. 30: 17. יְהִי־נַעַר Deut. 22: 6.—Ael. V. H. 1. 6. Xen. Oec. 7. 34.

Νεότης, ητος, ἡ, (νεός,) *youth, youthful age*. Matt. 19: 20 ἐκ νεότητός μου. Mark 10: 20. Luke 18: 20. Acts 26: 4. 1 Tim. 4: 12 μηδεὶς σου τῆς ν. καταφρονεῖτω let no one despise thy youth, i. e. conduct thyself with the wisdom of riper age, as is said immediately after. Sept. for נַעַר Gen. 8: 21. Num. 30: 17. יְהִי־נַעַר Eccl. 11: 9, 10.—Hdian. 1. 3. 3. Xen. Mem. 2. 1. 31.

Νεόφυτος, ου, ὁ, ἡ, adj. (νεός, φύω,) *newly planted*, Suid. νεόφυτον τὸ νεωστὶ φυτευθῆν. Sept. for נַעַר Job 14: 9. Ps. 144: 12.—In N. T. as subst. trop. *a neophyte, new convert*, 1 Tim. 3: 6.

Νέρων, ωνος, ὁ, Nero, the Roman emperor, only in the spurious subscription 2 Tim. 4: 23.

Νεύω, f. νέωσω, *to nod, to beckon*, as a sign to any one, seq. dat. John 13: 24 νέυει οὖν αὐτῷ Σίμων. Acts 24: 10.—Sept. Prov. 4: 25. Arr. Epict. 2. 18. 18. Ael. V. H. 14. 22.

Νεφέλη, ης, ἡ, (dim. of νέφος,) pp. *small cloud, nebula*, perh. Luke 12: 54, comp. 1 K. 18: 44. Genr. *a cloud*, Jude 12 νεφέλαι ἄνθρωποι. [2 Pet. 2: 17.] Sept. for נַעַר Gen. 9: 13, 14. נַעַר Ps. 36: 6. נַעַר Judg. 5: 4. Ecc. 11: 4. — Luc. D. Déor. 6. 4. Xen. An. 1. 8. 8.—As accompanying supernatural appearances and events, e. g. the pillar of cloud in the desert, 1 Cor. 10: 1, 2; comp. Sept. and נַעַר Ex. 13: 21, 22. In connexion with Christ, as with a voice from heaven Luke 9: 35; or at his transfiguration, νεφέλη φωτεινή, Matt. 17: 5 bis. Mark 9: 7 bis. Luke 9: 34 bis; as receiving him up at his ascension, Acts 1: 9; as surrounding him at his second coming, Matt. 24: 30. 26: 64. Mark 13: 26. 14: 62. Luke 21: 27. Rev. 1: 7. 14:



14 bis, 15, 16. As surrounding ascending saints or angels, 1 Thess. 4: 17. Rev. 10: 1. 11: 12.—Comp. of God, Ps. 18: 8 sq. 97: 2. Is. 19: 1.

*Νεφθαλείμ*, ὁ, indec. *Nephtalim*, Heb. נִפְתָּלִים (my wrestling) *Naphtali*, pr. n. of the sixth son of Jacob, born of Bilhah, comp. Gen. 30: 8. In N. T. only meton. for the tribe of *Naphtali*, Matt. 4: 13, 15. Rev. 7: 6.

*Νέφος*, εὖς, οὖς, τό, a cloud, pp. Hdian. 1. 14. 4. Diod. Sic. 1. 38. In N. T. trop. for crowd, throng, Heb. 12: 1 νέφος μαρτύρων.—Apoll. Rh. Argon. 4. 397. Hdot. 8. 109 νέφος τοσούτο ἀνθρώπων. Diod. Sic. 3. 29 τὰ νέφη τῶν ἀκρίδων.

*Νεφρός*, οὖ, ὁ, kidney, usually plur. οἱ νεφροὶ the kidneys, reins, loins, Sept. for נִיִּרָב Ex. 29: 13, 32. Job 16: 13.—In N. T. trop. for the inmost mind, the seat of the desires and passions, Rev. 2: 23 ἐρεινῶν νεφροῦς καὶ καρδίας. Comp. Sept. and נִיִּרָב in the similar phrase Ps. 7: 10. Jer. 11: 20. 17: 10. 20: 12.

*Νεωκόρος*, ου, ὁ, (ναός Att. νεός, κορέω), pp. temple-sweeper, hence temple-keeper, prefect of a temple, who had charge also of the decorations, Jos. Ant. 1. 7. 6. Xen. An. 5. 3. 6. Suid. νεωκόρος ὁ τὸν νεὸν κοσμοῦν καὶ εὐτρεπίζων, ἀλλ' οὐχ ὁ σαφῶν. Hence for worshipper, pp. one who frequents the temple of God, e. g. of the Israelites in the desert, Jos. B. J. 5. 9. 4 οὗς ὁ θεὸς ἐαυτῷ νεωκόρους ἤγεν, and so νεωκορεῖν ib.—In N. T. as an honorary title assumed by cities distinguished for the worship of a particular deity, e. g. of Ephesus as a worshipper, devotee of Diana, Acts 19: 35 νεωκόρος τῆς μεγάλης Ἀρτέμιδος.—It occurs in inscriptions and on the coins of several cities, see in Wetstein N. T. II. p. 588.

*Νεωτερικός*, ῆ, ὄν, (νεός, νεώτερος,) youthful, pertaining to youth, 2 Tim. 2: 22 τὰς ν. ἐπιθυμίας φεύγε.—3 Macc. 4: 8. Jos. Ant. 16. 11. 7. Pol. 10. 24. 7.

*Νεώτερος*, α, ον, see in *Νεός*.

*Νή* a particle of swearing, always affirmative, and taking the accus. of that

by which one swears. Passow sub. v. Butt. § 149. p. 430. 1 Cor. 15: 31 νή τὴν ὑμ. καύχησιν, i. e. by all my ground of glorying in you, sc. I protest etc. So Sept. for נִי Gen. 42: 15, 16.—Luc. D. Deor. 19. 1. Ael. V. H. 1. 33. Xen. Cyr. 1. 3. 10.

*Νήθω*, f. νήσω, (i. q. νέω, Butt. § 114,) to spin, absol. Matt. 6: 28 et Luke 12: 27 οὐδὲ νήθει, sc. τὰ κρινά. Sept. for נִיב Ex. 35: 25, comp. 26: 31. 38: 18.—Anthol. Gr. III. p. 63, 189. Comp. H. Planck in Bibl. Repos. I. p. 676 sq.

*Νηπιάζω*, f. ἄσω, (νήπιος,) to be as a child, childlike, intrans. 1 Cor. 14: 20 τῇ κακίᾳ νηπιάζετε, i. e. be ignorant of it, comp. Matt. 18: 3.—Gr. proverb, διαφέρει δὲ τοῦ νηπιου καθ' ἡλικίαν οὐδὲν ὃ ἐν ταῖς φρεσὶ νηπιάζων, comp. Wetstein in loc.

*Νήπιος*, ἰα, ἰον, also of two endings, ὁ, ῆ, (νη- insep. un, ἔπος,) pp. not speaking, infans, and hence an infant, child, babe, without any definite limitation of age.

a) pp. Matt. 21: 16 ἐκ στόματος νηπίων καὶ θηλαζόντων, quoted from Ps. 8: 3 where Sept. for נִיִּיב. 1 Cor. 13: 11 quinq. ὅτε ἤμην νήπιος κ. τ. λ. By impl. a minor, one not yet of age, Gal. 4: 1.—Sept. genr. for נִיִּיב and נִיִּיב of a child playing in the streets Jer. 6: 11. 9: 20, asking for bread Lam. 4: 4, borne in the arms Lam. 2: 20, once of the foetus Job 3: 16.—Hom. II. 9. 440. Hdian. 2. 15. 7. Diod. Sic. 1. 74.

b) metaph. babe, for one unlearned, unenlightened, simple, in a good sense, Matt. 11: 25 ἀπεκάλυψας αὐτὰ νηπίοις. Luke 10: 21. Rom. 2: 20. Implying censure, 1 Cor. 3: 1 ὡς νηπίοις ἐν Χριστῷ. Gal. 4: 3. Eph. 4: 14. Heb. 5: 13. Sept. for נִיב Sept. Prov. 1: 32. Ps. 19: 8. 119: 130.—Plut. ed. R. VI. p. 128 pen.

*Νηρεὺς*, ἔως, ὁ, *Nereus*, pr. n. of a Christian at Rome, Rom. 16: 15.

*Νηρί*, ὁ, indec. *Neri*, pr. n. of a man, Luke 3: 27.

*Νησίον*, ου, τό, (dim. of νήσος,) a small island, islet, sc. Κλαύδη q. v. Acts 27: 16.

*Νῆσος, ου, ἡ,* (prob. νέω to float,) *an island*, Acts 13: 6. 27: 26. 28: 1, 7, 9, 11. Rev. 1: 9. 6: 14. 16: 20. Sept. for נס Ps. 72: 10. Ez. 26: 15, 18.—Diod. Sic. 3. 44. Xen. H. G. 4. 8. 7.

*Νηστεία, ας, ἡ,* (νηστεύω,) *a fasting, fast, abstinence from eating.*

a) *genr. e. g. for want of food*, 2 Cor. 6: 5. 11: 27 ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις.—Diod. Sic. 1. 82. Plut. ed. R. VIII. p. 327. 13.

b) *in a religious sense, e. g. of the private fastings of the Jews*, Matt. 17: 21 et Mark 9: 29 ἐν προσευχῇ καὶ νηστείᾳ. Luke 2: 37. Acts 14: 23. 1 Cor. 7: 5. To this kind of fasting great merit was attributed, and the Pharisees practised it often, sometimes twice a week, comp. Matt. 9: 4. Luke 18: 12. Dan. 9: 3. Is. 58: 3 sq. Tob. 12: 8. Test. XII Patr. p. 702, 711 sq. In their longer fastings they abstained only from the better kinds of food, Dan. 10: 2 sq. Sept. for ציץ Dan. et Is. l. c. Ps. 69: 11.—Spec. *the fast*, i. e. the great annual public fast of the Jews, the great day of atonement, which occurred in the month Tisri corresponding to the new moon of October, and thus served to indicate the season of the year after which the navigation of the Mediterranean became dangerous, Acts 27: 9. Comp. Lev. 16: 29 sq. 23: 27 sq. Jos. Ant. 3. 10. 3, where also the time is marked, § 4 τρεπομένου τοῦ καιροῦ πρὸς τὴν χειμέριον ὥραν. Jahn § 103, 357.—Philo de Vit. Mos. 2. p. 657. C. Plut. ed. R. VIII. p. 669. 12. *genr. Ael. V. H. 5. 20.*

*Νηστεύω, f. εἶσω, (νήστις,) to fast, to abstain from eating*, in N. T. only of private fasting, see in *Νηστεία*. Matt. 6: 16 bis, 17, 18. 9: 14 bis. Mark 2: 18 ter, 19 bis. Luke 5: 33. 18: 12. Acts 10: 30. 13: 2, 3. Sept. for ציץ Judg. 20: 26. 1 Sam. 7: 6.—Ael. V. H. 5. 20.—With the notion of *grief, mourning*, with which fasting was often connected, Matt. 9: 15 πενθεῖν . . . νηστεύουσιν. Mark 2: 20. Luke 5: 34, 35. Comp. 2 Sam. 12: 16. Ezra 10: 6. Neh. 1: 4, where Sept. and Heb. ציץ.—Of the Saviour's supernatural fast of forty days, Matt. 4: 2. Or it may possibly be meant, that his fasting consisted in abstaining from

all usual food and living only on the scanty supplies of the desert; comp. Act. Thom. § 20 νηστεύει συνεχῶς, καὶ ἄστον ἐσθίει μόνον μετὰ ἁλατος, καὶ τὸ ποτόν αὐτοῦ ὕδωρ. 1 Sam. 31: 13. Dan. 10: 2 sq.

*Νῆστις, ιος, ὁ, ἡ,* *adj. (νη-insep. un, ἐσθίω,) not having eaten, fasting*, plur. acc. νηστεις Matt. 15: 32. Mark 8: 3.—Plut. Cato Maj. 23 νῆστιν. Dion. Hal. Rhetor. 9. 16 νῆστις. Another plur. νῆστιδες occurs Athen. VII. 79. p. 126. See Lob. ad Phryn. p. 326.

*Νηφάλιος, ία, ιον, (νήφω,) sober, temperate, abstinent*, espec. in respect to wine, Jos. Ant. 3. 12. 2. comp. Anthol. Gr. IV. p. 53. Plut. VI. p. 594. 7. Reisk. In N. T. trop. *sober-minded, watchful, circumspect*, 1 Tim. 3: 2 δεῖ οὖν ἐπισκοπεῖν εἶναι νηφάλιον κ. τ. λ. v. 11. Tit. 2: 2. Comp. 1 Thess. 5: 6.—Phavorin. νηφάλιος ἐστίν ὁ ἀεὶ νήφων καὶ σύνεσιν ἔχων τῇ ἡλικίᾳ κατάλληλον.—In 1 Tim. 3: 2, 11, text. recept. has the later synon. form *νηγαλέος, α, ον*, comp. Passow s. v.

*Νήφω, f. ψω, to be sober, temperate, abstinent*, espec. in respect to wine, Jos. B. J. 5. 5. 7 ἀπὸ ἀκράτου νήφοντες. Xen. Cyr. 7. 5. 20. In N. T. *to be sober-minded, watchful, circumspect, intrans.* 1 Thess. 5: 6 γρηγοροῦμεν καὶ νήφωμεν. v. 8. 2 Tim. 4: 5 σὺ δὲ νήφε ἐν πᾶσι. 1 Pet. 1: 13. 4: 7. 5: 8.—Jos. B. J. 2. 12. 1. Luc. Hermot. 47 νήφεις καὶ μέμηθο ἀπιστεῖν. Hdian. 2. 15. 1.

*Νίγερ, ὁ, indec. Nīger, surname of Simon a teacher at Antioch*, Acts 13: 1.

*Νικάνωρ, ορος, ὁ, Nicanor, pr. n. of one the of the seven primitive deacons*, Acts 6: 5.

*Νικάω, ᾶ, f. ἦσω, (νίκη,) to be victorious, e. g.*

a) *intrans. to come off victor, to prevail*. Rom. 3: 4 ἵνα νικήσῃς ἐν τῷ κρίνεσθαί σε, quoted from Sept. Ps. 51: 4 where Heb. ציץ to be pure. Seq. infin. Rev. 5: 5. —Dem. 1436. 18. Xen. Mem. 4. 4. 17.

b) *trans. to overcome, to conquer, to subdue, c. acc.* Luke 11: 22 ὁ ἰσχυρότερος . . . νικήσῃ αὐτόν. Rom. 12: 21 bis,



μη νικῶ (pass.) ὑπὸ τοῦ κακοῦ, ἀλλὰ νικά ἐν τῷ ἀγαθῷ τὸ κακόν.—Diod. Sic. 4. 57. Xen. Cyr. 1. 10. 4. Mem. 2. 6. 35. — Spoken of Jesus or his followers as victorious over the world, over evil, over all the adversaries of his kingdom, c. acc. expr. or impl. 1 John 5: 4 bis νικᾷ τὸν κόσμον κ. τ. λ. v. 5. Rev. 3: 21. 6: 2 bis. 12: 11. 17: 14. Perf. for pres. or fut. John 16: 33 ἐγὼ νενίκηκα τὸν κόσμον. 1 John 2: 13, 14. 4: 4. Hence Part. absol. ὁ νικῶν, the victor, he that overcometh, Rev. 2: 7, 11, 17. 3: 5. 21: 7. Nom. absol. Rev. 2: 26. 3: 12, 21. comp. Buttin. § 145. n. 1. Winer § 28. 3. Praegn. seq. ἐκ τοῦ θηρίου Rev. 15: 2, see in Ἐκ no. 1. b.—Also of the adversaries of Christ's kingdom as temporarily victorious, Rev. 11: 7. 13: 7.

Νίκη, ης, ἡ, victory, meton. for the ground or pledge of victory, 1 John 5: 4 αὕτη ἐστὶν ἡ νίκη . . . ἡ πίστις ἡμῶν. — pp. Jos. B. J. 1. 27. 3. Xen. Cyr. 7. 1. 10.

Νικόδημος, ου, ὁ, Nicodemus, (victor populi,) pr. n. of a Pharisee and member of the Sanhedrim, who came to Jesus by night prob. as a serious though timid inquirer. John 3: 1, 4, 9. 7: 50. 19: 39.

Νικολαΐτης, ου, ὁ, a Nicolaitan, pp. a follower of Νικόλαος, Rev. 2: 6, 15. Many suppose this to be an heretical sect sprung from some leader of that name. Or the word may also be symbolical, referring to those who are called in v. 14 τοὺς κρατοῦντας τὴν διδάχην Βαλαάμ; since the Greek name Νικόλαος corresponds to the Heb. נִכּוֹלָאִים, if this latter be taken as compounded from נִכּוֹלָאִים i. q. νικάω, and נִכּוֹלָאִים i. q. λαός. So Eichhorn in Comm. ad loc. Comp. the symbolical use of Ἰεζάβελ in Rev. 2: 20. But Gesenius gives to the name נִכּוֹלָאִים another derivation and sense, i. e. from נִכּוֹלָאִים and נִכּוֹלָאִים, q. d. non-populus.

Νικόλαος, ου, ὁ, Nicolas, (victor populi,) pr. n. of a proselyte of Antioch, one of the seven primitive deacons, Acts 6: 5.

Νικόπολις, εως, ἡ, Nicopolis, (pp. city of victory,) a city of Thraee, now Νίκορι, on the river Nessus (Ka-

rasu), which was here the boundary between Thraee and Macedonia; and hence the city is sometimes reckoned to the latter. Tit. 3: 12, and in the spurious subscription.—There were other cities of this name, e. g. in Epirus, Moesia, Armenia, etc.

Νίκος, εως, ους, τό, (νίκη,) victory, a later form for νίκη, Passow s. v. Lob. ad Phryn. p. 647. 1 Cor. 15: 55 ποῦ σου, ἡδὴ, τὸ νίκος; v. 57. So εἰς νίκος adv. victoriously, triumphantly, Matt. 12: 20, see in Ἐκβάλλω b, and Κρίσις c. 1 Cor. 15: 54, comp. Is. 25: 8. Comp. in Εἰς no. 3. b. Sept. εἰς νίκος for נִכּוֹסִים 2 Sam. 2: 26. Job 36: 7. — Sept. Ez. 3: 8. Anthol. Gr. III. p. 242.

Νινευί, ἡ, indec. Niveveh, Heb. נִינְוֵי, i. e. dwelling of Ninus, the ancient capital of the Assyrian empire, Luke 11: 32. It was situated on the eastern bank of the Tigris, opposite to the modern Mosul, where there still exists a village called *Nunia*; see Niebuhr's Travels II. p. 353. Germ. Rosenm. Bibl. Geogr. I. ii. p. 94, 114. Comp. Gen. 10: 11, and the book of Nahum. The Greeks and Romans called it Νίνος, Ninus, Hdot. 1. 193. Plin. H. N. 6. 13.

Νινευίτης, ου, ὁ, a Nivevite, Matt. 12: 41. Luke 11: 30.

Νιπτήρ, ἡρος, ὁ, (νίπτω,) a wash-basin, John 13: 5. — Pollux Onom. 10. 78 ποδανιπήρ.

Νίπτω, f. ψω, a later present form for which the earlier writers used νίζω, f. ψω, Passow s. v. Buttin. § 114. p. 293; to wash, sc. some part of the body, as the face, hands, feet. Ablutions of the hands and feet were very common with the Jews, e. g. of the hands before eating, comp. Matt. 15: 2. Mark 7: 3; of the feet, as a mark of hospitality offered to a guest on his arrival, and performed by menial servants or slaves, comp. 1 Sam. 25: 41. Gen. 18: 4. 19: 2. 24: 32. 43: 24. Judg. 19: 21. Jahn § 123, 145, 149. Calmet art. *Baptism, Foot*.—Trans. to wash, e. g. the face, τὸ πρόσωπον Matt. 6: 17; by impl. the eyes, τοὺς ὀφθαλμούς John 9: 7 bis, 11 bis, 15; the hands, τὰς χεῖρας Matt. 15: 2. Mark 7: 3; the

feet, τὸς πόδας John 13: 5, 6, 8 bis, 10, 12, 14 bis. 1 Tim. 5: 10. So Sept. for  $\gamma\eta\gamma$  of the face Gen. 43: 31, the hands Ex. 30: 20. Deut. 21: 6, the feet 1 Sam. 25: 41. Gen. 18: 4. — Luc. Epigr. 19. Artemid. 5. 55.

*Νοέω, ᾧ, f. ἴσω, (νόος, νοῦς), to see with the eyes, to perceive, as ὀφθαλμοῖς νοεῖν Hom. II. 24. 294. ib. 3. 396. Xen. An. 3. 4. 44. In N. T. trop. to see with the mind, i. e.*

a) *to perceive, to understand, to comprehend, absol. Matt. 16: 9 οὐπω νοεῖτε; Mark 8: 17. τῇ καρδίᾳ John 12: 40. c. acc. expr. or impl. Eph. 3: 4 ἀναγνώσκοντες νοῆσαι σύνεσίν μου. v. 20. 1 Tim. 1: 7. Rom. 1: 20. seq. infin. Heb. 11: 3. seq. ὅτι Matt. 15: 17. 16: 11. Mark. 7: 18. Sept. for  $\gamma\eta\gamma$  Prov. 1: 2, 6.—Ael. V. H. 5. 5. Diod. Sic. 5. 31. Plut. Thes. 3.*

b) *i. q. to have in mind, to think of, to consider, absol. Matt. 24: 15 et Mark 13: 14 ὁ ἀναγνώσκων νοεῖτω. c. acc. 2 Tim. 2: 7 νοεῖ ἃ λέγω. — Ecclus. 11: 7. Hom. II. 9. 533 or 537. Arr. Epict. 3. 1. 18.*

*Νόημα, αἰος, τό, (νοεῖω,) thought, i. e.*

a) *pp. what is thought out, excogitated, hence purpose, project, device. 2 Cor. 2: 11 οὐ γὰρ αὐτοῦ (τοῦ Σατανᾶ) τὰ νοήματα ἀγνοοῦμεν. 10: 5. — Baruch. 2: 8. 3 Macc. 5: 30. Hom. II. 10. 104.*

b) *meton. as in Engl. for the mind, e. g. the understanding, 2 Cor. 3: 14 ἐπωρώθη τὰ νοήματα αὐτῶν. 4: 4; also the affections, disposition, 2 Cor. 11: 3 οὕτω φθάσῃ τὰ νοήματα ὑμῶν. Phil. 4: 7.—Hom. Od. 20. 82, 346.*

*Νόθος, ου, ὅ, ἦ, adj. bastard, spurious, Heb. 12: 8. — Jos. Ant. 5. 7. 1. Xen. An. 2. 4. 25.*

*Νομή, ἦς, ἦ, (νέμω to pasture, to feed,) pasture, i. e.*

a) *the act of feeding, pp. Xen. Oec. 7. 20; in N. T. trop. a feeding, eating, spreading, as of a gangrene, and hence νομῆν ἔχειν i. q. to eat, to spread, 2 Tim. 2: 17 ὁ λόγος αὐτῶν ὡς γάγγραινα νομῆν ἔξει. — So of an ulcer Pol. 1. 81. 6. of fire Jos. B. J. 6. 2. 9. Pol. 1. 48. 5.*

b) *pasturage, trop. John 10: 9 νομῆν εὐρήσει, i. e. shall have enjoyment, shall*

*find happiness. Sept. for  $\text{נִשְׂמְנוּ}$  Gen. 47: 5. 1 Chr. 4: 39, 40.  $\text{נִשְׂמְנוּ}$  Ps. 74: 1.  $\text{נִשְׂמְנוּ}$  Prov. 24: 15. — Hdot. 1. 110. Xen. Cyr. 3. 2. 20.*

*Νομίζω, f. ἴσω, (νόμος custom,) to regard or acknowledge as custom, to have and hold as customary, viz.*

a) *pp. i. q. to do by custom, to be accustomed, to be wont, and Pass. id. Acts 16: 13 οὐ νομιζέτο προσευχή εἶναι, where according to custom was the proseeuche, i. e. παρὰ ποταμόν. For this custom, comp. the decree of the city Halicarnessus in Jos. Ant. 14. 10. 23, by which the Jews are permitted τὰς προσευχὰς ποιῆσθαι πρὸς τῇ θαλάσῃ κατὰ τὸ πάτριον ἔθος.—Jos. Ant. 11. 1. 3. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 2. 27. Act. Hdian. 6. 1. 9. Diod. Sic. 13. 113. Dem. 1077. 25.*

b) *genr. to regard or acknowledge as any thing, i. e. in its customary character, or in its customary manner, e. g. τινὰ θεὸν νομίζειν Dinarch. 102. 13. τὴν αἰχμαλωτὸν γυναῖκα ἐνόμιζεν Conon. Narrat. 44. So pass. Luke 3: 23 ὡς ἐνομίζετο, as he was regarded, reckoned, i. e. according to Jewish custom. — Dem. 1022. 16 οἱ νομιζόμενοι μὲν υἱεῖς, μὴ ὄντες δὲ γένει ἐξ αὐτῶν. Hdot. 4. 180. — Hence genr. to regard, to think, to suppose, e. g. seq. inf. c. acc. Luke 2: 44 νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι. Acts 7: 25. 8: 20. 14: 16: 27. 17: 29. 1 Cor. 7: 26. 1 Tim. 6: 5. seq. inf. 1 Cor. 7: 36. Seq. ὅτι, Matt. 5: 17 μὴ νομίσητε ὅτι ἤλθον κ. τ. λ. 10: 34. 20: 10. Acts 21: 29.—seq. inf. c. acc. Ael. V. H. 8. 6. Xen. Cyr. 1. 4. 5. seq. inf. Xen. Ag. 2. 3. seq. ὅτι Xen. Cyr. 8. 1. 22.*

*Νομικός, ῆ, ὄν, (νόμος law,) pertaining to law.*

a) *genr. Tit. 3: 9 μάχαι νομικαί, i. e. disputes relating to the Mosaic law. — Adv. νομικῶς according to law, Plut. ed. R. VIII. p. 111. 7, 8.*

b) *of persons, one skilled in the law, a lawyer. Tit. 3: 13 Ζητᾶν τὸν νομικὸν πρόπεμψον. — Plut. Reisk. VII. p. 99. 13 οἱ νομικοί. Strabo XII. p. 813. C, οἱ παρὰ Ῥωμαίοις νομικοί. Arr. Epict. 2. 13. 7. — In the Jewish sense, an interpreter and teacher of the Mosaic law, so called in Luke, (once in Matt.) else-*



where νομοδιδάσκαλος and γραμματεῖς, see in Γραμματεῖς b. Matt. 22: 35 et Luke 10: 25 νομικός τις, comp. Mark 12: 28 γραμματεῖς. Luke 7: 30 11: 45, 46, 52. 14: 3.—Jos. B. J. 2. 21. 7.

Νομίμως, adv. (νόμιμος, νόμος,) lawfully, according to law and custom, 1 Tim. 1: 8. 2 Tim. 2: 5.—Arr. Epict. 3. 10. 8 εἰ νομίμως ἤθλησας. Xen. Mem. 4. 4. 1.

Νόμισμα, ατος, τό, (νομίζω,) pp. 'any thing acknowledged and sanctioned by custom or law;' hence current money, coin, Lat. numisma. Matt. 22: 19 τὸ ἡ. τοῦ κήρσου. — Jos. Ant. 14. 14. 1. Hdian. 2. 15. Xen. Cyr. 4. 6. 12.

Νομοδιδάσκαλος, ου, ὁ, (νόμος, διδάσκαλος,) a law-teacher, i. e. a teacher and expounder of the Jewish law, i. q. σοφικός and γραμματεῖς, Luke 5: 17. Acts 5: 34. See in Γραμματεῖς b. — Spoken also of Christian teachers who obtruded themselves upon the churches as expounders of the Mosaic law, 1 Tim. 1: 7 θελοντες εἶναι νομοδιδάσκαλοι.

Νομοθεσία, ας, ἡ, (νομοθετέω,) law-giving, legislation, the giving of a code of laws, Diod. Sic. 1. 94. Pol. 4. 81. 12 ἀπὸ τῆς Λυκούργου νομοθεσίας. In N. T. meton. legislation, i. q. the laws given, code of laws, the law, e. g. the Mosaic code, Rom. 9: 4 ὡν αἱ διαθήκαι καὶ ἡ νομοθεσία.—2 Macc. 6: 23. Dion. Hal. Ant. Rom. 2. 63. Plut. Reisk. VI. p. 892. 2, 5 ἕως οὗ παντάσῃν ὑπεριδόντες τὴν Λυκούργου νομοθεσίαν.

Νομοθετέω, ᾶ, f. ἤσω, (νομοθέτης,) to make or give laws, to establish as law, to legislate.

a) pp. and seq. dat. for any one, Xen. Apol. Socr. 15 Λυκούργου τοῦ Λακεδαιμονίου νομοθετήσαντος. Sept. for לָקַחְתָּ Ex. 24: 12. Hence in N. T. Pass. to be legislated for, to receive laws, where the dat. of the active construction becomes the nom. to the passive, Butt. § 134. 5. Winer § 40. 1. Heb. 7: 11 ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο for the people received the (Mosaic) law upon this condition, sc. of being under the Levitical priesthood.

b) to establish, to sanction, pp. as law,

or by law, pass. Heb. 8: 6 ἥτις (διαθήκη) ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται.—Jos. Ant. 3. 15. 3. Act. c. acc. Diod. Sic. 1. 27. Xen. Mem. 4. 4. 25.

Νομοθέτης, ου, ὁ, (νόμος, τίθημι,) a law-giver, legislator, James 4: 12.—Jos. Ant. 3. 7. 7. Diod. Sic. 1. 94. Xen. Mem. 1. 2. 31.

Νόμος, ου, ὁ, (νέμω to divide out, to allot,) pp. 'any thing divided out, allotted,' what one has in use and possession; hence usage, custom, Sept. and לָקַחְתָּ 2 Sam. 7: 19. Jos. Ant. 1. 13. 3. Luc. D. Mort. 14. 5. Xen. Cyr. 1. 4. 28. In N. T. only law, as prescribed by custom or statute.

a) genr. and without reference to a particular people or state. Rom. 4: 15 οὐ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. 5: 13. 7: 8. 1 Tim. 1: 9.—Dem. 774. 18. Xen. Mem. 1. 2. 41 sq.

b) spec. of particular laws, statutes, ordinances, spoken in N. T. mostly of the Mosaic statutes, viz. (α) Of laws relating to civil rights and duties, John 7: 51 μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρωπον κ. τ. λ. John 8: 5 comp. Lev. 20: 10. John 19: 7 comp. Lev. 24: 16 et Deut. 13: 5. Acts 23: 3. 24: 6. So the law of marriage Rom. 7: 2, 3. 1 Cor. 7: 39; of the Levitical priesthood Heb. 7: 16. Also Heb. 9: 19 κατὰ νόμον i. e. according to the ordinance or command, sc. respecting the promulgation of the law, see Ex. 20: 18, 19. 24: 2 sq. Sept. for לָקַחְתָּ Num. 19: 14.—So of particular civil laws among the Greeks, Dem. 325. 13. ib. 599. 24. Xen. H. G. 3. 3. 2.—(β) Of laws relating to external religious rites, e. g. purification Luke 2: 22. Heb. 9: 22; circumcision John 7: 23. Acts 15: 5, comp. 21: 20, 24; sacrifices Heb. 10: 8. So Sept. and לָקַחְתָּ Lev. 6: 9, 14. al.—(γ) Of laws relating to the hearts and conduct of men, Rom. 7: 7 ὁ νόμος ἔλεγε· οὐκ ἐπιθυμήσεις. James 2: 8. Heb. 8: 10 et 10: 16 διδοίς νόμους μου ἐπὶ καρδίας αὐτῶν, quoted from Jer. 31: 33 where Sept. for לָקַחְתָּ.—(δ) By impl. for a written law, a law expressly given, i. q. ὁ νόμος ἔγγραφτος. Rom. 2: 14 ἔθνη τὰ μὴ νόμον ἔχοντα . . . ἑαυτοῖς εἰσι νόμος.—Diod. Sic. 1. 94 νόμοι ἔγγραφτοι.

c) *the law*, i. e. a *code* or *body of laws*, in N. T. only of the Mosaic code. (α) pp. Matt. 5: 18 ἵδια ἐν . . . οὐ μὴ παρέλθῃ ἀπὸ τοῦ νόμου. 22: 36 ποῖα ἐντολὴ μεγάλη ἐν τῷ νόμῳ; Luke 16: 17. John 1: 17 ὁ νόμος διὰ Μωσῆως ἐδόθη. 7: 19. Acts 7: 53. Rom. 2: 13 sq. 5: 13. 1 Cor. 15: 56. Gal. 3: 10 sq. 1 Tim. 1: 8. James 2: 9, 11. αλ. ἔργα νόμου see in Ἔργον β. γ. 4. Rom. 2: 15. Gal. 2: 16. 3: 10. οἱ ἐκ νόμου, οἱ ἐν νόμῳ, οἱ ὑπὸ νόμον, *those under the Mosaic law*, Rom. 4: 16. 3: 19. 1 Cor. 9: 20. ὅσοι ἐν νόμῳ id. Rom. 2: 12. Sept. and תורה Deut. 1: 5. 4: 44. αλ.—(β) Trop. for the Mosaic dispensation, Rom. 10: 4 τέλος γὰρ νόμου Χριστός. Heb. 7: 12. 10: 1. — (γ) Meton. for the *book of the law*, i. e. pp. the books of Moses, the *Pentateuch*, Matt. 12: 5. Luke 2: 23, comp. Ex. 13: 2. Luke 10: 26. 1 Cor. 9: 8, 9, comp. Deut. 25: 4. 1 Cor. 14: 34, comp. Gen. 3: 16. So Sept. and תורה Neh. 8: 2. — As forming part of the Old Test. ὁ νόμος καὶ οἱ προφῆται, Matt. 5: 17. Luke 16: 16. John 1: 46. Acts 13: 15. 28: 23. Rom. 3: 21. (Jos. de Macc. 18.) νόμος καὶ προφ. καὶ ψάλλοι Luke 24: 44.—Also simply ὁ νόμος for the *Old Testament*, John 10: 34. 12: 34. 15: 25 coll. Ps. 35: 19. 1 Cor. 14: 21 coll. Is. 28: 11, 12.— 2 Macc. 2: 18.

d) trop. ὁ νόμος τέλειος, *the more perfect law*, put for the Christian dispensation, in contrast with that of Moses, comp. above in c. β. James 1: 25 ὁ δὲ παρακύψας εἰς νόμον τέλειον τὸν τῆς ἐλευθερίας. So without τέλειος, James 2: 12. 4: 11. — Also of the laws, precepts, established by the gospel, e. g. ὁ νόμος Χριστοῦ Gal. 6: 2. absol. Rom. 13: 8, 10 πλήρωμα οὖν νόμου ἡ ἀγάπη. Gal. 5: 23.

e) trop. *law*, i. e. *rule*, *norm*, *standard*, sc. of judging or acting. Rom. 3: 27 διὰ ποῖον νόμον τῶν ἔργων; οὐχὶ ἀλλὰ διὰ νόμου πίστεως. 7: 23, 25. 8: 2, 7. 9: 31. In the sense of *rule of life*, *discipline*, Phil. 3: 5 κατὰ νόμον, Φαρισαῖος. — Arr. Epict. 1. 26. 1. AL.

Νόος, see Νοῦς.

Νοσέω, ὦ, f. ἴσω, (νόσος,) *to be sick*, pp. Hdian. 3. 15. 3. Thuc. 1. 138. In N. T. trop. νοσεῖν περὶ τι, *to have a*

*sickly longing for any thing, to pine after, to dote about*; 1 Tim. 6: 4 νοσῶν περὶ ζητήσεις καὶ λογομαχίας.—περὶ τι Plut. de Ira cohob. 14, or ed. Reisk. VII. p. 812. 10. VIII. p. 161. 3 τοῖς περὶ δόξαν νοσοῦσιν. Plato Phaedr. p. 228. C. πρὸς τι Diod. Sic. T. VI. p. 227 ult. ed. Tauchn. or X. p. 155. Bip. c. dat. Ael. V. H. 2. 13.

Νόσημα, αἰτος, τό, (νοσῖα,) *sickness, disease*, i. q. νόσος John 5: 4.—Luc. Abdicat. 18. Xen. Cyr. 6. 2. 27.

Νόσος, ου, ὁ, ἡ, *sickness, disease*. Matt. 4: 23 θεραπεύων πᾶσαν νόσον. v. 24. 9: 35. 10: 1. Mark 1: 34. 3: 15. Luke 4: 40. 6: 17. 7: 21. 9: 1. Acts 19: 12. Sept. for נִדָּה 2 Chr. 21: 19. תִּבְרָחָה Ex. 15: 26.—Hdian. 1. 3. 1. Xen. Mem. 1. 4. 13.—Metaph. for *pain, sorrow, evil*, Matt. 8: 17 καὶ τὰς νόσους [ἡμῶν] ἐβάστασεν, translated from Is. 53: 4, Heb. תִּבְרָחָה.

Νοσσιά, ἄς, ἡ, contracted later form for Att. νοσσιᾶ, (from νοσσιός,) a *nest* sc. with the young, Sept. for נִדָּה Ps. 84: 4. Pausan. 9. 30. p. 769. comp. Hdot. 3. 111. See Lob. ad Phryn. p. 246 sq. Sturz de Dial. Alex. p. 185. — In N. T. a *nest of young birds, brood*, Luke 13: 34 ὃν τρόπον ὄρνις τὴν ἑαυτῆν νοσσιάν. So Sept. and נִדָּה Deut. 32: 11.

Νοσσιόν, ου, τό, contr. for Att. νοσσιόν, see in νοσσιᾶ, (dimin. from νοσσιός,) a *young bird*, Plur. τὰ νοσσιᾶ a *brood of young birds*, Matt. 23: 37. Sept. for נִדָּה Ps. 84: 4. — So τὰ νοσιτία Aristot. H. An. 9. 29. Ael. V. H. 10. 3.

Νοσσιός, see Νοσσιός.

Νοσφίζω, f. ἴσω, (νόσφι apart, away,) pp. to put apart, to separate, Mid. *to separate oneself, to go away*, Hom. Od. 11. 73. Act. *to take or snatch away, to rob*, Pind. Nem. 6. 106.—In N. T. Mid. *to take away for oneself, to keep back any thing which belongs to another, to embezzle, to purloin*, absol. Tit. 2: 10. Seq. ἀπό c. gen. partitively, (see in Ἀπό III. 7.) Acts 5: 2, 3 νοσφισσάθαι ἀπὸ τῆς τιμῆς. — c. ἀπό Sept. Josh. 7: 1. οὐδὲν ἐκ τινός Philo de Vit.



Mos. 1. p. 641. E. c. acc. 2 Macc. 4: 32. Xen. Cyr. 4. 2. 42.

**Νότος, ου, ὁ**, the south wind, or strictly the south-west wind, Lat. *notus*.

a) pp. Luke 12: 55 νότον πνέοντα. Acts 27: 13. 28: 13. Sept. for הַרְרִי Job 37: 17. הַרְרִי Cant. 4: 16. improp. for קָרִי Ex. 10: 13.—Hdot. 2. 25. Xen. An. 5. 7. 7.

b) meton. the south, the southern quarter of the heavens and earth. Matt. 12: 42 et Luke 11: 31 βασιλισσα νότου, comp. 1 K. c. 10. Luke 13: 29. Rev. 21: 13. Sept. for הַרְרִי Ecc. 1: 5. Ez. 40: 25. הַרְרִי Josh. 15: 2. הַרְרִי Ex. 26: 35.—Jos. Ant. 8. 13. 2. Hdot. 6. 139.

**Νουθεσία, ας, ἡ**, (νουθετέω,) pp. a putting in mind, i. e. warning, admonition, exhortation. 1 Cor. 10: 11 ταῦτα ἐγγράφη πρὸς νουθεσίαν ἡμῶν. Eph. 6: 4. Tit. 3: 10.—Jos. Ant. 3. 15. 1. Diod. Sic. 15. 7. The form *νουθεσία* was regarded as more Attic, Lob. ad Phryn. p. 512.

**Νουθετέω, ᾧ, f. ἦσω**, (νοῦς, τίθημι,) pp. to put in mind, to put to one's heart; hence to warn, to admonish, to exhort, trans. Acts 20: 31 οὐκ ἐπανασάμην . . . νουθετέων ἕνα ἕκαστον. Rom. 15: 14. 1 Cor. 4: 14. Col. 1: 28. 3: 16. 1 Thess. 5: 12, 14. 2 Thess. 3: 15. Sept. for הַרְרִי Job 4: 3.—Jos. Ant. 4. 8. 24. Xen. Cyr. 8. 2. 15.

**Νουμηνία, ας, ἡ**, Att. contr. for νεομηνία, (νέος, μήνη,) pp. new-month, i. e. the new-moon, as a festival, Col. 2: 16. See in *Μήνη* b. Sept. for הַרְרִי Ex. 40: 2, 15. הַרְרִי Num. 10: 10. 28: 11. הַרְרִי 2 Chr. 2: 4. 29: 17.—Jos. Ant. 4. 4. 6. Dem. 799 ult. Xen. An. 5. 6. 23.

**Νουνεχῶς**, adv. (νουνεχής having understanding, from νοῦς, ἔχω,) understandingly, discreetly. Mark 12: 34 νουνεχῶς ἀπεκρίθη.—Pol. 2. 13. 1. Diod. Sic. 31. T. VI. p. 159 Tauchn. X. p. 41. Bip. So εὖ καὶ ἐχόντως νοῦν Plat. de Legg. III. 126. See Lob. ad Phr. p. 604.

**Νοῦς, νοῦ**, acc. νοῦν, ὁ, Att. contr. for Νόος, νόου; but in N. T. and the Fathers only genit. νόος, dat. νοῖ, Wi-

ner § 8. 2. Lob. ad Phr. p. 453. Buttm. Ausf. Sprachl. § 36. n. 6; pp. the seer, perceiver, i. e. the intelligent or intellectual principle, the mind.

a) as the seat of emotions and affections, mode of thinking and feeling, disposition, moral inclination, i. q. heart. Rom. 1: 28 παρέδωκεν αὐτοῖς ὁ θεὸς εἰς ἀδόκιμον νοῦν. 12: 2. 1 Cor. 1: 10. Eph. 4: 17, 23. Col. 2: 18. 1 Tim. 6: 5 διαφθαρμένων τὸν νοῦν. 2 Tim. 3: 8. Tit. 1: 15. So for firmness or presence of mind, 2 Thess. 2: 2. As implying heart, reason, conscience, in opp. to fleshly appetites, Rom. 7: 23, 25. Sept. for הַרְרִי Is. 10: 7, 12.—Hom. Od. 1. 3. Luc. de Salt. 85. Xen. Cyr. 5. 2. 17.

b) understanding, intellect. Luke 24: 45 διήνοιξεν αὐτῶν τὸν νοῦν. 1 Cor. 14: 14, 15 bis, 19. Phil. 4: 7. Rev. 13: 18 ὁ ἔχων τὸν νοῦν, i. e. wise. Sept. for הַרְרִי Josh. 14: 7.—Diod. Sic. 3. 6. Xen. Mem. 3. 12. 7.

c) meton. mind, for what is in the mind, i. e. thought, counsel, purpose, opinion; e. g. of God or Christ, Rom. 11: 34 τίς γὰρ ἔγνω νοῦν κυρίου, quoted from Is. 40: 13 where Sept. for הַרְרִי. 1 Cor. 2: 16 bis. Of men, Rom. 14: 5.—Judith 8: 14. Xen. An. 3. 3. 2.

d) trop. of things, sense, meaning. Rev. 17: 9 ὁδὲ ὁ νοῦς ὁ ἔχων σοφίαν, i. e. the deep or hidden sense.—Synes. Ep. 103 σὺ κακῶς ἐπέδειξω τὸν νοῦν τῆς ἐπιστολῆς. Aristoph. νοῦν δ' ἔχει τινά; sc. the words.

**Νυμφᾶς, ᾶ, ὁ**, *Nymphas*, pr. n. of a Christian, Col. 4: 15.

**Νύμφη, ης, ἡ**, (obsol. νύβη, Lat. *nubo*, to veil,) a bride, spouse, newly married. See Jahn § 154.

a) pp. John 3: 29 ὁ ἔχων τὴν νύμφην νυμφίος ἐστί. Rev. 18: 23. 21: 2, 9. 22: 17. Sept. for הַרְרִי Jer. 2: 32. 7: 32. Joel 2: 16.—Ael. V. H. 4. I. Xen. Conv. 9. 3.

b) as opp. to ἡ πενθερά, it is put for daughter-in-law, Matt. 10: 35. Luke 12: 53 bis. So Sept. and הַרְרִי Mic. 7: 6. Gen. 38: 11. Ruth 1: 6, 7.—Tob. 11: 16, 17. Jos. Ant. 5. 9. 1.

**Νυμφίος, ου, ὁ**, (νύμφη,) a bridegroom, spouse, newly married, Matt. 9:

15 bis. 25: 1, 5, 6, 10. Mark 2: 19 bis, 20. Luke 5: 34, 35. John 2: 9. 3: 29 ter. Rev. 18: 23. Sept. for יתן Ps. 19: 6. Jer. 7: 32.—Hdian. 4. 11. 7. Xen. Cyr. 4. 6. 5.

*Νυμφών, ὄνος, ὁ, (νύμφη), bridal chamber*, where the nuptial bed was prepared, usually in the house of the bridegroom whither the bride was brought in procession; in N. T. only in the phrase *υἱοὶ τοῦ νυμφῶνος*, *sons of the bridal chamber*, Matt. 9: 15. Mark 2: 19. Luke 5: 34. These were the companions of the bridegroom, *bridemen*, called by the Greeks *παρὰνύμφιοι*, just as the bride had also her companions or *bridemaids*. Jahn § 154. Comp. Judg. 14: 11. Ps. 45: 14 sq. Jer. 7: 34. 1 Macc. 9: 37. Act. Thom. § 11.—Tob. 6: 13, 17. Act. Thom. § 9, 11. Suid. *νυμφῶνος κοιτώνος*.

*Νῦν*, adv. also *νυνί* as strengthened by the demonstr. *ί*, Matth. § 607. Butt. § 80. 2; *now*, Lat. *nunc*, Germ. *nun*.

1. pp. as adv. of time, *now*, spoken α) of the actual present, as opp. both to time past and future. Luke 6: 21 οἱ πεινῶντες νῦν. v. 25. John 4: 18 καὶ νῦν ὃν ἔχεις κ. τ. λ. 12: 27 νῦν ἡ ψυχὴ μου τετάρακται, for the perf. as present see Butt. § 113. 6. John 16: 22. 17: 5, 7. Acts 2: 33. 10: 33. 26: 6. 1 Cor. 16: 12. Gal. 2: 20. 1 John 2: 18. al. saep. Sept. for יתן Josh. 14: 11. Is. 48: 7.—Hdian. 1. 4. 7. Diod. S. 1. 10. Xen. Oec. 20. 24.—In direct antith. to something done in time past, e. g. νῦν δέ Luke 16: 25. Gal. 4: 9. Eph. 5: 8. Phil. 3: 18. Heb. 9: 26. James 4: 16. νυνὶ δέ, in which connexion chiefly is *νυνί* found, Rom. 3: 21. 6: 22. 1 Cor. 5: 11 coll. v. 9. 2 Cor. 8: 11. Philem. 11. al. ἀλλὰ νῦν Luke 22: 36. So in antith. to something future, emphat. Mark 10: 30 νῦν ἐν τῷ καιρῷ τούτῳ, opp. ἐν τῷ αἰῶνι τῷ ἐρχομένῳ.—Xen. Conv. 8. 4 νῦν ἐν τῷ παρόντι. — With the art. ὁ, ἡ, τὸ νῦν, as adj. *the now existing, present*, see Butt. § 125. 6. Acts 22: 1 τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας. Rom. 3: 26 ἐν τῷ νῦν καιρῷ. 8: 18. 2 Cor. 8: 13. Gal. 4: 25 τῇ νῦν Ἱερουσα. 1 Tim. 4: 8. 2 Tim. 4: 10. 2 Pet. 3: 7. (Diod. Sic. 2. 5 fin.

Xen. Cyr. 4. 6. 3. ib. 6. 6. 13.) So ἀπὸ τοῦ νῦν sc. χρόνου, *from now, henceforth*, Luke 1: 48. 2 Cor. 5: 16. ἄχρι τοῦ νῦν *until now*, Rom. 8: 22. Phil. 1: 5. ἕως τοῦ νῦν id. Matt. 24: 21. Mark 13: 19. τὰ νῦν or τανῦν *adv. now, at present*, Butt. § 125. n. 5. Acts 4: 29. 5: 38. 17: 30. 20: 32. 27: 22. non. al. (Soph. Elect. 421 or 423. Hdot. 7. 104. Xen. Mem. 3. 10. 15.) τὸ νῦν ἔχον *as it now is*, i. e. for the present, Acts 24: 25, see in Ἔχω f.

b) in reference to time just past, *now*, i. e. *just now, even now*, comp. Viger. p. 426. E. g. seq. perf. John 14: 29 καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι. Acts 7: 52. Seq. aor. Matt. 26: 65. John 13: 31. 21: 10. Rom. 5: 11. seq. imperf. John 11: 8 νῦν ἐξήτιον σε λιθάσαι οἱ Ἰουδαῖοι.—seq. perf. Xen. Cyr. 5. 2. 27. impf. ib. 4. 5. 48.

c) in reference to future time just at hand, *now*, i. e. *even now, presently*, immediately, comp. Viger. p. 426. Lob. ad Phryn. p. 19. Matth. § 607. E. g. seq. fut. John 12: 31 νῦν ὁ ἄρχων τοῦ κ. τ. ἐβληθήσεται ἔξω. Acts 13: 11. Phil. 1: 20. (Aristoph. Vesp. 151. Xen. Cyr. 4. 1. 23.) Seq. pret. for fut. as implying what is immediately to take place, Winer § 41. 2. Matth. § 504. 3. John 4: 23 ἐρχεται ὥρα, καὶ νῦν ἐστιν. 16: 32. John 12: 31 νῦν κρίσις ἐστὶ τοῦ κόσμου. 16: 5 νῦν δὲ ὑπάγω πρὸς κ. τ. λ. Acts 26: 17.

2. As a particle of transition or continuation, *now*. a) *genr. now*, as marking a present condition, i. e. in the present state of things, as things are. Luke 2: 29 νῦν ἀπολύεις τὸν δοῦλόν σου. 11: 39. Rom. 5: 9. 2 Cor. 7: 9. Col. 1: 24. καὶ νῦν Acts 3: 17. 20: 25. — In antithesis, νῦν δέ 1 Cor. 13: 13; and so as preceded by εἰ, Luke 19: 42. John 8: 40. 1 Cor. 7: 14. al. νυνὶ δέ after εἰ, Rom. 7: 17. Heb. 8: 6. 11: 16 al. — Xen. Cyr. 7. 2. 16. c. εἰ preced. Hdot. 3. 25. Xen. Mem. 2. 3. 14.

b) as implying that one thing follows *now out of* another, thus marking a conclusion, inference, i. q. *now then, now therefore*, i. e. since these things are so. Acts 12: 11 νῦν οἶδα ἀληθῶς. 22: 16 καὶ νῦν τί μέλλεις; 1 Cor. 14: 6 νυνὶ δέ. So νῦν οὖν Acts 16: 36. 23: 15.



interrog. Acts 15: 10. *νῦν ἄρα* Rom. 8: 1.—Xen. Cyr. 7. 5. 54 *νῦν οὖν*.

c) emphat. in commands and exhortations, implying that what is to be done should be done *now*, at once, on the spot, comp. Passow *νῦν* no. 2. c. Viger. p. 426. So c. imperat. Matt. 27:42 *καταβύτω νῦν ἀπὸ τοῦ σταυροῦ*. v. 43. John 2: 8. James 4: 13 *ἄγε νῦν*. 5: 1. 1 John 2: 28. Acts 7: 34 *νῦν δεῦρο*. — Hom. Il. 23. 485. Aristoph. Pac. 851. AL.

*Νύξ, νυκτός, ἡ, night, Lat. nox.*

a) pp. Matt. 14: 25 *τεῖαρη φυλακῆ τῆς νυκτός*. Mark 6: 48. Luke 2: 8. Rev. 8: 12 *καὶ ἡ νύξ ὁμοίως*. 21: 25. 22: 5. trop. John 9: 4. Sept. for  $\text{לַיְלָה}$  Gen. 1: 5. Job 3: 6, 7.—Hdian. 4. 6. 8. Xen. Mem. 4. 3. 4.—In specifications of time, comp. in *Ἡμέρα* a. a. Genit. of time when, indefinite and continued, Buttm. § 133. 6. 4. E. g. *νυκτός* by night Matt. 2: 14. 27: 64. John 3: 2. al. *ἡμέρας καὶ νυκτός* by day and by night, i. e. continually, Luke 18: 7. Acts 9: 24. Rev. 4: 8. *νυκτός καὶ ἡμ.* 2 Tim. 1: 3. (Xen. H. G. 1. 1. 11. *ἡμ. κ. ν.* Xen. Mem. 2. 2. 8. *νυκ. κ. ἡμ.* Conv. 4. 48.) *μέσης δὲ νυκτός* Matt. 25: 6. *κατὰ μέσον τῆς ν.* Acts 27:27. *διὰ τῆς νυκτός* during the night, i. e. either the whole night Luke 5: 5, or by night Acts 5: 19. 16: 9. See *Διά* I. 2.—*Dative* of time when, definite, Buttm. § 133. 3. 4. E. g. Luke 12: 20 *ταύτη τῆ νυκτι* this very night. Acts 12: 6. (Xen. An. 6. 1. 13.) *ἐν νυκτι* by night Acts 18: 9. *ἐν τῆ ν.* Matt. 26: 31. John 11: 10.—Xen. Conv. 1. 9.—*Accus.* of time how long, Buttm. § 131. 8. Matt. 4: 2 *νύκτας τσσαράκοντα*. 12: 40 *τρεις νύκτας*. So *τὰς νύκτας* the nights, i. e. during the nights, Luke 21: 37. *νύκτια καὶ ἡμέραν* night and day, continually, Mark 4: 27. Luke 2: 37.

Acts 26: 7. 2 Thess. 3: 8. al. — Xen. Conv. 4. 54 *τὰς ν.* Hiero 7. 10 *νύκτια κ. ἡμ.*

b) metaph. for a time of moral and spiritual darkness, the opposite of gospel light and day. Rom. 13: 12 *ἡ νύξ προέκοψε*. 1 Thess. 5: 5. AL.

*Νύσσω* v. *τιω*, f. *ξω*, to prick, to pierce, e. g. *τὴν πλευράν* John 19: 34.—Ecclus. 22: 20. Jos. B. J. 3. 7. 35. Plut. Aemil. Paul. 20 pen.

*Νυστάζω*, f. *ξω*, (*νέω*), pp. to nod, hence to slumber, to drowse, intrans. Matt. 25: 5 *ἐνύσταζαν πᾶσαι καὶ ἐκάθυσον*. Trop. 2 Pet. 2: 3. Sept. for  $\text{נָדָה}$  Ps. 121: 3. Nah. 3: 18. — Ecclus 22: 8. Xen. Cyr. 8. 3. 43.

*Νυχθήμερον, ου, τό, (νύξ, ἡμέρα,) a day and night, twenty-four hours, 2 Cor. 11: 25.—Geopon. 5. 8. 8. ib. 12. 19. 18.* Found only in very late writers, see Sturz de Dial. Alex. p. 186.

*Νωέ, ό, indec. Noah, Heb. נֹחַ* (rest), pr. n. of the patriarch preserved from the deluge, Matt. 24: 37, 38. Luke 3: 36. 17: 26, 27. Heb. 11: 7. 1 Pet. 3: 20. 2 Pet. 2: 5.

*Νωθρός, ά, όν, (i. q. νωθής,) slow, dull, stupid, pp. physically, Ecclus. 4: 29. Luc. de Astrol. 21.* In N. T. trop. of the mind, Heb. 5: 11 *νωθοὶ γεγόνατε ταῖς ἀκοαῖς*. 6: 12.—Sept. Prov. 22: 29. Pol. 4. 8. 5. Plut. Lycurg. 18 med.

*Νῶτος, ου, ό, the back, of men or animals.* Rom. 11: 10 *τὸν νῶτον αὐτῶν σύγκαμψον*, quoted from Ps. 69:24 where Sept. for  $\text{כַּיְתָרֵי}$  loins. Sept. for  $\text{כַּיְתָרֵי}$  1 K. 7: 32.  $\text{כַּיְתָרֵי}$  2 K. 17: 14.—Plut. Vit. Marii 33. Pausan. X. 27. The earlier and more Attic form was *τὸ νῶτον*, Lob. ad Phryn. p. 290.

## Ξ.

*Ξενία ας, ἡ, (ξένος,) pp. guest-right, alliance of hospitality, hospitium, Pol. 33. 16. 2. Xen. Ag. 8. 3, 4. comp. Pot-*

ter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446; *hospitality, entertainment, Jos. Ant. 5. 2. 8. Ael. V. H. 9. 15.*

Dem. 81. 20. In N. T. *place for a guest, a lodging*, Acts 28: 3 ἦγον πρὸς αὐτὸν εἰς τὴν ξενίαν. Philem. 22.—Jos. Ant. 5. 2. 8 penult. Hesych. ξενία ὑποδοχή, κατάλυμα, καταγωγήον.

**Ξενίζω**, f. ἴσω, (ξένος,) 1. *to receive as a guest, to entertain*, trans. Pass. *to be entertained, to lodge* with any one. Acts 10: 6 ξενίζεται παρά τινι Σίμωνι βυρσεῖ. v. 18, 23, 32. 21: 16. 28: 7 ἡμᾶς φιλοφρόνως ἐξένισεν. Heb. 13: 2.—Philo de Abr. p. 368. D. Ael. V. H. 13. 26. Xen. Cyr. 6. 2. 3 ξενισθέντες τότε παρὰ Κύρου.

2. *to appear strange to any one, to surprise*, trans. Jos. Ant. 1. 1. 4 τὸν θεὸν ἐξένισιν τὸ πραττόμενον. In N. T. Part. plur. τὰ ξενίζοντα, *strange things*, i. e. novel, surprising, Acts 17: 20. (2 Macc. 9: 6. Diod. Sic. 12. 53.) Also Mid. ξενίζομαι, *to be surprised, to think strange of*, seq. dat. of cause or object, 1 Pet. 4: 12 μὴ ξελίζεσθε τῇ ἐν ὑμῖν πυρώσει, comp. Winer § 31. 1. Buttin. § 133. 3. 3. So c. ἐν ᾧ 1 Pet. 4: 4, comp. in Ἐν no. 3. c. γ. — ἐπὶ τινι Jos. Ant. 1. 1. 2. Pol. 2. 27. 4.

**Ξενοδοχέω**, ᾧ, f. ἴσω, (ξενόδοχος, from ξένος, δέχομαι,) *to entertain strangers, to practise hospitality*, absol. 1 Tim. 5: 10.—Max. Tyr. Diss. 32. 133. Dio Cass. 78. 3. The Atticists prefer the form ξενοδοκίω, Lob. ad Phr. p. 307.

**Ξένος**, η, ον, pp. adj. *not of one's family, stranger*. Hence

1. Subst. ὁ ξένος, *a guest, stranger*. a) pp. *a friend allied in hospitality, hospes*, such an alliance being usual among friends who lived in different cities or countries, who then were entertained at each other's houses, see Potter's Gr. Ant. II. p. 416 sq. Adam's Rom. Ant. p. 446. So Rom. 16: 23 Γάϊος ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης, i. e. here by impl. *entertainer, host*.—Dem. 194. 19. Diod. Sic. 17. 47. Xen. An. 3. 1. 4.

b) genr. *a stranger, foreigner*, as coming from another place or country, Matt. 25: 35 ξένος ἤμην. v. 38, 43, 44. 27: 7 εἰς τάφον τοῖς ξένοις. Acts 17: 21 οἱ ἐπιδημοῦντες ξένοι resident strangers, foreigners. Heb. 11: 13. Sept. for רַבְרָב Ruth 2: 10. 2 Sam. 15: 19. רַבְרָב Job. 31:

32.—Ceb. Tab. 2. Hdian. 5. 7. 4. Xen. Mem. 4. 4. 17.—Trop. as not belonging to the christian community, *an alien*, seq. gen. Eph. 2: 12 ξένοι τῶν διευθητῶν, *aliens from the covenants*, comp. Winer § 30. 6. Buttin. § 132. 6. 1. (Soph. Oed. Tyr. 218 sq.) So absol. *a stranger, not a Christian*, Eph. 2: 19. 3 John 5.

2. Adj. *strange*, i. e. *foreign, unknown*, as coming from another country. Acts 17: 18 δαιμόνια ξένα. Trop. Heb. 13: 9 διδαχῆς ξέναις *strange doctrines*, i. e. foreign to the christian faith.—Wisd. 16: 2. Ael. V. H. 2. 13 ξένοι δαιμονίαι. Xen. Ven. 11. 1.—Trop. *strange*, i. e. *novel, unheard of*, causing wonder, 1 Pet. 4: 12 ὡς ξένου ὑμῖν συμβαινόντος.—Wisd. 19: 5. Luc. Contempl. 13. Diod. Sic. 3. 52.

**Ξέστις**, ου, ὁ, Lat. *sextus* or *sextarius*, pp. a Roman measure, the 16th part of a modius, containing about 1½ pint English, but differing in different countries; comp. in Βάτος and Κόρος. Adam's Rom. Ant. p. 504. Later Heb. שֵׁטִיט, see Buxt. Lex. Chald. 2076.—In N. T. genr. for any small measure or vessel, *cup, pitcher*, etc. Mark 7: 4, 8.—pp. Jos. Ant. 8. 2. 9. Arr. Epict. 1. 9. 33.

**Ξηραίνω**, f. ανῶ, (ξηρός,) aor. 1 ἐξήρανα James 1: 11, comp. Buttin. § 101. 4; perf. pass. ἐξήραμαι Mark 3: 1, 3, comp. Buttin. § 101. n. 8; also 3 pers. sing. ἐξήρανται Mark 11: 21, comp. Buttin. § 101. n. 7.—*To dry, to make dry*, trans. Pass. *to be dried up, to become dry*. E. g. of plants, Act. *to dry up, to wither*, once James 1: 11 ὁ ἥλιος . . . ἐξήρανε τὸν χόρτον. Pass. *to wither away*, Matt. 13: 6 et Mark 4: 6 δια τὸ μὴ ἔχειν ῥίζαν ἐξηράνθη. Matt. 21: 19, 20. Mark 11: 20, 21. Luke 8: 6. John 15: 6. 1 Pet. 1: 24. In the sense of *to be dry, ripe*, as ὁ θερισμὸς Rev. 14: 15. Sept. for שָׁבַב Jer. 12: 4. Hos. 9: 19.—Dem. 1278. 22. Xen. Mem. 4. 3. 8.—Of fluids, Pass. *to be dried up*, Rev. 16: 12 τὸ ὕδωρ. Mark 5: 29 ἡ πηγὴ. Sept. for שָׁבַב Gen. 8: 7. 1 K. 17: 7. Is. 17: 5.—Of the body or its members, Pass. *to wither, to pine away*, Mark 3: 1 ἐξηραμένην ἔχων τὴν χεῖρα. v. 3. 9: 18 καὶ ξηραίνεται and he pineth away. Sept. and שָׁבַב



1 K. 13: 4. Prov. 17: 22.—Act. Thom. § 48.

Ξηρός, ἄ, ὄν, dry. a) of a tree, dry, *withered*, Luke 23: 31 εἰ ἐν τῷ ἕγρῳ ξύλω ταῦτα ποιούσιν, ἐν τῷ ξηρῷ τί γένηται; i. e. a green or dry tree as emblematic of the righteous and the wicked, comp. Ps. 1: 3. Ez. 20: 47 coll. 21: 3. Sept. for שָׁרִי Is. 56: 3. Ez. 17: 24.—Diod. Sic. 20. 42. Xen. Oec. 7. 36.—Of the body or its members, John 5: 3. ἡ χεῖρ Matt. 12: 10. Luke 6: 6, 8. Comp. Sept. for Heb. רָגַץ Hos. 9: 17.—Test. XII Patr. p. 535 ἡ χεῖρ.

b) ἡ ξηρά sc. γῆ, the dry land, as opp. to ἡ θαλάσση, Matt. 23: 15. Heb. 11: 29. So Sept. and תָּבַח Gen. 1: 9, 10. Jonah 1: 9.—Strabo 3. p. 211.

Ξύλινος, η, ον, (ξύλον,) wooden, made of wood. 2 Tim. 2: 20 σκεῖν ξύλινα. Rev. 9: 20. Sept. for gen. ὕψ Lev. 11: 32. Deut. 10: 1.—Hdian. 4. 7. 8. Xen. An. 5. 2. 5.

Ξύλον, ον, τό, (ξύω,) wood, i. e. a) genr. for fuel, timber, etc. 1 Cor. 3: 12 λίθους τιμίους, ξύλα, χόρτον. Rev. 18: 12 bis, see in Θύϊνος. So Sept. and ὕψ Gen. 22: 3, 6 sq. — Ael. V. H. 5. 6. Xen. Cyr. 5. 3. 49.

b) any thing made of wood, e. g. (α) a staff, club, as μετὰ μαχαϊρῶν καὶ ξύλων Matt. 26: 47, 55. Mark 14: 43, 48.

Luke 22: 52.—Jos. B. J. 5. 3. 1. Hdian. 7. 7. 8. Dem. 645. 16.—(β) stocks, Lat. *nervus*, a wooden block or frame with holes in which the feet and sometimes the hands and neck of prisoners were confined, comp. Adam's Rom. Ant. p. 272. Acts 16: 24 τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον. Sept. for 72 Job 33: 11.—Luc. Tox. 29 τὰ σκεῖλη ἐν τῷ ξύλω κατακεκλισμένα. Lys. 117. 32. Plut. ed. R. VIII. p. 361. 4.—(γ) a stake, cross, i. q. σταυρός, Acts 5: 30 et 10: 39 κρεμάσαντες ἐπὶ ξύλου. 13: 29. Gal. 3: 13 see in Ἐπικατάρατος. 1 Pet. 2: 24. So Sept. and ὕψ Deut. 21: 22, 23. Esth. 5: 14. comp. Josh. 10: 26, 27.

c) living wood, i. e. a tree. Luke 23: 31 ἐν τῷ ἕγρῳ ξύλω, see in Ξηρός a. Rev. 2: 7 ξ. τῆς ζωῆς, see in Ζωή a. β. 22: 2 bis, 14. Sept. for ὕψ Gen. 1: 11, 12. 2: 9.—Palaeoph. 34. 4. Xen. An. 6. 4. 4, 5.

Ξυράω, ᾧ, f. ἴσω, (ξυρόν, ξύω,) to shear, to shave, sc. the locks or beard. Mid. Acts 21: 24 ἵνα ξυρήσονται τὴν κεφαλὴν that they may shear their heads, i. e. let them be shorn, comp. Butt. § 135. 8. Pass. part. fem. ἐξυρημένη 1 Cor. 11: 5, 6. Sept. for תָּבַח Gen. 41: 14. Num. 6: 9, 19.—Diod. Sic. 1. 83. Pol. 30. 16. 3. Hdot. 2. 65. Some of the grammarians regard ξυράω as the better form, Lob. ad Phryn. p. 205.

## O.

Ὁ, ἡ, τό, gen. ταῦ, τῆς, τοῦ, see Butt. § 75. 2, originally a demonstrative pronoun, *this, that*, but in Attic and later usage mostly a prepositive article, *the*; Butt. § 126. 1. Matth. 264, § 286. Passow Vol. III. p. 274.

I. As a demonstrative pronoun, *this, that*, Butt. Matth. Passow l. c. Wiener § 20.

a) simpl. once in the words cited from the poet Aratus, Acts 17: 28 ταῦ γὰρ καὶ γένος ἐσμέν, for of THIS ONE (him) we are also the offspring. Butt. § 126. n. 7. Matth. § 286.—Hom. Il. 1.

12. Soph. Oed. Tyr. 1082 τῆς γὰρ πέφυκα μητρος. Xen. Ath. 2. 8.

b) in distinctions and distribution, with μέν, δέ, e. g. ὁ μὲν—ὁ δέ, the one—the other, that one—this one. Phil. 1: 16, 17 οἱ μὲν ἐξ ἀγάπης . . . οἱ δὲ ἐξ ἐριθείας. Heb. 7: 5, 6 οἱ μὲν . . . ὁ δέ. v. 23, 24. So distributively, one—another; plur. some—others. Matt. 13: 23 ὁ μὲν ἑκατόν, ὁ δὲ ἐξήκοντα. 22: 5, 6. οἱ μὲν . . . οἱ δὲ Acts 14: 4. 17: 32. 28: 24. τοῖς μὲν . . . τοῖς δὲ Rom. 2: 7, 8. τοὺς μὲν . . . τοὺς δὲ Eph. 4: 11. Also οἱ μὲν—ἄλλοι δὲ Matt. 16: 14. John 7: 12. καὶ

τινες—οἱ δέ Acts 17: 18. See Buttm. § 126. 2, and n. 4. Matth. § 288, and n. 6. Winer § 20. 1. — So Matt. 28: 17 οἱ δὲ ἐδίωξαν, but some doubled, i. e. in antith. to all us impl. in προσεκύνησαν. See Fritzsche Comm. in loc.

c) in the narrative style, ὁ δέ is used by way of transition to another person or party already mentioned, without a preceding ὁ μὲν, but this one, i. e. but he, and he, etc. Matt. 2: 5 οἱ δὲ εἶπον. 16: 14. Mark 8: 28 οἱ δὲ ἀπεκρίθησαν. Luke 7: 40 ὁ δὲ φησι. 8: 30, 48. John 6: 20. 8: 11. al. saep. So with a participle intervening, Matt. 2: 9 οἱ δὲ ἀκούσαντες . . . ἐπορεύθησαν. v. 14, 21 ὁ δὲ ἐγενθεις παρέλαβε τὸ παιδίον. 4: 4 ὁ δὲ ἀποκριθεὶς εἶπε. v. 20. 12: 39. Mark 1: 45. Luke 6: 8. John 8: 9. al. saep. See Buttm. § 126. 4. Matth. § 289 ult. Winer § 20. 2. — Jos. Ant. 6. 11. 9. Xen. An. 2. 3. 2. c. part. Jos. B. J. 4. 11. 1.

II. As the prepositive article, originally a demonstrative as above, but having its demonstrative power gradually softened down so as simply to mark an object as *definite* or *specific*. It corresponds in many respects to the English *the*, and French *le, la*, but more nearly to the Germ. *der, die, das*; though it is sometimes used where we still say *this*, often where we employ no article, and sometimes even where we put the indefinite *a, an*. Usually it is omitted where the English omits it. The usage of languages varies much in respect to their articles; and in Greek especially, the usage seems in many cases never to have become fixed, but to have been left to the taste and judgment of the writer or speaker; as is also in some measure the case with our English *the*. Further, to the writers of the N. T. the use of the Heb. article (הַ) was vernacular; and this could hardly fail to impart a shade of colouring to their mode of employing the article in Greek; though probably not to such an extent as is often supposed. See Buttm. § 124 sq. Matth. § 264—285. Passow Vol. III. p. 275 sq. Winer § 17 sq. Stuart Gramm. of N. T. § 89 sq.

A) With *Substantives*, or words standing for substantives.

1. simply, i. e. without adjectives or

other adjuncts, where the subst. is to be expressed as *definite* or *specific*.

a) *genr.* where the subst. refers to a person or thing as *well known*, i. e. either as already mentioned, or as of common notoriety. So in English. E. g. (α) as already mentioned, Matt. 1: 24 ὁ ἄγγελος, coll. v. 20. Matt. 2: 7 τοὺς μάγους, coll. v. 1. Matt. 5: 1 τοὺς ὄχλους, coll. 4: 25. Matt. 13: 25, 26 τοῦ σίτου, ὁ χόρτος, τὰ ζιζάνια, sc. there spoken of. v. 30. (But v. 27 ζιζάνια indef.) 19: 14. Mark 5: 39. Matt. 21: 18 εἰς τὴν πόλιν i. e. Jerusalem, but in John 4: 8 εἰς τὴν π. i. e. Sichem. Acts 9: 17 εἰς τὴν οἰκίαν, coll. v. 11. So by impl. Matt. 2: 11, coll. v. 9. al. saepiss. Buttm. § 124. 1. Matth. § 267. Winer § 17. 1. b.—(β) As of common notoriety. Matt. 1: 22 διὰ τοῦ προφήτου, sc. Isaiah, but 2: 15 διὰ τ. π. Hosea. Matt. 2: 4 τοῦ λαοῦ i. e. the Jewish people. 2: 7 τοῦ παιδίου, sc. for which the Magi were inquiring. 5: 1 εἰς τὸ ὄρος, i. e. near by. 5: 25 ἐν τῇ ὀδῷ, sc. to the judge. 9: 28 εἰς τὴν οἰκίαν, i. e. where he was to lodge. 8: 12 ὁ κλανθμὸς καὶ ὁ βρυγμὸς τῶν ὀδ. sc. which are well known as belonging to that place. 12: 41 ἐν τῇ κρίσει, i. e. the day of judgment. 21: 8 ἀπὸ τῶν δένδρων, which grew there. 13: 2 τὸ πλοῖον, which was there, or which he had bespoken. 26: 27 τὸ ποτήριον, sc. usually served at table. Mark 2: 24 et 3: 2 ἐν τοῖς σάββασι, i. e. on a certain sabbath, (But Matt. 12: 2 ἐν σαββάτῳ indef.) Luke 5: 14 τῷ ἱερεῖ, i. e. the proper priest. v. 16 ἐν ταῖς ἐρήμοις, sc. near the city. 12: 54 τὴν νεφέλην, the harbinger of rain. 16: 21 οἱ κίνες, sc. of that city. John 3: 10 ὁ διδάσκαλος τοῦ Ἰσρ. (see Winer § 17. 4. p. 98.) 13: 5 εἰς τὸν νεπιτήρα, which belonged to the chamber. 21: 20 ἐν τῷ δειπνῷ, coll. 13: 23 sq. Acts 11: 13 ὁ ἄγγελος, coll. 10: 3. Acts 21: 38 ὁ Αἰγύπτιος, i. q. in Engl. *that Egyptian*. Rom. 4: 3 ἡ γραφή, the Scriptures. 5: 15 οἱ πολλοί, the many, the great mass etc. 1 Cor. 10: 1, 2 ἐν τῇ νεφέλῃ καὶ ἐν τῇ Θαλάσσῃ, i. e. the pillar of cloud and the Red Sea. James 2: 25 τοὺς ἀγγέλους, the spies sent by Joshua. Rev. 5: 13 τῷ ἁρνίῳ ἡ εὐλογία καὶ ἡ τιμὴ καὶ ἡ δόξα κ. τ. λ. i. e. the glory etc. which belongs to God



and none other. Rom. 11: 36. al. saepiss. Winer § 17. 1. Butt. § 124. n. 2 ult. Matth. § 267.—Here however it often depends on the feeling of the writer, whether the object shall be expressed as definite or not; as Matt. 12: 1 *τίλλειν στάχνας*, i. e. some ears, indef. but Mark 2: 23 et Luke 6: 1 *τίλλειν τοὺς στάχνας* sc. of the grain just before mentioned. Mark 6: 8 *ἵνα μηδὲν αἴρωσιν εἰς ὁδόν* i. e. for journeying, for this or any other journey; but Luke 9: 3 *εἰς τὴν ὁδόν*, i. e. for this journey.

b) with *proper names* of persons, places, etc. Here the usage is various, and seems to depend mostly on the will of the writer, or on some special idiom. (α) Of persons, as ὁ Ἰησοῦς, Matt. 3: 13, 15, and so almost universally in Matthew, and generally in the other gospels, but less frequently elsewhere; also αὐτὸς ὁ Ἰησοῦς Luke 24: 15; without art. e. g. Ἰησοῦς Luke 2: 52. 4: 1. 1 John 2: 22. al. saep. ὁ Ἰωάννης Matt. 3: 13. 11: 1; without art. Matt. 3: 4. 9: 14. 11: 2, 4. ὁ Πιλάτος Matt. 27: 13, 17, 22, and so more usually; but without art. Luke 13: 1. 23: 6. Acts 13: 28. ὁ Παῦλος Acts 14: 11, 19. 15: 2; without art. 13: 16. 15: 36. al. ὁ Παῦλος καὶ ὁ Βαρνάβας Acts 13: 43, 46; without art. 15: 2, 12, 25. ὁ Στεφάνος Acts 6: 9. 7: 59. 8: 2; without art. 6: 5, 8. al. saepiss. So before the compound pr. n. for Jehovah, Rev. 1: 4 ἀπὸ τοῦ ὁ ὦν καὶ ὁ ἦν & τ. λ. Where the proper name has an adjunct of title, office, family, etc. the article is omitted, as Ἰωάννης ὁ Βαπτιστής Matt. 3: 1. Mark 8: 28. Πιλάτω τῷ ἡγεμόνι Matt. 27: 2. Ἰάκωβον τὸν ἀδελφὸν τοῦ κυρίου Gal. 1: 19. Σίμων ὁ κτανάντης Matt. 10: 4. Acts 18: 8, 17. al. saep. Where the pr. name is indeclinable, the article would seem to be more necessary, in order to mark the case; but usage is here equally variable, e. g. ὁ Ἰωσήφ Matt. 1: 18, 24; without art. Luke 2: 33. 4: 22. τὸν Λαβίδ Acts 13: 22. Matt. 22: 42; usually without art. Matt. 1: 20. Mark 2: 25. al. saep. Comp. the genealogies in Matt. 1: 1 sq. Luke 3: 23 sq. Butt. § 124. 3. Winer § 17. 8.—(β) With geographical names; where as a general rule names of countries take the article

more frequently than those of cities, Winer § 17. 7. Generally also where two or more names follow each other, only the first takes the article, us Matt. 4: 25 ἀπὸ τῆς Γαλιλαίας καὶ Δεκαπ. καὶ Ἱερου. καὶ Ἰουδαίας & τ. λ. Luke 3: 1. Acts 1: 8. 2: 9. 6: 9. 9: 31. 14: 21. 1 Thess. 1: 8. But see Acts 2: 9 τὴν Ἀσίαν, and 1 Thess. 1: 7.—Spec. (1) Names of countries, as ἡ Ἀσία Acts 19: 10, 22, 26, 27, and so always except Acts 6: 9. 1 Pet. 1: 1, by the above rule. ἡ Ἀχαΐα Acts 18: 12, 27, and usually; but without art. 2 Cor. 9: 2. ἡ Γαλιλαία 1 Cor. 11: 1. Gal. 1: 2; without art. 2 Tim. 4: 10. ἡ Γαλιλαία Matt. 2: 22. 4: 12, and so always except Matt. 4: 15, and Luke 17: 11. Acts 9: 31, by preced. rule. ἡ Ἰουδαία Matt. 2: 1, 5, and so always except Matt. 4: 25. Acts 2: 9, by preced. rule. ἡ Ἰταλία Acts 18: 2 and always. ἡ Κύπρος Acts 13: 4. 21: 3; without art. 15: 39. ἡ Μακεδονία Acts 16: 10. 19: 21; without art. 16: 9. 1 Cor. 16: 5. al. ἡ Συρία Matt. 4: 24. Acts 18: 18; without art. Acts 21: 3. The name Ἀγνυπιος never has the article. Comp. in Engl. *the Crimea, the Dekkan*, Germ. *die Turkey, die Schweitz*, Fr. *la France, la Suisse, la Prusse*, etc. Comp. Winer l. c.—(2) Names of cities have the article less frequently, espec. after the prep. ἐν, εἰς, ἐκ. E. g. ἡ Ἀντιοχεῖα only Acts 15: 23. ἡ Λαμασκός only Acts 9: 3. 22: 6; once εἰς τὴν Δ. 26: 12. ἡ Ἐφεσος only Acts 18: 21. 19: 17. 20: 16. ἐν τοῖς Ἱεροσολύμοις twice John 5: 2. 10: 22. ἡ Ἱερουσαλὴμ once Acts 5: 28. c. adj. Gal. 4: 25, 26. ἡ Καπερναοὺμ once Luke 4: 23. ἡ Ναζαρέθ twice Matt. 4: 13. Luke 4: 16. ἡ Ρώμη twice, Acts 18: 2 ἐκ τῆς Ρ. 28: 14. So Hdian. 1. 6. 14, but often without art. see *Irmisch Index ad Hdian.* Τύρος has not the art. in N. T. but ἡ Τύρος Hdian. 3. 3. 6. Comp. Winer l. c.—(3) Names of rivers take the art. as in Engl. e. g. ὁ Ἰορδάνης, *the Jordan*, always, Matt. 3: 5, 6. al. ὁ Λίφρῳτης Rev. 16: 12. c. adj. 9: 14. So Hdian. 6. 5. 3.—Names of mountains do not occur in N. T. except in connexion with τὸ ὄρος, see in Ἑλαία a, and Σινᾶ. Names of nations belong properly under d, below.—The rule has been laid down for geograph-

ical names, that where first mentioned they are without the article, but take it afterwards ; but the converse of this is just as often true. E. g. Acts 17: 10 εἰς Βέροιαν, v. 13 ἐν τῇ Β. Acts 20: 15 εἰς Μίλητον, v. 17 ἀπὸ τῆς Μ. But also ib. v. 13, 14 εἰς τὴν Ἀσσοῦ, comp. v. 16, 18; also 17: 1, 11, 13. 18: 1 et 19: 1. See too *Καισαρεία*.

c) with nouns implying a person or thing as *alone* or *monadic*, either as pre-eminent above all others, or as alone existing; thus approaching the nature of a proper name, and sometimes passing over into one. E. g. ὁ Χριστός *the Christ*, the Messiah, Matt. 1: 17. 2: 4, and so almost always where it stands alone; without the art. as a pr. name very rarely in the Gospels and Acts, as Luke 23: 2. John 9: 22; but oftener in the Epistles, Rom. 5: 6. 6: 4. 1 Cor. 1: 17, 23. (Winer § 17. 4. n. 1.) ὁ υἱὸς τοῦ Θεοῦ v. τοῦ ἀνθρώπου, see in *Γιός*. ὁ διδάσκαλος Mark 14: 14. So ὁ διάβολος *the devil* κατ' ἐξοχήν Matt. 4: 1, 5, 8, and always except Acts 13: 10, comp. 1 Pet. 5: 8. ὁ πονηρός *the evil one* Matt. 6: 13. 13: 19, 25. ὁ ἀντίχριστος 1 John 2: 18. ὁ πειράζων 1 Thess. 3: 5. ὁ θάνατος Rev. 6: 8. 20: 13, 14. ὁ ἄψινθος Rev. 8: 11. (Xen. Cyr. 3. 3. 4. An. 6. 6. 7.) ὁ Σεβαστός, *Augustus*, pp. *the august*, Acts 25: 21, 25. Comp. Winer § 17. 6. Matth. § 268. — The names of God, Θεός and κύριος, (the latter also of Christ,) often have the article, but more frequently omit it, espec. in the oblique cases; see in Θεός a, and Κύριος B. a, b. The name πατήρ applied to God has usually the art. and a genitive, but also simply ὁ πατήρ Matt. 28: 19. Luke 10: 22; also παρὰ πατρός John 1: 14. So τὸ πνεῦμα and τὸ πνεῦμα ἅγιον, almost as pr. n. Matt. 28: 19. Acts 1: 8. 10: 19. Rom. 15: 30. 1 Cor. 2: 10. 2 Cor. 13: 3; without art. 1 Pet. 1: 2. Acts 8: 15. 1 Cor. 12: 3. Jude 20. See Winer § 18. p. 108, 110. Butt. § 124. n. 3. — Also with nouns or names of single objects, concrete or abstract, where also the article is often omitted when they are otherwise so definite that no ambiguity can arise. E. g. ὁ ἥλιος Matt. 13: 43. Mark 1: 32; without art. Matt. 13: 6. Luke 21: 25;

and so too ἀπὸ ἀνατολῆς ἡλίου Rev. 7: 2. 16: 12. al. (Ael. V. H. 4. 1. Xen. An. 1. 10. 15.) ὁ οὐρανός, οἱ οὐρανοί, Matt. 3: 2, 16, and usually in the Gospels and Apocalypse; without art. Matt. 5: 45. 6: 20. 1 Cor. 8: 5, and more usually in the epistles. ἡ γῆ Matt. 5: 13, 18; without art. 1 Pet. 3: 5, 10. Acts 17: 24. al. So κόσμος, θάλασσα, μεσημβρία, νύξ, etc. comp. Winer § 18. p. 108 sq. (ἀπὸ καταβολῆς κόσμου always without art. Matt. 13: 35. al.) Also ἡ ἀγορά Matt. 20: 3. Acts 16: 19; but Mark 7: 4 ἀπὸ ἀγορᾶς, comp. Engl. *from market*. Luke 7: 32. ὁ νόμος *the law* of Moses, Matt. 5: 18. 22: 36. John 1: 17; without art. Rom. 2: 23. 3: 20, 21, 31. Gal. 2: 21. 3: 2. al. τοῦ ἀγροῦ Matt. 6: 28, 30; but ἀπ' ἀγροῦ as opp. to the city, Mark 15: 21. Luke 15: 25. Comp. Winer l. c. — So with abstract nouns, in respect to which languages vary, e. g. in Engl. *virtue* always without art. but *truth* or *the truth*; Germ. usually *die Tugend*, *die Wahrheit*, French *la vertu*, *la verité*, rarely without the article; while the Greek inserts it or also omits it where no ambiguity can arise. E. g. ἡ ἀρετή 2 Pet. 1: 5 bis; without art. v. 3. ἡ ἀγάπη Rom. 13: 10 bis. 1 Cor. 13: 4, 8; without art. v. 2, 3. 2 Cor. 2: 8. ἡ ἁμαρτία Rom. 5: 12. 6: 1, 2, 17, 18; without art. Rom. 3: 9, 20. 5: 13. al. ἡ δικαιοσύνη Rom. 5: 17. 6: 18, 19, 20; without art. Rom. 4: 9. 5: 21. 9: 30. al. ἡ πίστις Rom. 3: 30, 31. 4: 9; without art. Acts 6: 5. Rom. 1: 17. 3: 28. al. etc. etc. See also Matt. 15: 19. Gal. 5: 19 sq. Col. 3: 8. Comp. Matth. § 264. p. 545. Winer § 18. 1. Butt. § 124. n. 3.

d) with nouns implying a definite *genus* or class of individuals, distinct from all others, Matth. § 264. p. 544. Winer § 17. l. c. E. g. (a) *genr.* in Plur. αἱ ἀλώπεκες Matt. 8: 20. οἱ αἰετοὶ 24: 28. So οἱ νεκροὶ *the dead* Matt. 14: 2. 22: 31. Mark 12: 26. 1 Cor. 15: 29, 42; but more frequently also without the article, espec. in connexion with words referring to a rising from the dead, as ἐγείρειν, ἀναστήναι, ἀνάστασις, etc. Matt. 17: 9. Luke 24: 46. Acts 3: 15. Rom. 10: 7. al. (οἱ v. Luc. Necyom. 17. D. Mort. 17. 2. without art. D. Mort. 3. 1. ib. 20. 3.) Here belong also the



plural names of nations, which take the article as generic, e. g. of Ἰουδαῖοι the Jews, i. e. the whole nation, Matt. 2: 2. Luke 7: 3. John 5: 1; sometimes also spoken of certain individuals or a particular class as representing the whole, Mark 7: 3. John 2: 18, 20; but Ἰουδαῖοι Jews indef. Acts 2: 5, 10. So οἱ Ἕλληνες John 7: 35. οἱ Ῥωμαῖοι John 11: 48.—(β) In the Sing. where the noun expresses a generic idea, or stands as the representative of a class, where in English also we commonly put the. Matt. 12: 35 ὁ ἀγαθὸς ἄνθρωπος . . . καὶ ὁ πονηρός. Mark 3: 27. Luke 10: 7 ὁ ἐργάτης. John 10: 11 ὁ ποιμὴν ὁ καλός. Rom. 1: 17 ὁ δίκαιος. Gal. 3: 20. 4: 1. Here too we may refer ὁ σπείρων the sower Matt. 13: 3. Mark 4: 3. Also ἐπὶ τὴν πέτραν, ἐπὶ τὴν ἄμμον, Matt. 7: 24, 26. Comp. Buttm. § 124. n. 2.—Xen. Mem. 2. 3. 16 bis. — For participles in a similar sense, see below in D.

e) with nouns in themselves indefinite, which yet become definite as standing in some certain relation to the definite person or thing there spoken of, Buttm. § 124. n. 2. § 127. 7. Winer § 17. 2. E. g. Luke 18: 15 τὰ βρέφη i. e. their own children. John 5: 36. Acts 14: 10 εἶπε μεγάλη τῇ φωνῇ. 26: 24. (Luc. Saturn. 3. Diod. Sic. 1. 83.) 1 Cor. 11: 5 ἀκατακάλυπτον τῇ κεφαλῇ, so in Engl. with the head uncovered, i. e. her head. Heb. 7: 24. Rev. 4: 7. — The definiteness of such nouns is often strengthened by the genit. of a pronoun, e. g. Matt. 3: 4 ὁ Ἰωάννης εἶχε τὸ ἔνδυμα αὐτοῦ. Mark 8: 17. John 19: 2. Rev. 2: 18. So τὸ ὄνομα αὐτοῦ Matt. 1: 21, 23. Luke 1: 13. al.—Theophr. Char. 11 or 19. Ael. H. An. 13. 15 ὀλιγὴν ἔχει τὴν οὐράν. Xen. Cyr. 5. 1. 4 ὁμοίαν ταῖς δούλαις εἶχε τὴν ἐσθῆτα. — The article may also be omitted before such nouns, when otherwise definite, as 1 Tim. 2: 8 ἐπαίροντας ὁσίοις χεῖρας. 2 Pet. 2: 14. Winer § 18. 2.

f) where two or more nouns in the same case are connected by καὶ etc. if the first have the article, the second takes or omits it in certain circumstances, viz. (α) If the nouns are of different genders the article is by rule repeated, as Matt. 15: 4 τίμα τὸν πατέρα καὶ τὴν μη-

τέρα. v. 5. Matt. 8: 26. Luke 14: 26. Acts 13: 50 τὰς σεβόμενας γυναῖκας . . . καὶ τοὺς πρώτους κ. τ. λ. 15: 20. Rom. 8: 2. 1 Cor. 2: 4. Eph. 2: 3. Col. 2: 13. al. So as connected by οὗτοι 1 Cor. 3: 7. Winer § 18. 3. (Diod. Sic. 1. 50. Plato Charmid. 17 init. or p. 160. B, τὰ τοῦ τάχους τε καὶ τῆς ὀξύτητος.) But sometimes the article is here omitted, espec. where the nouns express kindred ideas, Col. 2: 22 τὰ ἐπιτάμια καὶ διδασκαλίαι τῶν ἀνθρ. Luke 1: 6. 14: 23. 23: 49. Rev. 5: 12. — Plato Rep. 9. p. 586. E, τῇ ἐπιστήμῃ καὶ λόγῳ. de Legg. p. 784. E.—(β) If the nouns are of the same gender, but express different and independent objects, the article is repeated, as Mark 2: 16 οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. v. 18 οἱ μαθηταὶ τοῦ Ἰωάννου καὶ οἱ Φαρισαῖοι. 12: 13. Luke 1: 58. 11: 39. 12: 11. 23: 4. Acts 6: 4. Rev. 22: 1. al. saep. So with τε—καὶ, Acts 17: 10, 14. al. Also where the art. is necessary for distinctness, as 1 Cor. 1: 28. See Winer § 18. 5.—Diod. Sic. 1. 30 διὰ τὴν ἀνυδρίαν καὶ τὴν σπάνιν κ. τ. λ. Xen. Cyr. 1. 2. 2. Ath. 1. 4.—(γ) But if the nouns be of the same gender and stand in near relation to each other, the article is more commonly not repeated. E. g. when they all are parts of one general idea, of a whole, etc. Mark 15: 1 οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων, where the elders and scribes stand as one division over against the priests. Luke 14: 3, 21. Phil. 2: 17. Col. 2: 8, 19. 1 Tim. 4: 7. 1 Pet. 2: 25. al. (Plato Phaedo p. 78. B, τῶ μὲν συντεθέντι τε καὶ συνθέντι ὄντι κ. τ. λ. Hdot. 1. 65 fin. Matth. § 268. n. 1.) Or where a noun is added for nearer explanation, Col. 3: 17 εὐχ. τῷ θεῷ καὶ πατρὶ. Eph. 1: 3. Phil. 4: 20. 2 Pet. 1: 11. 2: 20. al. Or where with the first noun and its article there is connected a genit. or other adjunct which refer also to the second, Phil. 1: 25 εἰς τὴν ἡμῶν προκοπὴν καὶ χαρὴν τ. π. 1 Thess. 2: 12. 3: 7. Eph. 3: 5. Acts 1: 25 τῆς διακονίας ταύτης καὶ ἀποστολῆς. Winer § 18. 4. (Ael. H. An. 7. 29. Diod. Sic. 1. 86 fin.) Or where the nouns thus connected are adjectives or other predicates referring to one subject, Acts 3: 14 ὑμεῖς τὸν ἅγιον καὶ δίκαιον ἠρῆσασθε. 2: 20. Mark 9:

25. John 21: 24. Phil. 3: 3. 1 Thess. 2: 15. So with *ἀλλά* John 10: 1. (Ael. H. An. 2. 32. Diod. Sic. 3. 27.) Also in pr. names, when they all stand in like relation, Acts 1: 13. 15: 23.

g) with the *subject* or *predicate* of a sentence; here a common rule is, that the subject takes the article and the predicate omits it, Matth. § 264. n. p. 546. Winer 17. 5. But this is true only in so far as the former is more frequently definite than the latter; and the case may be inverted; or both may be definite or indefinite; so that strictly speaking the subject and predicate as *such* neither take nor reject the article, but are governed in respect to it by the same principles as other nouns. E. g. (α) The *subject* takes the article, but not the predicate. John 1: 1 θεὸς ἦν ὁ λόγος. 4: 24 πνεῦμα ὁ θεός. 6: 63 τὰ ῥήματα . . . πνεῦμά ἐστι καὶ ζωὴ ἐστίν. Rom. 6: 21, 23. 1 John 3: 15. 4: 8 ὁ θεὸς ἀγάπη ἐστίν. So Luke 1: 35. al. saepiss.

—(β) Both *subject* and *predicate* have the article. E. g. Matth. 6: 22 ὁ λύχνος τοῦ σώματος ἐστίν ὁ ὀφθαλμός. John 1: 4 ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρ. 6: 63. 1 Cor. 15: 56. 2 Cor. 3: 17 ὁ δὲ κύριος τὸ πνεῦμά ἐστιν. Phil. 3: 19 ὃν ὁ θεὸς ἡ κοιλία. 1 John 2: 7. 3: 4 ἡ ἀμαρτία ἐστίν ἡ ἀνομία. Rev. 18: 23. al. saep. So Matth. 13: 19—23, where the subject c. art. is repeated by οὗτος. Comp. Matth. Winer l. c.—(γ) The *predicate* has the article, where the subject is without it. E. g. where the subject is a proper name, 1 John 4: 15. 3: 1, 6; or a pronoun, as ἐγώ, John 6: 51 ἐγώ εἰμι ὁ ἄρτος. Acts 7: 32. ὑμεῖς, 2 Cor. 3: 2 ἡ ἐπιστολὴ ἡμῶν ὑμεῖς ἐστε. Matth. 5: 13, 14. οὗτος, Matth. 3: 17 οὗτος ἐστίν ὁ υἱός μου κ. τ. λ. Mark 6: 3. John 1: 19 αὕτη ἐστίν ἡ μαρτυρία κ. τ. λ. Acts 4: 11. 1 Cor. 11: 24, 25. So where the predicate is a participle with the article, the subject being still a pronoun, e. g. ἐγώ εἰμι ὁ μαρτυρῶν John 8: 18. οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες Matth. 10: 20. οὗτος Mark 4: 16. John 9: 8. ἐκεῖνος Mark 7: 15. So Luke 8: 21, where the subject without the art. is repeated by οὗτος. Once the predicate has two nouns, one without and the other with the article, John 8: 44 ὅτι ψεύστης ἐστὶ καὶ ὁ

πατὴρ αὐτοῦ sc. τοῦ ψεύδους, see in *Λύτος* I. 2. b. — (δ) But sometimes both subject and predicate are without the article, Matth. 20: 16 πολλοὶ γὰρ εἰσι κλητοὶ, ὀλίγοι δὲ ἐκλεκτοί. 22: 14. Winer § 17. 5 ult. Matth. § 264. note. — Ael. H. An. 3. 23 αἰτία τούτων φύσις ἀγαθή. Isocr. ad Demon. p. 8. B, καλὸς θησαυρὸς παρ' ἀνδρῶν σπουδαίων χύρις ἀφειλομένη.

b) with a noun in the nominative, where it stands for the *vocative*, Winer § 29. Matth. § 312. Buttm. § 33. n. 4. § 45. 1. Matth. 27: 29 χεῖρες, ὁ βασιλεὺς τ. Ἰ. Mark 9: 25. 10: 47 ὁ υἱὸς Α. ἐλέησόν με. Luke 8: 54 ἡ παῖς, ἐγγεῖρον. 12: 32. John 8: 10. Acts 13: 41. Rom. 8: 15. al.—Plato Symp. p. 172. A. Xen. Mem. 3. 14. 4.

2. With nouns as accompanied by adjuncts. Here the use of the article depends on the definiteness of the noun, either in itself, or as affected by the adjunct. The adjunct may stand before the noun, i. e. between it and the article, if it have one; or also after the noun, and then if the noun have an article, this may be repeated before the adjunct, or not, according to circumstances. See Buttm. § 125.

a) c. *Subst.* as adjunct, either in the genit. or in apposition. (α) In the genit. and here each noun, both the leading and the governed, takes or omits the art. according to the general rules in no. 1 above. E. g. between the art. and noun, 1 Pet. 3: 20 ἡ τοῦ θεοῦ μακροθυμία. 2 Pet. 3: 20; here the two articles stand side by side, comp. Buttm. § 125. 2. More freq. the gen. is put last, as Matth. 3: 2 ἡ βασιλεία τῶν οὐρανῶν. 3: 1 ἐν τῇ ἐρήμῳ τῆς Ἰουδ. v. 3 τὴν ὁδὸν κυρίου. 6: 22. saep. Here the art. is sometimes for the sake of emphasis repeated, as Matth. 26: 28 τὸ αἷμά μου τὸ τῆς καινῆς διαθήκης. Mark 14: 24. 1 Cor. 1: 18 ὁ λόγος ὁ τοῦ σταυροῦ. Winer § 19. 1. Buttm. § 125. n. 2. Matth. § 278. —Plat. Gorg. p. 481. E, ὁ δῆμος ὁ Ἀθηναίων. — Where the leading noun is readily understood from the connexion, it is very commonly omitted, and then its article stands alone before the genitive of the adjunct; so espec. the words *γυνή, μητήρ, παῖς, υἱός, ἀδελφός*, etc.



Comp. Buttm. § 125. 4, 5. E. g. Matt. 1: 6 ἐκ τῆς τοῦ Οὐρίου sc. γυναικός. 4: 21 τὸν τοῦ Ζεβεδαίου sc. υἱόν. In N. T. this occurs mostly in apposition, see below. — (β) In apposition, and here the leading noun takes or omits the art. as in no. 1; while with the adjunct the article is inserted or omitted, according as the latter is or is not intended to distinguish the leading noun from all others of the like kind or name, comp. Matth. § 274. Winer § 19. 3. E. g. Rom. 8: 23 υἰοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολήνουν τὸ σώματος ἡμῶν. John 16: 13 ὅταν δ' ἔλθῃ ἐκεῖνος, τὸ πνεῦμα κ. τ. λ. More usually with pr. names, which then themselves commonly omit the art. as Matt. 2: 1, 3 Ἡρώδης ὁ βασιλεύς. 3: 1 Ἰωάννης ὁ Βαπτιστής. 4: 21 Ἰωάννην τὸν ἀδελφόν αὐτοῦ. 21: 11 Ἰησοῦς ὁ προφήτης. 27: 2. Mark 10: 47. Acts 21: 8. 25: 13. Eph. 3: 1. al. saep. (Hdot. 1. 107. Xen. Cyr. 1. 5. 2.) Here too the article often stands without its substantive, see above in α, fin. Matt. 10: 2 Ἰακώβος ὁ τοῦ Ζεβεδαίου sc. υἱός. v. 3. Mark 2: 14. 16: 1 Μαρία ἡ τοῦ Ἰακώβου sc. μήτηρ, comp. 15: 40. (also Μαρία Ἰακώβου Luke 24: 10. comp. Acts 1: 13.) John 19: 25 Μ. ἡ τοῦ Κλωπᾶ sc. γυνή. Acts 13: 22. al. Comp. Matth. 1. c.—Hdot. 7. 204. Xen. An. 3. 3. 20.—But where the noun in apposit. is not thus meant for definite distinction, it omits the article, as Luke 2: 36 Ἄννα προφήτις, θυγάτηρ Φανοῦλ. 3: 1 Τιβηρίον καίσαρος, comp. Winer § 19. 3. Acts 6: 5 bis. 7: 10 Φαραὼ βασιλεύς. Matt. 12: 24. Rom. 1: 1 Παῦλος δοῦλος Ἰ. Χρ. Jude 1. al. So Luke 4: 31 Καπερναοῦμ, πόλιν τῆς Γαλι. 23: 51. See Matth. 1. c.—Hdot. 1. 1. Thuc. 1. 1. — Sometimes a pr. name is thus added in apposition, espec. names of rivers, either with or without the art. Rev. 16: 12 ἐπὶ τὸν ποταμὸν τὸν μέγαν τὸν Εὐφράτην, but 9: 14 ἐπὶ τῷ π. τῷ μεγάλῳ Εὐφράτῃ. Or the name is put between the art. and ποταμός, as Mark 1: 5 ἐν τῷ Ἰορδάνῃ ποταμῷ, comp. Matth. 1. c. p. 559 ult.—Hdot. 1. 72 ὁ Ἄλις ποταμός. Thuc. 6. 50. Xen. An. 2. 5. 1.

b) c. *Adject.* as adjunct. (α) pp. as expressing an essential or intrinsic quality of the subst. and forming with it

one idea. Here if the subst. have no art. the adject. takes none, and is put either before or after the noun, as Matt. 14: 14 εἶδεν πολλὸν ὄχλον. 26: 47 ὄχλος πολὺς. Luke 11: 13 ἀγαθὰ δόματα. Matt. 7: 11 δόματα ἀγαθὰ. But if the noun have the article, the adjective may stand between the noun and its article (i. e. before the noun); or after the noun, and then the article is repeated before the adjective. Buttm. § 125. 1, 3. Matth. § 277. a. Winer § 19. 1. a. E. g. Matt. 7: 13 διὰ τῆς στενῆς πύλης. 12: 35 ὁ ἀγαθὸς ἄνθρ. 28: 19 τοῦ ἁγίου πνεύματος. Mark 6: 39. Luke 1: 35. John 4: 23. saep. More commonly after the noun, Acts 12: 10 ἐπὶ τὴν πύλην τὴν σιδηρᾶν. Luke 8: 8 ἐπὶ τὴν γῆν τὴν ἀγαθὴν. Mark 13: 11 τὸ πνεῦμα τὸ ἅγιον. Luke 21: 3 ἡ χίρα ἡ πτωχῆ. John 6: 13. 10: 11. James 1: 9. 3: 7. saepiss. So where the noun has also a genit. as Matt. 1: 25 τὸν υἱὸν αὐτῆς τὸν πρωτότοκον. 3: 17. 6: 6. Tit. 2: 11.—(β) Where the adject. is the *predicate* of a clause or sentence, it naturally stands without the article as being indefinite, comp. in no. 1. g. Its place is then usually before the subject, as Matt. 7: 13 πλατεία ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδός. Heb. 5: 11 περὶ οὗ πολὺς ἡμῖν ὁ λόγος κ. τ. λ. But also after the subject, as Matt. 9: 37 ὁ μὲν θερισμὸς πολὺς, οἱ δὲ ἐργάται ὀλίγοι. James 2: 26. Comp. Matth. § 277. b.—(γ) Where an adject. connected with a noun having the article, expresses, not an intrinsic quality belonging to the noun, but a circumstance or condition predicated of it, the adject. then stands without the art. either after the noun, or before the noun and its article, and constitutes a species of indirect predicate; see Buttm. § 125. n. 3. Matth. § 277. b. E. g. John 5: 36 ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μετῶ τοῦ Ἰωάννου. So where an adj. has an adverbial sense, Luke 23: 45 ἐσχίσθη τὸ καταιπέτασμα τοῦ ναοῦ μέσον. (Luc. D. Deor. 8. 1 ἔχων τὸν πέλκεν ὀξύτατον.) Also the adjectives of quantity ὅλος and πᾶς, e. g. Matt. 4: 23 ὅλην τὴν Γαλιλαίαν. Luke 4: 14. 5: 5 δι' ὅλης τῆς νυκτός. Rom. 8: 36; also Matt. 16: 26 τὸν κόσμον ὅλον. Mark 1: 33 ἡ πόλις ὅλη. John 4: 53. Winer § 19. 1. marg. (Xen. Cyr. 2. 1. 24 ὅλαις ταῖς τ. 2. 4. 26 ὅλην τὴν

νύκτα. 2. 1. 30 τὴν π. ὄλην κ. τ. λ.) So πᾶς, Matt. 6: 29 ἐν πάσῃ τῇ δόξῃ. Acts 1: 18. James 1: 8; also Matt. 9: 35 τὰς πόλεις πάσας. Luke 12: 7. Rev. 13: 12. Adj. ἅπας follows the same rule, Matt. 28: 11. Luke 3: 21. Mark 16: 15. Luke 19: 48. See Buttm. § 127. 6. Matth. § 277. p. 564. § 265. 2. Winer § 17. 10. (Xen. H. G. 3. 4. 12, 16.) Less frequently πᾶς stands between the art. and subst. and is then emphatic, Acts 20: 18 τὸν πάντα χρόνον. Gal. 5: 14. 1 Tim. 1: 16. Buttm. Matth. l. c. — To the above rule belong apparently the following: 1 John 5: 20 ἡ ζωὴ αἰώνιος in text. rec. Luke 12: 12 τὸ πνεῦμα ἄγιον in text. rec. 1 Cor. 10: 3 τὸ βροῦμα πνευματικόν. Gal. 1: 4 τοῦ αἰῶνος πορνηοῦ. But in all these the adj. expresses an intrinsic quality; and the construction is rather to be referred to the later Greek usage, which began in such cases to omit the article; comp. Winer § 19. 1. a. Bernhardy Gramm. p. 323. — (δ) Numerals follow the general rule in α above; e. g. cardinals, Matt. 10: 1 τοὺς δώδεκα ἀποστόλους. 20: 21 οἱ δύο υἱοὶ μου. Mark 6: 41. al. Ordinals, Matt. 20: 6 τὴν ἑνδεκάτην ὥραν. Mark 14: 12. Luke 1: 59; also Mark 15: 34 τῇ ὥρᾳ τῇ ἐνάτῃ. John 2: 1. Heb. 4: 4.

ε) c. Pron. as adjunct, e. g. (α) Personal pronouns in the genit. used instead of possessives, follow the same general rule as the gen. of nouns, see above in a. α. Buttm. § 127. 7. E. g. Matt. 5: 30 ἡ δεξιὰ σου χεῖρ. Rom. 6: 12 ἐν τῷ θνητῷ ὅμῳ σώματι. Oftener after the noun, Matt. 3: 17 ὁ υἱὸς μου ὁ ἀγαπητός. Acts 2: 39 ὁ θεὸς ἡμῶν. — (β) Possessive pronouns follow the rule of adjectives, see above in b. α. Matt. 18: 20 εἰς τὸ ἐμὸν ὄνομα. John 4: 42. Rom. 15: 4; and so where the subst. is implied, as Luke 5: 33 οἱ δὲ σοὶ sc. μαθηταί. 22: 42. 1 John 2: 2; also c. art. after the noun, John 5: 30 ἡ κρίσις ἡ ἐμὴ. 6: 38. 10: 27. 14: 27. 1 John 1: 3. Here the art. is essential to definiteness, Buttm. § 124. n. 1. — (γ) Demonstrative pronouns are either put between the art. and noun, as 2 Cor. 12: 3 τὸν τοιοῦτον ἄνθρωπον. Mark 9: 37; or more commonly either before the article and noun or after the noun, as αὐτός, οὗτος,

ἐκεῖνος, etc. which being definite usually require the article along with the subst. which they qualify. Matt. 3: 4 αὐτὸς δὲ ὁ Ἰωάννης. John 5: 36 αὐτὰ τὰ ἔργα. Acts 16: 18 αὐτῇ τῇ ὥρᾳ. John 16: 27. 1 Cor. 15: 28; also Gal. 6: 13 οἱ περιτεμνόμενοι αὐτοί. So Matt. 20: 21 οὗτοι οἱ δύο υἱοὶ μου. Luke 7: 44. 9: 48. John 6: 51, 58; also Matt. 3: 9 ἐν τῶν λίθων τούτων. 26: 8, 31. John 2: 19, 20. So Matt. 27: 63 ἐκεῖνος ὁ πλάνος. 18: 1 ἐκείνη τῇ ὥρᾳ. 24: 19; also Matt. 7: 25 τῇ οἰκίᾳ ἐκείνῃ. Mark 3: 24, 25. saep. See Buttm. § 127. 6. Matth. § 265. 1. Winer § 17. 9. — But genit. αὐτοῦ instead of a possessive pron. stands like the genitives in α above, and in a. α, except that it is put before both the noun and article, as Matt. 2: 2 εἰδομεν αὐτοῦ τὸν ἀστέρα, comp. Buttm. § 127. 7. For ὁ αὐτός see below in C, and in Αὐτός.

d) c. Particip. as adjunct, where the construction is nearly the same as with adjectives. The particip. sometimes stands between the noun and article, e. g. Matt. 2: 2 ὁ τεχθεὶς βασιλεύς. v. 7. 3: 7 τῆς μελλούσης ὀργῆς. 4: 18. al. More commonly it stands after the noun, and then if the noun be definite, the participle also takes the article when a definite, well-known, or special relation is to be expressed, Winer § 19. 1. c. Matth. § 275. Matt. 7: 13 ἡ ὁδὸς ἡ ἀπάγουσα. 20: 12. 26: 28 τὸ αἷμά μου . . . τὸ περὶ πολλῶν ἐκχυνόμενον. Luke 22: 19. Acts 9: 7 οἱ δὲ ἄνδρες οἱ συνοδεύοντες αὐτῶ. Rom. 1: 3. 2 Tim. 3: 15. 1 Pet. 1: 21 εἰς θεόν, τὸν ἐσφίρατα. 3: 5. 5: 10. saep. (Luc. D. Mort. 11. 1. Pol. 3. 48. 6.) Elsewhere the article is not repeated, and there arises the *participial construction*, in which the participle merely expresses a predicate like a finite verb, Buttm. § 125. n. 2. § 144. Winer l. c. John 4: 6 ὁ οὖν Ἰησοῦς, κεκοιτιακὸς κ. τ. λ. v. 39. Acts 3: 26. 23: 27 τὸν ἄνδρα τούτον συλληφθέντα ὑπὸ τῶν Ἰ. 26: 4. Rom. 2: 27. 16: 1. 1 Pet. 3: 5. saep. — Luc. D. Mort. 10. 9. Diod. Sic. 5. 34.

e) c. Preposit. and its case as adjunct, i. e. as apposition for an adj. or the like. Here if the leading noun be indefinite the adjunct in general is so likewise, and is put after the nouns, as



1 Tim. 4: 3 εἰς μετάληψιν μετὰ εὐχαριστίας. 1: 5 ἀγαπή ἐν καθαρῶς καρδίας. Rom. 14: 17. Winer § 19. 4. — Plato Rep. 2. p. 378. D. — But if the leading noun have the article, or be in itself definite, then the adjunct sometimes stands between it and the article, but more commonly after it, with the article repeated or not according to circumstances. E. g. Matt. 15: 1 οἱ ἀπό Ἱεροσ. γραμματεῖς. Rom. 9: 11 ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ. 11: 27 ἡ παρ' ἐμοῦ διαθήκη. Luke 1: 70. Acts 27: 2. After the noun, with art. repented, Matt. 6: 6 τῷ πατρὶ σου τῷ ἐν τῷ κρυπτῷ. 7: 3. Mark 4: 31. John 12: 21. Acts 4: 2. 27: 5. 2 Cor. 8: 4. 1 Thess. 1: 8. saep. Winer § 19. 1. b. So for the sake of definiteness or distinction where the leading noun has not the article, as Acts 26: 18 πιστεῖ τῇ εἰς ἐμέ. 2 Tim. 1: 13 ἐν πιστεὶ καὶ ἀγαπῇ τῇ ἐν Χ. Ἰ. Tit. 3: 5. See Winer § 19. 4.—But *vice versa* the adjunct sometimes omits the article when it stands before the leading noun, as Rom. 9: 3 τῶν συγγενῶν μου κατὰ σάρκα. 2 Cor. 7: 7 τὸν ὑμῶν ζῆλον ὑπὲρ ἐμοῦ. Eph. 2: 11 τὰ ἔθνη ἐν σαρκί. 1 Cor. 10: 18 τὸν Ἰσραήλ κατὰ σάρκα. So Col. 1: 4 τὴν πίστιν ὑμῶν ἐν Χριστῷ Ἰ. Eph. 1: 15. See Winer § 19. 2, espec. par. 2. — Pol. 5. 64. 6. Xen. An. 1. 4. 4 τὸ μὲν ἔσωθεν [τέχος] πρὸ τῆς Κιλικίας, opp. τὸ δὲ ἔξω τὸ πρὸ τῆς Συρίας.

f) c. *Adv.* as adjunct, i. e. as placed between the art. and subst. and thus forming a periphrasis for an adjective, Buttm. § 125. 6. Acts 13: 42 τὸ μεταξὺ σάββατον. Rom. 7: 22 κατὰ τὸν ἔσω ἄνθρωπον. 2 Pet. 1: 9. See also in "Ανά, Κατά, etc.

NOTE. In cases like many of the preceding, where the article is repeated with the adjunct after the noun, some writers attribute to it the nature and name of a relative pronoun, especially before participles, comp. in d; on the ground that in English and other languages it is usually rendered by a relative. But this is to confound the idioms of different languages. In a still greater number of like cases the article is not used at all; and in no case can the Greek relative be substituted for it,

without also changing the adjunct into a finite verb.

B) With *Adjectives.* a) As connected with nouns, see above in A. 2. b.

b) used as nouns, and then the article is employed or not, precisely as with nouns. (α) genr. as ὁ ἀγαθός the good man, generic, Rom. 5: 7. οἱ τυφλοὶ Matt. 9: 28. οἱ σοφοί, οἱ συνεισι, 1 Cor. 1: 19; 27. οἱ τέλειοι 2: 6. al. John 8: 7 ὁ ἀναμάρτητος ὑμῶν, definite. So 2 Cor. 8: 15 ὁ τὸ πολὺ . . . καὶ ὁ τὸ ὀλίγον sc. συλλέξας, quoted from Sept. Ex. 16: 18, with allusion to v. 17. Comp. Buttm. § 123. 3. Matth. § 269. (Luc. D. Deor. 16. 1 οἱ ἀνόητοι. Xen. Mem. 3. 9. 5 οἱ σοφοί. An. 7. 7. 36 τὸ πολὺ.) In some adjectives, a difference of signification is thus produced, as ἄλλος other, ὁ ἄλλος the other, see in Ἄλλος, and also Ἐτερος, Πλείων, Πολύς, Πᾶς etc. — (β) Neut. adjectives with the art. are often put as abstract nouns, e. g. Sing. Rom. 1: 19 τὸ γνωστὸν τοῦ Θεοῦ. 2: 4 τὸ χρηστὸν τ. θ. 8: 3. 1 Cor. 1: 25. 2 Cor. 4: 17. 8: 8. Heb. 6: 17. 7: 18. al. saep. Matth. § 269. Buttm. § 128. 2. Winer § 34. 1. Sing. as collect. Heb. 7: 7 τὸ ἔλαττον, τὸ κρείττον, the less, the greater, Matth. § 445. 5. Plur. c. gen. as τὰ κρυπτά τῶν ἀνθρ. v. τῆς καρδίας Rom. 2: 16. 1 Cor. 14: 25. 4: 5. 2 Cor. 4: 5. τὰ ἀόρατα αὐτοῦ Rom. 1: 20. So Luke 18: 27 τὰ ἀδύνατα παρὰ ἀνθρώποις. Trop. for persons 1 Cor. 1: 27, 28. So neut. accus. as adverb, τούναντίον for τὸ ἐναντίον, 2 Cor. 2: 7. Gal. 2: 7. 1 Pet. 3: 9. See Buttm. § 131. n. 6. comp. § 115. 4. Matth. § 446. 7.—(γ) Numerals used as nouns follow the same rule, e. g. Card. οἱ δέκα Matt. 20: 24. οἱ δώδεκα Luke 8: 1. Ord. οἱ πρῶτοι Matt. 20: 10. ὁ δεύτερος καὶ ὁ τρίτος 22: 26. — Neut. as adv. with or without the art. Matth. § 446. 7; e. g. τὸ πρῶτον John 10: 40. 12: 16. 19: 39; more comm. πρῶτον Matt. 6: 23. 1 Cor. 12: 28. al. τὸ δεύτερον 2 Cor. 13: 2. Jude 5; δεύτερον John 3: 4. 4: 54. 1 Cor. 12: 18. τὸ τρίτον Mark 14: 41. John 21: 17 bis; τρίτον Luke 20: 12. 1 Cor. 12: 28. al.—Xen. Oec. 2. 13 τὸ πρῶτον. Cyr. 2. 2. 2 τὸ δεύτ. Oec. 4. 15 πρῶτον, δεύτερον.

C) With *Pronouns.* (α) Pron. possessive, as connected with nouns, see

above in A. 2. c. As standing for nouns, these take or omit the article like nouns, e. g. τὸ ἐμόν lit. *the mine*, what is mine, Matt. 25: 27. τὰ ἐμά id. 20: 15. Luke 15: 31. John 17: 10. comp. Buttm. § 128. 1. τὸ σόν Matt. 20: 14. Luke 6: 30. οἱ σοὶ thy family Mark 5: 19. οἱ ἡμέτεροι our fellow Christians, etc. Tit. 3: 14. —(β) With demonstratives, e. g. ὁ τοιοῦτος, either as a generic idea, every or all such, as a class, Matt. 19: 14. Acts 22: 22 αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον. Rom. 16: 18 οἱ τοιοῦτοι. 1 Cor. 5: 11. 2 Cor. 10: 11 ὁ τοιοῦτος. Acts 19: 25 τὰ τοιαῦτα. Rom. 1: 32; or as a definite person already mentioned, 2 Cor. 12: 2, 3, 5. Comp. Buttm. § 124, n. 1. Matth. § 265. 7. Winer § 17. 11 ult. With αὐτός the art. affects the signification, ὁ αὐτός the same, see in Αὐτός no. III. For nouns with οὗτος, ἐκεῖνος, see above in A. 2. c. γ.

D) With Participles. a) As connected with nouns, see above in A. 2. d.

b) absol. in the place of nouns, and then the use of the article corresponds to the usage with nouns. Matth. § 270, 271. § 570. p. 1126. Winer § 17. 3. (α) genr. Matt. 4: 3 ὁ πειράζων the tempter. 13: 3 ὁ σπείρων generic. Mark 5: 14 οἱ δὲ βόσκοντες αὐτοὺς for the herdsmen. Luke 7: 14. Rom. 4: 4. Rev. 15: 2. Matth. § 271. So neut. as abstr. John 3: 6 τὸ γεγεννημένον ἐκ τ. σαρκός. c. gen. Phil. 3: 8. Buttm. § 128. 1.—(β) Where the idea of verbal action still remains in the participle, corresponding in Engl. to he who, those who, etc. Here the participle in itself is indefinite and general, but the action which it expresses is thus made definite and becomes limited to certain specified individuals or a class, which themselves thus become definite and specific. Matth. § 268 init. Winer § 17. 3. E. g. οἱ δὲ ἐσθλιότες lit. *those eating*, those who ate, not the same as 'the eaters,' Matt. 14: 21. 15: 38. So Mark 4: 9 ὁ ἔχων ὄτα ἀκούειν, ἀκούεται. 10: 42. John 5: 29 bis. v. 32 ἄλλος. . . ὁ μαρτυρῶν περὶ ἐμοῦ. Acts 2: 47. Rom. 10: 5. 14: 3. 16: 17. 1 Cor. 9: 13 οἱ τὰ ἱερά ἐργαζόμενοι. 2 Cor. 10: 17. 11: 4. Gal. 1: 23. al. saep. (Soph. Electr. 194 or 200. Xen. Cyr. 4. 5. 6.) As followed by οὗτος emphat. Matt. 26: 23. Mark

12: 40. Luke 8: 14. John 6: 46. al. As limiting a more general word, e. g. πᾶς ὁ αἰτῶν, πᾶς ὁ ζητῶν, Luke 11: 10. πρὸς τινὰς τοὺς πεποιθότας ἐφ' ἑαυτοῖς Luke 18: 9. Gal. 1: 7. In apposit. with a personal pron. impl. Matt. 7: 23. Rom. 2: 1. Comp. Matth. § 276. p. 561.—For the occasional omission of the article in such cases in the classics, see Matth. § 271. n. —(γ) c. Neut. accus. as adv. e. g. τὸ νῦν ἔχον, for the present, Acts 24: 25, see in Ἔχω f.

E) Before Prepositions with their cases, which then form a periphrasis for a subst. or adjective. Comp. Matth. § 272. b. Buttm. § 125. 5. Winer § 55. (α) genr. of pers. as οἱ ἀπὸ τῆς Ἰταλίας, those from Italy, i. q. the Italians, Heb. 13: 24. Phil. 4: 22 οἱ ἐκ τῆς καίσαρος οἰκίας. Rom. 4: 14 οἱ ἐκ νόμου they of the law. 2: 8 οἱ ἐξ ἐριθείας the contentious. Mark 3: 21 οἱ παρ' αὐτοῦ.—Spec. before περί c. acc. of pers. either as οἱ περὶ τὸν Παῦλον, i. e. Paul and his companions, Acts 13: 13; comp. Buttm. § 150. p. 439. Matth. § 583. c. 1. (Pol. 5. 1. 7. Xen. An. 7. 4. 16.) Or, αἱ περὶ Μάρθαν καὶ Μαριαν i. e. simply Martha and Mary, John 11: 19. Buttm. l. c. Matth. l. c. no. 2. (Hdian. 7. 9. 1. Xen. Mem. 3. 5. 10.) Or also, οἱ περὶ αὐτόν those around him, his companions only, Mark 4: 10. Luke 22: 49; comp. Matth. l. c. no. 3.—Xen. H. G. 7. 5. 12.—(β) Neut. τὸ, τὰ, see Matth. § 283. E. g. τὰ ἐν τινι, as Eph. 1: 10 τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς the things celestial and terrestrial. Luke 25: 33 τὰ ἐν ὁδοῖς the events in the way. τὸ ἔκ τινος, as Rom. 12: 18 τὸ ἐξ ἡμῶν as far as depends on you. 1 Cor. 13: 10 τὸ ἐκ μέρους, comp. v. 9. τὸ v. τὰ ἐπὶ Rom. 16: 19. Eph. 1: 10. τὸ κατὰ adverbially, Rom. 9: 5. Luke 11: 3. Acts 4: 18. (Matth. § 283. Buttm. § 125, n. 5.) τὰ περὶ τινος the things concerning any one, Luke 24: 19. Acts 23: 15. Phil. 1: 27. τὰ περὶ ἐμοῦ my affairs, state, Phil. 2: 23. τὰ περὶ τὸν τόπον the environs Acts 28: 7. Comp. Matth. § 583, n. p. 1161. (Diod. Sic. 1. 50. Isocr. ad Phil. p. 92. E.) τὰ πρὸς τινα, as Heb. 2: 17 et 5: 1 τὰ πρὸς τὸν Θεόν divine things. Luke 14: 28, 32. 19: 42. τὸ ὑπὲρ τινος Phil. 1: 29. 4: 10.

F) Before Adverbs, which then usu-



ally stand in place of a subst. or adjective, Buttm. § 125. 6, 7. E. g. (α) as subst. Phil. 3: 14 τὰ ὀπίσω ἐπιλανθάνομενος. Matt. 11: 23 μέχρι τῆς σήμερον. Mark 5: 1 εἰς τὸ πέραν. 15: 1 ἐπὶ τὸ προῖ. Luke 10: 35 ἐπὶ τὴν αὔριον. John 1: 29. Rom. 8: 22. Eph. 2: 17. Col. 3: 1, 2. 1 Tim. 4: 8. al.—(β) With the adverbial sense retained, as τὰ νῦν or τανῦν, now, at present, Acts 4: 29. al. Buttm. § 125. n. 5. See in Νῦν I. a.

G) The NEUTER of the art. is prefixed: a) absol. to the Genitive of a noun, and thus expresses the abstract idea of something having relation or reference to that noun, as pertaining to it or derived from it, as done by or to it, etc. Buttm. § 128. n. 1. Matth. § 284. E. g. Sing. τό, Matt. 21: 21 τὸ τῆς συκῆς the thing of the fig tree, i. e. done to it. 1 Cor. 10: 24 τὸ ἑαυτοῦ, τὸ τοῦ ἑτέρου. James 4: 14. 2 Pet. 2: 22. (Plato Parmen. p. 136. E. Xen. Oec. 16. 7.) More freq. Plur. τὰ, Matt. 21: 21 ἀπόδοτε τὰ καίσαρος, καίσαρι καὶ τὰ τοῦ Θεοῦ, τὸ Θεοῦ. 16: 23. Luke 2: 49, Rom. 8: 5. 14: 19 τὰ τῆς σιρῆνης διώκομεν. 1 Cor. 2: 11. 13: 11. Phil. 2: 4 τὰ ἑαυτῶν, τὰ ἑτέρων. So 2 Cor. 11: 30 τὰ τῆς ἀσθενείας μου κανχήσομαι, things pertaining to my infirmity, or perhaps as a mere periphrasis for simply my infirmity, comp. Buttm. l. c. note 2. Matth. § 285. — Hdian. 3: 2. 10. Plato Phaedo § 44. p. 95. A. Thuc. 8. 31 τὰ Ἀθηναίων φρονεῖν.

b) Sing. τό is prefixed to single words and to whole clauses when they are to be taken as independent, or as themselves constituting an object, Buttm. § 125. 8. 2. Matth. § 280. E. g. with single words, Gal. 4: 25 τὸ γὰρ Ἄγαρ, i. e. the name Agar as here used, significs etc. 2 Cor. 1: 17 τὸ ναὶ καὶ, καὶ τὸ οὐ οὐ. James 5: 12. (Dem. 255. 4. Plato Gorg. p. 496. D, τὸ διψῶντα.) So with a phrase or clause, Luke 22: 2 ἐξήτουν . . . τὸ πῶς ἀνέλωσιν αὐτόν. Mark 9: 23. Luke 1: 62. 9: 46. 19: 48. 22: 24, 37. Acts 4: 21. 22: 30. Rom. 8: 26. al. — Jos. Ant. 10. 10. 4. Plato Phaedo 8 init. p. 62. B. Rep. I. p. 327. C.

c) Sing. τό is prefixed to the Infinitive when taken as a noun, which is then employed in all the constructions that

occur with real substantives; Buttm. § 125. 8. 1. § 140. 5. Matth. § 540. Winer § 45. p. 263, 265, 268. Thus (α) Nominative c. τό, Phil. 1: 21 ἐμοὶ γὰρ τὸ ζῆν, Χριστὸς καὶ τὸ ἀποθανεῖν, κέρδος. v. 29. 1 Cor. 7: 26. 2 Cor. 8: 11 τὸ ἐπιτελεῖσαι. Gal. 4: 18. saep. Matth. l. c. p. 1060. Winer l. c. p. 263.—(β) Genitive c. τοῦ, and this is the most frequent construction: (1) As depending on nouns and verbs which elsewhere govern the genitive, e. g. on a noun, Acts 20: 3 ἐγένετο γνώμη τοῦ ὑποστρέφειν κ. τ. λ. Rom. 15: 23 ἐπιποθῶν δὲ ἔχων τοῦ ἐλθεῖν πρὸς ἡμᾶς. 1 Cor. 9: 6, 10. 2 Cor. 8: 11 ἡ προθυμία τοῦ θέλειν. Heb. 5: 12. 1 Pet. 4: 17. al. saep. So in a laxer use of the genit. Luke 1: 57. 2: 21 ἡμίσει ὀκτὼ τοῦ περιτεμεῖν αὐτόν. Rom. 11: 8. Phil. 3: 21. On an adj. as ἄξιος 1 Cor. 16: 4. βραδύς Luke 24: 25. ἔτοιμος Acts 23: 15. also Luke 17: 1. On a verb, Luke 1: 9 ἔλαχε τοῦ θυμαῖσαι. So after verbs of restraining, hindering, Luke 4: 42. 24: 16 οἱ δὲ ὄφθ. αὐτῶν ἐκρατοῦντο τοῦ μὴ ἐπιγνώμῃ αὐτόν. Acts 10: 47. 14: 18 μόλις κατέπαυσαν τοὺς ὄχλους τοῦ μὴ θύειν αὐτοῖς. 20: 27. Rom. 15: 22. 1 Pet. 3: 10. al. Winer l. c. p. 269.—(2) As referring to a whole sentence and expressing purpose, where many supply ἕνεκα or the like, Buttm. § 140. n. 1. Matth. § 540. n. 1. Winer § 45. 4. b. Here it nearly accords with the Engl. infin. with to, i. q. in order to, that, and so τοῦ μί, in order not to, that not, lest, etc. Matt. 2: 13 μέλλει γὰρ Ἡ. ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. 3: 13. 13: 3 ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν. Luke 1: 73 coll. v. 68. Luke 1: 79 coll. v. 78. 5: 1, 7. Heb. 10: 7. al. saepiss. So negat. Acts 21: 12 παρεκαλοῦμεν . . . τοῦ μὴ ἀναβαίνειν κ. τ. λ. Rom. 6: 6. James 5: 17. al. saep. Here it sometimes alternates with the simple infin. as Luke 1: 77 coll. v. 76. 2: 24 coll. v. 22. Once with ἕνεκα expressed, 2 Cor. 7: 12. (Thuc. 1, 45.) In this sense also after verbs of deciding, commanding, etc. which of course imply purpose, Acts 27: 1 ὡς δὲ ἐκρίθη τοῦ ἀποκλεῖν κ. τ. λ. 1 Cor. 7: 37. Luke 9: 51. 4: 10 τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ, τοῦ διαφυλάξαι σε. Acts 15: 20. Winer § 45. p. 270.— (3) In a laxer sense expressing more

the notion of result, (like the later use of ἴνα, comp. ἴνα no. 2, 3,) and put by way of explanation, epexegetically, where the simple infin. or ὥστε ε. infin. might stand; see Winer § 45. p. 270 sq. Here it also accords with the Engl. infin. with *so as to, so that*, etc. Acts 7: 19 οὕτως ἐκάκωσε τοὺς πατέρας ἡμῶν, τοῦ ποιεῖν ἐκθετα τὰ βρέφη κ. τ. λ. Once after ποιεῖν, Acts 3: 12 ἡμῖν τί ἀνεψίζετε, ὡς . . . πεποιρησὶ τοῦ περιπατεῖν αὐτόν; comp. in ἴνα 3. a. δ, and Ποιέω. no. 1. d. So Rom. 1:24 παρέδωκεν αὐτοὺς ὁ θεός . . . εἰς ἀκαθαρσίαν, τοῦ ἀτιμωροῦν τὰ σώματα κ. τ. λ. 7: 3. 1 Cor. 10: 13. Here too prob. belongs the difficult construction in Rev. 12: 7, ἐγένετο πόλεμος ἐν τῷ οὐρανῷ ὁ Μιχαὴλ καὶ οἱ ἄγγελοι αὐτοῦ τοῦ πολεμῆσαι μετὰ τοῦ δράκοντος, where ὁ Μ. and οἱ ἄγγ. are in the nom. absol. and the clause is equivalent to ὥστε πολεμῆσαι τὸν Μ. καὶ τοὺς ἄγγ. μετὰ κ. τ. λ. Others read ἐπολέμησαν. Comp. Winer § 45. p. 271. — (4) After a preposition, as ἀντί James 4: 15. ἐκ 2 Cor. 8: 11. πρὸ Matt. 6: 8. James 17: 5. — Ael. V. H. 2. 34.—(γ) Dative c. τῷ, as implying cause 2 Cor. 2: 12, purpose 1 Thess. 3: 3; after prep. ἐν, see Ἐν no. 2. a, fin. Matth. § 541. Winer § 45. 5.—(δ) Accusative c. τό, as depending on a verb, Luke 7: 21 τυφλοῖς πολλοῖς χαρίσατο τὸ βλέπειν. 1 Cor. 14: 39. 2 Cor. 8: 11 τὸ ποιῆσαι ἐπιτελέσατε. Rom. 14: 13. As governed by the prep. διά, εἰς, πρὸς, see in Διά II. 2. a. Εἰς no. 3. a, c, d. Πρὸς III. Λλ.

Ὀγδοήκοντα, οἱ, αἱ, τά, (ὀκτώ,) eighty, Luke 2: 37. 16: 7.—Xen. An. 4. 8. 15.

Ὀγδοός, η, ον, ordin. (ὀκτώ,) eighth, Luke 1: 59. Acts 7: 8. Rev. 17: 11. 21: 20.—Xen. An. 4. 6. 1. — In 2 Pet. 2: 5 ὀγδοὸν Νῶε . . . ἐφύλαξε, Noah the eighth person, i. e. one of eight, Noah and seven others, comp. 1 Pet. 3: 20. See Winer § 38. 2. Matth. § 469. 9. Comp. Plato Legg. 3. p. 695. C, (Δαφεῖος) ἐλθὼν εἰς τὴν ἀρχὴν καὶ λαβὼν αὐτὴν ἕβδωμος, διείλετο κ. τ. λ. Dem. 261. 3. The Greeks more usually add αὐτός, Thuc. 1. 46. Xen. H. G. 2. 2. 17.

Ὀγκος, ου, ὄ, pp. mass, weight,

magnitude, Ael. V. H. 14. 7. Xen. Cyr. 6. 2. 32. trop. Jos. B. J. 4. 5. 2. a tumor, swelling, Diod. Sic. 2. 36. Trop. inflation Jos. B. J. 7. 11. 2. elation, pride, Diod. Sic. 18. 50. — In N. T. weight, burden, impediment, Heb. 12: 1 ὄγκον πάντα ἀποθέμενοι.—Xen. Ven. 8. 8.

Ὀδε, ἡδε, τόδε, demonstr. pron. from ὄ, ἡ, τό, as pron. and enclit. δε, Buttm. § 76. 1; *this, that; hic, haec, hoc*; genr. equivalent to οὗτος, but stronger. Matth. § 470. 1. F. g.

a) as referring to the person or thing last before mentioned. Luke 10: 39 τῆδε ἦν ἀδελφή. 16: 25. Comp. Matth. 1. c.—Xen. Apol. 29.

b) as introducing what follows, i. e. the following. Acts 15: 23 γράψαντες . . . ταῦδε οἱ ἀπ. κ. τ. λ. 21: 11. Rev. 2: 1, 8, 12, 18. 3: 1, 7, 14. Comp. Matth. 1. c. Passow ὄδε no. I.

c) instead of an adv. for *here, there*, i. e. δεικτικῶς, see Matth. § 471. 12. Passow no. 2. So James 4: 13 πορευσώμεθα εἰς τήνδε τὴν πόλιν.—Plut. Sympos. I. qu. 6. 1 τήνδε τὴν ἡμέραν.

Ὀδεύω, f. εἶσω, (ὁδός,) to be on the way, to journey, to travel, intrans. Luke 10: 33. Sept. for 𐤒𐤍𐤅 I K. 6: 12. — Jos. B. J. 3. 6. 3. Hdian. 7. 3. 9.

Ὀδηγέω, ὦ, f. ἦσω, (ὁδηγός,) pp. to lead the way, i. e. to lead, to guide, trans. Matt. 15: 14 τυφλοῖς δὲ τυφλὸν εἶν ὁδηγῆ. Luke 6: 39. Rev. 7: 17. Sept. for 𐤒𐤍𐤅 Ex. 13: 17. 𐤒𐤍𐤅 Ps. 80: 2. 𐤒𐤍𐤅 Josh. 24: 3. — Phocylid. 22. Hdian. 3. 3. 13. Plut. ed. R. VI. p. 526. 1.—Trop. of teaching, John 16: 13 ὁδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. Acts 8: 31. So Sept. for 𐤒𐤍𐤅 Ps. 86: 11. 𐤒𐤍𐤅 Ps. 25: 5.—Wisdom. 9: 11.

Ὀδηγός, οῦ, ὄ, (ὁδός, ἡγέομαι,) pp. way-leader, i. e. a leader, guide, Acts 1: 16. Trop. of a teacher Matt. 15: 14. 23: 16, 24. Rom. 2: 19.—2 Macc. 5: 15. Pol. 5. 5. 15. trop. Wisdom. 7: 15.

Ὀδοιπορέω, ὦ, f. ἦσω, (ὁδοιπόρος way-faring, from ὁδός, πόρος, πορεύομαι,) to be on the way, to journey, to travel, intrans. Acts 10: 9. — Jos. de Vit. § 32. Ael. V. H. 10. 4.

Ὀδοιπορία, ας, ἡ, (ὁδοιπορέω, α



journeying, travel, John 4: 6. 2 Cor. 11: 26. — 1 Macc. 6: 41. Hdian. 2. 15. 11. Xen. Cyr. 1. 2. 10.

Ὁδός, οὐ, ἡ, way, i. e. a) in respect to place, a way, high-way, road, street. (α) genr. Matt. 2: 12 δι' ἄλλης ὁδοῦ ἀνεχώρησαν. 7: 13, 14. 8: 28. 13: 4, 19. John 14: 4, 5. Acts 8: 26. Heb. 10: 20. James 2: 25. al. Sept. for דרך Num. 21: 4. Deut. 28. 7. (Hdian. 3. 3. 1, 2. Xen. An. 5. 3. 1.) Of a street in a city etc. Matt. 22: 9 ἐπὶ τὰς διεξόδους τῶν ὁδῶν. v. 10. Luke 14: 23. So Sept. for דרך Jer. 5: 1. 7: 16. (Hdian. 2. 9. 6. Xen. An. 5. 2. 22.) Also κατὰ τὴν ὁδὸν along or on the way Luke 10: 4. Acts 8: 36.—Hdian. 2. 12. 2. Xen. An. 4. 6. 11.—(β) Seq. gen. of place to which a way leads, comp. Passow ὁδός no. 2. Matth. § 367. Heb. 9: 8 ἡ τῶν ἁγίων ὁδός the way, entrance, into the sanctuary. So Sept. ἡ ὁδός τοῦ ξύλου τῆς ζ for Heb. דרך דרך Gen. 3: 24. (comp. Hdian. 8. 5. 10.) Meton. for the whole region to or through which a way leads, Matt. 10: 5 εἰς ὁδὸν ἔθνον into the way i. e. country of the Gentiles. 4: 15 ὁδὸν θαλάσσης way of the sea, i. e. the region around the sea of Galilee, quoted from Is. 8: 23 where Sept. for דרך דרך. — (γ) In the phrases ετοιμάζειν v. κατασκευάζειν τὴν ὁδὸν to prepare the way sc. for a king, see in Ἐτοιμάζω a. pp. Rev. 16: 12. trop. Matt. 3: 3. 11: 10. Mark 1: 2, 3. al. So εὐθύνειν τὴν ὁδὸν John 1: 23. All in allusion to Is. 40: 3 where Sept. for דרך דרך. Comp. ἡ ὁδός ἡ βασιλεία Hdot. 5. 53. — (δ) Meton. of Jesus as the way, i. e. the author and medium of access to God and eternal life, John 14: 6.

b) in action, way, i. e. a being on the way, a going, journey, progress, course. (α) genr. εἰς τὴν ὁδὸν for the way, journey, Matt. 10: 10. Mark 6: 8. Luke 9: 3. εἰς ὁδοῦ Luke 11: 6. ἐν τῇ ὁδῷ in or by the way, on the journey, Matt. 15: 32. Mark 8: 3, 27. Acts 9: 17, 27. al. κατὰ τὴν ὁδὸν by or on the way Acts 25: 3. 26: 13. Also 1 Thess. 3: 11 κατευθύναι τὴν ὁδὸν ἡμῶν. Acts 8: 39 πορεύεσθαι τὴν ὁδὸν to go on one's way, to continue one's journey, comp. Buttm. § 131. 3. (So Sept. for דרך דרך Prov. 7: 19.

Xen. Cyr. 5. 2. 22.) Sept. genr. for דרך Gen. 24: 21, 40. 42: 25. 45: 21.—Hdian. 2. 11. 2. Xen. Mem. 3. 13. 5.—So Mark 2: 23 καὶ ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τὴν ὁδὸν, and his disciples began to go plucking the ears of grain, i. e. they went along plucking the ears etc. Here ὁδὸν ποιεῖν is Hebraism for דרך דרך, as Sept. and Heb. Judg. 17: 8, corresponding to the Lat. iter facere. The more classic Greek is Mid. ποιῆσθαι τὴν ὁδὸν Jos. Ant. 18. 4. 3. Xen. Ag. 2. 1; also ποιῆσθαι πορείαν Diod. Sic. 2. 13. Xen. Cyr. 5. 2. 31; but later writers employ the Act. e. g. ποιεῖν ὁδὸν Xenoph. Ephes. lib. 3 init. ποιεῖν τὴν πορείαν Polyæn. 1. 49. 3. For the sense comp. Matt. 12: 1. Luke 6: 1. —(β) Seq. gen. of time, as Luke 2: 44 ἡμέρας ὁδὸν a day's journey. Acts 1: 12 σαββάτον ἔχον ὁδὸν, a sabbath-day's journey, i. e. according to the Rabbinic limitation, 1000 larger paces, equal to about 7½ furlongs; see Buxt. Lex. Ch. art. דרך. Lightfoot Hor. Heb. in Act. l. c. Jahn § 113. VIII. Sept. ὁδ. τριῶν ἡμ. for Heb. דרך דרך Gen. 30: 36. 31: 23.—Jos. Ant. 5. 3. 1. Xen. Cyr. 1. 1. 3.

c) trop. way, manner, means, i. e. (α) way or method of proceeding, of doing or effecting any thing. 1 Cor. 4: 17 τὰς ὁδοὺς μου τὰς ἐν Χρ. 12: 31. (Dem. 733. 20. Xen. Cyr. 1. 3. 4.) So αἱ ὁδοὶ τοῦ θεοῦ the ways of God, his mode of proceeding, administration, counsels, Acts 13: 10. Rom. 11: 33. Rev. 15: 3. Sept. and דרך Ps. 18: 31.—(β) way or means of arriving at or obtaining any thing. Luke 1: 79 ὁδὸς εὐαγγελίου, i. e. the way to salvation. Acts 2: 28 ὁδοὺς ζωῆς. 16: 17. 2 Pet. 2: 21. Sept. and דרך Prov. 10: 18. — Luc. Hermot. 14 ὁδὸς ἡ ἐπὶ φιλοσοφίαν ἄγουσα.—(γ) way of thinking, feeling, acting, manner of life and conduct. Matt. 21: 32 ἡλθε Ἰωάννης ἐν ὁδῷ δικαιοσύνης, i. e. living a just and holy life. Rom. 3: 17 ὁδὸν εὐαγγελίου peaceful life, quoted from Is. 59: 8 where see Gesen. Comm. James 5: 20.—Seq. gen. of pers. the way or ways of any one i. e. his mode of life, conduct, actions, Acts 14: 16. Rom. 3: 16. James 1: 8. 2 Pet. 2: 15. Jude 11. (Sept. for דרך דרך Job 23: 10.) But the way of God or of the Lord, is also the way, walk, life which

God approves and requires, Matt. 22: 16. Luke 20: 21. Acts 18: 25, 26. Heb. 3: 10. (Sept. and חָרַף Job 23: 11. Ps. 25: 4.) Hence absol. for the *Christian way, the Christian religion*, Acts 9: 2. 19: 9, 23. 22: 4. 24: 14, 22. So 2 Pet. 2: 2 ἡ ὁδὸς τῆς ἀληθείας the true religion. — Judith 5: 8, 18. So a way or sect of philosophy Luc. Hermot. 46. AL.

Ὀδοῦς, δόντος, ὄ, a tooth, Matt. 5: 38. 8: 12 ὁ βρυγμός τῶν ὀδόντων. 13: 42, 50. 22: 13. 24: 51. 25: 30. Mark 9: 18. Luke 13: 28. Acts 7: 54. Rev. 9: 8. Sept. for חָפַץ Lev. 24: 30. Job 16: 9. — Luc. D. Mort. 6. 2. Xen. Mem. 1. 4. 6.

Ὀδυνάω, ὠ, f. ἴσω, (ὀδύνη) to pain, to distress, in body or mind, trans. Jos. Ant. 7. 2. 1. Arr. Epict. 4. 1. 112. — In N. T. only Pass. or Mid. to be pained, distressed, to sorrow. Luke 2: 48. 16: 24 ὀδυνῶμαι ἐν τῇ φλογὶ ταύτη. v. 25 ἀν δὲ ὀδυνᾶσαι, for which 2 pers. Sing. comp. in Κανκᾶμαι. Acts 20: 38. Sept. for Hiph. חָרַף Zech. 9: 5. Hiph. חָרַף Zech. 12: 10. — Luc. Lexiph. 13. Arr. Epict. 4. 1. 124. Aeschin. 9. 3.

Ὀδύνη, ης, ἡ, pain, distress, sorrow, of body or mind, Rom. 9: 2. 1 Tim. 6: 10. Sept. for חָרַף Gen. 35: 18. חָרַף Jer. 8: 18. חָרַף Job 7: 3. — Luc. Tox. 61. Xen. Mem. 1. 3. 12.

Ὀδυρμός, οῦ, ὄ, (ὀδυρόμαι to bewail,) weeping, lamentation, mourning. Matt. 2: 18 κλαυθμός καὶ ὀδυρμός μέγας, quoted from Jer. 31: 15 where Sept. for חָרַף. 2 Cor. 7: 7. — 2 Macc. 11: 6. Jos. Ant. 2. 15. 4. Ael. V. H. 14. 22.

Ὀζίας, ου, ὄ, Ozias, Heb. חֲזַקְיָהּ (might of Jehovah) Uziah, a pious king of Judah from 811 to 759 B. C. Matt. 1: 8, 9. See Chr. c. 26, and comp. 2 K. c. 15, where he is called חֲזַקְיָהּ, Ἀζαρίας, Azariah. See Gesen. Lex. Heb. art. חֲזַקְיָהּ.

Ὄζω, f. ἴσω or ἔσω, to smell, to have a scent, intrans. e. g. fragrant, Ael. V. H. 13. 16. Xen. Conv. 2. 3. In N. T. of a corpse, to stink, absol. John 11: 39. Sept. for חָרַף Ex. 8: 14. — Arr. Epict. 4. 11. 15, 18.

Ὄθεν relat. adv. whence, see Buttm. § 116. 4.

a) of place, Acts 14: 26 ὄθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ θ. 28: 13. Matt. 12: 44. Luke 11: 24. Heb. 11: 19. Sept. for חָרַף Ps. 121: 1.—Xen. An. 2. 3. 14, 16.—In the sense of ἐκεῖθεν ὅπου, thence where, Matt. 25: 24, 26 συνάγων ὄθεν οὐ διεσκόρπισας. Comp. Matth. § 473. n. 2.—Thuc. 1. 89.

b) of a source, means, i. q. whereby, 1 John 2: 18 ὄθεν γινώσκωμεν. — Jos. Ant. 2. 3. 4. Hdian. 1. 16. 4.

c) illative, as referring to a cause, ground, motive, i. q. wherefore, whereupon, Matt. 14: 7 ὄθεν μεθ' ὄρκου ὠμολόγησεν. Acts 26: 19. Heb. 2: 17. 3: 1. 7: 25. 8: 3. 9: 18. — Judith 8: 20. Xen. Mem. 1. 1. 2.

Ὀθόνη, ης, ἡ, pp. fine white linen Hom. Od. 7. 107. In N. T. genr. linen cloth, e. g. a sheet, sail, Acts 10: 11 σκεῦος ὡς ὀθόνην μεγάλην. 11: 5.—Luc. Jov. Trag. 46. Hdian. 5. 6. 21.

Ὀθόνιον, ου, τό, (dimin. from ὀθόνη) a smaller linen cloth, bandage, in N. T. only of bandages in which dead bodies were swathed for burial, Luke 24: 12. John 19: 40. 20: 5, 6, 7. Sept. for חָרַף Judg. 14: 13. חָרַף Hos. 2: 7, 11. [2: 5, 9.] — Pollux On. 4. 181 ὀθόνιον τὸ ἐπίδεσμον. Luc. Philops. 34. sail-cloths Pol. 5. 89. 2. Dem. 1145. 6.

Οἶδα, see in Εἶδω no. II.

Οἰκιακός, ἡ, ὄν, see in Οἰκιαός.

Οἰκεῖος, α, ον, (οἶκος,) belonging to the house, domestic, familiar, Luc. Eun. 7. Xen. Cyr. 8. 1. 15. In N. T. only plur. οἱ οἰκεῖοι τινος, those of one's house, i. q. household, family, 1 Tim. 5: 8. Trop. for associates, kindred, e. g. τοῦ θεοῦ, i. q. τέκνα τοῦ θεοῦ, Eph. 2: 19. τῆς πίστεως Gal. 6: 10. Sept. pp. for חָרַף Lev. 18: 6. 21: 2.—pp. Ael. V. H. 14. 32. Xen. Mem. 1. 2. 48. trop. Diod. Sic. 13. 91.

Οἰκέτης, ου, ὄ, (οἶκος,) house-companion, one living in the same house, Ecclus. 6: 11. Hdot. 8. 106. In N. T. a domestic, a servant, slave, Luke 16: 13 οὐδεις οἰκέτης δύναται δεσπὸς κυρίους δουλεύειν. Acts 10: 7. Rom. 14: 4. 1 Pet. 2: 18. Sept. for חָרַף Gen. 9: 25. 27: 37. —Hdian. 7. 4. 10. Xen. Mem. 2. 1. 9, 16.



Οἰκέω, ὦ, f. ἦσω, (οἶκος,) *to house, to dwell, to abide, e. g.*

a) intrans. seq. ἐν, *to dwell in*, trop. of the Holy Spirit abiding in Christians, Rom. 8: 9 πνεῦμα θεοῦ οἰκῆ ἐν ὑμῖν. v. 11. 1 Cor. 3: 16. Of sin or a sinful propensity abiding in men, Rom. 7: 17 ἡ οἰκοῦσα ἐν ἐμοὶ ἁμαρτία. v. 18, 20. Sept. c. ἐν pp. for ἔσθ Gen. 4: 15, 19. 19: 30. — Ael. V. H. 12. 64. pp. Luc. Merc. Cond. 3. Xen. Cyr. 2. 1. 5.—Seq. μετὰ c. gen. *to dwell with* any one, and spoken of man and wife, *to live with, to cohabit*, 1 Cor. 7: 12, 13. So Sept. and ἔσθ Prov. 21: 19. comp. 1 K. 3: 17.

b) trans. *to dwell in, to inhabit*, 1 Tim. 6: 16 φῶς οἰκῶν ἀπόστοιτον.—Sept. Gen. 24: 13. Hdian. 2. 10. 15. Xen. Mem. 1. 1. 8.—For ἡ οἰκουμένη, see in its order.

Οἰκῆμα, ατος, τό, (οἰκέω,) pp. a *dwelling, a house, building*, Thuc. 4. 115. Xen. An. 7. 4. 15. In N. T. and espec. in polite Attic usage, *a prison*, Acts 12: 7 φῶς ἔλαμψεν ἐν τῷ οἰκῆματι. — Plut. Solon. 15 τοὺς Ἀθηναίους λέγουσι . . . ἀστείως ὑποκορίζεσθαι . . . οἰκῆμα δὲ τὸ δεσμοτήριον καλοῦντας. Dem. 789. 2. Thuc. 4. 48. Of a brothel Ael. V. H. 6. 1. Xen. Mem. 2. 2. 4.

Οἰκητήριον, ον, τό, (οἰκητήρ, οἰκέω,) *a dwelling, habitation, abode, e. g.* of angels, many of whom the later Jews supposed to have relinquished heaven out of love for the daughters of men, Jude 6. See Lib. Henochi in Fabr. Cod. pseud. V. T. I. p. 179 sq. Test. XII Patr. p. 529 sq. Jos. Ant. 1. 3. 1. comp. Gen. 6: 2. Trop. of the future spiritual body as the abode of the soul, 2 Cor. 5: 2. Sept. for גִּבְרִית Jer. 25: 30. — pp. 2 Macc. 11: 2. Jos. Ant. 8. 5. 1. Cebet. Tab. 17.

Οἰκία, ας, ἡ, (οἶκος,) *a house, dwelling, habitation.*

a) pp. and gener. Matt. 2: 11 ἐλθόντες εἰς τὴν οἰκίαν. 7: 24 sq. John 12: 3. al. Matt. 5: 15 οἱ ἐν τῇ οἰκίᾳ those in the house, i. e. the household. Sept. for בית Gen. 19: 4. Ex. 1: 21.—Hdian. 2. 4. 18. Xen. Mem. 3. 6. 14.—Of heaven as the dwelling of God, John 14: 2 ἐν τῇ οἰκίᾳ τοῦ πατρὸς κ. τ. λ. Comp. Ps. 11: 4. Is. 63: 15. Am. 9: 6. Artemid. 2.

68 ὁ οὐρανὸς θεῶν ἐστὶν οἶκος. — Trop. of the body as the habitation of the soul, 2 Cor. 5: 1 bis, comp. v. 2.

b) meton. *a household, family*, those who live together in a house. Matt. 10: 13. 12: 25 οἰκία μερισθεῖσα καθ' ἑαυτῆς. John 4: 53 αὐτὸς καὶ ἡ οἰκία αὐτοῦ ὄλη. 1 Cor. 16: 15. Sept. for בית Gen. 50: 8.—Dem. 1358. 13. Xen. Mem. 2. 7. 6.—Spec. prob. *domestics, servants, attendants*, Phil. 4: 22 οἱ ἐκ τῆς καίσαρος οἰκίας. So Sept. and בית Gen. 24: 2. comp. Jos. Ant. 17. 5. 8 (Ἀντίπατρον) ὡς . . . τοῦ καίσαρος διεφθαρκότα τὴν οἰκίαν.

c) meton. *goods, property*, i. e. one's house and what is in it. Matt. 23: 14 κατεθίετε τὰς οἰκίας τῶν χρηθῶν. Mark 12: 40. Luke 20: 47. So בית, Sept. τὰ ὑπάρχοντα, Gen. 45: 18.—Ael. V. H. 4. 2. Xen. Mem. 4. 1. 2. Al.

Οἰκιακός, ἡ, ὄν, (οἰκία,) *belonging to the house, domestic*, i. q. οἰκέω, in N. T. only plur. οἱ οικιακοὶ τινοῦ those of one's house, i. e. household, family, Matt. 10: 25, 36. Some Mss. have the doubtful form οικιακός. — Plut. Cicero 20.

Οἰκοδεσποτέω, ὦ, f. ἦσω, (οἰκοδεσπότης,) pp. *to be house-master*, and gener. *to be head of a family, to rule a household*, absol. 1 Tim. 5: 14. — Luc. Astrol. 20. Plut. Placit. philos. 5. 18. A word of the later Greek, Lob. ad Phr. p. 373.

Οἰκοδεσπότης, ον, ὁ, (οἶκος, δεσπότης,) *a house-master, head of a family, paterfamilias*, Matt. 10: 25. 13: 27, 52. 20: 1, 11. 21: 33. 24: 43. Mark 14: 14. Luke 12: 39. 13: 25. 14: 21. Pleonast. 22: 11 οἰκοδεσπ. τῆς οἰκίας. — Jos. c. Apion. 2. 11. Plut. Qu. Rom. 20. ed. R. VII. p. 99. 11. A later form, for which the earlier writers said οἶκον v. οἰκίας δεσπότης, see Lob. ad Phr. p. 373. H. Planck in Bibl. Repos. I. p. 668 sq.

Οἰκοδομέω, ὦ, f. ἦσω, (οἰκοδόμος,) pp. *to build a house*, and gener. *to build, to construct, to erect, trans.* Comp. Lob. ad Phr. p. 487 sq. 587.

a) pp. e. g. οἰκίαν Luke 6: 48. πύργον Matt. 21: 33. Mark 12: 1. Luke 14: 28. ναόν Mark 14: 58. Luke 12: 18.

C. dat. commodi, Luke 7: 5 τὴν συναγωγὴν αὐτὸς ᾠκοδόμησεν ἡμῶν. Acts 7: 47, 49. Seq. ἐπὶ c. gen. to build upon, Luke 4: 29. ἐπὶ c. acc. Matt. 7: 24, 26. Luke 6: 49. Absol. Luke 14: 30. 17: 28. John 2: 20. Part. οἱ οἰκοδομοῦντες the builders, Matt. 21: 42. Mark 12: 10. Luke 20: 17. Acts 4: 11. 1 Pet. 2: 7. Sept. for  $\pi\tau\tau\zeta$  Gen. 4: 16. 8: 20. c. ἐπὶ Ez. 16: 31. — Diod. Sic. 3. 55. Xen. Mem. 3. 8. 8. acc. et dat. Diod. Sic. 4. 80.—Trop. of a system of instruction, doctrine, etc. Rom. 15: 20. Gal. 2: 18. —Xen. Cyr. 8. 7. 15.

b) by impl. to rebuild, to renew, sc. a building decayed or destroyed, Matt. 23: 29 τοὺς τάφους τῶν προφητῶν. Luke 11: 47, 48. So Matt. 26: 61. 27: 40. Mark 15: 29. So Sept. and  $\pi\tau\tau\zeta$  Josh. 6: 26. Job 12: 14. Am. 9: 14.

c) metaph. to build up, to establish, to confirm, spoken of the christian church and its members; who are thus compared to a building, a temple of God, erected upon the one only foundation Jesus Christ, 1 Cor. 3: 9, 10, and ever built up progressively and unceasingly more and more from the foundation. See Neander Gesch. d. Pflanzung der chr. Kirche I. p. 166, and in Bibl. Repos. IV. p. 245. (a) Externally, Matt. 16: 18 ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. 1 Pet. 2: 5. Acts 9: 31. —(β) Internally, in a good sense, to build up in the faith, to edify, to cause to advance in the divine life, 1 Cor. 8: 1 ἢ ἀγάπῃ οἰκοδομεῖ. 10: 23. 14: 4 bis, 17. 1 Thess. 5: 11. In a bad sense, to embolden 1 Cor. 8: 10.

Οἰκοδομή, ἦς, ἥ, (οἶκος, δομή,) a later word used for both οἰκοδόμησις and οἰκοδόμημα, Passow s. v. Lob. ad Phr. p. 487, 490.

1. a building up, act of building, c. g. ἡ οἰκ. τῶν τεχνῶν 1 Macc. 16: 23. Sept. 1 Chr. 26: 27. Jos. Ant. 11. 5. 8 init. In N. T. only metaph. a building up in the faith, edification, advancement in the divine life, spoken of the christian church and its members, see in Οἰκοδομῆ c. Rom. 14: 19 διώκετε . . . τὰ τῆς οἰκοδομῆς. 15: 2. 1 Cor. 14: 5, 12, 26. 2 Cor. 10: 8. 12: 19. 13: 10. Eph. 4: 12, 16, 29. So 1 Cor. 14: 3 λαλεῖ οἰκο-

δομήν i. e. τὰ τῆς οἰκοδομῆς. 1 Tim. 1: 4 in Mss.

2. a building, an edifice, i. q. οἰκοδόμημα, see Lob. l. c. and p. 421. Matt. 24: 1 τὰς οἰκοδομὰς τοῦ ἱεροῦ. Mark 13: 1, 2. Trop. of the christian church as the temple of God, see in Οἰκοδομῆ c. 1 Cor. 3: 9 θεοῦ οἰκοδομή ἐστε. Eph. 2: 21.—Spoken of the future spiritual body as the abode of the soul, 2 Cor. 5: 1.

Οἰκοδομία, ας, ἡ, (οἰκοδομῆω,) a building up, act of building, Jos. Ant. 11. 5. 7, 8. Xen. Mem. 3. 1. 7. In N. T. trop. edification, christian improvement, 1 Tim. 1: 4 in text. rec. Others οἰκοδομή or οἰκονομία.

Οἰκοδομός, οῦ, ὁ, (οἶκος, δέμω,) lit. house-builder, i. e. genr. a builder, architect, Acts 4: 11 in Mss. Sept. for  $\pi\tau\tau\zeta$  2 K. 12: 12. 22: 6.—Jos. Ant. 11. 5. 8. Xen. H. G. 7. 2. 20. Comp. Lob. ad Phr. p. 487 sq. 587.

Οἰκονομέω, ᾧ, f. ἦσω, (οἰκονόμος,) pp. to be manager of a household, and genr. to be manager, steward, etc. absol. Luke 16: 2.—Diod. Sic. 12. 15 τὰ χρήματα. Xen. Mem. 4. 5. 10 τὸν ἑαυτοῦ οἶκον.

Οἰκονομία, ας, ἡ, (οἰκονομέω,) economy, pp. management of a household or of household affairs.

a) pp. i. e. stewardship, administration, the office of a manager or steward, Luke 16: 2 ἀπόδος λόγον τῆς οἰκονομίας. v. 3, 4.—Sept. Is. 22: 19. Jos. c. Apion. 2. 18. Xen. Oec. 1. 1. —Trop. of the apostolic office, 1 Cor. 9: 17. Col. 1: 25. Eph. 3: 2.

b) an economy, i. e. a disposition or arrangement of things, a dispensation, scheme. Eph. 1: 10 εἰς τὴν οἰκονομίαν τοῦ πληρώματος τῶν καιρῶν. So Eph. 3: 9 et 1 Tim. 1: 4 in later edit.—Hdian. 6. 1. 2. Xen. Cyr. 5. 3. 25.

Οἰκονόμος, ου, ὁ, (οἶκος, νέμω,) a house-manager, overseer, steward.

a) pp. one who had authority over the servants or slaves of a family, to assign their tasks and portions; with which was also united the general management of affairs and accounts. Such persons were themselves usually slaves,



Luke 12: 42; so Eliezer Gen. 15: 2. 24: 2; and so Joseph is called the οἰκονόμος of Potiphar, Test. XII Patr. p. 715, coll. Gen. 39: 4. See D'Orville ad Chariton p. 127 sq. But free persons appear also to have been thus employed, Luke 16: 1, 3, 8, comp. v. 3, 4. The οἰκονόμοι had also some charge over the sons of a family, prob. in respect to pecuniary matters, thus differing from the ἐπίτροποι or tutors, Gal. 4: 2. Comp. Gen. 24: 3.—Luc. Tim. 14 ὡς κατάρατος οἰκίτης, ἢ οἰκονόμος, ἢ παιδοτρέφ. id. de Merc. Cond. 12. Plut. de Lib. educ. 7. ed. R. VI. p. 11. 13. Diod. Sic. 36. X. p. 156. Bip. or VI. p. 228. Tauchn. γίνεται δὲ τούτων [οἰκετῶν] ἀρχηγός Ἀθηναίων . . . οἰκονόμος ὧν δυοῖν ἀδελφῶν μεγαλοπλούτων. Xen. Mem. 2. 10. 4.

b) in a wider sense, for one who administers a public charge or office, a steward, minister, agent, genr. 1 Cor. 4: 2. So of the fiscal officer of a city or state, treasurer, quaestor, Rom. 16: 23 οἰκονόμος τῆς πόλεως.—Diod. Sic. 1. 62. Xen. Mem. 3. 4. 7, 11. Of royal quaestors Esdr. 4: 49. Jos. Ant. 11. 6. 12.—Trop. of the apostles and other teachers as stewards, ministers of the gospel, 1 Cor. 4: 1. Tit. 1: 7. 1 Pet. 4: 10.

Οἶκος, ου, ὅ, a house, dwelling, home.

a) genr. Matt. 9: 6 ὑπάγε εἰς τὸν οἶκόν σου. v. 7. Mark 3: 20. Luke 1: 40. John 7: 53. 11: 20. Acts 10: 22. al. So ἐν οἴκῳ at home 1 Cor. 11: 34. 14: 35. κατ' οἶκον, κατ' οἴκους, from house to house, in private houses, Acts 2: 46. 5: 42. 8: 3. 20: 20. ἢ κατ' οἶκόν τινος ἐκκλησία, Rom. 16: 5. al. see in Ἐκκλησία b. Sept. genr. for בית Gen. 39: 2, 16. saepiss.—Hdian, 1. 17. 7. Xen. Cyr. 8. 6. 4.—Spoken of various kinds of houses, edifices, as ὁ οἶκος τοῦ βασιλείως v. τοῦ ἀρχιερέως i. e. a palace Matt. 11: 8. Luke 22: 54. Sept. for בית Gen. 12: 15. בית 2 K. 20: 18. Dan. 1: 4. (Hdian. 3. 10. 9.) οἶκος ἐμπορίου house of traffic, bazar, John 2: 16. Spec. οἶκος τοῦ θεοῦ house of God, i. e. the tabernacle or temple where the presence of God was manifested and where God was said to dwell, e. g. the tabernacle Matt. 12: 4. Mark 2: 26. Luke 6: 4. (So Sept.

and בית 1 Sam. 1: 7, 24. al.) The temple at Jerusalem, Matt. 21: 13. John 2: 16, 17. Acts 7: 47, 49. al. Once for ὁ ναός alone, Luke 11: 51, comp. Matt. 23: 35. Also οἶκος τῆς προσευχῆς id. Matt. 21: 13. Mark 11: 17. Luke 19: 46. So Sept. and בית of the temple 2 Sam. 7: 13. Ezra 1: 2, 3 sq.—By synecd. put for a room or part of a house, e. g. the coenaculum or large room for eating Luke 14: 23; for the ὑπερώον or place of prayer Acts 2: 2. 10: 30. 11: 13.—Jos. Ant. 10. 11. 2. Xen. Conv. 2. 18.—Trop. of persons, e. g. Christians as the spiritual house or temple of God, 1 Pet. 2: 5, comp. in Οἰκοδομῶ c. Of those in whom evil spirits dwell, Matt. 12: 44. Luke 11: 24.

b) in a wider sense, dwelling-place, habitation, abode, as a city or country, Matt. 23: 38 ὁ οἶκος ὑμῶν ἔρημος ἀφίεται. Luke 13: 35.—Xen. H. G. 3. 2. 10.

c) meton. a household, family, those who live together in a house, Luke 10: 5 εἰρήνη τῷ οἴκῳ τούτῳ. Acts 10: 2. 11: 14 σὺ καὶ πᾶς ὁ οἶκος σου. 16: 15. 1 Cor. 1: 16. 2 Tim. 1: 16. Tit. 1: 11. al. Including also the idea of household-affairs etc. Acts 7: 10. 1 Tim. 3: 4, 5, 12. So Sept. and בית Gen. 7: 1. 12: 17. al.—Ael. V. H. 4. 27. Arr. Epict. 4. 6. 31. Xen. Cyr. 1. 6. 17. comp. Mem. 1. 5. 3.—Trop. οἶκος τοῦ θεοῦ, household of God, i. e. the Christian church, Christians, 1 Tim. 3: 15 ἐν οἴκῳ θεοῦ . . . ἦτις ἐστὶ ἐκκλησία θεοῦ ζῶντος. Heb. 3: 6. 10: 21. 1 Pet. 4: 17. So of the Jewish church, Heb. 3: 2, 5. Sept. and בית יהודה Num. 12: 7.

d) meton. family, lineage, posterity, descended from one head or ancestor. Luke 1: 27 ἐξ οἴκου Δαβὶδ. v. 69. 2: 4. So Sept. and בית 1 K. 12: 16, 19. Ex. 6: 14.—Jos. Ant. 8. 4. 3. Dem. 1058. 18, 20. Xen. Cyr. 3. 6. 2.—By Hebraism extended to a whole people, nation, as descended from one ancestor, e. g. οἶκος Ἰσραὴλ, house or people of Israel, Matt. 10: 6. 15: 24. οἶκος Ἰακώβ id. Luke 1: 33. οἶκος Ἰουδα Heb. 8: 8. So Sept. for בית ישראל Lev. 10: 6. Judg. 1: 23. בית יעקב Ex. 19: 3. בית יהודה 1 K. 12: 23. Jer. 31: 31. AL.

Οἰκουμένη, ης, ἡ, (pres. part. Pass. fem. of οἰκῶ q. v.) sc. γῆ, the inhabited earth, the world, i. e.

a) pp. as inhabited by Greeks, Dem. 85. 17. Xen. Vect. 1. 6; and later by Greeks and Romans, see Passow in οἰκῶ no. 2. Hence (α) *the Roman empire*, Acts 17: 6. 24: 5 τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην.—Jos. Ant. 12. 3. 1. Hdian. 5. 2. 5. — (β) of Palestine and the adjacent countries, Luke 2: 1 ἀπογράφεται πᾶσαν τὴν οἰκουμένην, comp. in Κυρήνιος. Luke 21: 26. Acts 11: 28 see in Κλαύδιος. — Jos. Ant. 8. 13. 4. B. J. 5. 5. 1.

b) genr. in later usage, *the habitable globe, the earth, the world*, sc. as known to the ancients. (α) pp. Matt. 24: 14 κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον . . . ἐν ὅλῃ τῇ οἰκουμένην. Rom. 10: 18. Heb. 1: 6. Rev. 16: 14. Hyperbol. Luke 4: 5 πᾶσας τὰς βασιλείας τῆς οἰκουμένης, i. q. τοῦ κόσμου in Matt. 4: 8. Sept. for ὕψος Is. 23: 17. בְּבָבֵי Ps. 19: 4. 24: 2.—Jos. Ant. 4. 8. 2. Pol. 1. 1. 5. Dioc. Sic. 1. 1.—(β) Meton. *the world, for the inhabitants of the earth, mankind*, Acts 17: 31 κηρύττειν τὴν οἰκ. ἐν δικαιοσύνῃ. 19: 27. Rev. 3: 10. 12: 9. So Sept. and בְּבָבֵי Ps. 9: 9. 98: 9.—(γ) Trop. Heb. 2: 5 ἡ οἰκουμένη ἡ μέλλουσα, i. q. ὁ αἰὼν ὁ μέλλον, see in Διών no. 2.

Οἰκουργός, οὐ, ὁ, ἡ, adj. (οἶκος, ἔργον,) *doing house-work, fem. a house-wife*, Tit. 2: 5 in some Mss. for οἰκουρός. Not elsewhere found, and prob. an error in copying.

Οἰκουρός, οὐ, ὁ, ἡ, adj. (οἶκος, οὐρός watchman, guard,) pp. *guarding the house*, Artemid. 2. 11. Aristoph. Vesp. 964 or 970 κίων οἰκουρός. — In N. T. *keeping the house*, i. e. keeping at home, domestic, spoken of females Tit. 2: 5. Comp. 1 Tim. 5: 13.—Philo de Exsecr. p. 932. D, ὄφονται καὶ γυναῖκας . . . σώφρονας, οἰκουρούς, καὶ φιλόανδρους. Dio Cass. 56. p. 391 γυνὴ σώφρων, οἰκουρός, οἰκονόμος, παιδοτρόφος. Dinarch. 100. 37. Comp. Hom. Il. 6. 490.

Οἰκτεῖρω, f. εἰῶ, (οἶκος pity,) later fut. οἰκτερήσω, see Passow s. v. Lob. ad Phryn. p. 741; *to pity, to have compassion on*, seq. acc. Matth. § 414. Rom. 9: 15 οἰκτερήσω ὃν ἄν οἰκτεῖρω, quoted rom Ex. 33: 19 where Sept. fut. ἦσω or עָרַךְ, as also 2 K. 13: 23. Mic. 7:

19. Comp. Tittm. de Synon. N. T. p. 69 sq. — f. ἦσω Test. XII Patr. p. 632. Jos. de Macc. § 5. f. εἰῶ Palaeph. 23. 4. Luc. Tim. 42. pres. Plut. Lucull. 19. Xen. An. 3. 1. 19.

Οἰκτιρμός, οὐ, ὁ, (οἰκτεῖρω,) pity, *compassion, mercy*, i. e. the feeling, less strong than ἔλεος q. v. Tittm. de Synon. N. T. p. 69 sq. Col. 3: 12 σπλάγγνα οἰκτιροῦ, but text. rec. σπλ. οἰκτιρῶν. Elsewhere only plur. Rom. 12: 1. 2 Cor. 1: 3. Phil. 2: 1. Heb. 10: 28. So Sept. for Heb. מִחֲמִידֵי, Sing. Zech. 1: 16. 7: 9. Plur. 2 Sam. 24: 14. Ps. 144: 9. Dan. 9: 9.—Sing. Bar. 2: 21. Ecclus. 5: 6. Plur. 1 Macc. 3: 45. Pind. Pyth. 1. 164.

Οἰκτιρῶν, ονος, ὁ, ἡ, adj. (οἰκτεῖρω,) *pitiiful, compassionate, merciful*, Luke 6: 36 bis. James 5: 11. Sept. for עָרַךְ Ex. 34: 6. Neh. 9: 17. — Ecclus. 2: 11. Theoc. Id. 15. 75. Anthol. Gr. IV. p. 219.

Οἶμαι, see Οἶομαι.

Οἶνοπότης, ου, ὁ, (οἶνος, πότης from πίνω,) *a wine-drinker, wine-bibber*, Matt. 11: 19. Luke 7: 34. Sept. for עָרַךְ Prov. 23: 20.—Anthol. Gr. II. p. 94. Pol. 20. 8. 2.

Οἶνος, ου, ὁ, wine. a) pp. as οἶνος νέος *new wine, must*, Matt. 9: 17 ter, 18. Mark 2: 22 quater. Luke 5: 37 bis, 38. Also Mark 15: 23 ἐμυρμισμένον οἶνον. Luke 1: 15 οἶνον καὶ σίκερα οὐ μὴ πλεῖ. 7: 33. 10: 34. John 2: 3 bis, 9, 10 bis. 4: 46. Rom. 14: 21. Eph. 5: 18. 1 Tim. 3: 8. 5: 23. Tit. 2: 3. Rev. 18: 13. Sept. for עָרַךְ Gen. 9: 21, 24. 14: 18. שָׂרַף Gen. 27: 28. Judg. 9: 13.—Hdian. 5. 5. 16. Xen. Oec. 17. 9.—Meton. for *the vine and its fruit* Rev. 6: 6. So Sept. and עָרַךְ Joel 1: 10. Comp. Jahn § 66 sq. § 144.

b) symbol. οἶνος τοῦ θυμοῦ τοῦ θεοῦ, *wine of God's wrath*, i. e. the intoxicating cup which God in wrath presents to the nations, and which causes them to reel and stagger to destruction, see espec. in Θυμός. Rev. 14: 10. 16: 19. 19: 15. Comp. Jer. 25: 15. Is. 51: 17. Ez. 23: 31 sq.—Also symbol. οἶνος τοῦ θυμοῦ τῆς πορείας, *wine of wrath of for-*



nication, i. e. a love-potion, philter, with which a harlot seduces to fornication (idolatry), and thus brings upon men the wrath of God, Rev. 14: 8. 18: 3. So ellipt. οἶνος τῆς πορνείας Rev. 17: 2. Comp. Jer. 51: 7.

Ὀινόφλυγία, ας, ἡ, (οἰνόφλυξ, οἰνοφλυγίω, from οἶνος, φλύω to overflow,) wine-drinking, drunkenness, vinolency, 1 Pet. 4: 3.—Ael. V. H. 3. 14. Xen. Oec. 1. 22. So οἰνοφλυγίω Sept. for נִשְׁכָּר Deut. 21: 20. Is. 56: 12.

Ὀῖομαι, contr. οἶμαι, Buttm. § 114. p. 123. Passow s. voc. to suppose, to think, to be of opinion, pp. seq. infin. c. acc. e. g. aor. John 21: 25 οὐδὲ ἀντὸς οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία. Seq. inf. simpl. when the subject of both verbs is the same, Phil. 1: 16 οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου. Seq. ὅτι instead of inf. James 1: 7. Comp. Matth. § 539.—c. inf. et acc. Hdian. 4. 15. 15. Xen. Cyr. 1. 4. 10. c. inf. 2 Macc. 7: 24. Xen. Mem. 2. 1. 15.

Ὀῖος, α, ον, a correlative relat. pron. corresponding to ποῖος, τοῖος, etc. Buttm. § 79; pp. of what kind or sort, what, such as, qualis.

a) pp. in a dependent clause, with τοιοῦτος etc. corresponding, 1 Cor. 15: 48 bis, οἷος ὁ χοϊκός, τοιοῦτοι οἱ χοϊκοί, κ. τ. λ. 2 Cor. 10: 11. c. ὁ αὐτός Phil. 1: 30. c. τοιοῦτος etc. impl. Matt. 24: 21 θλίψις μεγάλη, οἷα οὐ γίνονται. Mark 9: 3. 13: 19. 2 Cor. 12: 20 bis. 2 Tim. 3: 11 οἷά μοι ἐγένετο. Rev. 16: 18. — c. τοιοῦτος Eccl. 49: 14. Xen. Hi. 6. 8. impl. Hdian. 5. 5. 11. Xen. Cyr. 1. 6. 5, 27.

b) in an independent clause it has the nature of an exclamation, implying something great or unusual, what, what manner of, how great, see Passow s. v. no. 1. Luke 9: 55 οὐκ οἴδατε οἷου πνεύματός ἐστε ὑμεῖς. 1 Thess. 1: 5. 2 Tim. 3: 11 ult. — Jos. Ant. 10. 3. 2. Hdian. 7. 4. 2.

c) neut. οὐχ οἷον, adv. not so as, not so, usually followed by an antith. as ἀλλά, not so—but, Pol. 18. 18. 11. ib. 1. 20. 12. Passow in οἷος no. 6. e. Hence Rom. 9: 6 οὐχ οἷον δὲ, ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ, but not so (sc. would I

reason) as that the promise of God is become void, and then the antithesis follows indirectly in the general sense, and directly in ἀλλ' v. 7. — Others take οὐχ οἷον δὲ ὅτι, for οἷον seq. infin. such that, q. d. οὐχ οἷον ἰί is not possible; comp. Buttm. § 150. p. 435. Matth. § 533. 3. comp. § 539. But this accords less well with the context.

Ὀῖω obsol. theme, see in Φεῖρω.

Ὀκνέω, ᾶ, f. ἦσω, (ὄκνος slowness, tardiness,) to be slow, tardy, to delay, intrans. c. inf. Act. 9: 38 μὴ ὀκνήσαι εἰσελθεῖν εἰς αὐτῶν. Sept. for חִנְּנָה Judg. 18: 9. חִנְּנָה Num. 22: 16. — Jos. de Vita s. § 48. Luc. D. Deor. 6. 1. Xen. Mem. 2. 3. 14.

Ὀκνηρός, ᾶ, ὄν, (ὄκνέω,) slow, tardy, slothful, of persons, Matt. 25: 26 πονηρὸς δοῦλος καὶ ὀκνηρός. Rom. 12: 11. Sept. for חִנְּנָה Prov. 6: 6, 9.—Dem. 777. 5. Hdian. 2. 4. 10. Thuc. 1. 142.—Neut. of things, tedious, tiresome, Phil. 3: 1 τὰ αὐτὰ γράφειν . . . ἐμοὶ μὲν οὐκ ὀκνηρόν.—Theocr. Id. 24. 35.

Ὀκταήμερος, ου, ὅ, ἡ, adj. (ὄκτώ, ἡμέρα, comp. Buttm. § 70. n. 2,) an eighth-day person or thing; Phil. 3: 5 περιτομῆ ὀκταήμερος, as to circumcision an eighth-day man, i. e. circumcised on the eighth day.—Comp. Gregor. Naz. Orat. 25. p. 465. D, Χριστὸς ἀνίσταται τριήμερος, Ἀδάμας τετραήμερος.

Ὀκτώ, οἱ, αἱ, τά, indec. card. num. eight, Luke 2: 21. 9: 28. 13: 4, 11, 16. John 5: 5. 20: 26. Acts 9: 33. 1 Pet. 3: 20.

Ὀλέθρος, ου, ὅ, (ὄλλνμι,) destruction, ruin, death. 1 Cor. 5: 5 εἰς ὄλεθρον τῆς σαρκός. Of divine punishment, 1 Thess. 5: 3 αἰφνίδιος ὄλεθρος. 2 Thess. 1: 9. 1 Tim. 6: 9. Sept. for תִּבְּ Ob. 13. תִּבְּ Prov. 21: 7.—Hdian. 8. 8. 10. Xen. An. 1. 2. 26.

Ὀλιγόπιστος, ου, ὅ, ἡ, adj. (ὀλίγος, πίστις,) of little faith, incredulous, Matt. 6: 30. 8: 26. 14: 31. 16: 8. Luke 12: 28.—Act. Thom. § 28. Not found in classic writers.

Ὀλίγος, η, ον, little, pp. opp. of πολὺς much.

a) of number, *small*, in N. T. only plur. ὀλίγοι, αι, α, *few*. Matt. 7: 14 ὀλίγοι . . . οἱ εὐρίσκοντες αὐτήν. 9: 37 οἱ δὲ ἐργάται ὀλίγοι. 15: 34. 20: 16. 22: 14. 25: 21, 23. Mark 6: 5. 8: 7. Luke 10: 2. 12: 48 δαρήσεται ὀλίγας sc. πηγάς. (Buttm. § 134. n. 2.) Luke 13: 23. Acts 17: 4, 12. Heb. 12: 10 πρὸς ὀλίγας ἡμέρας. 1 Pet. 3: 20. Rev. 2: 14, 20. 3: 4. So Sept. for עָנָה Num. 13: 19. Is. 10: 7. — Hdian. 4. 13. 8. Xen. Cyr. 2. 1. 3. — Hence 1 Pet. 5: 12 δι' ὀλίγων ἔγραψα, i. e. *in few words*, briefly. Comp. Thuc. 4. 95 δι' ὀλίγων.

b) of magnitude, amount, *little*, *small*, in N. T. only in Sing. Luke 7: 47 ὀλίγον ἀφέεται, or ὀλίγον may here be an adv. comp. below in d. Acts 12: 18 τάραχος οὐκ ὀλίγος. 15: 2. 19: 23, 24. 27: 20. 2 Cor. 8: 15. 1 Tim. 4: 8 πρὸς ὀλίγον ὀφελίμος profitable for little. 5: 23. James 3: 5. Sept. for עָנָה 1 K. 17: 10, 12. — Hdian. 1. 14. 4. Ael. V. H. 4. 27. Xen. Cyr. 5. 4. 25. — Hence Eph. 3: 3 ἐν ὀλίγῳ προέγραψα, *in brief*, briefly. — Aristot. Rhet. 3. 11.

c) of time, *little*, *short*, *brief*, Acts 14: 28 χρόνον οὐκ ὀλίγον. James 4: 14 πρὸς ὀλίγον sc. χρόνον. Rev. 12: 12. So ἐν ὀλίγῳ sc. χρόνῳ Acts 26: 28, 29, see in Ἐν no. 2. a. — Hdian. 2. 14. 10. Xen. Ath. 3. 11. ἐν ὀλίγῳ Xen. H. G. 4. 4. 12, et c. χρόνῳ Cyr. 2. 4. 2.

d) neut. ὀλίγον as adv. spoken of space, amount, time, etc. Mark 1: 19 προβάς ὀλίγον. 6: 31. Luke 5: 3. 7: 47 ἀγαπᾷ ὀλίγον. 1 Pet. 1: 6. 5: 10. Rev. 17: 10 ὀλίγον αὐτὸν δεῖ μῆναι. Sept. for עָנָה Ps. 37: 10. — Ael. V. H. 12. 9. Xen. Conv. 1. 14.

Ὀλιγόψυχος, ου, ὁ, ἡ, adj. (ὀλίγος, ψυχῆ,) *low-spirited*, *feeble-minded*, *faint-hearted*, 1 Thess. 5: 14. Sept. for רַצַּק חַרָּב Prov. 14: 29. חַרָּב עַצְבָּה Is. 54: 6. — Artemid. 3. 5. ὀλιγοψυχῶ Isocr. p. 392. B.

Ὀλιγορῶ, ῶ, f. ἴσω, (ὀλιγορῶς caring little, careless, from ὀλίγος, ὦρα care,) *to care little for*, *to make light of*, *to contemn*, seq. gen. Heb. 12: 5 μὴ ὀλιγορῶει παιδείας κυρίου, quoted from Prov. 3: 11 where Sept. for עָנָה לְנֶפֶשׁ. — Hdian. 1. 1. 1. Xen. Mem. 2. 4. 3.

Ὀλίγως, adv. *little*, *but a little*,

*scarcely*, 2 Pet. 2: 8 in later edit. for ὄντως in text. rec. — Hippocr. Aphor. lib. 1, quickly, speedily.

Ὀλοθρευτής, οῦ, ὁ, (ὀλοθρεύω,) *a destroyer*, 1 Cor. 10: 10, comp. Num. c. 14. It is i. q. ὁ ὀλοθρευτῶν q. v. in Ὀλοθρεύω.

Ὀλοθρεύω, f. εὔσω, (ὀλεθρος,) *to destroy*, trans. only in particip. Heb. 11: 28 ὁ ὀλοθρευτῶν τὰ πρωτότοκα. Sept. for חַרָּבָה Ex. 12: 23. Comp. 1 Chr. 21: 12, 15, 16. Sept. also for חַרָּבָה Josh. 3: 10. חַרָּבָה Jer. 25: 36. — Wisd. 18: 25.

Ὀλοκαύτωμα, ατος, τό, (ὀλοκαυτώω Jos. Ant. 1. 13. 1. Xen. Cyr. 8. 3. 24, ὀλόκαυτος, from ὄλος, καίω,) *a holocaust*, *whole burnt-offering*, pp. in which the whole victim was burned; but genr. *burnt-offering*, Mark 12: 33. Heb. 10: 6, 8. Sept. for חַרָּבָה Ex. 18: 12. 24: 5. saep. חַרָּבָה Ex. 30: 20. Lev. 4: 35. See Jahu § 379. — Comp. ὀλοκαυτώω Jos. Ant. 3. 9. 1. ὀλοκαυτώσις ib. 9. 7. 4.

Ὀλοκληρία, ας, ἡ, (ὀλόκληρος,) *wholeness*, *soundness*, sc. of body, Acts 3: 16. Sept. for עָנָה Is. 1: 6.

Ὀλόκληρος, ου, ὁ, ἡ, (ὄλος, κληρός,) *whole in every part*, i. e. genr. *whole*, *entire*, *perfect*. 1 Thess. 5: 23 ὀλόκληρον ὑμῶν τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα your whole spirit, soul, and body, i. e. your whole man. Trop. in a moral sense, James 1: 4 ἵνα ἦτε τέλει καὶ ὀλόκληροι. Sept. pp. for עָנָה Deut. 27: 6. עָנָה Ez. 15: 5. — pp. Jos. Ant. 3. 12. 2. Luc. Philops. 8. trop. Wisd. 15: 3. Pol. 18. 28. 9.

Ὀλολύζω, f. ξω, an onomatopoeic verb, pp. *to cry aloud* to the gods, either in supplication or thanksgiving; espec. of prayers and hymns of joy uttered by females on festival days, accompanied with shouts and shrieks, Hom. Il. 6. 301. Od. 3. 450. ib. 22. 408, 411. In later usage, genr. *to cry aloud*, Lat. *ululare*, e. g. in joy, *to shout*, Theocr. 17. 64. In N. T. in complaint, *to shriek*, *to howl*, absol. James 5: 1 κλαύσατε ὀλολύζοντες. So Sept. for חַרָּבָה Is. 13: 6. 15: 3. 16: 7. — Diod. Sic. 3. 59. Dem. 313. 20, 21.



Ὅλος, ἡ, ον, *whole, the whole, all*, including every part; for the construction with nouns having the article, see in Ὁ, ἡ, τό, Π. A. 2. b. γ. p. 522. E. g. of space, extent, amount, etc. Matt. 4: 23 ὄλην τὴν Γαλιλαίαν. 5: 29 ὄλον τὸ σῶμα. 16: 26 κόσμον ὄλον κερδήσει. 21: 4 τοῦτο δὲ ὄλον γέγονεν. 22: 40. Mark 1: 33 πόλις ὄλη. Luke 1: 65. John 4: 53. 1 Cor. 5: 6. Rev. 6: 12. al. Neut. ὄλον *the whole* sc. mass, Matt. 13: 33. Luke 13. 21. δι' ὄλον *throughout*, in every part, John 19: 23. Sept. for 𐤇𐤁 Gen. 25: 25. Zech. 4: 2. 𐤇𐤁 Ex. 28: 27.—Hdian. 4. 4. 9. Xen. 2. 3. 17.—Of time, Matt. 20: 6 ὄλην τὴν ἡμέραν. Luke 5: 5 δι' ὄλης τῆς νυκτός. Acts 11: 26 ἐνιαυτὸν ὄλον. 28: 30. al. So Sept. and 𐤇𐤁 Ex. 10: 13. 𐤇𐤁 Num. 4: 6. 𐤇𐤁 Lev. 25: 30.—Jos. B. J. 1. 2. 8. Hdian. 8. 4. 3.—Of an affection, emotion, condition, Matt. 22: 37 ἐν ὄλη τῇ καρδίᾳ σου, καὶ ἐν ὄλη τῇ ψυχῇ σου, κ. τ. λ. quoted from Deut. 6: 5 where Sept. and 𐤇𐤁. Luke 10: 27. John 9: 34 ἐν ἀμαρτίαις σὺ ἐγεννήθης ὄλος. John 13: 10.—Jos. B. J. 1. 2. 4 ὄλος τοῦ πάθους ἦν. Xen. Mem. 2. 6. 28. AL.

Ὀλοτελής, ἑός, οὖς, ὅ, ἡ, adj. (ὄλος, τέλος,) *wholly complete, perfect, whole*. 1 Thess. 5: 23 ἀγασία ὑμᾶς ὀλοτελεῖς, i. e. *wholly*, in every part, comp. Buttm. § 123. n. 3.—Aquil. ὀλοτελεῶς for 𐤇𐤁 Deut. 13: 17.

Ὀλυμπᾶς, ᾶ, ὅ, *Olympas*, pr. n. of a Christian, Rom. 16: 15.

Ὀλυνθος, ου, ὅ, *an untimely fig, winter fig, grossus*, i. e. such as grow under the leaves and do not ripen at the proper season, but hang upon the trees during winter, Rev. 6: 13. Sept. for 𐤇𐤁 Cant. 2: 13.—Dioscor. 1. 186. Theophr. H. Pl. 5. 9. 12. Hdot. 1. 193.

Ὀλως, adv. (ὄλος,) *wholly, altogether*, in every part or sense, 1 Cor. 6: 7 ὄλωσ ἡτισημα ὑμῖν ἐστιν. Also *every where, generally*, 1 Cor. 5: 1. Negat. οὐ v. μή ὄλωσ *not at all*, 1 Cor. 15: 29. Matt. 5: 34.—Luc. Tim. 13. Xen. Oec. 20. 20. negat. Palaeph. 3. 5. Hdian. 1. 1. 5.

Ὀμβρος, ου, ὅ, *a heavy shower, violent rain*, with thunder and tempest,

Lat. *imber*, Luke 12: 54. Sept. for 𐤇𐤁 Deut. 32: 2.—Hdian. 1. 14. 4. Xen. Oec. 5. 18.

Ὀμείρομαι, *to long for, to have strong affection for*, seq. gen. i. q. ἡμείρομαι, for which it is substituted 1 Thess. 2: 8 in later edit.—Symmach. Ps. 62: 2 ὁμείρεται. Hesych. ὁμειρόμενοι ὁμείρονται, ἐπιθυμοῦσι. Photius p. 331. 9 ὁμείρονται ἐπιθυμοῦσι. Comp. Fritzsche IV Evang. II. p. 792. This word is omitted in most modern lexicons.

Ὀμιλέω, ᾶ, f. ἦσω, (ὄμιλος,) *to be in a crowd or in company with any one, to have intercourse with*, Luc. Tim. 45. Xen. Conv. 2. 10. In N. T. *to converse, to talk with*, absol. Acts 20: 11. Luke 24: 15. seq. dat. Acts 24: 26. seq. πρὸς ἀλλήλους Luke 24: 14.—c. dat. Jos. Ant. 10. 11. 7. Xen. Mem. 1. 2. 15. c. πρὸς Xen. Mem. 4. 3. 2.

Ὀμιλία, ας, ἡ, (ὄμιλέω,) *a being together, companionship*, Xen. Mem. 3. 7. 5. In N. T. *intercourse, converse*, 1 Cor. 15: 33 φθείρουσιν ἡθῆ χρηστῶ ὄμιλαι κακαί.—Ael. V. H. 13. 1 post init. Diod. Sic. 16. 54 ταῖς πονηραῖς ὄμιλαις διεφθείρε τὰ ἡθῆ τῶν ἀνθρώπων. Xen. Mem. 1. 2. 19.

Ὀμιλος, ου, ὅ, (ὄμός, ὁμοῦ, ἴλη crowd,) pp. *a crowding together*, i. e. *a crowd, multitude*, Rev. 18: 17 in text. rec.—Hdian. 1. 1. 1. Thuc. 4. 112.

Ὀμίχλη, ης, ἡ, (kindr. ὀμίχλω to void water,) *a cloud, mist, dark cloud*, 2 Pet. 2: 17 ὀμίχλαι ὑπὸ λαίλαπος ἐλαυνόμεναι, where some read νεφέλαι. Sept. for 𐤇𐤁 Job 38: 9. Joel 2: 2.—Diod. Sic. 1. 7. Xen. An. 4. 2. 7.

Ὀμμα, ατος, τό, (ὄφομαι, ὄμμα,) pp. *sight, thing seen*, Soph. Electr. 903. Usually *eye*, plur. τὰ ὄμματα, *the eyes*, Mark 8: 23. Sept. for 𐤇𐤁 Prov. 6: 4. 10: 27.—Jos. B. J. 4. 5. 5. Xen. Conv. 1. 9.

Ὀμνυμι and ὀμνύω, f. ὀμῶμαι, aor. 1 ὄμοσα, Buttm. § 106. n. 5. § 114. p. 294. Moeris ὀμνύναι, Ἀττικῶς ὀμνύειν, Ἑλληνικῶς.—*To swear*, i. e.

a) genr. and absol. *to take or make oath*, absol. Matt. 26: 74 et Mark 14: 71

ἤρξατο . . . ὁμνύν. Matt. 5: 34 μὴ ὁμολογῆσαι ὄλωσ.—Xen. Oec. 4. 10.—The person or thing by which one swears is variously construed, e. g. *accus.* as τὸν οὐρανόν James 5: 12, comp. Butt. § 131. n. 1. Matth. § 413. 10. (Jos. Ant. 5. 1. 1. Xen. An. 7. 6. 18.) With κατά c. gen. Heb. 6: 13 bis ἐπεὶ . . . ὅμοιος καθ' ἑαυτοῦ. v. 16. comp. in Κατά I. 1. c. γ. Sept. for כַּ עַבְדֶּךָ Is. 45: 23. Am. 4: 2. (Luc. Conviv. 32. Dem. 1306. 21.) Once with εἰς Ἱερουσαλήμ Matt. 5: 35, see in Εἰς no. 1. b. (Hdian. 2. 13. 4.) By Hebraism with ἐν c. dat. see in Ἐν no. 3. c. α, ult. Matt. 5: 34 ἐν τῷ οὐρανῷ, ἐν τῇ γῆ. v. 36. 23: 16 bis, 18 bis, 20 bis, 21 bis, 22 bis. Rev. 10: 6. So Sept. for כַּ עַבְדֶּךָ Ps. 63: 12. Jer. 5: 7.

b) spec. i. q. *to declare with an oath*, e. g. followed by the words of the oath, Heb. 3: 11 et 4: 3 ὡς ὅμοιος ἐν τῇ ὀργῇ μου εἰ εἰσπλεύσονται, see in Εἰ I. 2. h. β. Heb. 7: 21. seq. inf. 3: 18. — c. inf. Plut. Galb. 22 fin. Xen. Ag. 1. 10. — Hence, *to promise with an oath*, seq. dat. et ὅτι, Mark 6: 23. c. ὀρκῶ seq. dat. et infin. Acts 2: 30 ὅτι ὀρκῶ ὅμοιος ἐν αὐτῷ ὁ θεὸς . . . ἀναστήσειν. Seq. accus. et dat. Acts 7: 17 τῆς ἐπαγγελίας ἧς ὅμοιος ὁ θεὸς τῷ Ἀβραάμ, where ἧς is by attr. for ἡν. So c. πρὸς τινα, Luke 1: 73 ὀρκον ὃν ὅμοιος πρὸς Ἀβραάμ, comp. Gen. 26: 3 ὀρκον ὃν ὅμοιος τῷ Ἀ. Deut. 7: 8. — c. dat. et inf. Xen. An. 7. 7. 40. πρὸς τινα Hom. Od. 14. 331.

Ὁμοθυμαδόν, adv. (ὁμόθυμος, from ὁμός, θυμός,) *with the same mind, with one accord, all together.* Acts 1: 14 οἱ τοὶ πάντες ἦσαν προσκαρτεροῦντες ὁμοθυμαδόν τῇ προσευχῇ. 2: 1, 46. 4: 24. 5: 12. 7: 57. 8: 6. 12: 20. 15: 25. 18: 12. 19: 29. Rom. 15: 6. Sept. for רַבְרַב Ex. 19: 8. Jer. 46: 21.—Jos. Ant. 15. 8. 2. Xen. H. G. 2. 4. 17.

Ὁμοιάζω, f. ἄσω, (ὅμοιος,) *to be like*, intrans. Mark 14: 70 ἡ λαλιά σου ὁμοιάζει.—The simple verb is not elsewhere found, but comp. παρομοιάζω Matt. 23: 27, προσομοιάζω Geopon. 2. 21. 6.

Ὁμοιοπαθής, ἑός, οὐς, ὁ, ἡ, adj. (ὅμοιος, πάθος from πάσχω,) *like-affected, suffering like things*, i. e. of like nature,

affections, condition; hence gen. i. q. *like unto*, seq. dat. Acts 14: 15 ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἀνθρώποι. James 5: 17. Butt. § 133. 2. 2.—Wisd. 7: 3. Jos. de Macc. § 12. Theophr. H. Pl. 5. 8.

Ὁμοιος, α, ον, (ὁμός,) once ὁμοιος ὁ, ἡ, with two endings, Rev. 4: 3 ἴρις ὁμοιος in later edit. see Winer § 11. 1. Butt. Ausf. Sprachl. § 60. n. 3; *like, resembling*, seq. dat. Butt. § 133. 2. 2.

a) genr. e. g. in external form and appearance, John 9: 9. Rev. 1: 13 ὁμοιον ὡς ἀνθρώπου. v. 15. 2: 18. 4: 3 bis, 6, 7 ter. 9: 7 bis, 10, 19. 11: 1. 13: 2, 11. 14: 14. 16: 13. 21: 11, 18. (Xen. H. G. 3. 2. 27.) In kind or nature, Acts 17: 29. Gal. 5: 21. (Xen. Mem. 3. 1. 7.) In conduct, character, Matt. 11: 16 [ἡ γενεὰ αὐτῆ] ὁμοία ἐστὶ παιδίοις κ. τ. λ. 13: 52. Luke 7: 31, 32. 12: 36. (Xen. Ath. 3. 10 ὁμοιοι τοῖς ὁμοίοις ἐννοί εἰσι.) In condition, circumstances, Matt. 13: 31 ὁμοία ἐστὶν ἡ βασ. τῶν οὐρ. κόκκῳ σιναπέως. v. 33, 44, 45, 47. 20: 1. Luke 6: 47, 48, 49. 13: 18, 19, 21. 1 John 3: 2. Rev. 18: 18.—Hdian. 4. 13. 17. Xen. Hi. 1. 27.

b) i. q. *just like, equal, the same with*, e. g. in kind or nature, Jude v. 7 τὸν ὁμοιον τοῦτοις τρόπον. (Palaeph. 29. 3.) In conduct, character, once seq. gen. John 8: 55 ἴσομαι ὁμοιος ὑμῶν, ψεύστης. (Comp. Ecclus. 13: 16. Xen. An. 4. 1. 17.) In authority, dignity, power, Matt. 22: 39. Mark 12: 31. Rev. 13: 4.—Ecclus. 44: 19. Jos. Ant. 8. 14. 1 οὐκ ὄν ὁμοιος αὐτῷ τῇ σιγατῆ.

Ὁμοιώτης, τητος, ἡ, (ὅμοιος,) *likeness, similitude*, Heb. 4: 15. 7: 15. Sept. for חַנַּן Gen. 1: 11, 12.—Jos. de Macc. 15. Plut. Galb. 9.

Ὁμοιώω, ὤ, f. ὠσω, (ὅμοιος,) *to make like*, c. acc. et dat. Pass. aor. 1 ὁμοιώθην *to be or become like*, c. dat.

a) genr. only Pass. e. g. in external form, Acts 14: 11 οἱ θεοὶ . . . ὁμοιωθέντες ἀνθρώποις. Sept. for רַבְרַב Is. 40: 18. (Diod. Sic. 4. 78.) In conduct, character, Matt. 6: 8. (Ecclus. 13: 1. Thuc. 3. 82.) In condition, circumstances, Heb. 2: 17 τοῖς ἀδελφοῖς ὁμοιωθῆναι. Once seq. ὡς, Rom. 9: 29 ὡς Γόμορρά ἂν ὁμοιώθημεν, quoted from



Is. 1: 9 where Sept. so for  $\text{הַמִּזְבֵּחַ}$ . — Thuc. 5. 103.

b) in comparisons, *to liken, to compare*, Pass. *to be likened, to be like*, Matt. 7: 24 ὁμοίωσθ' αὐτὸν ἀνδρὶ φρονιμῷ. v. 26 ὁμοιωθήσεται ἀνδρὶ μορφῷ. 11: 16. 13: 24. 18: 23. 22: 2. 25: 1. Mark 4: 30. Luke 7: 31. 13: 18, 20. Sept. for  $\text{הַמִּזְבֵּחַ}$  Cant. 2: 17. 7: 7. Ps. 102: 7. — Eccclus. 25: 14. Philostr. Vit. Sophist. 2. 27. 3 καὶ πού καὶ τῷ Πολέμῳ ὁμοιούντων αὐτόν.

Ὁμοίωμα, αἰος, τό, (ὁμοίω), pp. 'something made like,' a likeness, i. e.

a) pp. *form, shape, figure*, Phil. 2: 7 ἐν ὁμοιώματι ἀνθρώπου γενόμενος, parall. with μορφῇ. Rev. 9: 7. Sept. for  $\text{הַמִּזְבֵּחַ}$  2 K. 16: 10. 2 Chr. 4: 3.  $\text{מִזְבֵּחַ}$  1 Sam. 6: 5.  $\text{הַמִּזְבֵּחַ}$  Deut. 4: 16 sq.  $\text{הַמִּזְבֵּחַ}$  Ex. 20: 4.—1 Macc. 3: 49. Aristot. Eth. 8. 10.

b) abstr. *likeness, resemblance, similitude*, only in the sense of an adj. Butt. § 123. n. 4. Winer § 32. 2. Rom. 1: 23 ἐν ὁμοιώματι εἰκόνης φθορατοῦ ἀνθρώπου, i. q. ἐν εἰκόνι ὁμοία κ. τ. λ. *an image like unto mortal man*. 5: 14 ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, i. e. a transgression like that of Adam. 6: 5. 8: 3.

Ὁμοίως, adv. (ὁμοίος), *in like manner, likewise*, Matt. 22: 26 ὁμοίως καὶ ὁ δεῦτερος. Mark 4: 16. Luke 5: 10. John 6: 11. 1 Cor. 7: 3, 4. al. ὁμοίως ποιεῖν Luke 3: 11. 10: 37. al.—Sept. Esth. 1: 18. Hdian. 1. 10. 14. Xen. Mem. 4. 7. 8. AL.

Ὁμοίωσις, εως, ἡ, (ὁμοίω), pp. a *likening, comparison*, Luc. pro Imag. 19.—In N. T. *likeness, resemblance*. James 3: 9 τοὺς ἀνθρ. τοὺς καθ' ὁμοίωσιν θεοῦ γεγονότας, in allusion to Gen. 1: 26 where Sept. for  $\text{הַמִּזְבֵּחַ}$ . So for  $\text{הַמִּזְבֵּחַ}$  Ez. 1: 10. Dan. 10: 16.  $\text{הַמִּזְבֵּחַ}$  Ez. 8: 10.

Ὁμολογέω, ᾶ, f. ἴσω, (ὁμολόγος), *from ὁμός, ὁμοῦ, λέγω*, pp. *to speak or say the same with another*, e. g. *to speak the same language*, c. dat. Hdot. 1. 142. ib. 2. 18. *to say the same things*, i. e. *to assent, to accord, to agree with*, c. dat. Jos. Ant. 8. 6. 2. Hdot. 1. 23, 171. Xen. Cyr. 3. 3. 19.—Hence in N. T.

a) *to concede, to admit, to confess*, c.

accus. e. g. a charge, Acts 24: 14 ὁμολογῶ δὲ τοῦτό σοι, ὅτι κ. τ. λ. So of sins, τὰς ἀμαρτίας 1 John 1: 9.—Eccclus. 4: 29. Hdian. 1. 6. 8. Xen. An. 1. 6. 7.—Hence *to confess publicly, to acknowledge openly, to profess*, e. g. c. acc. of cogn. noun, 1 Tim. 6: 12 ὁμολογήσας τὴν κ. ὁμολογίαν, comp. Butt. § 131. 3. Seq. accus. genr. Acts 23: 8 Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα. Rev. 3: 5 in later edit. Sept. inf. Tit. 1: 16 θεὸν ὁμολογοῦσιν εἰδένα. (Xen. Mem. 2. 3. 9.) Seq. particip. for infin. Butt. § 144. 4. b. Matth. § 555. n. 2. 1 John 4: 2 πᾶν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χρ. ἐν σαρκὶ ἐληλυθότα. v. 3. 2 John 7. c. part. ὄντα impl. John 9: 22. Rom. 10: 9 ἐὰν ὁμολογήσῃς . . . κύριον [ὄντα] Ἰησοῦν. Absol. but with particip. impl. John 12: 42. Rom. 10: 10. (Ael. V. H. 2. 44. impl. 2. 4.) Seq. ὅτι instead of infin. Matth. § 539. 1. Heb. 11: 13 ὁμολογήσαντες ὅτι ξένοι καὶ π. εἰσιν. 1 John 4: 15. (Ael. V. H. 12. 2.) Seq. ὅτι as citing the express words, Matt. 7: 23. John 1: 20 bis.—Peculiar is the construction ὁμολογεῖν ἐν τινι, *to confess in one's case*, i. e. to profess or acknowledge him, see in Ἐν no. 3. c. α. Matt. 10: 32 bis. Luke 12: 8 bis. Comp. Winer § 32. 3. b.—By Hebraism, seq. dat. of pers. *to acknowledge in honour of any one*, i. q. *to give thanks, to praise*, Heb. 13: 15 χαιρέων ὁμολογοῦντων τῷ δυνάμει αὐτοῦ. So Heb.  $\text{הַמִּזְבֵּחַ}$ , Sept. ἐξομολογέω, Ps. 75: 2. 1 Chr. 29: 13. ἀνθομολογέω Ez. 3: 11. Comp. in Ἀνθομολογέω and Ἐξομολογέω no. 1.

b) *to accord with or to any one*, i. q. *to promise*, seq. dat. et infin. Matt. 14: 7 μεθ' ὄρκου ὁμολογήσεν αὐτῇ δοῦναι ὃ ἐὰν αἰτήσῃται.—Jos. Ant. 8. 4. 3. Plut. Consul. ad Apoll. 5. ed. R. VI. p. 391 ult. Xen. An. 7. 4. 22.

Ὁμολογία, ας, ἡ, (ὁμολογέω), *assent, accord, agreement*, Luc. Paras. 30. Thuc. 5. 21.—In N. T. *confession, profession*. 1 Tim. 6: 12, 13 τὴν καλὴν ὁμολογίαν, comp. in Ὁμολογέω a. In the sense of an adj. Butt. § 123. n. 4. 2 Cor. 9: 13 ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ἡμῶν κ. τ. λ. i. q. *your professed subjection*. Heb. 10: 23 κατέχωμεν ὁμολογίαν τῆς ἐλπίδος, i. e. *the hope we have*

professed, i. e. the christian religion. — Hence meton. *profession* for 'the thing professed,' sc. the christian religion, Heb. 3: 1. 4: 14. Sept. for קָרָה vow Jer. 44: 25.—Philo de Somn. I. p. 654. 16, ὁ μὲν δὲ μέγας ἀρχιερεὺς τῆς ὁμολογίας κ. τ. λ.

Ὁμολογουμένως, adv. (part. pres. pass. of ὁμολογέω,) *by consent of all, confessedly*, without controversy, 1 Tim. 3: 16.—Jos. Ant. 2. 9. 6. Diod. Sic. 13. 26. Xen. Oec. 1. 11.

Ὁμότεχνος, ου, ὁ, ἡ, adj. (ὁμός, τέχνη,) *of the same trade*, Acts 18: 3. — Jos. Ant. 18. 13. 4. Luc. Demon. 23. Hdot. 2. 89.

Ὁμοῦ, adv. (pp. genit. neut. of ὁμός,) *at the same place or time, together*, e. g. of place, John 21: 2; of time John 4: 36. 20: 4. Sept. of time for קָרָה Job 34: 29.—of place Aeschin. 21. 12. Xen. Conv. 1. 3. of time Hdian. 1. 11. 13. Xen. An. 1. 10. 8.

Ὁμόφρων, ονος, ὁ, ἡ, (ὁμός, φρήν,) *of the same mind, like-minded*, 1 Pet. 3: 6. Comp. Rom. 12: 16.—Hes. Theog. 80. Anthol. Gr. IV. p. 34. So ὁμοφρονέω Plut. Otho 9.

Ὁμόω, obsol. theme, see in Ὀμνυμι.

Ὁμως, adverb. part. (ὁμός,) i. q. Engl. *at the same time*, i. e. *nevertheless, notwithstanding, yet*. E. g. as strengthened by μέντοι, John 12: 42 ὁμως μέντοι καὶ κ. τ. λ. i. q. in Engl. *yet nevertheless*.—simpl. 2 Macc. 15: 5. Hdian. 7. 7. 4. Xen. Cyr. 8. 2. 21. c. μέντοι ib. 2. 3. 22. Cebet. Tab. 33. — In the usage of Paul, ὁμός is put before a comparison with something inferior, out of which there then follows a conclusion à minore ad majus, i. q. *yet even*, 1 Cor. 14: 7 ὁμως τὰ ἄψυχα φωνῆν διδόντα κ. τ. λ. i. e. *yet even* as to inanimate musical instruments you require them to give forth distinct sounds; [how much more then, etc.] Gal. 3: 15 *yet even* a man's covenant, duly confirmed, no one annulleth, etc.

Ὀναρ, τό, found only in nom. and accus. Sing. *a dream*, in N. T. only καὶ

ὄναρ in a dream Matt. 1: 20. 2: 12, 13, 19, 22. 27: 19. Heb. קָרָה, Sept. καὶ ὄναρ Gen. 20: 6. 31: 11. — καὶ ὄναρ Strabo 4. 1. 4. Artemid. 1. 2. 9. Ael. V. H. 1. 13. Earlier writers used simply ὄναρ, Dem. 429. 18. Xen. Conv. 4. 33. See Lob. ad Phr. p. 421 sq.

Ὀνάριον, ου, τό, (dim. of ὄνος,) *a young ass*, John 12: 14, coll. v. 15. — Athen. 13. p. 582. C.

Ὀνειδίζω, f. ἴσω, (ὄνειδος,) pp. to *defame*, i. e. *to disparage, to reproach*.

a) genr. i. q. *to rail at, to revile*, to assail with opprobrious words, in later usage seq. acc. of pers. Matt. 5: 11 μακάριοί ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς. 27: 44. Mark 15: 32. Luke 6: 22. 1 Tim. 4: 10. 1 Pet. 4: 14. Rom. 15: 3, quoted from Ps. 69: 10 where Sept. for קָרָה, as also Ps. 42: 11. 2 Sam. 21: 21.—Ecclus. 22: 20. absol. Hom. Il. 7. 95. ib. 1. 211.

b) spec. *to reproach with any thing*, i. q. *to upbraid, to chide*, e. g. c. acc. pers. et ὅτι, Matt. 11: 20 τότε ἤρξατο ὀνειδίζειν τὰς πόλεις . . . ὅτι οὐ μετενόησαν. Seq. acc. of thing for which, Mark 16: 14 τὴν ἀπιστίαν αὐτῶν. — So τινὰ δίοτι Luc. Tox. 61. τινὰ εἰς τι Jos. B. J. 1. 12. 1. Diod. Sic. 20. 62. τινί τι Hdian. 3. 8. 12. τινὰ Plato Phaedo 18. p. 31. A. ὅτι ib. 17. p. 29. E.—Absol. *to upbraid* sc. with benefits conferred, James 1: 5.—Ecclus. 41: 29. τινί τι Pol. 9. 31. 4.

Ὀνειδισμός, οῦ, ὁ, (ὀνειδίζω,) *reproach, reviling, contumely*. Rom. 15: 3 οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σε, see in Ὀνειδίζω a. 1 Tim. 3: 7. Heb. 10: 33. 11: 26 τὸν ὄνειδ. τοῦ Χρ. *reproach like that of Christ*. 13: 13. Sept. for קָרָה Ps. 69: 10. v. 8, 11. Joel 2: 19.—Wisd. 5: 3. 1 Macc. 10: 70. Menand. Prot. p. 118. D. A late word, Lob. ad Phr. p. 512.

Ὀνειδος, εος, ους, τό, pp. *fame, name, report*, good or bad, e. g. *good fame, renown*, Eurip. Phoen. 828 or 835 κάλλιστον ὄνειδος. Usually and in N. T. *ill fame*, i. e. *reproach, disgrace*, Luke 1: 25 ἀφελῆν τὸ ὄνειδος μου, sc. for sterility, in allusion to Gen. 30: 23 where Sept. for קָרָה, as also 2 Sam. 13: 13.



Prov. 6: 33. Comp. Is. 4: 1.—1 Macc. 4: 58. Diod. Sic. 1. 93. Xen. Ven. 13. 8. Also *reproach* in words, Luc. Alex. 45. Dem. 19. 8.

Ὄνημι, see Ὀνήνημι.

Ὄνησιμος, ου, ὄ, (ὄνημι, pp. profitable,) *Onesimus*, pr. n. of a slave of Philemon, converted under Paul's preaching at Rome, and sent back by him to Philemon with an epistle, Col. 4: 9. Philem. 10.

Ὄνησίφορος, ου, ὄ, (ὄνησις, φέρω, pp. profit-bringing,) *Onesiphorus*, pr. n. of a Christian at Ephesus, 2 Tim. 1: 16. 4: 19.

Ὄνικός, ἡ, ὄν, (ὄνος,) *pertaining to an ass*, e. g. μύλος ὄνικός, *an ass-millstone*, i. e. turned by an ass, a large upper-millstone, Matt. 18: 6. Luke 17: 2. See in Μύλος.

Ὄνήνημι, f. ὄνησω, *to be of use, to profit*, c. acc. Ael. V. H. 7. 14. Xen. An. 3. 1. 38. *to gratify* Xen. An. 6. 1. 32. In N. T. only Mid. ὀνίναμαι, aor. 2 Opt. ὀναίμην, *to have profit, to have joy*, c. gen. of or from any one, Phil. 20 καὶ, ἐγὼ σου ὀναίμην. Butt. § 132. 4. 2. d. Matth. § 327. 4.—Aristoph. Thesm. 469 ὀναίμην τῶν τέκνων. Dem. 842. 10. On the forms, espec. aor. 2 Ind. ὀνήμην or ὀνάμην, see Butt. § 114. p. 294. Lob. ad Phr. p. 12 sq.

Ὄνομα, ατος, τό, *name*, i. e. the proper name or appellation of a person, etc. Heb. עֵשֶׂה.

a) pp. and gen. Matt. 10: 2 τῶν δωδ. ἀποστόλων τὰ ὀνόματά ἐστι ταῦτα. Luke 1: 63 Ἰωάννης ἐστὶ τὸ ὄνομα αὐτοῦ. 10: 20. Acts 13: 8. 1 Cor. 1: 13, 15 see below in d. β. Phil. 4: 3. Rev. 13: 1 ὄνομα βλασφημίας *a blasphemous name*. 17: 3. 21: 14. al. So Mark 6: 14 φανερόν γάρ ἐγένετο τὸ ὄνομα αὐτοῦ *his name had become known abroad*; others *fame*, but unnecessarily. The verb *καλέω* to call sometimes takes ὄνομα with the name in apposit. Matt. 1: 21 καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. v. 23, 25. See in Καλέω no. 2. a. Sp Mark 3: 16 ἐπέθηκε τῷ Σίμωνι ὄνομα Πέτρον. v. 17. Also καλεῖν ἕνα τῷ ὀνόματι τούτῳ i. e. *by this name*, Luke 1: 61; x. ἐπὶ τῷ ὀνόματι

*after the name of any one*, v. 59; see in Καλέω no. 2. a, and Ἐπί II. 3. c. η. Further, οὗ τὸ ὄνομα [ἐστὶ] Mark 14: 32. τὸ ὄνομα αὐτοῦ v. αὐτῆς [ἐγένετο] Luke 1: 5. ὄνομά μοι, σοι, αὐτῶ, i. e. *my, thy, his name*, etc. Mark 5: 9. Luke 2: 25. John 1: 6. 3: 1. al. Matth. § 308. (Hdian. 4. 12. 1. Xen. Mem. 3. 11. 1. An. 1. 5. 4.) Acc. ἄνθρωπος . . . τοῦνομα Ἰωσήφ sc. καλούμενος, Matt. 27: 57. (Palaeph. 40. 3 τοῦνομα. Ael. V. H. 13. 27 init. Xen. Cyr. 2. 2. 11.) But also dat. ἄνθρωπος . . . ὀνόματι Σίμων Simon *by name* Matt. 27: 32. Mark 5: 22. Luke 1: 5. Acts 5: 1. Butt. § 133. 3. 2. (Palaeph. 2. 4. Xen. An. 1. 4. 11.) Adv. κατ' ὄνομα *by name*, severally, John 10: 3. 3 John 15.—Meton. *name* is put for the person or persons bearing that name, e. g. Luke 6: 22 καὶ ἐκβάλλοσι τὸ ὄνομα ὑμῶν ὡς ποτηρόν, see in Ἐκβάλλω a. Acts 1: 15 ἦν τε ὄχλος ὀνομάτων x. τ. λ. Rev. 3: 4. 11: 13. So Sept. ἐξ ἀριθμοῦ ὀνομάτων for מִסְפָּר שְׁמֵי נַמְנָמִים Num. 26: 53, 55. Comp. Jos. Ant. 1. 19. 10 τὰ [pecora] ἐπ' ὀνόματι τῷ Ἰακώβου τιτόμενα. Lat. 'nomen Caeninum' for Caeninenses, Liv. 1. 10. 'nomen Etruscum,' the Tuscan nation, ib. 7. 17.

b) *implying authority*, e. g. 'to come or to do any thing in or by the name of any one,' i. e. using his name; as his messenger, envoy, representative; by his authority, with his sanction. E. g. ἐν ὀνόματί τινος, see Ἐν no. 3. c. β. p. 274. Acts 4: 7 ἐν ποίᾳ δυνάμει, ἢ ἐν ποίᾳ ὀνόματι x. τ. λ. Matt. 21: 9 ὁ ἐρχόμενος ἐν ὄν. κυρίου. 23: 39. John 5: 43 bis. 10: 25 ἐν τῷ ὄν. τοῦ πατρός. Mark 16: 17 ἐν τῷ ὄν. μου δαιμόνια ἐκβαλοῦσι. Luke 10: 17. 24: 47. John 14: 26. Acts 3: 6 ἐν τῷ ὄν. Ἰ. Χρ. [λέγω σοι] ἔγειρε x. τ. λ. 9: 27, 28. 1 Cor. 5: 4. 2 Thess. 3: 6. James 5: 14. αἰεῖν ἐν τῷ ὄν. Ἰησοῦ John 14: 13, 14. al. see in Ἐν no. 3. c. β. p. 274. Comp. below in d. β. — So ἐπὶ τῷ ὀνόματί τινος, see in Ἐπί II. 3. c. a. p. 301. Mark 9: 39 ὃς ποιήσει δύναμιν ἐπὶ τῷ ὄν. μου. Luke 9: 49. So λαλεῖν v. διδάσκειν ἐπὶ τῷ ὄν. Ἰησοῦ, see in Ἐπί I. c. Acts 4: 17, 18. 5: 28, 40. Of impostors, Matt. 24: 5. Mark 13: 6. Luke 21: 8. — Dat. τῷ ὀνόματι τινος, Matt. 7: 22 τῷ σῷ ὀνόματι προφητεύσαμεν x. τ. λ. Mark 9: 38. Comp.

in *Δαιμόνιον* b. δ. — So ἐπὶ τῷ ὄν. Jos. Ant. 4. 1. 1. Dem. 495. 7. ib. 917. 27. ἐκ τοῦ ὄν. Jos. Ant. 7. 1. 5.

c) as implying *character, dignity, i. q. name and dignity*, honourable appellation, title. Matt. 10: 41 bis, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, i. e. in the character of a prophet, as a prophet. v. 42. See in *Εἰς* no. 3. e. Matt. 18: 5 ὅς ἐάν δεξῆται παιδίον ἐν ἐπὶ τῷ ὀνόματί μου, i. e. in the character of being mine, as my disciple. Mark 9: 37. Comp. the fuller expression in v. 41 ἐν ὀνόματι ὅτι Χριστοῦ ἐστε. See in *Ἐπί* II. 3. c. α. So Eph. 1: 21 ὑπεράνω . . . παντός ὀνόματος κ. τ. λ. Phil. 2: 9 ὄνομα τὸ ὑπὲρ πάντων ὀνομα. Acts 4: 12. Heb. 1: 4. Rev. 19: 16.—Act. Thom. § 27. Jos. Ant. 12. 4. 1 φέρης ὀνόματι.—Hence *mere name*, as opp. to reality, Rev. 3: 1 ὄνομα ἔχεις ὅτι ζῆς καὶ νεκρός εἶ, i. e. thou art said to live, thou livest in name only. — Jos. Ant. 8. 13. 6. opp. to ἔργον Eurip. Phoen. 512 where comp. Porson. ib. Or. 448. Troad. 1241.

d) emphat. τὸ ὄνομα τοῦ θεοῦ, τοῦ κυρίου, τοῦ Χριστοῦ, etc. *the name of God, of Christ*, as periphrasis for *God himself, Christ himself*, in all their being, attributes, relations, manifestations; comp. Olshausen Comm. on Matt. 18: 20. Tholuck Bergpred. on Matt. 6: 9. E. g. genr. Matt. 28: 19 βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, comp. below in β, and see in *Βαπτίζω* no. 2. a. β. — Spec. (α) of God, where *his name* is said to be hallowed, revealed, invoked, honoured, and the like. Matt. 6: 9 ἁγιασθήτω τὸ ὄνομά σου, i. e. all that the name of God includes, God himself in all his attributes and relations. Luke 11: 2. 1: 49 ἅγιον τὸ ὄνομα αὐτοῦ. John 12: 28. 17: 6 ἐφανέρωσά σου τὸ ὄνομα τοῖς ἄνθρ. Rom. 9: 17. Heb. 2: 12. (comp. Sept. and πῦ Ex. 9: 16.) After ἐπικαλέω to invoke, Acts 2: 21. 9: 14. Rom. 10: 13. also 2 Tim. 2: 19. So of praise, homage, Rom. 15: 9 τῷ ὀνόματι σου ψαλῶ. Heb. 6: 10. 13: 15. Rev. 11: 18. So Matt. 28: 19. Acts 15: 14 λαβεῖν ἐξ ἐθνῶν λαὸν τῷ ὀνόματι αὐτοῦ, i. e. in honour of his name, of himself, comp. v. 17; here text. rec. has ἐπί, see in *Ἐπί* II. 3. c. ζ. John 17: 11, 12 ἠρεῖν

αὐτοὺς ἐν τῷ ὀνόματί σου, i. e. in the knowledge and observance, enjoyment of thy name, of thyself. Vice versa Rom. 2: 24 τὸ ὄν. τοῦ θεοῦ δι' ἐμᾶς βλασφημεῖται κ. τ. λ. 1 Tim. 6: 1. (2 Macc. 8: 4.) So genr. Sept. and πῦ Gen. 4: 26. Ps. 5: 12. 7: 18. 9: 3, 11. Is. 26: 8. saep. Comp. Gesen. Lex. πῦ no. 2.—(β) Of Christ, as the Messiah, where *his name* is said to be honoured, revered, believed on, invoked, and the like. Acts 19: 17 ἐμεγαλύνετο τὸ ὄνομα τοῦ κυρίου Ἰησοῦ. Phil. 2: 10. 2 Thess. 1: 12. Rom. 1: 5. Rev. 2: 13. 3: 8. Matt. 12: 21 ἐν τῷ ὄν. αὐτοῦ ἔθνη ἐλπιοῦσι. John 1: 12 τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. 2: 23. 3: 18. Acts 3: 16. 1 John 3: 23. 5: 13. After ἔπικαλέω to invoke, 1 Cor. 1: 2, Acts 9: 21, 22: 16. After βαπτίζω, e. g. εἰς τὸ ὄνομα τοῦ κ. Ἰησοῦ Acts 8: 16. 19: 5. Matt. 28: 19. β. ἐπὶ τῷ ὄν. Ἰ. Acts 2: 38. β. ἐν τῷ ὄν. τοῦ κ. Acts 10: 48. See in *Βαπτίζω* no. 2. α. β. comp. Rom. 6: 3 βαπτ. εἰς Χριστόν. (Hence by antith. also βαπτ. εἰς τὸ ὄν. Παύλου 1 Cor. 1: 13, 15.) Where benefits are said to be received in or through the name of Christ, John 20: 31 ἵνα πιστεύοντες ζῶν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ. Acts 4: 10, 30. 10: 43. 1 Cor. 6: 11. 1 John 2: 12. Where any thing is done *in his name* i. e. in and through him, through faith in him, Eph. 5: 20 εὐχαριστοῦντες . . . ἐν τῷ ὄν. τοῦ κ. Ἰ. Χρ. τῷ θεῷ καὶ πατρί, where it is i. q. δι' αὐτοῦ, e. g. Col. 3: 17 πάντα [ποιεῖτε] ἐν ὄν. κυρίου Ἰ. εὐχαριστοῦντες τῷ θεῷ καὶ π. δι' αὐτοῦ. Here can also be referred the phrase αἰτεῖν ἐν ὀνόματι Χρ. see above in b. — Espec. *the name of Christ* stands for Christ as the Head of the gospel dispensation, i. q. *Christ and his cause*, as Acts 8: 12 εὐαγγελιζόμενος τὰ . . . τοῦ ὄν. Ἰ. Χρ. 9: 15. Matt. 18: 20 συνηγμένοι εἰς τὸ ἐμὸν ὄνομα, see in *Εἰς* no. 3. d. α. p. 237. So where evils and sufferings are endured διὰ τὸ ὄνομα τοῦ Χρ. Matt. 10: 22 μισοῦμενοι διὰ τὸ ὄνομά μου, i. e. on account of me and my cause, as believing on me. Mark 13: 13. John 15: 21. Rev. 2: 3. ἐν ὄν. Χρ. 1 Pet. 4: 14. ἐνεκεν τοῦ ὄν. Χρ. Matt. 19: 29. Luke 21: 12. ὑπὲρ τοῦ ὀνόμ. Χρ. Acts 5: 41. 9: 16. 21: 13. 3 John 7. al. Or where one opposes and blasphemes to



ὄνομα τοῦ Χρ. Acts 26: 9. James 2: 7.—  
(γ) Of the Holy Spirit, Matt. 28: 19, see  
above. AL.

Ὀνομάζω, f. ἄσω, (ὄνομα,) to name,  
to call by name, trans.

a) *geur.* and *seq.* ὄνομα, to name the  
name of any one, to call or pronounce  
his name, *seq.* ἐπὶ τινα Acts 19: 13. Sept.  
for כָּרָךְ Lev. 24: 16. Also to call upon,  
to invoke, to profess the name of any  
one, 2 Tim. 2: 19 πᾶς ὁ ὀνομάζων τὸ  
ὄνομα κυρίου. So Sept. for כָּרָךְ Is.  
26: 13. Jer. 20: 9. Josh. 23: 7. (Hdian.  
5. 5. 13. Xen. Apol. Soc. 24.) Pass. to  
be named, i. e. to be mentioned, heard of,  
known, Rom. 15: 20 ὅπου ὀνομάσθη  
Χριστός i. e. where Christ is already  
known and professed. Eph. 1: 21. 5: 3  
μηδὲ ὀνομαζέσθω ἐν ὑμῖν let it not be so  
much as named among you, i. e. let it not  
exist even in name. 1 Cor. 5: 1. Comp.  
Sept. for כָּרָךְ Esth. 9: 4. — Act. *genr.*  
Luc. Halc. 5. Hdot. 1. 86. Xen. Conv.  
6. 1. Pass. Hdian. 2. 3. 15.

b) in the sense of to call, i. e. to give  
a name or appellation, c. dupl. acc.  
Luke 6: 13, 14 ὃν καὶ ὀνόμασε Πέτρον.  
Pass. 1 Cor. 5: 11. *Seq.* ἔκ τινος to be  
named from or after any one, Eph. 3:  
15. Sept. for כָּרָךְ Gen. 26: 18. Jer.  
25: 29. — Wisd. 2: 13. Palaeph. 4. 3.  
Hdian. 3. 10. 9. c. ἔκ τινος Xen. Mem.  
4. 5. 12.

Ὀνος, ου, ὅ, ἡ, an ass, male or  
female, Matt. 21: 2, 5, 7. Luke 13: 15.  
14: 5. John 12: 15. Sept. for כָּרָךְ  
Gen. 12: 16. יָרָךְ Judg. 5: 10.—Luc.  
Asin. 51. Xen. An. 2. 1. 6.

Ὀντως, adv. (ὄν, εἰμί,) really, truly,  
in very deed, Mark 11: 32 οὔτι ὄντως  
προφήτης ἦν. Luke 23: 47. 24: 34. John  
8: 36. 1 Cor. 14: 25. Gal. 3: 21. 2 Pet.  
2: 18 in text. rec. With the art. ὁ, ἡ  
ὄντως as adj. real, true, 1 Tim. 5: 3, 5,  
16. Buttm. § 125. 6. Sept. for כָּרָךְ  
Num. 22: 37. — Hdian. 4. 12. 9. Xen.  
Conv. 9. 5. c. art. Jos. Ant. 15. 3. 5.  
Ael. V. H. 2. 10.

Ὀξος, εος, ους, τό, (ὄξύς,) pp.  
sharp-wine, vinegar, Pol. 12. 2. 8. Xen.  
An. 2. 3. 14. Also *genr.* vinegar, sour  
wine, posca, vinum culpatum, i. e. cheap  
poor wine, which mixed with water

constituted a common drink, espec. for  
the poorer classes and soldiers; see  
Adam's Rom. Ant. p. 393. Jahn § 144.  
Sept. and גָּרְךָ Num. 6: 3. Ruth 2: 14.  
Plut. Cato Maj. 1 fin. ὕδωρ δ' ἔπιεν ἐπὶ  
τῆς στρατείας, πλὴν εἰποιε διψήσας περι-  
φλεγῶς ὄξος ἤτησεν. Comp. Ulpian 12.  
38. Mingled with myrrh or bitter herbs  
it was given to persons about to be ex-  
ecuted in order to stupify them, Babyl.  
Tr. Sanhedrin fol. 43. 1. c. 6, "Dixit  
R. Chasda: Qui ducitur ad mortem, ei  
datur bibendum granum turis in poculo  
vini, ut distrahatur mens ejus," in allu-  
sion to Prov. 31: 6. Comp. Galen.  
Simpl. Med. 15. 19.—So in N. T. *genr.*  
Matt. 27: 48 λαβὼν σπόγγον, πλήσας τε  
ὄξους. Mark 15: 36. Luke 23: 36. John  
19: 29 bis, 30. Also Matt. 27: 34 ὄξος  
μετὰ χολῆς μεμιγμένον, i. q. in Mark 15:  
23 ἐσμυρνησμένον οἶνον.

Ὀξύς, εἶα, ὕ, sharp, keen, i. e.  
a) pp. having a sharp edge, e. g.  
σομφαία, δρέπανον, Rev. 1: 16. 2. 12.  
14: 14, 17, 18 bis. 19: 15. Sept. for כָּרָךְ  
Is. 49: 2. Ez. 5: 1.—Luc. D. Deor. 8. 1  
bis. Hdot. 3. 8.

b) quick, swift, since the idea of sharp-  
ness, keenness, implies also eagerness,  
vehemence. Rom. 3: 15 ὄξεις οἱ πόδες  
αὐτῶν, comp. Is. 59: 7. So Sept. for  
כָּרָךְ Amos 2: 15. כָּרָךְ Prov. 22: 28.—  
Hdian. 1. 9. 20. Plut. Romul. 10. Xen.  
Eq. 1. 13.

Ὀπή, ἦς ἡ, an opening, hole, e. g.  
a fissure in the earth, rocks, etc. Heb.  
11: 38; a fountain, James 3: 11. So  
Sept. for כָּרָךְ Ex. 33: 22. חֲנִיָּה  
Obad. 3.—Jos. Ant. 9. 8. 2. Athen. 13.  
p. 569. B. Ael. V. H. 4. 28.

Ὀπισθεν, adv. (ὀπίς a looking  
back,) pp. from behind, Buttm. § 116. 1.  
In N. T. only of place, behind, after, at  
the back of any person or thing. (In the  
classics also of time, Hom. Il. 9. 515.  
Od. 23. 249. Pind. Nem. 7. 149.)

a) absol. Mark 5: 27 ἐλθοῦσα ἐν τῷ  
ὄχλῳ ὀπισθεν i. e. from behind. Matt.  
9: 20. Luke 8: 44. Rev. 4: 6. 5: 1 βιβ-  
λίον γεγραμμένον ἔσωθεν καὶ ὀπισθεν,  
a scroll written within and on the back.  
— Arr. Alex. M. 1. 15. 12. Xen. An. 5.  
6. 9.

b) seq. genit. as prep. Butt. § 146. 2, *behind, after*, Matt. 15: 23 *κράζει ὀπισθεν ἡμῶν*. Luke 23: 26. Sept. for *אחרי* Gen. 18: 10. Ruth 2: 7. — Palaeph. 29. 5. Xen. Cyr. 3. 3. 25.

Ὅπισω, adv. (ὄπισ, comp. Butt. § 115. 6,) *behind, back, backwards*, of place and time.

a) absol. in N. T. only of place, Luke 7: 38 *στάσα ὀπισω*. Matt. 24: 18 *μὴ επιστρεψάτω ὀπισω*, sc. to his house. Sept. for *אחרי* 1 K. 18: 37. — Jos. Ant. 6. 1. 3. Luc. Asin. 51. Ael. V. H. 13. 3. — With the art. *τὰ ὀπισω*, pp. *things behind*, and *εἰς τὰ ὀπισω* i. q. *backward, back*, comp. Butt. § 125. 6. So *ἀπέρχ. εἰς τὰ ὀπισω* to go back, to fall back, pp. John 18: 6. trop. from a teacher, 6: 66. *βλέπω εἰς τὰ ὀπ.* Luke 9: 62. *στρέφομαι εἰς τὰ ὀπ.* to turn back i. e. about, John 20: 14. *ἐπιστρεψάτω εἰς τὰ ὀπ.* to turn back sc. to one's house, Mark 13: 16. Luke 17: 31. Trop. Phil. 3: 14 *τὰ ὀπισω ἐπιλανθανόμενος*, i. e. former pursuits and acquirements. Sept. *εἰς τὰ ὀπ.* for *אחרי* 2 Sam. 1: 22. *אחרי* Gen. 19: 17, 26. — So *εἰς τοῦπισω* Hdian. 5. 6. 17. Thuc. 4. 4.

b) seq. gen. as prep. Butt. § 146. 2, often in N. T. and Sept. but not usual in the classics; spoken both of place and time. (α) Of place, *behind, after*; e. g. place where, Rev. 1: 10 *ἤκουσα ὀπίσω μου φωνήν*, *behind me*. Sept. for *אחרי* Cant. 2: 9. Is. 57: 8. — With verbs implying motion *after* any one, i. e. a following as a disciple, partisan, or otherwise, e. g. *ἀκολουθεῖ ὀπίσω μου* Matt. 10: 38. *δεῦτε ὀπίσω μου* 4: 19. Mark 1: 17. *ἐλθεῖν, ἀπελθεῖν*, Matt. 16: 24. Mark 1: 20. 8: 34. Luke 9: 23. 14: 27. John 12: 19. So Luke 19: 14. 21: 8. Acts 5: 37. 20: 30. Trop. 1 Tim. 5: 15. 2 Pet. 2: 10. Jude 7. Rev. 12: 15. Praegn. Rev. 13: 3, see in *Θαναμάζω* b. Sept. pp. for *אחרי* 1 Sam. 13: 7. 2 K. 6: 19. trop. Deut. 4: 3. 2 K. 13: 2. (Palaeph. 32. 2.) Also implying motion *behind* any one, to his rear, in expressions of aversion, as *ἔπαγε ὀπίσω μου*, *get the behind me*, i. e. *away, avaunt thee*, Matt. 4: 10 in later edit. 16: 23. Mark 8: 33. Luke 4: 8. So Sept. and *אחרי* 1 K. 14: 9. Is. 38: 17. — (β) Of time, *after*, as *ὁ ὀπίσω μου*

*ἐρχόμενος* Matt. 3: 11. Mark 1: 7. John 1: 15, 27, 30. Sept. for *אחרי* Neh. 13: 19. *אחרי* 1 K. 1: 24. Ecc. 10: 4. Chald. *אחרי* Dan. 2: 19.

Ὅπλιζω, f. ἰσω, (ὄπλον,) to furnish out, to prepare, e. g. food or drink, Hom. Il. 11. 641. a chariot, ships, to equip, ib. 24. 190. Od. 17. 288. to equip with arms, to arm, Hdian. 1. 13. 5. Xen. Ag. 2. 7. Mid. to prepare oneself for a work, Il. 7. 417. to arm oneself, to take arms, Hom. Il. 8. 55. Hdian. 6. 9. 6. — In N. T. only Mid. to arm oneself, trop. in a moral sense, seq. acc. 1 Pet. 4: 1 *ὑμῖς τὴν αὐτὴν ἔνοιαν ὀπλίσασθε*. Butt. § 135. 4. — Jos. Ant. 6. 9. 4. Soph. Electr. 991 or 996 *θράσος ὀπλίσθαι*.

Ὅπλον, ου, τό, an instrument, implement, e. g. of an artisan Od. 3. 433. of a ship, plur. ropes, tackle, Hom. Od. 15. 288. Hdot. 9. 115. In N. T. only plur. *τὰ ὄπλα*, instruments, implements, e. g.

a) of war, *weapons, arms, armour*, John 18: 3. trop. 2 Cor. 6: 7. 10: 4 *τὰ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικά*. Rom. 13: 12. Sept. pp. for *אחרי* Jer. 21: 4. *אחרי* Jer. 46: 3. *אחרי* 2 Chr. 23: 10. — Hdian. 2. 11. 9. Xen. Cyr. 2. 1. 14.

b) metaph. *instruments*, with which any thing is effected or done, Rom. 6: 13 bis, *ὄπλα ἀδικίας, ὄπλα δικαιοσύνης*. — Sept. Prov. 14: 7.

Ὅποιος, οἴα, οἶον, relat. pron. correlat. to *ποῖος, τοῖος*, Butt. § 79. 6, *what*, i. e. of what kind or sort, *qualis*, and with *τοιούτος*, i. q. as, Acts 26: 29 *τοιούτους, ὁποιος καὶ γὰρ εἰμι* (Xen. Cyr. 1. 6. 36.) Simpl. 1 Cor. 3: 13 *ἔργον ὁποιόν ἐστι*. Gal. 2: 6. 1 Thess. 1: 9. James 1: 24. — Hdian. 6. 1. 1. Xen. Mem. 4. 4. 13.

Ὅποτε, compound relat. part. of time, (ὄτε,) *when, at what time*, see Butt. § 116. 4, comp. § 79. 4; c. Indic. of what actually took place at a certain time, Luke 6: 3. Comp. Herm. ad Vig. p. 903, 917. Passow s. v. — Luc. D. Deor. 5. 5. Xen. An. 2. 1. 1.

Ὅπου, compound relat. adv. of place, (ποῦ,) pp. *where, in which or what place*, see Butt. § 116. 4, comp. § 79. 4.



a) pp. and after express mention of a place. Seq. Indic. Matt. 6: 19, 20 ἐν οὐρανῷ, ὅπου οὔτε σῆς κ. τ. λ. Mark 9: 44. Luke 12: 33. John 1: 28. al. With ἐκεῖ added pleonast. Rev. 12: 6 ὅπου ἔχει ἐκεῖ τόπον. v. 14. or also ἐπ' αὐτῶν 17: 9. See in Ἐκεῖ a, and Αὐτός II. 1. b. Sept. for עַל וְשָׁמַיִם Judg. 18: 10. (Palaeoph. 15. 2. Hdian. 2. 7. 5.) Seq. Subjunct. of that which is indef. Mark 14: 14. Comp. Herm. ad Vig. p. 741. — With ἐκεῖ emphat. in the corresponding clause. Matt. 6: 21 ὅπου γάρ ἐστιν ὁ θ. ἦμῶν, ἐκεῖ ἔσται καὶ ἡ καρδία ἡμῶν. Luke 12: 34. 17: 37. John 12: 26. — Simpl. and including the idea of a demonstrative, *there where*, Matt. 25: 24 θεμιζόν ὅπου οὐκ ἔσπυρας. v. 26. Mark 5: 40. John 3: 8. 7: 34. Rom. 15: 20. al.—Xen. Cyr. 1. 4. 16.—With ἄν, as ὅπου ἄν, *where-soever*, comp. in Ἄν I. 2. a. So seq. Subjunct. Mark 9: 18 ὅπου ἄν αὐτὸν καταλάβῃ. 14: 9. ὅπου ἔνιν id. Matt. 24: 28. Mark 6: 10. Seq. Indic. impf. Mark 6: 56.—Xen. Cyr. 4. 5. 41, c. Subj.

b) trop. in a wider sense, including also time, manner, circumstances, etc. Col. 3: 11 ὅπου οὐκ ἐνὶ Ἑλλήν κ. τ. λ. 2 Pet. 2: 11. So c. ἐκεῖ emphat. James 3: 16. Simpl. i. q. *there where* Heb. 9: 16. 10: 18.—Sept. Prov. 26: 20. Xen. Cyr. 2. 3. 11. ib. 6. 1. 7. — So in reasoning, *where, whereas*, i. q. *since*, 1 Cor. 3: 3 ὅπου γάρ ἐν ἡμῖν ζῆλος . . . οὐχὶ σὰρκικοί ἐστε; Comp. Butt. § 149. p. 424. — Luc. D. Deor. 18. 2 fin. Hdian. 2. 10. 13. ὅπου γε Xen. Cyr. 8. 4. 31.

c) by attract. after verbs of motion, instead of *whither*, Butt. § 151. I. 8. Winer § 58. 7. E. g. seq. Indic. John 8: 21, 22 ὅπου ἐγὼ ὑπάγω. 14: 4. Heb. 6: 20. So ὅπου ἄν c. Subjunct. Luke 9: 57 ὅπου ἄν ἀπέρχῃ. James 3: 4. Rev. 14: 4. ὅπου ἔάν id. Matt. 8: 19.—Hdian. 2. 11. 8. Xen. Cyr. 8. 3. 23. AL.

Ὀλιάνω, see Ὀράω.

Ὀλιασία, ας, ἡ, (ὀπιάνω, ὀπιάζω,) a sight, appearance, espec. a vision, apparition, Luke 1: 22. 24: 23 ὀπιασίαν ἀγγελῶν ἰωραμέναί. 26: 19. 2 Cor. 12: 1. Sept. for וְשָׁמַיִם Dan. 9: 23. 10: 1, 7, 8. —Anthol. Gr. I. p. 121. A later word for ὄψις, Passow s. v.

Ὀλιός, ἡ, ὄν, (ὀπιάω to roast,

etc.) roasted, broiled, cooked by fire, Luke 24: 42 ἡθῆος ὀπιού μέρος. Sept. for וְשָׁמַיִם Ex. 12: 8, 9. Is. 44: 16.—Hom. Od. 4. 66. Plut. ed R. VI. p. 481. 2.

Ὀλιώ, obsol. theme to fut. ὀφομαι, see in Ὀράω.

Ὀλώρα, ας, ἡ, pp. late summer, dog-days, that season of the year which succeeded τὸ θέρος, and in which Sirius or the dog-star is predominant, Hom. II. 22. 27. Xen. H. G. 3. 2. 10. Comp. II. 5. 5 and Heyne's note; also Ideler's Kalendar der Griech. u. Röm. p. 15. In the East it is the season in which fruits ripen. — Hence in N. T. meton. and collect. fruits, Rev. 18: 14 ἡ ὀλώρα τῆς ἐπιθυμίας τῆς ψυχῆς i. e. the fruits in which thou hast delighted. So Sept. and וְשָׁמַיִם Jer. 40: 10, 12. — Jos. Ant. 4. 8. 21. Hdian. 1. 6. 3. Xen. H. G. 2. 4. 25.

Ὀπως, pp. relat. adv. of manner, in what manner, how, Butt. § 116. 4. It passes over also into a conjunction, in the manner that, so that, etc.

I. As relat. Adv. in what manner, how, once in N. T. seq. Indic. aor. in the narration of an actual event, see Passow s. voc. A. 1. d. Luke 24: 20 τὰ περὶ Ἰησοῦ . . . ὅπως τε παρέδοικαν αὐτὸν οἱ ἀρχιερεῖς κ. τ. λ. — Jos. B. J. proem. § 2 ὅπως κατέστρεψεν. Hom. II. 10. 545. Xen. An. 1. 6. 11.

II. As Conjunct. pp. in such manner that, and then genr. so that, that, in the various senses of ἵνα, with which it may be compared throughout, viz. τελικῶς, final, as marking end or purpose, to the end that, in order that; but also ἐκβατικῶς, ecbatic, as marking the event, result, upshot of an action, so that it was or is so and so. This latter use of ὅπως has been denied and supported in the same manner and by the same writers, as in ἵνα. See in ἵνα init. Tittm. de Synon. N. T. lib. II. p. 53 sq. Winer § 57. p. 386. — In N. T. ὅπως is found only with the Subjunctive; though in the classics it is construed with other moods, like ἵνα. Butt. § 139. 4.

1. τελικῶς, final, to the end that, in order that, and ὅπως μὴ in order that not, lest, c. Subjunct.

a) simpl. i. e. without ἄν. (α) preceded by the *present* or aorist of any mood except the Indicative; and then the Subjunct. marks what it is supposed will really take place; comp. in *Ἰνα* no. 1. A. a. E. g. pres. Matt. 6: 2 ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν . . . ὅπως δοξα-σθῶσιν ὑπὸ τῶν ἀνθρ. v. [5], 16. Heb. 9: 15. impl. 1 Pet. 2: 9. Aor. Mark 5: 23 ἐπιθῆς αὐτῇ τὰς χεῖρας, ὅπως σωθῆ. Luke 16: 28. John 11: 57. Acts 9: 12. 2 Cor. 8: 14. 2 Thess. 1: 12. ὅπως μὴ Acts 20: 16. 1 Cor. 1: 29.—Xen. Cyr. 1. 2. 5. Conv. 8. 25.—(β) preceded by the *imperative*, comp. in *Ἰνα* no. 1. A. b. E. g. imper. aor. Matt. 2: 8 ἀπαγγεῖλατέ μοι, ὅπως κἀγὼ ἐλθῶν κ. τ. λ. 6: 4. Acts 23: 15, 23. 2 Cor. 8: 11. ὅπως μὴ Matt. 6: 18.—Xen. Cyr. 1. 4. 10.—(γ) preceded by the *future*, comp. in *Ἰνα* no. 1. A. c. Acts 24: 26.—(δ) preceded by a *past* tense, see in *Ἰνα* no. 1. A. d. Passow ὅπως B. 1. b. Matt. 26: 59 ἐξήτουν ψευδομαρτυρίαν . . . ὅπως θανατώσωσιν αὐτόν. Acts 9: 17, 24. 25: 26. Rom. 9: 17 bis. Gal. 1: 4.—Hdian. 4. 5. 8. Thuc. 2. 3.

b) with ἄν, i. e. ὅπως ἄν, see in *Ἄν* no. 1. 2. c. E. g. preced. pres. Matt. 6: 5 in later edit. Rom. 3: 4 impl. (Plato Gorg. p. 481. A. Bekk. Isocr. ad Phil. c. 49.) Preced. imper. Acts 3: 19 ὅπως ἄν ἐλθῶσι καιροὶ κ. τ. λ. that at length the times etc. may come, see Tittm. l. c. p. 63, 64. Preced. fut. Acts 15: 17.—c. praet. Xen. Cyr. 8. 3. 6.

2. ἐκβατικῶς, ecbatic, so that, so as that, c. Subjunct. see in *Ἰνα* no. 2. E. g. (α) preced. pres. Matt. 5: 45 καλοῖς ποιῆτε τοῖς μισοῦσιν ἡμᾶς καὶ προσεύχασθε . . . ὅπως γένησθε υἱοὶ τοῦ πατρὸς κ. τ. λ. i. e. so as that ye may thus imitate your Father etc. see Tittm. l. c. p. 58. 5: 16. c. praet. as pres. Luke 16: 26 χάσμα μέγα ἐστήρικται, ὅπως κ. τ. λ.—Hdrot. 1. 8.—(β) preced. fut. Matt. 23: 35 διώξετε . . . ὅπως ἐλθῆ ἔφ ὑμᾶς πᾶν αἷμα δίκαιον κ. τ. λ.—(γ) preced. praet. Heb. 2: 9 βλέπομεν Ἰησοῦν . . . ἐστεφανωμένον ὅπως χάριτι Θεοῦ ὑπὲρ παντὸς γένησθαι θανάτου, we see Jesus . . . for the suffering of death crowned with glory and honour, so as that by the grace of God he may taste death for every man. Here belongs the phrase ὅπως πληρωθῆ

τὸ φηθέν κ. τ. λ. preceded by a *past* tense or by τοῦτο γέγονεν implied, Matt. 2: 23. 8: 17. 12: 17. 13: 35. It is wholly equivalent to ἵνα πληρωθῆ, which see in *Ἰνα* no. 2. d.—(δ) Once ὅπως ἄν, Luke 2: 35. Comp. above in no. 1. b.

3. After verbs of *asking*, *entreating*, *exhorting*, and also of *deciding*, *commanding*, which in themselves imply a purpose, ὅπως became equivalent to a *demonstrative* conjunction, like our *that*, simply pointing out or introducing that to which the preceding words refer; comp. *Ἰνα* no. 3. The same verbs often take after them the infin. or also ἵνα. E. g. δέομαι in imperat. Matt. 9: 38 δεήθητε οὖν . . . ὅπως ἐκβάλῃ ἐργάτας κ. τ. λ. Luke 10: 2. Acts 8: 24. (Hdrot. 9. 117.) So c. inf. et c. ἵνα, see in *Ἰνα* no. 3. a. β. After ἐρωτάω, praet. Luke 7: 3. 11: 37; aor. inf. Acts 23: 20; comp. in *Ἰνα* l. c. εἶχομαι and προσεύχομαι, James 5: 16. Acts 8: 15. impl. Philem. 6. comp. in *Ἰνα* l. c. παρακαλέω Matt. 8: 34, comp. *Ἰνα* l. c.—After verbs of *deciding*, Matt. 12: 14 συμβουλίον ἔλαβον καὶ αὐτοῦ . . . ὅπως αὐτόν ἀπολέσωσιν. 22: 15. Mark 3: 6. comp. Matt. 27: 1 where it is ὅστε c. inf. See Tittm. l. c. p. 61. So after verbs or phrases implying *decision*, *authority*, *command*, as ἡτήσατο ἐπιστολᾶς . . . ὅπως κ. τ. λ. Acts 9: 2. αἰτούμενοι χάριν καὶ αὐτοῦ ὅπως κ. τ. λ. Acts 25: 3. Comp. in *Ἰνα* no. 3. a. α.

Ὅραμα, ατος, τό, (ὄραμα) pp. thing seen, a sight, spectacle, genr. Acts 7: 31 ὁ δὲ Μωϋσῆς ἰδὼν ἐθαύμασε τὸ ὄραμα. Matt. 17: 9, coll. Mark 9: 9. Sept. for מַרְאֵה Ex. 3: 3. Deut. 28: 34.—Ael. V. H. 2. 13. Xen. Cyr. 3. 3. 66.—Spec. of a supernatural appearance, a vision, Acts 9: 10, 12. 10: 3, 17, 19. 11: 5. 12: 9. 16: 9, 10. 18: 9. Sept. for מַרְאֵה Gen. 46: 2. מַרְאֵה Dan. 8: 2. מַרְאֵה Gen. 15: 1.—Test. XII Patr. p. 569.

Ὅρασις, εως, ῆ, (ὄρασις) pp. the sight, sense of seeing, Wisd. 15: 15. Diod. Sic. 1. 59. Demad. 178. 41. In N. T. appearance, i. e.

a) pp. i. q. aspect, external form, Rev. 4: 3 bis, ὁμοιος ὄρασει λιθῶ ἰάσπιδι κ. τ. λ. i. e. in his appearance etc.—Ecclus. 11: 2.



b) i. q. ὄραμα, a sight, vision, presented to the mind, Rev. 9: 17. Acts 2: 17 ὄρασεις ὄφονται, quoted from Joel 3: 1 [2: 28] where Sept. for גִּיְיִתִּי. Sept. for גִּיְיִתִּי Is. 1: 1. Jer. 14: 14. — Tob. 12: 19.

Ὁρατός, ἦ, ὄν, (ὄραω,) seen, visible, Col. 1: 16 ὁρατά καὶ τὰ ἀόρατα. — Sept. Job 34: 26. 37: 21. Xen. Cyr. 1. 6. 2.

Ὁράω, ᾧ, less freq. ὀπτάνω, ἴ. ὄφομαι, aor. 1 ὠψάμην see below, aor. 1 pass. ὠψθην; Aor. 2 εἶδον; perf. ἐώρακα, plupf. ἐώρακα, for which double augm. see Buttm. § 84. n. 8.—Fut. ὄφομαι is from the obsol. theme ΟΠΤΩ, comp. Buttm. § 113. 4; for 2 pers. sing. ὄψει John 11: 40. al. see Winer § 13. 2. Buttm. § 103. III. 3. Aor. 1 ὠψάμην is late and rare, in Subjunct. Luke 13: 28, also Liban. Decl. IV. p. 611; in Opt. Anna Comn. XI. 342. comp. Lob. ad Phryn. p. 734. Pres. ὀπτάνω is also from the same theme, comp. Buttm. § 112. 13; only pass. Acts 1: 3, also 1 K. 8: 8. Tob. 12: 19. — For the 3 plur. perf. ἐώρακαν instead of ἐώρακασι, in Mss. Luke 9: 36. Col. 2: 1, see Buttm. § 103. V. 3. Ausf. Sprachl. § 87. n. 4. Winer § 13. 2. c. Sturz de Dial. Alex. p. 58. — Aor. 2 is made throughout by εἶδον q. v. in Εἶδω no. I.—To see, to perceive with the eyes, to look at, trans. implying not the mere act of seeing, but also the actual perception of some object, and thus differing from βλέπω. Comp. Tittm. de Synon. N. T. p. 114 sq.

a) pp. seq. accus. of person or thing, comp. in Εἶδω I. a. E. g. ὄραω, Luke 16: 23 ὁρᾷ τὸν Ἀβραάμ ἀπὸ μακρόθεν. 1: 22 ὀπτασίαν ἐώρακεν. 9: 36. 24: 23. John 4: 45. 5: 37. 6: 2. 9: 37. 20: 18, 25, 29. Acts 7: 44. 22: 15. 1 John 1: 1. al. ὄφομαι, Matt. 28: 7 ἐκεῖ αὐτὸν ὄψεσθε. v. 10. Luke 3: 6 ὄψεται πᾶσα σὰρξ τὸ σωτήριον τοῦ Θεοῦ, comp. Is. 40: 5. Luke 13: 28. John 11: 40. Acts 2: 17. (Joel 2: 28, or 3: 1.) Rev. 1: 7. al. c. acc. imp. John 1: 34. 1 Pet. 1: 8. Sept. for ἴδω, ὄραω Ex. 2: 12. Gen. 13: 15. ὄφομαι Is. 35: 2. Jer. 4: 21.—ὄρ. Dem. 168. 1. Xen. Cyr. 5. 4. 31. ὄψ. Luc. Tim. 5. Xen. Cyr. 1. 4. 10. — So seq. acc. and particip. Buttm. § 144. 2, 4. b.

Heb. 2: 8 οὐπω ὄρωμεν αὐτῷ τὰ πάντα ὑποτεταγμένα. Matt. 24: 30 ὄφονται τὸν υἱὸν τοῦ ἀνθρώπου. ἐρχόμενον. Mark 14: 62. Luke 13: 28. John 1: 52. So Sept. for ἴδω, ὄρ. Ex. 2: 6, 11. — ὄρ. Hdian. 1. 4. 2. Xen. Cyr. 1. 2. 8. ὄψ. Luc. Tim. 6. Xen. H. G. 3. 2. 9.—Also in various modified senses: (α) to look upon, to behold, to contemplate, onceseq. εἰς, John 19: 37 ὄφονται εἰς ὃν ἐξεκέντησαν, from Zech. 12: 10 where Heb. טַרְבִּיחַ, Sept. ἐπι-βλέπομαι. Sept. ὄψ. c. acc. for ἴδω Ps. 8: 4. Is. 17: 8. — ὄρ. c. εἰς Hom. II. 24. 633. Xen. Conv. 5. 6.—(β) to see sc. face to face, to see and converse with, i. e. to have personal acquaintance and intercourse with, e. g. ὄραω, John 6: 36. 8: 57 καὶ Ἀβραάμ ἐώρακας; 14: 9 ὁ ἐώρακας ἐμέ. 15: 24. ὄφομαι John 16: 16, 17, 19. 1 John 3: 2. Sept. τὸ πρόσωπόν τινος, to see one's face, id. ὄρ. Col. 2: 1. ὄψ. Acts 20: 25. (Test. XII Patr. p. 636.) So to see God, ὄραν, trop. for to know him, q. d. to be acquainted with him, to know his character, etc. only in John's writings, John 1: 18. 6: 46. 14: 7, 9. 15: 24. 1 John 3: 6. 4: 20. 3 John 11. (Ecclus. 43: 31.) In a wider sense to see God, i. q. to be admitted to his presence, to enjoy his intercourse and special favour, the figure being drawn from the customs of oriental courts, see in Βλέπω no. 2. a. Matt. 5: 8 ὄφονται τὸν Θεόν. Heb. 12: 14. Rev. 22: 4 ὄφονται τὸ πρόσωπον αὐτοῦ, see in Βλέπω I. c. Comp. 1 K. 10: 8.—In the sense of to visit, ὄψ. ἡμᾶς John 16: 22. Heb. 13: 23. So Heb. ἴδω, Sept. ἰδεῖν, 2 Sam. 13: 5. 2 K. 8: 29.—(γ) to see take place, to witness, e. g. ὄψ. τὴν ἡμέραν τινός, Luke 17: 22, see in Εἶδω I. a. ε.

b) trop. of the mind, to see, i. e. to perceive with the mind, senses, etc. (α) genr. to be aware of, to observe, c. accus. et particip. Acts 8: 23 συνδέσμον ἀδικίας ὄρω σε ὄντα. Seq. ὄτι James 2: 24. Sept. seq. ὄτι for ἴδω Gen. 26: 28. — c. acc. et part. Diod. Sic. 13. 58. c. ὄτι M. Antonin. 9. 27.—(β) of things, to see and know, i. e. to come to know, to learn, John 3: 11 ὁ οὐδὲμα λαλοῦμεν, καὶ ὁ ἐώρακαμεν μαρτυροῦμεν. v. 32. 8: 38. In the sense of to understand, Col. 2: 18 ἃ μὴ ἐώρακεν ἐμβρατειῶν. Rom. 15: 21, parall. with συνίημι. — Ecclus. 43: 32.

Eurip. Phoen. 752 or 757 εἰς ἀνὴρ οὐ πᾶνθ' ὄρα. Xen. Mem. 4. 7. 3, 5.

c) by Hebr. *to see*, i. e. *to experience*, e. g. good, *to attain to*, *to enjoy*, as John 3: 36 οὐκ ὄψεται ζωὴν. So Sept. οὐκ ὄψεται φῶς for הָאֵר Ps. 49: 20. Comp. in Εἶδω I. c. — Lycophr. Cassandr. 1019 βίον.

d) absol. *to see to it*, *to take care*, *to take heed*, only in imperat. phrases. (α) ὄρα, e. g. Heb. 8: 5 ὄρα γὰρ, φησὶ, ποιήσης πάντα κ. τ. λ. quoted from Ex. 25: 40 whence Sept. for הָאֵר. Strictly for ὄρα ὅπως, comp. Matth. § 519. 7. p. 999.—Elsewhere only as followed by μή or its compounds, or an equivalent phrase, e. g. ὄρα μή, ὁρᾶτε μή, *take heed lest, beware*; seq. Subjunct. Matt. 8: 4 ὄρα, μηδενὶ εἰπῆς. Mark 1: 44. 1 Thess. 5: 15. Rev. 19: 10 ὄρα μή sc. ποιῆς. 22: 9. Seq. Imperat. Matt. 9: 30. 24: 6.—Epict. Ench. 19. Xen. Cyr. 3. 1. 27.—So before another like imperative, seq. ἀπό, i. q. *beware of*, Matt. 16: 6 ὁρᾶτε καὶ προσέχετε ἀπὸ τῆς ζήμης κ. τ. λ. Mark 8: 15. Luke 12: 15. — (β) Fut. σὺ ὄψει, ὑμεῖς ὄψεσθε, *see thou to it, look ye to it*, a milder form for the imperat. Winer § 44. 3. Matth. § 498. c. Matt. 27: 4 τί πρὸς ἡμᾶς; σὺ ὄψει. v. 24. Acts 18: 15. — Arr. Epict. 2. 5. 30. ib. 4. 6. 11. M. Antonin. 11. 13.

e) Pass. aor. I ὤφθην, once fut. I ὀφθήσομαι Heb. 9: 28, and once pres. part. ὀπιανόμενος Acts 1: 3, c. dat. *to be seen by any one*, *to appear to any one*, Buttm. § 134. 4. (α) pp. and spoken of things, seq. ἐν of place, Rev. 11: 19 καὶ ὤφθη ἡ κιβωτός . . . ἐν τῷ ναοῦ αὐτοῦ. 12: 1, 3. c. dat. of pers. Acts 2: 3 καὶ ὤφθησαν αὐτοῖς . . . γλῶσσαι ὡσεὶ πυρός. 16: 9. Sept. and הָאֵר Gen. 8: 5. 9: 14. Spoken of persons, seq. dat. of pers. e. g. angels, Luke 1: 11 ὤφθη δὲ αὐτῷ ἄγγελος. 22: 43. Acts 7: 30, 35; of God Acts 7: 2; of persons dead, Matt. 17: 3 ὤφθησαν αὐτοῖς Μωϋσῆς κ. τ. λ. Mark 9: 4. c. ἐν of manner, Luke 9: 31 οἱ ὀφθέντες ἐν δόξῃ. Of Jesus after his resurrection, Luke 24: 34. Acts 1: 3. 9: 17. 13: 31. 26: 16. 1 Cor. 15: 5, 6, 7, 8. 1 Tim. 3: 16; or in his second coming, Heb. 9: 28. So Sept. for הָאֵר, of angels Ex. 3: 2. Judg. 6: 12. of God Gen. 12: 7. 17: 1. — Hdian. 2. 11. 5.

Luc. D. Mort. 23. 1. c. ἐπὶ τινος Aol. V. H. 2. 26. Xen. Ven. 12. 20. — (β) as Mid. *to shew oneself*, *to present oneself to or before any one*, Acts 7: 26 ὤφθη αὐτοῖς μαχομένοις. So Sept. for הָאֵר הָאֵר 2 K. 14: 8. — Hdian. 1. 16: 8, 12. — (γ) Fut. I pass. ὀφθήσομαι as causat. Acts 26: 16 μάρτυρα ἂν τε εἶδες, ἂν [τοῦτων ἂ] τε ὀφθήσομαι σοι, i. e. *a witness of what thou seest and of what I will yet cause thee to see*; see Buttm. § 135. 8. comp. Xen. Cyr. 1. 4. 18 ἂ [ἀπὸ] οἱ δὲ πάμπας ἐπεποίητο. Better perhaps, *of those things [as to] which I will hereafter appear unto thee*. See Winer § 40. 3. no. 1. p. 215. At.

Ὁργή, ἦς, ἦ, (ὀργάω, ὀρέγω,) pp. 'the native character, disposition, temper of mind,' *impulse, impetus*, Hes. Op. 302 or 306. Hdot. 1. 73. Thuc. 6. 17. Hence genr. and in N. T. *passion*, i. e. any violent commotion of mind, *indignation, anger, wrath*, espec. as including desire of vengeance, punishment, and therein differing from θυμός, comp. Tittm. de Synon. N. T. p. 131 sq. p. 255, and in Bibl. Repos. I. p. 466. So Zeno in Diog. Laert. 7. 113 ὀργή ἐστὶν ἐπιθυμία τιμωρίας τοῦ δοκοῦντος ἡδικηέναι οὐ προσηκόντως.

a) pp. and genr. Mark 3: 5 περιβλεψάμενος αὐτοὺς μετ' ὀργῆς i. e. indignantly. Rom. 12: 19. Eph. 4: 31. Col. 3: 8. Also for irascibility, *restlessness*, 1 Tim. 2: 8. James 1: 19, 20, ἔστω πᾶς ἀνθρώπος . . . βραδύς εἰς ὀργήν· ὀργὴν γὰρ κ. τ. λ. Sept. for הָאֵר 2 Sam. 12: 5. Job 16: 9. הָאֵר Prov. 21: 14. עַצַּב Deut. 32: 19. הָאֵר Josh. 9: 20.—Gnom. Poet. μονόστ. 354. p. 183. ed. Tauchn. γίγνον δ' εἰς ὀργὴν μὴ ταχύς γ', ἀλλὰ βραδύς. Hdian. 4. 3. 8. Xen. Eq. 9. 2. Mem. 2. 6. 63.—Spoken of God, as implying utter abhorrence of sin and aversion to those who live in it. Rom. 9: 22 εἰ δὲ θελῶν ὁ θεὸς ἐνδείξασθαι τὴν ὀργήν. Heb. 3: 11. 4: 3. So Sept. and הָאֵר Ex. 4: 14. Deut. 29: 20. עַצַּב Is. 10: 5. הָאֵר Ex. 32: 11, al. saep. — Jos. Ant. 8. 7. 6.

b) meton. *wrath*, as including the idea of *punishment*, e. g. as the penalty of law, Rom. 4: 15 ὁ γὰρ νόμος ὀργὴν καταργᾶται. 13: 4, 5.—Ecclus. 7: 16. Dem.



528. Ἀπὸ δὲ θράσαντι δ' οὐκ ἴσθη τὴν ὀργὴν . . . ἔταξεν ὁ νόμος.—Also of the *punitive wrath* of God, the divine judgments to be inflicted upon the wicked, e. g. ἀπὸ τῆς μελλούσης ὀργῆς Matt. 3: 7. Luke 3: 7. 1 Thess. 1: 10. ὀργὴ θεοῦ ἀπ' οὐρανοῦ Rom. 1: 18. ὀργὴ ἐν ἡμέρα ὀργῆς 2: 5 bis. Rev. 6: 17. So Luke 21: 23. John 3: 36. Rom. 2: 8. 3: 5. 5: 9. 9: 22 σκεῖν ὀργῆς. Eph. 2: 3 τέκνα φύσει ὀργῆς. Eph. 5: 6. Col. 3: 6. 1 Thess. 2: 16. 5: 9. Rev. 6: 16. 11: 18. For the phrase οἶνος τῆς ὀργῆς v. τοῦ θυμοῦ τῆς ὀργῆς τοῦ θεοῦ, see in θυμός. Rev. 14: 10. 16: 19. 19: 15.—Psalt. Salom. 15: 6 φλόξ πυρός καὶ ὀργὴ ἀδίκων.

Ὀργίζω, f. ἴσω, (ὀργή,) to make angry, to provoke, c. acc. Aeschin. Dial. Socr. 2. 1. Xen. Eq. 9. 2. In N. T. only Pass. or Mid. ὀργίζομαι, aor. 1 ὀργίσθην, to be or become angry, provoked, etc. absol. Matt. 18: 34. 22: 7. Luke 14: 21. 15: 28. Rev. 11: 18. Eph. 4: 26 ὀργίξεσθε καὶ μὴ ἁμαρτάνετε, i. e. if angry, suppress your anger so as not to sin, comp. Ps. 4: 5. Seq. dat. Matt. 5: 22 πᾶς ὁ ὀργιζόμενος τῷ ἀδελφῷ αὐτοῦ. Seq. ἐπὶ τινι, Rev. 12: 17. Sept. for ἡῖν Gen. 31: 6. c. dat. Num. 25: 3. c. ἐπὶ Num. 32: 13. ἡῖν, c. dat. Num. 31: 14. c. ἐπὶ Gen. 40: 2. ἡῖν, c. dat. Is. 12: 1. c. ἐπὶ 1 K. 11: 9.—Dem. 514. 10. Xen. H. G. 4. 8. 30. c. dat. Hdian. 5. 8. 15. Xen. Cyr. 2. 2. 5.

Ὀργίλος, η, ον, (ὀργή,) prone to anger, irascible, Tit. 1: 7. Sept. for ὀργῆς ἡῖν Prov. 22: 24. ἡῖν 29: 22.—Hdian. 4. 9. 6. Xen. Eq. 9. 7.

Ὀργυία, ας, ἡ, (ὀρέγω,) a fathom, pp. the space which one can measure by extending the arms laterally. Acts 27: 28 bis.—Ael. V. H. 2. 22. Xen. Mem. 2. 3. 19.

Ὀρέγω, f. ξω, to reach or stretch out, espec. τὴν χεῖρα Hom. Il. 15. 371. Jos. B. J. 1. 2. 4. genr. Xen. An. 7. 3. 29. In N. T. only Mid. ὀρέγομαι, to stretch oneself, to reach after any thing, and hence trop. to long after, to try to gain, to desire, seq. gen. Heb. 11: 16 παιρῖδος κρείττονος ὀρέγεται. 1 Tim. 3: 1.—Hdian. 2. 15. 8. Xen. Mem. 1. 2. 15. pp. Hom. Il. 5. 861. Hes. Scut. 456.

—By impl. to indulge in, to love, 1 Tim. 6: 10.—Jos. Vit. § 13. Antiphon. 117. 31.

Ὀρεινός, ἡ, ὄν, (ὄρος,) mountain, i. e. found on mountains, wild, e. g. χάροτος Sept. for ἡῖν Prov. 27: 25. of mountaineers, Xen. An. 7. 4. 11. In N. T. mountainous, as ἡ ὄρεινη sc. χώρα mountainous country, Luke 1: 39, 65. Sept. for ἡῖν Gen. 14: 10. Deut. 11: 11.—Pol. 3. 17. 2. Xen. Cyr. 1. 3. 3.

Ὀρεξίς, εως, ἡ, (ὀρέγομαι,) pp. a reaching after, trop. longing, lust, Rom. 1: 27.—Eccelus. 23: 6. Hdian. 3. 13. 14.

Ὀρθοποδέω, ᾶ, f. ἴσω, (ὀρθός, ποίς,) pp. to foot it straight, to walk straight, trop. to walk (live) uprightly, ἀπ. λεγομ. Gal. 2: 14.

Ὀρθός, ἡ, ὄν, straight, right, i. e. a) pp. upright, erect, Acts 14: 10 ἀνάστηθι ὀρθός, comp. Butt. § 123. n. 3.—Esdr. 9: 46. Xen. Mem. 1. 4. 11.

b) horizontally, straight and level, not crooked or uneven, trop. Heb. 12: 13 τροχίας ὀρθῶς ποιήσατε. So Sept. for ἡῖν Prov. 12: 16. 16: 25.—pp. ὁδός ὀρθή Jos. Ant. 6. 1. 3. Luc. D. Deor. 25. 2.

Ὀρθοτομέω, ᾶ, f. ἴσω, (ὀρθοτόμος, from ὀρθός, τέμνω,) to cut straight, to divide right, i. q. ὀρθῶς τέμνειν in Athen. VII. p. 303. E. Hence ὀρθοτομεῖν ὁδόν, Lat. viam recte secare, pp. to cut a straight way, i. e. to make one's way straight and right, to direct him, Sept. for ἡῖν Prov. 3: 6. 11: 5. comp. ὁδούς ἐνθῆϊας ἔτιμε Thuc. 2. 100. Later also intrans. to make oneself a right way, i. e. to go straight or right, opp. κακῶς ὁδεύειν, Gregor. Nazienz. Orat. Apol. Fugae, p. 23, 28.—In N. T. trop. to go the right way, to proceed aright, 2 Tim. 2: 15 ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας, rightly proceeding as to the word of life, by impl. i. q. 'rightly and skillfully teaching the word of life.'—Constitut. Apost. 7. 30 ὀρθοτομεῖν ἐν τοῖς τοῦ κυρίου δόγμασιν. Comp. Euseb. H. E. Tom. I. 8 τὴν ἐνθῆϊαν καὶ βασιλικὴν ὁδὸν ὀρθοτομοῦσα ἡ ἐκκλησία τοῦ θεοῦ.

Ὀρθρίζω, f. ἴσω, (ὄρθρος,) to rise early, to do early in the morning, c. g. praegn. Luke 21: 38 πᾶς ὁ λαὸς ὄρ-

θρῆε πρὸς αὐτὸν ἐν τῷ ἱερῷ κ. τ. λ. all the people came early in the morning to him in the temple. So Sept. for מִבְּרֵיחַ Gen. 19: 27. Judg. 19: 9. קָרַב Job 7: 21. — 1 Macc. 11: 67. Tob. 9: 4. The Attic form was ὀρθρινός, so Moeris p. 272 ὀρθρινέι Ἀττικῶς, ὀρθρινίζει Ἑλληγνικῶς. Thom. Mag. p. 656. Comp. H. Planck in Bibl. Repos. I. p. 675, 683.

Ὁρθρινός, ἡ, ὄν, (ὄρθρος,) morning, early, as ἀστήρ λαμπρός καὶ ὄρθρινός Rev. 22: 16 in text. rec. Sept. for מִבְּרֵיחַ Hos. 6: 4. 13: 3. — Wisd. 11: 22. Luc. Gall. 1. Antip. Sidon. in Anthol. Gr. II. p. 12. Posidipp. ib. p. 42. This form is condemned by the Atticists, who prefer ὄρθριος, but is found in the poets and later prose writers; see Sturz de Dial. Alex. p. 186. Lob. ad Phr. p. 51.

Ὁρθριος, α, ον, (ὄρθρος,) morning, early, matutinus, as adv. Luke 24: 22 γενόμενοι ὄρθρια ἐπὶ τὸ μημαῖον, comp. Butt. § 123. n. 3. Sept. Job 29: 7. Jos. Ant. 7. 9. 1. Plato Protag. p. 313. B, ὄρθριος ἤκων. Comp. Lob. ad Phryn. p. 51.

Ὁρθρος, ου, ὄ, (kindr. with ὄρ-νυμι, ὄρθαι, orior, ortus,) morning, day-break, pp. the time before and about day-break, while one still needs a light; but later also including the morning twilight until near sunrise; Phryn. et Lob. p. 275.

a) pp. Luke 24: 1 ὄρθρου βαθέος, comp. John 20: 1. — Aristoph. Vesp. 216 ὄρθρος βαθύς κ. τ. λ. Theocr. 18. 14. Plato Crito 1. genr. Jos. Ant. 11. 6. 10. Diod. Sic. 14. 104. Xen. Ven. 6. 6.

b) i. q. εἰς or ἡώς, morning twilight, dawn, comp. Phryn. l. c. John 8: 2 ὄρθρου δὲ πάλιν παρσέγγετο εἰς τὸ ἱερόν. Acts 5: 21. Sept. for קָרַב Judg. 16: 2. שָׁחַר Josh. 6: 15. Cant. 6: 9. Joel 2: 2.

Ὁρθῶς, adv. (ὀρθός,) straight, right, i. e. erectly, Xen. Eq. 7. 5. In N. T. of manner, rightly, correctly, pp. Mark 7: 35 ἐλάλει ὀρθῶς. Trop. in a moral sense, Luke 7: 43 ὀρθῶς ἔκρινας. 10: 28. 20: 21. Sept. for טָבַח Gen. 40: 16. חָבַח Deut. 5: 28. — Wisd. 6: 4. Luc. Cynic. 5. Xen. An. 1. 9. 30.

Ὁρῶ, f. ἴσω, (ὄρος,) to bound, to make or set a boundary, Sept. for בָּבַב Josh. 13: 27. Hdot. 2. 16. Xen. Cyr. 8. 6. 21. In N. T. and usually, to mark out definitely, i. e. to determine, to appoint, to constitute, seq. acc. of thing, Heb. 4: 7 πάλιν τινὰ ὀρῶζει ἡμέραν. Acts 17: 26. Part. perf. pass. ὀρισμένος, η, ον, determined, decreed, Luke 22: 22. Acts 2: 23.—Jos. Ant. 6. 5. 3. Hdian. 1. 10. 11. Xen. An. 7. 7. 36. — Seq. acc. of pers. as appointed to an office or station, Acts 17: 31 ἐν ἀνδρὶ ᾧ [ὄν] ὤρισε. Pass. with a noun of office etc. in apposit. Acts 10: 42 αὐτός ἐστιν ὁ ὀρισμένος ὑπὸ τοῦ θεοῦ κηρῆς ζώντων καὶ νεκρῶν. (Meleag. in Anth. Gr. I. p. 9, σὲ θεὸν ὤρισε.) So Rom. 1: 4 τοῦ ὀρισθέντος υἱοῦ θεοῦ κ. τ. λ. comp. Phil. 2: 8 sq. Eph. 1: 20 sq. Others here render, declared, publicly set forth, against the usus loquendi. (But Zonar. Lex. c. 1473 ὀρισθέντος ἀποδειχθέντος, ἀποφανθέντος.) Seq. inf. Acts 11: 29 ὤρισεν ἕκαστος... πρῆσαι κ. τ. λ.

Ὁρῖον, ου, τό, (dim. of ὄρος, in form only,) a bound, border, in N. T. only plur. τὰ ὄρια, the borders, i. e.

a) pp. the borders of a land, the frontiers, Matt. 4: 13. 19: 1 εἰς τὰ ὄρια τῆς Ἰουδαίας πέραν τοῦ Ἰορδάνου. Mark 10: 1. So Sept. for בְּרֵיחַ Gen. 10: 19. Num. 21: 13.—Ael. V. H. 6. 14. Xen. Cyr. 2. 1. 1.

b) meton. and by Hebraism, for a space within certain boundaries, region, territory, district. Matt. 2: 16 ἐν Βηθλεὲμ καὶ ἐν πᾶσι τοῖς ὄροις αὐτῆς. 8: 34. 15: 22, 39. Mark 5: 17. 7: 31 bis. Acts 13: 50. So Sept. and בְּרֵיחַ Gen. 23: 17. Ex. 8: 2. for קָרַב Judg. 20: 6.

Ὁρκίζω, f. ἴσω, (ὄρκος,) to put to an oath, to make swear, c. acc. Sept. for עִבְרִיָּה Gen. 50: 25. Dem. 678. 5. Xen. Conv. 4. 10. In N. T. to adjure, c. dupl. acc. of person whom and by whom. Mark 5: 7 ὀρκίζω σε τὸν θεόν. Acts 19: 13. 1 Thess. 5: 27. Comp. Butt. § 131. 4, and n. 1. Math. § 413. 10. So Sept. ἐξορκίζω c. dupl. acc. Gen. 24: 3. — The Atticists condemn this word, though found in the best writers, and prefer ὀρκόω, see Phryn. et Lob. p. 360 sq.



ὄρκος, ου, ὄ, an oath, Matt. 14: 7, 9. 26: 72. Mark 6: 26. Luke 1: 73. Acts 2: 30. Heb. 6: 16, 17. James 5: 12. Sept. for שְׁבַע־גֵּנִי Gen. 24: 8. 26: 3.—1 Macc. 7: 18. Pol. 3. 68. 13. Xen. Cyr. 2. 3. 12. — Meton. what is promised with an oath, Matt. 5: 33 ἀποδώσεις τῷ κυρίῳ τοὺς ὄρκους σου. Comp. Sept. and שְׁבַע־גֵּנִי Num. 30: 3.

ὄρκωμοσία, ας, ἦ, (ὄρκωμοσίω from ὄρκος, ὄρκνυμι,) pp. the swearing of an oath, the taking of an oath, i. e. by impl. an oath, Heb. 7: 20, 21 bis, 28. Sept. for שְׁבַע־גֵּנִי Ez. 17: 18, 19.—Esdr. 8: 93. Plato Phædr. p. 241. A.

ὄρμιαίω, ὦ, f. ἴσω, (ὄρμη,) to make rush on, to impel, to incite, trans. Hom. Il. 6. 338. Diod. Sic. 3. 53. Xen. Eq. 7. 17, 18. More usually and in N. T. intrans. to rush on, to move forwards impetuously, seq. ἐπὶ τινα, Acts 7: 57 ὄρμησάν τε ὁμοθυμαδὸν ἐπὶ αὐτόν. Seq. εἰς τι, Acts 19: 29 εἰς τὸ θεάτρον. Matt. 8: 32. Mark. 5: 13. Luke 8: 33.—c. ἐπὶ 2 Macc. 12: 20. Jos. Vit. § 11. Hdian. 3. 5. 1. εἰς τινα Xen. Cyr. 7. 1. 17. εἰς τι Thuc. 1. 87.

ὄρμη, ἦς, ἦ, (ὄρνημι,) a rushing on, onset, impetus, Acts 14: 5 ὡς δὲ ἐγένετο ὄρμη . . . ἔβρισται καὶ λιθοβολήσεται αὐτούς.—Sept. Jer. 47: 23. Hdian. 2. 5. 8. Xen. Cyr. 3. 2. 6. — Trop. of the mind, impulse, purpose, will, James 3: 4.—Epict. Enchir. 1. 1. Xen. Mem. 4. 4. 2.

ὄρμημα, ατος, τό, (ὄρμιαίω,) pp. impetuous movement, a rushing on, Sept. Deut. 28: 49. 1 Macc. 6: 47. Hence by impl. impetus, violence, e. g. as dat. of manner, Rev. 18: 21 ὄρμηματι βληθήσεται, i. e. with violence.—Etyrn. Magn. 618. 10. Comp. Hom. Il. 13. 356, 590.

ὄρνεον, ου, τό, (dim. of ὄρνις, in form only,) a bird, fowl, e. g. carnivorous, Rev. 18: 2. 19: 17, 21. Sept. for שֶׁבַע־גֵּנִי Gen. 6: 20. שְׁבַע־גֵּנִי Gen. 15: 11. Ez. 39: 4.—Luc. Demonax 66. Xen. An. 6. 1. 23.

ὄρνις, ιδος, ὄ, ἦ, a bird, fowl, genr. Luc. Merc. Cond. 17. Xen. Mem. 2. 6. 9. In N. T. only of poultry, the hen, gallina, Matt. 23: 37. Luke 13: 34.—Po. 12. 26. 1. Xen. An. 4. 5. 25.

ὄροθ-εσία, ας, ἦ, (ὄροθ-εσίω from ὄρος, ἰθ-ημι,) pp. a setting bounds, meton. a bound, limit, Acts 17: 26 ὄρσεις . . . τὰς ὄροθ-εσίας τῆς κατοικίας αὐτῶν.—Glossar. Hdot. p. 174. ed. Wessell. σῆροι ὄροθ-εσία. Comp. Greg. Cor. p. 390. n. 58.

ὄρος, εος, ους, τό, plur. τὰ ὄρη, gen. τῶν ὄρέων Rev. 6: 15. Sept. Is. 13: 4, see Buttm. § 49. n. 3. Winer § 9. 2. c; a mountain, hill, Matt. 5: 1 ἀνάβη εἰς τὸ ὄρος. v. 14. 8: 1. Mark 5: 5. Acts 7: 30. al. saep. So τὸ ὄρος τὸ καλ. ἐλαιῶν, Luke 19: 29. 21: 37. Acts 1: 12. See in Ἐλαία b. (Jos. Ant. 20. 8. 6.) Proverbially, to remove mountains is i. q. 'to accomplish great and difficult things,' 1 Cor. 13: 2. Matt. 17: 20. 21: 21. So the Rabbins, comp. Buxt. Lex. 1653. Sept. for שֶׁבַע־גֵּנִי Gen. 8: 4, 5. saep.—Hdian. 2. 11. 16. Xen. An. 1. 2. 25. AL.

ὄρύσσω v. τιω, f. ξω, to dig, to dig out, c. acc. Matt. 21: 33 ὄρυξεν ἐν αὐτῷ λήγον. Mark 12: 1. absol. Matt. 25: 18. Sept. for שֶׁבַע־גֵּנִי Is. 5: 2. שֶׁבַע־גֵּנִי Gen. 21: 30. שֶׁבַע־גֵּנִי Gen. 26: 25.—Diod. Sic. 1. 50. Xen. Cyr. 7. 5. 10.

ὄρφανός, ἦ, ὄν, (kindr. with ὄρφνη, ὄρφνός,) orphan, bereaved, pp. of children bereaved of parents, James 1: 27 ὄρφανούς καὶ χήρας. Trop. of disciples without a master John 14: 18. Sept. for שֶׁבַע־גֵּנִי Ps. 68: 6. Jer. 7: 5.—Dem. 1320. 19. Xen. An. 7. 2. 32. trop. Lys. 196. 13.

ὄρχεώ, ὦ, f. ἴσω, (kindr. with ὄρνημι,) to take or lift up, to raise aloft, a rare and later form, i. q. μετεωρεῖν, Plato Cratyl. p. 406. E.—Earlier and more usual was Mid. ὀρχέομαι, f. ἴσομαι, to leap sc. by rule, to dance, intrans. Matt. 11: 17 et Luke 7: 32 ἠἰλλόμεν ἡμῖν καὶ οὐκ ὀρχήσασθε. Matt. 14: 6. Mark 6: 22. Sept. for שֶׁבַע־גֵּנִי 1 Chr. 15: 29. Ecc. 3: 4.—Luc. D. Deor. 18. 1. Xen. Cyr. 1. 3. 10.

ὄς, ἦ, ὄ, genit. οὔ, ἦς, οὔ, see Buttm. § 75. 2, originally a demonstrative pronoun, this, that, (like ὄ, ἦ, τό, q. v.) but in Attic and later usage mostly a postpositive article or relative pro-

noun, *who, which, what, that*; Buttm. § 126. 1. Matth. § 289. n. 7.

I. As a demonstrative pronoun, *this, that*, only in distinctions and distribution, with *μέν, δέ*, as *ὅς μὲν — ὅς δέ*, *that one—this one, the one—the other*, etc. less frequent in Attic writers than *ὁ μὲν — ὁ δέ* q. v. but equally common with it in later writers and in N. T. comp. Buttm. § 126. 3. Herm. ad Vig. p. 706. Matth. l. c. Winer § 20. 1. E. g. 2 Cor. 2: 16 *οἷς μὲν . . . οἷς δέ, to the one, . . . to the other*. Matth. 21: 35 *ὄν μὲν ἔδειραν, ὄν δὲ ἀπέκτειναν*, i. e. *one . . . another*. 13: 8 *ὁ μὲν . . . ὁ δέ*. 25: 15. Luke 23: 33. Rom. 9: 21. al. saep. — Luc. Asin. 23. Pol. 1. 7. 3. Dem. 248. 18.—Further, *ὡς μὲν . . . ἄλλος δέ* Matth. 13: 4 sq. *ὡς μὲν . . . ἄλλος δέ . . . ἕτερος δέ* 1 Cor. 12: 8 sq. *ὁ μὲν . . . καὶ ἕτερον* Luke 8: 5 sq.

II. As the postpositive article, or relative pronoun, *who, which, what, that; qui, quae, quod*. The construction with the relative strictly implies two clauses; in the first of which there should stand with the verb a noun (the antecedent), and in the second the corresponding relative, each in the case which the verb of its own clause demands, the relative also agreeing with the antecedent in gender and number; see Buttm. § 143. 2. § 123. 1. But the form and power of the relative is much varied, both in construction, in signification, and by connecting with it other particles. E. g.

1. *Construction*. a) As to *Gender*, the relat. agrees regularly with its antecedent, Matth. 2: 9 *ὁ ἀστὴρ ὃν εἶδον*. Luke 5: 3. John 6: 51. saepiss. So where it relates to a remoter antecedent, as 1 Cor. 1: 8 *ὅς καὶ βεβαιώσει ὑμᾶς*, i. e. *ὁ Θεός* in v. 4, comp. v. 9. But from this rule there are two departures in form: (α) Where the relat. with the verb *to be* etc. conforms in gender to the following noun, Buttm. § 143. 7. Matth. § 440. 6. Winer § 24. 3. n. 1. So Gal. 3: 16 *σπέρματι σου, ὃς ἐστι Χριστός*. Eph. 1: 14. 6: 17 *μάταιον, ὃ ἐστι ῥῆμα Θεοῦ*. 1 Tim. 3: 15.—Hdot. 5. 108. Plat. Leg. 3. p. 699. C. — (β) Where by the *constructio ad sensum* the relat. takes the gender implied in the antecedent, and not that of its external form. Rom. 9:

23 sq. *σκεῖη ἔλλους, ἃ προητοίμασεν . . . οὗς καὶ ἐκάλεσεν*. Gal. 4: 19. Phil. 2: 15. 2 Pet. 3: 16 *ἐν πάσαις ταῖς ἐπιστολαῖς [i. q. γράμμασι], ἐν οἷς κ. τ. λ.* 2 John 1. Comp. Matth. § 434. l. b, and note. Herm. ad Vig. p. 708. (Eurip. Suppl. 12.) So neut. *ὅ* often refers to a masc. or fem. antecedent, taken in the general sense of *thing*, Matth. § 439. comp. Buttm. § 129. 6. So in explanations, Matt. 1: 23 *Ἐμμανουήλ, ὃ ἐστι μεθερμηνεύμενον κ. τ. λ.* 27: 33. Mark 3: 17. 12: 42 *λεπτά δύο, ὃ ἐστι κοδράντης*. 15: 16, 42. John 1: 39. Col. 1: 24. Heb. 7: 2. al. (Otherwise Acts 9: 39.) Also where neut. *ὅ* refers to a whole preceding clause, Mark 15: 34. 1 John 2: 8.

b) As to *Number*, the relat. agrees regularly with its antecedent, as in the examples above cited. The departures from this rule are rare, e. g. (α) *Relat. Sing.* after a plural antecedent, once Phil. 3: 20 *ἐν οὐρανοῖς . . . ἐξ οὗ κ. τ. λ.* where however *οὗ* may be taken as an adverb, see below in *nō*. 2. g. — (β) *Relat. plur.* after an anteced. sing. collect. Phil. 2: 15 *ἐν μέσῳ γενεᾶς σχολιαῖς . . . ἐν οἷς φαίνεσθε κ. τ. λ.* here the construction is *ad sensum*, both in number and gender, Matth. § 434. 2. b. § 475. a. Buttm. § 129. 3. Comp. above in 1. β. (Judith 4: 8 *ἡ γερονσία . . . οἱ ἐκάθρητο*. 2: 3. comp. Hom. II. 16. 368. Xen. Mem. 2. 1. 31.) So where the anteced. includes in any way the idea of plurality, Acts 15: 36 *κατὰ πᾶσαν πόλιν, ἐν αἷς κ. τ. λ.* 2 Pet. 3: 1 *δευτέραν ἐπιστολήν, ἐν αἷς κ. τ. λ.* i. e. in both which, the first and second.

c) As to *Case*; here the general rule is, that the relative stands in that case which the verb of its own clause demands, Buttm. § 143. 2. Matth. § 473. E. g. as subject, John 1: 9 *τὸ φῶς . . . ὃ φωτίζει πάντα ἄνθρωπ.* v. 30 *ἀνὴρ, ὃς ἐμπροσθέν μου γέγονεν*. Acts 8: 27. Matth. 10: 26. saep. As object, Acc. Matth. 2: 9 *ὁ ἀστὴρ, ὃν εἶδον*. Acts 6: 3, 6. 22: 9. saepiss. Dat. Acts 8: 10 *ἀνὴρ . . . ὃ προσέειπον πάντες*. Col. 1: 27. 1 Pet. 1: 12. 5: 9. al. But the departures from this rule are frequent, viz.

(α) by *Attraction*, i. e. where the relative in respect to its own verb would stand in the accus. but the antecedent



stands in the *genitive* or *dative*, and then the relative is *attracted* by the antecedent into the same case with itself, Buttm. § 143. 3. Matth. § 473. Winer § 24. 1. E. g. *genit.* Matt. 18: 19. John 4: 14 ὕδατος, οὐ ἐγὼ δώσω. 7: 31 τοῦτων, ὧν οὗτος ἐποίησεν. v. 39. Acts 1: 1. Acts 24: 21. Eph. 4: 1. Jude 15. (Sept. Zeph. 3: 11.) Rev. 1: 20. ul. saep. Neglected, Heb. 8: 2 τῆς σκηνῆς, ἣν ἐπέθετο ὁ κύριος. (Sept. Jer. 51: 64. Xen. Mem. 2. 1. 10.) *Dative*, Mark 7: 13. Luke 2: 20 ἐπὶ πασιν οἷς ἤκουσαν. 5: 9. John 4: 50 τῷ λόγῳ, ᾧ εἶπεν Ἰησοῦς. Acts 7: 16. 20: 38. 2 Cor. 12: 21. 2 Thess. 1: 4. al. saep. —Sept. Jer. 15: 14. Xen. An. 5. 4. 33. — Here the antecedent is often omitted, espec. the demonstr. pron. οὗτος, ἐκεῖνος, comp. below in d; and then the relative stands alone in a case not properly belonging to it; Buttm. § 143. 5. Matth. § 473. b. Winer § 23. 2. The relative itself then stands like Engl. *what*, for *that which, he who*, etc. E. g. Luke 9: 36 οὐδὲν ὧν ἐωράκασιν for οὐδὲν τοῦτων, ὧν [ἡ] ἐωράκασιν. 23: 41 ἄξιτα γὰρ [ἐκείνων] ὧν ἐπράξαμεν κ. τ. λ. Acts 9: 24. 22: 15. 26: 16. Rom. 15: 18. 2 Cor. 12: 17. al. saep. —Jos. Ant. 3. 8. 2 ὑπήκουον οἷς ἐκέλευσε. Xen. Mem. 1. 4. 26.

(β) by *inverted Attraction*, i. e. where the antecedent is *attracted* by the relative into the same case with itself, viz. (1) Where the anteced. remains connected with its own clause, and before the relative. Matth. 21: 42 λίθον ὃν ἀπεδοκίμασαν, οὗτος κ. τ. λ. Luke 1: 73 ὄρκον [for ὄρκου] ὃν ᾤμοσα. 20: 17. 1 Cor. 10: 16 τὸν ἄριστον ὃν κλῶμεν, οὐχὶ κοινωνία κ. τ. λ. See Buttm. § 151. I. 4. Matth. § 474. Winer § 24. 2. a. — Hippoc. Morb. 4. 11 τὰς παγὰς ἅς ὀνόμοσα, αὐταὶ κ. τ. λ. Plato Menon. p. 96. A, C ὁμολογήκαμεν δὲ γε, πράγματός σου μήτε διδασκαλοὶ μήτε μαθηταὶ εἶεν, τοῦτο διδασκὸν μὴ εἶναι. Comp. Virg. Aen. 1. 577 'urbem quam statuo, vestra est.' — (2) Where the antecedent itself is attracted over into the clause of the relative, and stands after it in the proper case of the relative; see Buttm. § 143. 2. Matth. § 474. a. Winer § 24. 2. b. Mark 6: 16 Ἰωάννης εἶπεν ὅτι ὃν ἐγὼ ἀπεκράλισα Ἰωάννην, οὗτός ἐστιν, for οὗτός ἐστιν Ἰωάννης, ὃν ἐγὼ ἀπεκ. Luke 1: 4. Acts

21: 16 ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνι κ. τ. λ. for ἄγοντες Μνάσωνα κ. τ. λ. παρ' ᾧ ξενισθῶμεν. Rom. 6: 17. Philem. 10. 1 John 2: 25. Rev. 17: 8 βλέπόντων for βλέποντες. — Soph. Trach. 676 sq. ᾧ ἔχρισον . . . πόκῳ, τοῦτ' ἠφάνισται. Xen. An. 1. 9. 19 ἧς ἄρχοι χώρας. — (3) This transposition may also take place when the antecedent would already stand in the same case with the relative, comp. Winer § 24. 2. n. E. g. John 11: 6 ἔμεινε ἐν ᾧ ἦν τόπος, for ἐν τόπῳ ἐν ᾧ ἦν. Matt. 7: 2 ἐν ᾧ κρίματι, ἐν ᾧ μέτρῳ, for ἐν τῷ κρίματι ᾧ εἶπ. 24: 44. Mark 15: 22; comp. Buttm. § 131. 4. 5. (Hdot. 5. 106.) Here belongs the adverbial phrase ὃν τρόπον, καθ' ὃν τρόπον, for κατὰ τὸν τρόπον ὅν, γρ. in the manner which, in the same manner as, and hence i. q. as, Matt. 23: 37. Luke 13: 34. καθ' ὃν τ. Acts 15: 11. Comp. Buttm. § 131. v. 3. § 115. 4. —Sept. Is. 14: 19, 24. 2 Macc. 15: 39. Xen. An. 6. 3. 1. comp. Xen. Cyr. 8. 2. 5. Hdot. 2. 176. — No example occurs in N. T. where after such transposition both relative and antecedent take the proper case of the latter, as in Greek writers; comp. Buttm. § 143. 4.

(γ) often the case of the relative depends on a preposition with which the verb is construed, viz. (1) *genr.* Matt. 3: 17 ὁ υἱὸς μου, ἐν ᾧ εὐδόκησα. 10: 11. 11: 10 οὗτος γὰρ ἐστὶ, περὶ οὗ γέγραπται. Luke 1: 4. Rom. 10: 14. 1 Cor. 8: 6 bis, εἰς θεὸς ὁ πατήρ, ἐξ οὗ τὰ πάντα κ. τ. λ. —Xen. Mem. 2. 2. 8. — (2) Sometimes the prep. which stands with the anteced. is repeated before the relative, John 4: 53 ἐν τῇ ὥρᾳ, ἐν ᾗ εἶπεν κ. τ. λ. Acts 7: 4. 20: 18. Comp. Winer § 54. 7. p. 355. (Dem. adv. Timocr. p. 705, B, ἐν τοῖς χρόνοις ἐν οἷς γέγραπται κ. τ. λ. Xen. Vect. 4. 13.) More commonly when the prep. stands before the antecedent, it is omitted before the relative, Winer l. c. Matth. § 474. e. § 595 ult. E. g. Matt. 24: 50 ἐν ἡμέρᾳ ᾗ οὐ προσδοκᾷ. Luke 1: 25. 12: 46. Acts 13: 2 εἰς τὸ ἔργον, ὃ προσκέκλημαι αὐτοῦς. v. 39. —Plato Phaedo 21. p. 76. B, διδόναι λόγον περὶ τοῦτων ὧν νῦν δὴ ἐλέγομεν. Xen. Conv. 4. 1. An. 5. 7. 17. — (3) By *attraction* the relative is put with the preposition belonging to the omitted an-

antecedent, comp. above in c. α. John 6: 29 *ἵνα πιστεύσητε εἰς ὃν ἀπέστειλεν ἐκείνος*, for *εἰς τοῦτον ὃν* κ. τ. λ. 19: 37. Rom. 14: 22. 1 Cor. 7: 1. Gal. 1: 8, 9. Heb. 5: 8. 2 Pet. 2: 12.

(δ) sometimes the relative is not dependent on the verb, but on some noun connected with the verb, and then the relative is put in the genitive, Matt. 3: 11 *οὐ οὐκ εἰμὶ ἱκανὸς τὰ ὑποδήματα βασιᾶσαι*. v. 12 *οὐ τὸ πῦρον*. Mark 14: 32. Luke 13: 1 *ὣν τὸ αἷμα*. John 1: 27. 4: 46. 11: 2. Acts 16: 14. Rom. 2: 29. Col. 1: 25. Rev. 13: 12. — Sept. Dan. 2: 11. Act. Thom. § 6. Hdian. 8. 3. 20 *Ἀπόλλωνα, οὗ καὶ τὴν εἰκόνα ἐλεγόντινες* κ. τ. λ.

d) As to *Position*; here the relative with its clause regularly follows the antecedent, as in most of the preceding examples. But for the sake of emphasis, the relative clause may be put first, espec. where a demonstr. *αὐτός, οὗτος*, etc. follows; as Matt. 26: 48 *ὃν ἂν φιλήσω, αὐτός ἐστι*. John 3: 26 *ὃς ἦν μετὰ σοῦ . . . οὗτος βαπτίζε*. Heb. 13: 11. 2 Pet. 2: 19. Comp. Buttm. § 143. 2 fin. Matth. § 478. — In both these positions, the antecedent, espec. the demonstr. pron. *αὐτός, οὗτός, ἐκείνος*, is very frequently omitted; so that the relative then stands like Eng. *what, for that which, he who*, etc. comp. above in c. α. Buttm. § 143. 5. Matth. § 473. b. § 478. Winer § 23. 2. E. g. genr. Matt. 13: 17 *ἀκοῦσαι ἃ ἀκούετε, for ταῦτα ἃ* 14: 7. Mark 2: 24. Luke 8: 17. John 14: 22. al. saep. So in the inverted position, Matt. 7: 2. 10: 38 *καὶ ὃς οὐ λαμβάνει . . . οὐκ ἔστι μου ἄξιος*. 13: 12 *καὶ ὃ ἔχει, ἀρθήσεται*. 19: 6. 25: 29. Mark 9: 40. Luke 4: 6. 12: 40. John 8: 38 bis, *ἐγὼ ὃ ἐώρακα, λαλῶ* κ. τ. λ. 13: 27. Rom. 2: 1. Heb. 2: 18. 1 John 1: 1, 3. Comp. Matth. § 478. — Here too belongs the elliptic use of neut. ὅ with its clause before another proposition, in the sense of *as to that, in that, quod attinet ad*, the corresponding *τοῦτ' ἐστι, τοῦτ' ἐστι ὅτι*, or the like, being omitted before the latter clause. Rom. 6: 10 bis, *ὃ γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ ἀπέθανεν ἐφάπαξ*. ὃ δὲ ζῆ, ζῆ τῷ θεῷ. Gal. 2: 20. See Matth. § 478. Buttm. § 151. IV. 5. — Plato Euthyd. p. 271. C, *ὃ δὲ σὺ ἐρωτᾷς τὴν*

*σοφίαν αὐτοῦ κ. τ. λ.* Xen. Hi. 6. 12. Oec. 15. 4. An. 2. 3. 1.

2. *Signification* The relative strictly serves simply to introduce a dependent clause and mark its close relation to the leading proposition; as Matt. 2: 9 *ὃ ἀστὴρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτοῖς*. But in common use it was employed in a wider extent, both as a general connective particle, and also sometimes as implying *purpose, result, cause*, or the like, which would properly be expressed by a conjunction. See Buttm. § 143. 1. Matth. § 479 sq. For the sense *what, that which, he who*, see above in no. 1. d.

a) as a general connective, e. g. (α) genr. John 4: 46. 11: 2 *ἣν δὲ Μαρία ἡ ἀλεψασα τὸν κύριον μύρω . . . ἧς ὁ ἀδελφός Α. ἠσθέει*. In this way it is not uncommon for Paul, and also Peter, to connect two, three, or more clauses by relatives, referring either to the same or to different subjects; e. g. Acts 26: 7. Eph. 3: 11, 12. Col. 1: 13 sq. 24—29. 1 Pet. 1: 8, 10, 12. 2: 22 sq. 3: 19 sq. 4: 4, 5. 2 Pet. 2: 2, 3. 3: 16. al. Comp. Winer § 24. n. 2. — (β) Where it is equivalent to a demonstrative, *and this, these; and he, they*, etc. Luke 12: 24 *οἷς οὐκ ἔστι ταμῖον, i. q. and they have no storehouse*, etc. Acts 6: 6 *οἷς ἔπιτησαν, and these*, etc. 7: 45. 11: 30. Gal. 1: 7. 1 Pet. 1: 12. 2: 4. al. *ἐφ' ᾧ* Phil. 3: 12. *ἐν οἷς* i. q. *ἐν τοῦτοις δὲ* Luke 12: 1. *εἰς ὃ* i. q. *εἰς τοῦτο δὲ* Col. 1: 29. This is rare in early Greek writers, but more frequent in later ones, Buttm. § 143. n. 1. Matth. § 447. — Apollodor. 1. 1. 3 *Κρόνος κατέπειν Ἐστίας, εἶτα Δήμητραν καὶ Ἥραν μεθ' ἧς Πλούτωνα* κ. τ. λ. Jos. Ant. 14. 13. 7. Plato Apol. Soc. p. 35. A. — (γ) In the formula *ὃν τρόπον*, see above in no. 1. c. β. 2.

b) as implying *purpose*, equiv. to *ἵνα*. Matt. 11: 10 *ἐγὼ ἀποστείλω τὸν ἀγγελόν μου . . . ὃς κατασκευάσει τὴν ὁδὸν σου* κ. τ. λ. Mark 1: 2. Luke 7: 27. Comp. Buttm. § 143. 1. Matth. § 481. So Heb. 7: 28 Sept. *ἵνα*, Gen. 11: 7. 22: 14. Deut. 4: 40. comp. Gesen. Lebrg. p. 771. Lex. art. 778 B. 2. — Xen. Mem. 2. 1. 14 *ὅπλα πῶνται, οἷς ἀμνοῦνται τοὺς ἀδικοῦντας*.

c) as marking *result, event*, etc. equiv.



to ὡστε. So after τίς, Luke 5: 21 τίς ἐστίν οὗτος, ὅς λαλεῖ βλασφημίας; 7: 49 ὅς καὶ ἁμαρτίας ἀφήσει. Comp. Matth. § 479. a, and n. 1.—Judith 8: 12. Xen. Cyr. 6. 1. 14 τίς οὕτως ἰσχυρός, ὅς δύναται ἄν κ. τ. λ. Comp. Isocr. Epict. p. 408. D. Plato Rep. 2. p. 360. B. — Hither some people needlessly refer also Luke 11: 6, οὐκ ἔχω ὃ παραθήσω αὐτῷ, comp. John 5: 7 οὐκ ἔχω ἴνα.

d) as implying cause, ground, a reason, etc. equiv. to οἷα, because. Luke 8: 13 οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσι, Lat. ut qui, i. q. because, since, etc. Luke 4: 18. So in the formulas ἀνθ' ὧν, ἐφ' ὧν, see in Ἄντι no. 2. d. Ἐπί II. 3. c. δ. p. 301. Comp. Butt. § 143. 1. Matth. § 480. c. So more freq. ὅστις q. v. no. 2. c. — Xen. Mem. 2. 7. 13.

e) once ἐφ' ὃ in direct interrog. for ἐπί τι, Matt. 26: 50 εἰταῖρε, ἐφ' ὃ παρῆ; — Arr. Epict. 4. 1. 95. Comp. Aristoph. Lysistr. 1101 or 1103 ἐπὶ τί πάρεστε δεῦρο; — This direct use belongs to the later Greek, although earlier writers employed ὅς indirectly like τίς, as Plato Meno p. 80. C, περὶ ἀρετῆς, ὃ ἐστίν, ἐγὼ μὲν οὐκ οἶδα. Xen. Cyr. 6. 1. 46. See Winer § 24. 3. Matth. § 485. Comp. Lob. ad Phr. p. 57.

f) including the notion of a particle of time, as ὅτε, ὅταν. So ἀφ' ἧς ἡμέρας, i. q. ἀπὸ τῆς ἡμ. ὅτε, Col. 1: 6, 9. Ellipt. ἀφ' ἧς, i. q. ἀπὸ τῆς ἡμ. v. ὥρας, ὅτε, Luke 7: 45. 2 Pet. 3: 4. See in Ἄπο II. b. So ἄχρη ἧς ἡμέρας, and ἄχρη οὗ, see in Ἄχρη II. b. ἐν ᾧ, see in Ἐν no. 2. a. p. 271. ἕως οὗ, see in Ἐως II. 1. b. μέχρις οὗ, see in Μέχρι I. b. β. Comp. Matth. § 480.

g) neut. genit. οὗ, as adv. of place, where, Matth. § 486. 1. (α) pp. Luke 4: 16 οὗ ἦν τεθραμμένος, 23: 53. Acts 1: 13 οὗ ἦσαν καταμένοντες. Col. 3: 1. Heb. 3: 9. Rev. 17: 15 τὰ ἕδατα . . . οὗ ἡ πόρνη κάθηται. trop. Rom. 4: 15. 5: 20. So with ἐκεῖ emphat. corresponding, Matt. 18: 20 οὗ γὰρ εἰσι δύο ἢ τρεῖς . . . ἐκεῖ κ. τ. λ. 2 Cor. 3: 17. — Sept. Gen. 13: 4. Ael. V. H. 3. 19. Xen. An. 2. 1. 6. c. ἐκεῖ Arr. Epict. 2. 2. 14. — With prepositions, as ἐπάνω οὗ Matt. 2: 9. ἐξ οὗ whence Phil. 3: 20. See Winer § 54. n. 1. p. 356. Lob. ad Phryn. p. 46 sq.—

(β) In attraction with verbs of motion, for whither, as in Engl. often where, see Butt. § 151. I. 8. So Luke 10: 1 εἰς πᾶσαν πόλιν καὶ τόπον, οὗ ἐμελλεν αὐτὸς ἐρχεσθαι. 22: 10. 24: 28. Matt. 28: 16. So οὗ εἰς whithersoever 1 Cor. 16: 6, see en Ἐάν I. 4. — Xen. Cyr. 5. 4. 15. οὗ εἰς 1 Macc. 6: 36.

3. Connected with other particles: (α) ὅς ἄν, ὅς εἰάν, whosoever, comp. Butt. § 139. 8. See in Ἄν I. 2. a. p. 41. Ἐάν I. 4.—(β) ὅς γε, once Rom. 8: 32, see in Γε I. b.—(γ) ὅς δήποτε, once John 5: 4, see in Δήποτε. — (δ) ὅσπερ, ἦπερ, ὅπερ, who indeed, who namely, i. q. ὅς but stronger and more definite; once Mark 15: 6 ἕνα δέσμιον, ὅνπερ ἠτοῦντο, i. e. the very one whom they demanded. Butt. § 75. 3. — Jos. Vit. § 18. Luc. D. Deor. 8. 1. ib. 10. 2.—(ε) ὅστις, see in its order. AL.

Ὅσάκις, adv. (ὄσος), pp. how many times, how often, in N. T. only with ἄν, i. e. ὄσάκις ἄν, however often, so often as, 1 Cor. 11: 25, 26. ὄσάκις εἰάν Rev. 11: 6. See in Ἄν I. 2. b. Ἐάν I. 4.—Plut. Alex. M. 5. Xen. Mem. 3. 4. 3.

Ὅς γε, see in Γε I. b.

Ὅσιος, α, ον, once perhaps of two endings ὄσιος, ὅ, ἧ, Winer § 11. 1. Matth. § 436. 2. Butt. Ausf. Sprachl. § 60. n. 3; holy, pure, sanctus, pp. right as conformed to God and his laws; thus distinguished from δίκαιος, which refers more to human laws and duties; e. g. Pol. 23. 10. 8 τὰ πρὸς τοὺς ἀνθρώπων δίκαια, καὶ τὰ πρὸς τοὺς θεοὺς ὄσια. Hdian. 2. 13. 16. Xen. H. G. 4. 1. 33. Tittm. de Syn. N. T. p. 25.—In N. T.

a) of persons, holy, e. g. of God, as the personification of holiness and purity, Rev. 15: 4 ὅτι μόνος ὄσιος. 16: 5, So Sept. for יָשָׁר Ps. 145: 17. יָשָׁר Deut. 32: 4. Of men, i. q. pious, godly, careful of all duties towards God; Tit. 1: 8 δεῖ γὰρ ἐπίσκοπον εἶναι . . . σώφρονα, δίκαιον, ὄσιον, κ. τ. λ. Elsewhere of Christ, Heb. 7: 26. Acts 2: 27 et 13: 35 οὐδὲ δώσεις τὸν ὄσιόν σου ἰδεῖν τὴν διαφθοράν, quoted from Ps. 16: 10 where Sept. for יָשָׁר, as also Deut. 33: 8. 2 Chr. 6: 41. Ps. 4: 4. — Arr. Epict. 2. 4. 2. Xen. Ag. 3. 5.

b) of things, *holy*, e. g. 1 Tim. 2: 8 *ἐπαίροντας ὁσίους χεῖρας*, i. e. by impl. *pure, spotless*. Sept. *ὁσία καρδία* for *רְהוּבָה* Prov. 22: 11.—Acts 13: 34 *δώσω ὑμῖν τὰ ὁσια Δαβὶδ τὰ πιστά*, pp. *I will give you the holy [promises] of David, the sure promises*, i. e. the things inviolably promised of God to David; in allusion to Is. 55:3 where Sept. for *רְחַמֵּיךָ*, mercies, favours promised.

Ὁσιότης, τητος, ἡ, (ὀσιος,) *holiness*, i. e. *godliness, piety*, careful observance of all duties towards God; distinguished from *δικαιοσύνη* as *ὀσιος* from *δίκαιος*, see above in Ὀσιος. Luke 1: 75 *ἐν ὀσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ*. Eph. 5.24. Sept. for *רְחַמֵּיךָ* Deut. 9: 5. *חַסְדֵּי* 1 K. 9: 4.—Wisd. 2: 22. Xen. Cyr. 6. 1. 47.

Ὁσιώς, adv. (ὀσιος,) *holily, piously, godly*, 1 Thess. 2: 10 *ὀσιώς καὶ δίκαιώς*, comp. above in Ὀσιος.—Jos. Ant. 6. 5. 5. Xen. Cyr. 8. 5. 26.

Ὁσμὴ, ἡς, ἡ, (ὀσῶ,) *a smell, odour*, bad 2 Macc. 9: 10, 12; of the hare, Xen. Ven. 8. 2. In N. T. only of fragrant odour, John 12: 3 *ἡ δὲ οὐμὰ ἐπληρώθη ἐκ τῆς ὀσμῆς τοῦ μύρου*. Sept. for *רִיחַ* Cant. 1: 3, 11. 2: 13.—Ael. V. H. 14. 39 *ὀσμὴ τῶν ῥόδων*. Xen. Conv. 2. 3.—By Hebr. *ὀσμὴ* *εὐωδίας, odour of fragrance*, i. e. *sweet odour*, as accompanying an acceptable sacrifice, Eph. 5: 2. Phil. 4: 18. Comp. Butt. § 123. n. 4. So Sept. and *רִיחַ* Lev. 1: 9, 13, 17. 2: 2, 9. al.—Trop. 2 Cor. 2: 14 *τὴν ὀσμὴν τῆς γνώσεως αὐτοῦ φανεροῦντι δι' ἡμῶν*. v. 16 *bis ὀσμὴ θανάτου* . . . *ὀσμὴ ζωῆς*, comp. the Rabb. *רִיחַ מְרִיחָה* *aroma v. pulvis mortis*, *רִיחַ חַיָּה* *aroma v. pulvis vitae*, Wetstein N. T. in loc. Buxtorf. Lex. 1494. Comp. also Aristot. de mirab. Auscult. *λέγεται δὲ καὶ τοὺς γύπας ὑπὸ τῆς τῶν μύρων ὀσμῆς ἀποθνήσκειν*. Ael. H. N. 3. 7 *εὐωδία δὲ καὶ μύρον γνψίν αἰτία θανάτου*.

Ὁσος, ἡ, ον, relat. pron. correl. to *τόσος*, in N. T. to *τοσοῦτος* or the like, expr. or impl. Butt. § 79. 3, 6; i. q. Lat. *quantus, a, um*, i. e. *how great, how much, how many, as great as, as much as*, etc.

a) of magnitude, *how great, as great as*, Rev. 21: 16 *τὸ μήκος αὐτῆς [τοιούτων] ἐστὶ text. rec.] ὅσον καὶ τὸ πλάτος*.—Xen. An. 3. 1. 19.

b) of time, *how long, as long as*, e. g. *ὅσον χρόνον* Mark 2: 19. *ἐφ' ὅσον χρόνον* Rom. 7: 1. 1 Cor. 7: 39. Gal. 4: 1; and so *ἐφ' ὅσον* Matt. 9: 15, see in Ἐπι III. 2. a.—Act. Thom. § 36. Xen. Cyr. 5. 5. 8.—Repeated and so intens. Heb. 10: 37 *ἔτι μικρόν ὅσον ὅσον*, like Engl. *yet a very very little while*. Comp. Herm. ad Vig. p. 726. Matth. § 486. n. 1 fin.—Aristoph. Vesp. 213 *οὐκ ἀπεκοιμήθη μὲν ὅσον ὅσον στήλην*. Arr. Indec. 29. 15.

c) of quantity, number, multitude, *how much, how many*, etc. (α) Sing. *as much as*, John 6: 11 *ἐκ τῶν ὄψαριων [τοσοῦτων] ὅσον ἤθειλον*.—Ael. V. H. 1. 4. Xen. Cyr. 3. 2. 26. c. *τοσοῦτων* expr. Xen. Cyr. 2. 3. 6.—(β) Plur. *ὅσοι, ὅσαι, as many as, all who*; Neut. *ὅσα, as many as, all that or which, all what*, etc. Matt. 14: 36 *καὶ ὅσοι ἤγαντο, διεσώθησαν*. Mark 3: 10. Acts 4: 6, 34. Rom. 2: 12. 2 Cor. 1: 20. Gal. 3: 10. Rev. 2: 24. Neut. Luke 12: 3 *ὅσα ἐν τῇ σκοτίᾳ εἶπατε*. John 15: 14. Acts 9: 39. Jude 10. (Hdian. 4. 9. 16. Xen. An. 2. 1. 1.) Preceded by *πάντες*, where *πάντες ὅσοι* is i. q. *ὅσοι*, but stronger, Matt. 13: 46. 22: 10. Mark 12: 44. Luke 4: 40. al. (Hdian. 1. 10. 11. Xen. H. G. 6. 2. 27.) With *οὗτος* or *αὐτός* corresponding, Rom. 8: 14 *ὅσοι γὰρ . . . οὗτοι εἰσιν κ. τ. λ.* Gal. 6: 12. John 1: 12 *ὅσοι δὲ ἔλαβον αὐτὸν, ἔδωκεν αὐτοῖς κ. τ. λ.* Gal. 6: 16.—Xen. Cyr. 1. 4. 9. Hi. 4. 10.—With *ἄν*, as *ὅσος ἄν, ὅσος εἴαν, whatsoever, whatsoever*, see in Ἄν I. 2. a. Ἐάν I. 4. Matt. 18: 18 *ὅσα εἴαν δήσητε ἐπὶ τῆς γῆς*. Mark 6: 11 *ὅσοι ἄν μὴ δέξωνται ὑμᾶς*. Luke 9: 5. John 11: 22. Rev. 3: 19. Strengthened by *πάντες*, Matt. 7: 12. Acts 3: 22.—Xen. Cyr. 1. 4. 5.—(γ) Neut. *ὅσα* by impl. expresses also admiration, *how many and great things*, as in Engl. *what things*, i. q. *what great things*. Acts 9: 13 *ὅσα κατὰ ἐποίησε τοῖς ἁγίοις σου*. v. 16. 15: 12 *ὅσα ἐποίησεν ὁ θεὸς σημεῖα κ. τ. λ.* So genr. of great or unusual deeds, Mark 6: 30. Luke 4: 23. 9: 10. John 21: 25; of benefits conferred, Mark 3: 8. 5: 19, 20. Luke 8: 39. Acts 14: 27. 15: 4. 2



Tim. 1:18. Comp. Buttm. § 150. p. 434. Matth. § 445. c.

d) of measure, degree, extent. (α) before a comparative, as καθ' ὅσον—κατὰ τοσοῦτον, by how much—by so much, Heb. 7: 20, 22. ὅσῳ—τοσοῦτω id Heb. 1: 4. (Xen. Mem. 1. 4. 10.) So ὅσῳ by how much, c. τοσοῦτω impl. Heb. 8: 6. (Plut. Alex. M. 5.) With μάλλον omitted after ὅσῳ, Heb. 10: 25 καὶ τοσοῦτω μάλλον, ὅσῳ βλέπετε κ. τ. λ. Comp. Matth. § 455. n. 7. — (β) Absol. neut. ὅσον, adv. how much, by how much, Mark 7: 36 ὅσον δὲ αὐτὸς αὐτοῖς διετέλλετο, μάλλον κ. τ. λ. Plur. ὅσα id. c. τοσοῦτον, Rev. 18: 7. ἐφ' ὅσον, inasmuch as, Matt. 25: 40, 45. Rom. 11: 13. καθ' ὅσον, by how much, as, seq. οὕτω, Heb. 9: 27. Al.

Ὅσπερ, ἤπερ, ὅπερ, see in Ὅς no. 3. δ.

Ὅστέον, contr. ὀστούν οὖν, τό, Plur. uncontr. ὀστέα, gen. ὀστέων, comp. Winer § 8. 2. d; a bone, pl. bones, John 19: 36 ὀστοῦν οὐ συντριβήσεται. Luke 24: 39 σάρκα καὶ ὀστέα. Matt. 23: 27 γέμονσιν ὀστέων, and so Eph. 5: 30. Heb. 11: 22. Sept. for עצם, ὀστοῦν Gen. 2: 23. Num. 9: 12. ὀστέα Lam. 3: 4. 4: 8, usually ὀσῆ Gen. 50: 25. Ex. 13: 19. ὀστέων Gen. 2: 23. Prov. 16: 24.—Luc. Pisc. 36 ὀστοῦν. Luc. Amor. 46 ὀστέα, usually ὀσῆ D. Mort. 18. 1. Xen. Eq. 1. 4. 5. ὀστέων Luc. Nocyom. 15. ὀσῆ, ὀστέων, ὀσῶν Plato Phaedo 47. p. 98. D.

Ὅστις, ἥτις, ὅ,τι, compound relat. pron. i. e. ὅς strengthened by τίς, Buttm. § 75. 3. § 77. 3; the neut. ὅ,τι being written with the diastole in order to distinguish it from the conjunct. ὅτι, Buttm. § 15. 2. Genit. οὗτινος etc. does not occur in N. T. but only gen. ὅτιου in the phrase ἕως ὅτου, see below in no. 2. d. Buttm. l. c. The only other forms in N. T. are Nom. plur. οἵτινες, αἵτινες, αἴτινα, and Acc. neut. ὅ,τι, αἴτινα. — Pp. any one who, some one who, whoever, whatever, differing from ὅς in referring to a subject only generally, as one of a class, and not definitely, thus serving to render a proposition general; see Passow s. v. Matth. § 483. It has mostly the regular relative construction, Buttm.

§ 143. 2; for instances where it conforms in gender and number to the following noun, see below in no. 1. a, and no. 2. c. Buttm. § 143. 7.

1. In the proper relative sense. a) pp. and genr. who, i. e. one who, some one who, whoever, etc. Matt. 2: 6 ἐκ σοῦ ἐξελεύσεται ἡγούμενος, ὅστις ποιμαίνει τὸν λαόν μου, i. e. one who. 7: 24 ἀνδρὶ φρονίμῳ, ὅστις ἀποδομήσει. v. 26. 13: 52. Luke 2: 10 χαρὰν μεγάλην, ἣτις ἔσται παντὶ τῷ λαῷ. 7: 37. 12: 1. Acts 16: 16 παιδίσκην τινὰ . . . ἣτις κ. τ. λ. 24: 1. Rom. 16: 6, 12. 1 Cor. 7: 13. Phil. 2: 20. Plur. Matth. 16: 28 εἰσὶ τινες . . . οἵτινες οὐ μὴ κ. τ. λ. 25: 1. αἴτινα things which 1 Cor. 6: 20. Col. 2: 23. — Xen. Cyr. 1. 4. 16. — In 1 Cor. 3: 17 οἵτινες agrees with the subsequent ἡμεῖς instead of ναός.

b) by impl. every one who, all who, whosoever, whatsoever, where the relative clause often stands first, comp. in Ὅς no. 1. d. (α) genr. c. Indic. Matt. 5: 39 ὅστις σε ἤπικισι . . . στρέψον αὐτῷ κ. τ. λ. v. 41. 13: 12. 23: 12. Mark 8: 34. Luke 14: 27. (Xen. Mem. 1. 6. 13.) Once c. Subjunct. Matth. 18: 4, perh. because of ἄν impl. from v. 3; see Winer § 43. 3. b, fin. Plur. Mark 4: 20 καὶ οὗτοί εἰσιν . . . οἵτινες ἀκούουσι τὸν λόγον κ. τ. λ. Luke 8: 15. Gal. 5: 4. Rev. 1: 7.—Xen. Cyr. 1. 5. 11.—(β) Strengthened by πᾶς, but only in Sing. the plural form being always πάντις ὅσοι and not πάντις οἵτινες, see Passow ὅστις b. Matth. § 483. b, init. So Matt. 7: 24 πᾶς οὖν ὅστις κ. τ. λ. 10: 32. Col. 3: 17. al. So by Hebr. πᾶσα ψυχὴ, ἥτις ἄν κ. τ. λ. Acts 3: 23. comp. Dent. 1: 39. — Jos. Ant. 14. 9. 4.—(γ) With ἄν, which strengthens the indefiniteness, Passow l. c. comp. in Ἄν I. 2. a; whosoever, whatsoever, in N. T. only with the Sing. c. Subjunct. Matt. 10: 33 ὅστις δ' ἄν ἀρῆσεται με. Luke 10: 35. John 2: 5. 1 Cor. 16: 2. Gal. 5: 10. al. So ὅ,τι ἐάν Col. 3: 23. ὁ ἐάν τι for ὅ,τι ἐάν Eph. 6: 8. Comp. Ἐάν I. 4. Matth. § 483. p. 906.—Lysias p. 160 ult.

c) sometimes ὅστις refers to a definite subject, and is then apparently i. q. ὅς, e. g. Luke 2: 4 εἰς πόλιν Δαβιδ, ἥτις καλεῖται Βηθλεέμ. John 8: 53. Acts 11: 28. 16: 12. Rev. 1: 12. 11: 8. But in all these instances the ultimate reference

may perhaps be to a general idea, as in Luke 2: 4 to a city of David, one which is called Bethlehem; and so of the rest. John 8: 53 τοῦ πατρὸς ἡμῶν Ἀβραάμ, ὅστις ἀπέθανε, Abraham, a man who is dead. Comp. Passow ὅστις g. Matth. § 483, p. 906. — Hom. Il. 23. 43 οὐ μὴ Ζῆν' ὅστις τε θεῶν ἕτατος κ. τ. λ. Hdot. 2. 151.

2. Like ὅς, so also ὅστις is employed in a wider extent, both as connective, and as implying result, cause, or the like, where a conjunction might also stand; comp. in Ὀς no. 2. Butt. § 143. 1. Matth. § 477.

a) as a general connective. Luke 1: 20 ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου· οἷτινες πληρωθήσονται κ. τ. λ. 23: 19. John 21: 25. Rom. 9: 4. Gal. 4: 24. Heb. 2: 3. 8: 5. 10: 11. al. Comp. in Ὀς no. 2. a.

b) as marking result, event, etc. equiv. to ὥστε. So after τοιοῦτος, 1 Cor. 5: 1 τοιαύτη πορνεία, ἣτις οὐδὲ ἐν τοῖς ἔθνεσιν. Comp. in Ὀς no. 2. c. Matth. § 479. n. 1. — Dem. 181. 16. Xen. An. 2. 5. 12.

c) implying cause, ground, or reason, etc. equiv. to ὅτι because. Comp. in Ὀς no. 2. d. Matth. § 480. c. So Matt. 7: 15 προσέχετε δὲ ἀπὸ τῶν ψευδοπροφητῶν· οἷτινες ἔρχονται πρὸς ὑμᾶς κ. τ. λ. Lat. *ut qui*, as those who, i. e. because such, for such come to you etc. 25: 3. Acts 10: 41, 47. 17: 11. Rom. 6: 2. So ἦτις Col. 3: 5, 14. Heb. 10: 35. Here it sometimes takes the number and gender of the following noun, Butt. § 143. 7. Comp. in Ὀς no. 1. a, b. Eph. 3: 13 μὴ ἐκκαεῖν ἐν ταῖς θλίψεσιν μου ὑπὲρ ὑμῶν, ἦτις ἐστὶ δόξα ὑμῶν. Phil. 1: 28. 1 Tim. 1: 4. Gal. 5: 19. — Eurip. Med. 221 or 222. Xen. Cyr. 4. 5. 39 fin.

d) including the notion of a particle of time, as ὅτε, ὅταν, only in the phrase ἕως ὅτου, until when, until, see in Ἐως II. 1. b. β. Comp. in Ὀς no. 2. f. Matth. § 480. b, and note. AL.

Ὀσιράκιος, ἡ, ον, (ὄστρακον shell, burnt-clay,) earthen, 2 Tim. 2: 20. Trop. as an emblem of frailty, 2 Cor. 4: 7. Sept. for שָׁרָף Lev. 6: 28. 15: 12. — Arr. Epict. 3. 9. 18. Diod. Sic. 3. 9.

Ὄσφρησις, εως, ἡ, (ὄσφρησις)

to smell,) the smell, sense of smell, 1 Cor. 12: 17. — Dioscor. 5. 119. Athen. 13. 93. meton. Hdian. 1. 12. 4. Comp. Lob. ad Phryn. p. 117.

Ὄσφύς, ὄσος, ἡ, and plur. αἱ ὀσφύες, the loins, the lower region of the back, lumbar region, the hips, as opp. to the shoulders and thighs, Epict. Ench. 29. 5. Arr. Epict. 3. 15. 9 ἰδοὺ σου τοὺς ὄμους, τοὺς μηρούς, τὴν ὀσφύν. Luc. Lexiph. 8. of animals Xen. Eq. 1. 12. Ven. 4. 1. In N. T. only as corresponding to Heb. מַגְבַּיִתָּהּ and מַגְבַּיִתָּהּ, the loins, viz.

a) external, i. q. the hips, where the girdle is worn, Matt. 3: 4 et Mark 1: 6 ζῶν δερματίνην περὶ τὴν ὀσφύν αὐτοῦ. — The orientals, in order to run or labour with more ease, are accustomed to gird their long flowing garments close about them; hence to have the loins girded, is i. q. to be in readiness, prepared for any thing, Luke 12: 35. Eph. 6: 14. trop. 1 Pet. 1: 13; comp. in Ἀναζώννυμι. Comp. Sept. and מַגְבַּיִתָּהּ Ex. 12: 11. 2 K. 4: 29. 9: 1. מַגְבַּיִתָּהּ Job 38: 3. 40: 7.

b) internal, as the seat of procreative power in men. Heb. 7: 5 ἐξέρχεται ἐκ τῆς ὀσφύος τινός, see in Ἐξέρχομαι b. Heb. 7: 10. Acts 2: 30 καρπὸς τῆς ὀσφύος, i. e. children, offspring, comp. Sept. καρπὸς κοιλίας Gen. 30: 2. Ps. 132: 11. — Sept. for מַגְבַּיִתָּהּ Gen. 35: 11. 2 Chr. 6: 9.

Ὀϊαν, adv. (ὅτε, ἄν,) i. e. when, with the accessory idea of uncertainty, possibility, i. q. whensoever, if ever, in case that, so often as, etc. Butt. § 139. 8. comp. in Ἄν I. 2. b. Construed regularly with the Subjunctive, referring to an often repeated or possible action in the present or future time; in Greek writers sometimes with the Optative; and in a few very late instances with the Indicative. Butt. l. c. Matth. § 521. p. 1005. Winer § 43. 5. See espec. Fritzsche IV Evang. II. p. 85 sq. 800 sq.

1. pp. with the Subjunctive, as above. a) in general propositions, c. Subj. pres. Matt. 15: 2 ὅταν ἄρτον ἐσθίωσιν. Luke 11: 21. John 16: 21. 2 Cor. 13: 9. al. Aor. Matt. 5: 11 ὅταν ὀνειδίσωσιν ὑμᾶς. Mark 4: 15, 16. John 2: 10. 1 Tim. 5: 11. Rev. 9: 5. al. — pres. Luc. D. Deor.



11. 2. Xen. Mem. 1. 4. 15. aor. Xen. Cyr. 1. 2. 8. Hi. 2. 15, 17.—So in general exhortations, c. pres. Matt. 6: 5, 6 *σὺ δὲ ὅταν προσεύχη*. Mark 11: 25. Luke 14: 12. Aor. i. q. Lat. fut. exact. Luke 14: 8 *ὅταν κληθῆς ὑπὸ τινος*. 17: 10.—In a general comparison, c. pres. Luke 11: 36 *ὡς ὅταν* κ. τ. λ. Matth. l. c. n. 3. p. 1008. Passow s. v.—Hom. Il. 11. 269.

b) in reference to a future action or time, Matth. l. c. p. 1006. E. g. c. Subj. pres. Matt. 26: 29 *ἕως τῆς ἡμ. ἐκ ὅταν αὐτὸ πίνω μεθ' ὑμῶν* κ. τ. λ. Mark 13: 4. John 7: 27. Rev. 10: 7. 18: 9. c. τότε corresp. 1 Thess. 5: 3. Subj. aor. i. q. Lat. fut. exact. Matt. 19: 28 *ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου*. Mark 8: 38. Luke 13: 28. John 5: 7. 15: 26. Acts 23: 35. 1 Cor. 16: 2, 3, 5. Rev. 12: 4. al. c. τότε corresp. Matt. 9: 15. 24: 15. John 8: 28. al.—pres. Plato Gorg. p. 526. E. Xen. Cyr. 1. 3. 14. aor. Sept. Jer. 34: 14. Thuc. 4. 60.—Once c. Indic. fut. Rev. 4: 9 *καὶ ὅταν δώσουσι τὰ ζῶα* κ. τ. λ. where Mss. read *δώσι* and *δώσωσι*. See Winer § 43. 5. n. Fritzsche IV Evang. II. p. 86.

2. With the Indic. imperf. in narrating an actual event, once Mark 3: 11 *καὶ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει*, i. e. *whenever, as often as*. Here Greek writers would employ the Opt. Matth. § 521. p. 1006 init. p. 1007. n. 1. Winer § 43. 5. p. 256. Fritzsche l. c. p. 86, 801.—Sept. Gen. 37: 9 *ὅταν εἰσηήρχετο*. Dan. 3: 7.—For Rev. 4: 9, see in no. 1. b.

3. By impl. ὅταν is put like Engl. *since, while*, in assigning a cause, reason, i. q. *because, in that*, seq. Subj. John 9: 5 *ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἶμι* κ. τ. λ. Rom. 2: 14. 1 Cor. 15: 27. See Fritzsche l. c. p. 86.—Aristot. de Mund. 4 *μάλιστα ὅταν τὸ μὲν τάχιστον ἢ τῶν ὄντων*. Plato Euthydem. § 56. Heind. So ὅτε in Greek writers, Passow in ὄτε. Herm. ad Vig. p. 918. AL.

“Οτε, adv. of time, *when*, correl. with *ποτε, τότε*, Buttm. § 116. 4; construed regularly with the Indicative as relating to an actual event, something actually taking place, Herm. ad Vig. p. 903, 915. Rarely with the Subjunct. see below in c.

a) c. Indic. pres. in general propositions, John 9: 4 *νῦν, ὅτε οὐδεὶς θνήσκει ἐργάζεσθαι*. Heb. 9: 17. Comp. Herm. ad Vig. p. 916.

b) usually of time past; so c. Indic. pres. in an historical sense, Mark 11: 1, coll. Matt. 21: 1. (Xen. Cyr. 2. 4. 6.) Imperf. Mark 14: 12 *ὅτε τὸ πάσχα ἔθνον*. 15: 41 *ὅτε ἦν ἐν τῇ Γαλιλαίᾳ*. John 17: 12 where Jesus speaks by anticipation. 21: 18. Rom. 6: 20. 1 Cor. 13: 11. Jude 9. e. *ποτε* corresp. 1 Cor. 3: 7. 1 Pet. 3: 20. (Xen. An. 2. 6. 20.) Aor. Matt. 7: 28 *ὅτε συντέλεσεν ὁ Ἰ. τοὺς λόγους*. 12: 3. Mark 1: 32. Luke 2: 21 sq. 22: 14. John 1: 19. 6: 24. Acts 1: 13. 1 Cor. 13: 11. Gal. 2: 11 sq. Rev. 1: 17. 6: 3. al. saep. So c. τότε corresp. Matt. 21: 1. John 12: 16. (Xen. Cyr. 8. 4. 13.) Perf. 1 Cor. 13: 11 *ὅτε δὲ γέγονα ἀρήρ.*

c) of future time; so seq. Indic. fut. Luke 17: 22 *ἐλεύσονται ἡμέραι, ὅτε ἐπιθυμήσετε* κ. τ. λ. John 4: 21, 23. 5: 25. 16: 25. Rom. 2: 16. 2 Tim. 4: 3. Comp. Passow ὅτε no. 3.—Hom. Od. 18. 272. Il. 17. 728. al.—Once c. Subjunct. Aor. instead of Indic. fut. Luke 13: 35 *ἕως ἄν ἦξη ὅτε εἰπῆτε* κ. τ. λ.—Hom. Il. 23. 323. ib. 12. 286. See Matth. § 521. n. 1. p. 1007. In the latest ages of the Greek, the Subjunct. Aor. was thus very commonly employed for the fut. Indic. Lob. ad Phr. p. 722 sq.

“Ο,τε, ἦ,τε, τό,τε, i. e. the prepositional art. with *τέ*, so written to distinguish it from the adverbs *ὅτε, τότε*, etc. It thus expresses simply the article in connexion with the different senses of *τέ*, for which see in Τέ.

“Οτι, conjunct. demonstrative and causal, like Engl. *that*, originally i. q. neut. of ὅστις. As *demonstrative* it stands pp. for *τοῦτο ὅτι*, as pointing out or introducing that to which the preceding words refer, i. e. their object, contents, argument. As *causal* it is pp. i. q. *διὰ τοῦτο ὅτι*, and assigns the cause, reason, motive, ground of any thing, *that, because*, etc. Constrained in N. T. with the Indicative; once by anacoluthon before the infin. Acts 27: 10, see below in no. 1. c. γ; in Greek writers sometimes also with the Optative, Matth. § 529. 2.

1. As Conjunct. demonstrative, see

above. a) pp. after a demonstr. pron. as *τοῦτο* or the like expr. or impl. John 3: 18 *αὕτη δὲ ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν κ. τ. λ.* Rom. 2: 3. 2 Cor. 5: 14. Rev. 2: 6 *ἀλλὰ τοῦτο ἔχεις, ὅτι κ. τ. λ.* impl. v. 4. So *ἐν τούτῳ . . . ὅτι*, 1 John 3: 16. 4: 9, 10, 13 *ἐν τούτῳ . . . ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.* Also John 16: 19 *περὶ τούτου . . . ὅτι εἶπον κ. τ. λ.* Impl. Matt. 16: 7 *διελογίζοντο ἐν ἑαυτοῖς, λέγοντες· [ταῦτά ἐστι ἃ λέγει,] ὅτι ἄρτους οὐκ ἐλάβομεν. v. 17 τί διαλογίζεσθε ἐν ἑαυτοῖς [ταῦτα], ὅτι ἄρτους οὐκ ἐλάβετε; Mark 8: 16, 17. Comp. Mark 2: 8.*

b) after a pron. interrog. e. g. *τίς, τί*, as John 14: 22 *τί γέγονεν, ὅτι ἡμῖν μέλλεις κ. τ. λ.* So *τί ὅτι* for *τί ἐστι ὅτι*, pp. what cause is there that etc. Mark 2: 16. Luke 2: 49. Acts 5: 4, 9. (Luc. Tim. 28.) So with a pron. or subst. Mark 4: 41 *τίς ἄρα οὗτός ἐστι, ὅτι κ. τ. λ.* Luke 8: 25. Heb. 2: 6 *τί ἐστὶν ἀνθρώπος, ὅτι μιμησάμενος αὐτοῦ;* i. e. what cause is there in man, that etc. quoted from Sept. Ps. 8: 5. 144: 3. Comp. Ex. 16: 7 *ἡμεῖς δὲ τί ἐσμεν, ὅτι κ. τ. λ.* Num. 16: 11. Job 15: 14. — Also after *ποιητός* Matt. 8: 27. Mark 4: 41.

c) most freq. *ὅτι* c. indie. is put in construction after certain classes of verbs, to express the object or reference of the verb; and is then equiv. to an accus. c. infin. or to the corresponding participial construction, and often alternates with these in one and the same verb; comp. Butt. § 149. p. 423. Matth. § 539. n. 1. § 624 med. Winer § 45. 2. p. 266. Viger. p. 546. In Eng. with the same classes of verbs it is likewise often optional whether to employ *that* with the indic. or an accus. and infinitive; in Lat. the regular construction is the accus. c. infin. The tendency of the later Greek was in general to multiply particles, and therefore it here often employed *ὅτι* in preference to an infinitive; see Winer l. c.

(α) after verbs signifying *to say, to speak*, and all verbs including this idea; see Matth. l. c. also c. infin. Matth. § 537. p. 1056. § 534. b, and n. 2. Comp. in Engl. ‘I say *that* it is so,’ or ‘I say it *to be* so.’ E. g. after *λέγω* Matt. 3: 9. 12: 6. Mark 3: 28. Luke 10: 24. 2

Cor. 11: 21 *ὡς ὅτι*. 1 Tim. 4: 1. al. For the attract. in John 8: 54. 9: 19, see Butt. § 151. I. 6. After *εἶπον* Matt. 28: 7, 13. John 7: 42. 1 Cor. 1: 15. al. Also after *ἀναγγέλλω* Acts 14: 27. *γράφω* Mark 12: 19. 1 John 2: 12, 13. *διάδασκω* 1 Cor. 11: 14. *διηγέομαι* Acts 9: 27. *μαρτυρέω* Matt. 23: 31. John 4: 44. *μάρτυρα ἐπικαλοῦμαι* 2 Cor. 1: 23. *ἠμυνημι* Rev. 10: 6. *ὁμολογέω* Heb. 11: 13. *σφραγίζω* John 3: 33.—Sometimes *λέγω* or the like is implied in the preceding verb or words; e. g. *παρακαλέω* Acts 14: 22. John 7: 35 *ποῦ οὗτος μέλλει πορεύεσθαι, [λέγων] ὅτι ἡμεῖς οὐκ εἰσρήσομεν αὐτόν;* comp. Winer § 42. 4. c. p. 248. Acts 1: 5. So after a Heb. formula of swearing, like *יְהוָה*, e. g. *ζῶ ἐγὼ, ὅτι* Rom. 14: 11, in allusion to Is. 45: 23, comp. 49: 18. Comp. Gesen. Lex. *יְהוָה* B. 1. Here also belongs *οὐχ ὅτι, not that*, at the beginning of a clause, i. q. *οὐ λέγω ὅτι*, used by way of explanation or limitation of something previously said, and equiv. to *although*. John 6: 46 *οὐχ ὅτι τὸν πατέρα τίς ἐώρακεν. 7: 22. 2 Cor. 1: 24. Phil. 3: 12. 4: 11, 17. So οὐχ οἶον δὲ ὅτι* Rom. 9: 6, see in *Οἶος*. Comp. Butt. § 150. p. 433, 434. Matth. § 624. 4.

(β) after verbs signifying *to shew, to make known*, etc. elsewhere c. particip. Matth. § 549. 5, and note. Or c. infin. Matth. § 549. 6. n. 2. Comp. in Engl. ‘I shew *that* it is so,’ or ‘I shew it *to be* so.’ E. g. after *δεικνύω* Matt. 16: 21. John 2: 18. *ἀποδεικνύμι* 2 Thess. 2: 4. *δηλόω* 1 Cor. 1: 11. *δηλώνω* 1 Cor. 15: 27. Gal. 3: 11. 1 Tim. 6: 7. (Xen. Cyr. 3. 3. 24.) Also after *ἀποκαλύπτω* 1 Pet. 1: 12. *εμφανίζω* Heb. 11: 14. *φανερῶω* 2 Cor. 3: 3. 1 John 2: 19.

(γ) after verbs signifying *to hear, to see, and trop. to perceive, to know*, etc. elsewhere c. particip. Matth. § 548. 1, 2, and notes. § 549. 3, 4, and notes. Or c. infin. Matth. § 549. 6. n. 2. So also in Engl. E. g. after *ἀκοῖω* Matt. 20: 30. Mark 2: 1. 10: 47. John 14: 28. af. (Xen. Cyr. 3. 3. 18.) After *βλέπω* Rev. 17: 8. 2 Cor. 7: 8. James 2: 22. *εἶδον* Mark 9: 25. John 6: 22. Matt. 2: 16. *ὁράω* James 2: 24. *θεύομαι* John 6: 5. *θεωρῶ* John 9: 8. Acts 27: 10 *θ. ὅτι . . . μέλλειν ἔσσομαι τὸν πλοῦν,*



where for *ὅτι* c. infin. in anacoluthon, see Winer § 45 pen. § 64. 2. c. Matth. § 631. p. 1299. After *γινώσκω* Matt. 21: 45. Mark 12: 12. Luke 10: 11. al. *γνωστόν ἐστὶ* Acts 28: 28. *ἀναγινώσκω* Matt. 12: 5. 19: 4. *ἐπιγινώσκω* Mark 2: 8. Luke 1: 22. *οἶδα* Matt. 6: 32. Mark 2: 10. 2 Cor. 11: 31. Also after *ἀγνοῶ* Rom. 6: 3. 7: 1. *ἐπίσταμαι* Acts 15: 7. *καταλαμβάνω* Acts 4: 13. 10: 34. *νοῶ* Matt. 15: 17. *συνήμι* Matt. 16: 12.

(δ) after verbs signifying to remember, to care for, etc. elsewhere c. particip. Matth. § 549. 6, and n. 1. E. g. after *μυνησکو* Matt. 5: 23. John 2: 22. *ὑπομνήσκω* Jude 5. *μνημονεύω* John 16: 4. *μέλει μοι* Mark 4: 38. Luke 10: 40.

(ε) after verbs signifying to hope, to believe, to think, to consider, and the like; elsewhere c. infin. Matth. § 534. b, and n. 2. So in Engl. E. g. after *ἐλπίζω* Luke 24: 21. Acts 24: 26. al. *πιστεύω* Matt. 9: 28. Mark 11: 23. Luke 1: 45. *πέποιθα, πέπεισμαι*, Phil. 2: 24. Rom. 8: 38. 15: 14. (Xen. Oec. 15. 6.) Also after *δοκέω* Matt. 6: 7. 26: 53. *λογίζομαι* Heb. 11: 19. *διαλογίζομαι* John 11: 50. *νομίζεν* Matt. 5: 17. *οἶμαι* James 1: 7. *ὑπολαμβάνω* Luke 7: 43.

δ) *ὅτι* serves also to introduce words quoted without change, chiefly after verbs implying to say etc. and is then merely a mark of quotation, not to be translated in English; see Buttm. § 149. p. 423. Matth. § 624. p. 1270. E. g. Matt. 2: 23 *τὸ ἠθρὲν . . . ὅτι Ναζωραῖος κληθήσεται*. 5: 31. 7: 23. 26: 74. Mark 3: 21, 22. 9: 28 *οἱ μαθ. ἐπρωτων αὐτὸν κατ' ἰδίαν ὅτι ἡμεῖς οὐκ ἠδυνήθημεν ἐκβαλεῖν αὐτό*; where Mss. read *διατί* and *ὅτι διατί*, comp. Matt. 17: 19. Fritzsche IV Ev. II. p. 378. Luke 1: 25, 61. John 1: 20, 32. Acts 11: 3. 15: 1. Heb. 10: 8. Rev. 3: 17. al. So Sept. and Heb. *וַי* Gen. 29: 33. Josh. 2: 24. comp. Gesen. Lehrs. p. 846. Lex. art. *וַי* B. 1.—Act. Thom. § 19. Pol. 1. 80. 9. Xen. Cyr. 3. 1. 8.

2. As Conj. *causal*, see above init. Buttm. § 149. p. 423. a) pp. after a demonstr. pron. as *τοῦτο* or the like, *that, because*, e. g. *διὰ τοῦτο ὅτι*, Matt. 13: 13. John 8: 47. 10: 17. 12: 39. 1 John 3: 1. *ἐν ταύτῃ ὅτι*, Luke 10: 20.

Also *οὕτως ὅτι* Rev. 3: 16.—comp. *τούτῃ* v. *ταύτῃ ὅτι* Xen. Hi. 1. 17. Oec. 18. 10.

b) after a pron. interrog. as *τίς, τί*, e. g. *διατί, ὅτι*, Rom. 9: 32. 2 Cor. 11: 11. So *χάριν τίνος, ὅτι*, 1 John 3: 12.—Xen. Cyr. 1. 3. 15, coll. 11.

c) absol. *ὅτι* is put after certain classes of verbs, and also genr. to express the cause, reason, motive, occasion of the action of those verbs, or of any action or event mentioned, *that, i. q. seeing that, because, for*, etc.—(α) After verbs or words signifying an emotion of the mind, as wonder, joy, pity, sorrow, e. g. *θανυμάζω* Luke 11: 38. John 3: 7. Gal. 1: 6. al. (Xen. Ven. 1. 3.) *ἐξίσταμαι* Acts 10: 45. *χαίρω* q. v. Luke 10: 20. John 14: 28. 2 Cor. 7: 9. al. *συγχαίρω* Luke 15: 6, 9. *σπλαγχνίζομαι* Matt. 9: 36. Mark 6: 34. *κλαίω* Rev. 5: 4. *κλαίω καὶ πενθέω* Rev. 18: 11.—(β) After verbs or words expressing praise, thanks, and the like, e. g. *ἐπαινέω* Luke 16: 8. 1 Cor. 11: 17. (Xen. Mem. 1. 2. 41.) *οὐκ ἐπαινέω* 1 Cor. 11: 2. *ἐξομολογέω* Matt. 11: 25, 26. *ἐχαριστέω* Luke 18: 11. *χάρις ὅτι* Rom. 6: 17. 1 Tim. 1: 12.—Xen. Cyr. 8. 7. 3. Oec. 8. 16.—(γ) Genr. Matt. 2: 18 *οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἶσι*. Mark 1: 27. 5: 9 *λεγεὼν ὄνομά μοι ὅτι πολλοὶ ἐσμεν*. Luke 4: 36. 11: 42 *οὐαὶ ὑμῖν, ὅτι κ. τ. λ. v. 43 sq. 16: 3. 23: 40 οὐδὲ φοβῆσθαι τὸν θεόν, ὅτι κ. τ. λ. i. e. seeing that* etc. John 1: 30, 51. Acts 1: 17. Rom. 6: 15. 1 Cor. 3: 13. 2 John 7. Rev. 3: 4, 8. al. saep. Ellipt. 1 John 3: 20 *ὅτι, ἐὰν ἡ καρδία ἡμῶν . . . ὅτι μείζων ἐστὶν ὁ θ. i. e. for if our own heart condemn us* [God will also condemn us,] *for God* etc.—Plato Euthyphr. p. 7. E. Xen. Mem. 2. 9. 1. ΑΙ.

“Οτου, see in “Οστις init. and no. 2. d.

Οὐ adv. *where*, see in “Ος no. 2. g.

Οὐ, also *οὐκ* or *οὐχ* before a vowel according as it is smooth or aspirated, Buttm. § 26. 5; usually without accent, but written *οὐ* when standing alone or at the end of a sentence, Buttm. § 13. 3, 4; a negative particle, *not, no*, expressing direct and full negation, independently and absolutely, and hence

*objective*; thus differing from μή which implies a conditional and hypothetical negative, and is therefore *subjective*. On this distinction both in meaning and use between οὐ and μή, which holds good also in all their compounds, see more fully under Μή init. and in the authors there cited. E. g.

a) before a *verb*, where it then renders the verb and proposition negative in respect to the *subject*. (α) genr. Matt. 1: 25 καὶ οὐκ ἐγένωσκεν αὐτήν. Mark 3: 25 οὐ δύναται σταθῆναι ἢ οἰκία ἐκείνη. v. 26. 14: 68. Luke 6: 43, 44. John 1: 10, 11. 7: 8. 8: 50. Acts 2: 15 οὐ γὰρ οὔτοι μεθύνουσιν. v. 34. Rom. 3: 11. Rev. 2: 2, 3. al. saepiss.—(β) With the 2 pers. *future* in prohibitions, where the neg. fut. thus stands for a neg. imperative, precisely as in Engl. *thou shalt not do it* etc. which is stronger than the direct imperat. *do it not*; Winer § 44. 3. § 60. 1. n. Matth. § 498. c. p. 942. Matt. 6: 5 οὐκ ἔση ὡσπερ οἱ ὑποκριταί. Elsewhere only in citations from the Sept. and Heb. Luke 4: 12, comp. Deut. 6: 16. Acts 23: 5, comp. Ex. 22: 28. 1 Cor. 9: 9, comp. Deut. 25: 4. So from the decalogue, Matt. 5: 21 οὐ φονεύσεις. v. 27, 33. Rom. 7: 7. 13: 9. al. So in Heb. all neg. imperatives are made by the fut. Gesen. Lehrg. p. 771. Comp. Xen. H. G. 2. 3. 34. Cyr. 8. 3. 47.—(γ) Where the subject is πᾶς or also εἷς, and οὐ is joined, not with πᾶς (see below in e. β), but with the verb; here by Hebraism πᾶς . . . οὐ, or also οὐ . . . πᾶς, is equiv. to οὐδεῖς, *not one, none*; see Winer § 26. 1. comp. Heb. כֹּל לֹא Gesen. Lehrg. p. 831. Lex. כֹּל no. 3. So Matt. 24: 22 οὐκ ἂν ἐσώθῃ πᾶσα σὰρξ, pp. *all flesh would not be saved*, i. e. no flesh. Mark 13: 20. Rom. 3: 20. Gal. 2: 16. Eph. 5: 5 πᾶς πόρνος . . . οὐκ ἔχει. Luke 1: 37 οὐ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥῆμα. 2 Pet. 1: 20. 1 John 2: 21. Rev. 22: 3. For 1 Cor. 15: 51, see below in e. γ. So Sept. and כֹּל לֹא Ps. 49: 18. כֹּל יָחַד Ecc. 1: 9. — Also εἷς . . . οὐ, *not one, none*, Matt. 10: 29 ἐν ἐξ ἀντιῶν οὐ πειεῖται. Luke 12: 6. So Sept. and לֹא אֶחָד Is. 34: 16. But the like idiom is found in Greek, Dion. Hal. de Comp. Verb. § 18 med. μίαν οὐκ ἂν εὐροί τις σελίδα κ. τ. λ.

Aristoph. Thesm. 549. Dem. 873. 11.—(δ) Where οὐ with its verb is followed by ἀλλά, i. e. οὐ . . . ἀλλά, pp. Matt. 9: 12 οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες. 15: 11. John 7: 16. 1 Cor. 7: 10. al. In other passages some suppose οὐ is to be taken in a modified or comparative sense, i. q. *not so much as*, etc. but this is unnecessary; e. g. Matt. 10: 20 οὐ γὰρ ὑμεῖς ἐστε οἱ λαλοῦντες, ἀλλὰ τὸ πνεῦμα κ. τ. λ. i. q. Engl. *it is not you at all who speak, but the Spirit* etc. This is far stronger than: *it is not so much you, as the Spirit* etc. John 12: 44. al. See more in b. Comp. Winer § 59. 7. Also οὐχ ὅτι . . . ἀλλ' ὅτι, John 6: 26. 12: 6. 1 John 4: 10.—(ε) Sometimes οὐ stands in a conditional negative after εἰ, where the usual negative is μή, see fully in Μή I. a. —(ζ) As strengthened by other negative particles; e. g. μὴ οὐ only in interrog. see in Μή III. b. οὐ μὴ as an intensive negative, see in Μή I. h. Strengthened also by compounds of οὐ, e. g. οὐκ οὐδέ *not even*, Luke 18: 13 οὐκ ἤθελε οὐδέ τοὺς ὄφθ. ἐπάραι. Rom. 3: 10 οὐκ οὐδεῖς, οὐκ οὐδέν, *no one whatever, nothing at all*, Mark 5: 37 καὶ οὐκ ἀφῆκεν οὐδένα κ. τ. λ. Luke 4: 2. John 6: 63. 8: 15. 2 Cor. 11: 8. al. οὐκ οὐδέπω οὐδεῖς Luke 23: 53. οὐκ οὐκέτι Acts 8: 39. See Buttm. § 148. 6. Winer § 59. 8. b. — Very rarely two negatives destroy each other, and thus imply an affirmative; 1 Cor. 12: 15 οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος. For Acts 4: 20, see in Μή I. d. a. Comp. Buttm. § 148. n. 7, 8. Winer § 59. 8. a. Matth. § 609. p. 1227.

b) before the *object* of a verb, where it then renders the proposition negative in respect to the object; e. g. genr. Matt. 9: 13 ἔλεον θέλω, καὶ οὐ θυσίαν. 1 Cor. 4: 15. Heb. 2: 16. More freq. as followed by ἀλλά, i. e. οὐ . . . ἀλλά, see above in a. δ. Mark 9: 37 οὐκ ἐμέ δέχεται, ἀλλὰ τὸν κ. τ. λ. Acts 5: 4. 10: 41. 1 Cor. 1: 17. 14: 22. Eph. 6: 12. 1 Thess. 4: 8. al. So οὐκ ὅτι . . . ἀλλ' ὅτι, 2 Cor. 7: 9. Also οὐχ ἵνα as marking object, purpose; John 6: 38 καταβέβηκα ἐκ τοῦ οὐρανοῦ, οὐχ ἵνα ποιῶ κ. τ. λ. 2 Cor. 2: 4. 8: 13. For οὐχ ὅτι at the beginning of a clause, by way of



limitation etc. see in "Ουι no. 1. c. a.

c) before the *adjunct* of a verb, adverbial or the like, where it then renders the proposition negative in respect to the adjunct. e. g. before a *noun* implying manner, 2 Cor. 3: 3 οὐ μίλανι, ἀλλὰ πνεύματι κ. τ. λ. 2 Pet. 1: 21. 2 Cor. 5: 7. John 3: 34 οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θ. Gal. 2: 16. James 2: 25. 1 Cor. 1: 17 οὐκ ἐν σοφίᾳ κ. τ. λ. Acts 5: 26. Before an *adject.* as *adv.* Rom. 8: 20 οὐχ ἔκοῦσα, comp. Buttm. § 123. n. 3. So before an *adverb*, 1 Cor. 5: 10 ἔγραψα ὑμῖν . . . οὐ πάντως, i. e. not altogether, not generally; comp. Winer § 65. p. 457. John 7: 10 οὐ φανερώς, ἀλλά. 2 Cor. 8: 5, 12.—Spec. οὐ μόνον . . . ἀλλὰ κ. τ. λ. καὶ, not only . . . but also, expressing a gradation of meaning, comp. in Μόνος c; so pp. as referring to place, time, manner, etc. Acts 19: 26 οὐ μόνον Ἐφέσου, ἀλλὰ κ. τ. λ. Rom. 9: 24. 2 Cor. 7: 7. Eph. 1: 21. 1 Thess. 1: 8. 1 John 5: 6. Also as referring to the subject, Acts 19: 27. Rom. 1: 32. 1 Tim. 5: 13. al. or to the object, Acts 21: 13. Rom. 4: 12. 2 Cor. 8: 10. al. — Subj. Xen. Cyr. 8. 3. 7. obj. Mem. 2. 7. 6.

d) before *participles*, where a direct and absolute negative is to be expressed; otherwise μή, see in Μή I. e. Winer § 59. p. 401. Matth. § 608. d. So 2 Cor. 4: 8 θλιβόμενοι, ἀλλ' οὐ στενοχωροῦμενοι, κ. τ. λ. Gal. 4: 27. Eph. 5: 4. Phil. 3: 3. Heb. 11: 35. 1 Pet. 1: 8. 2: 10.—Luc. Philopseud. 5. Ael. V. H. 10. 11. Diod. Sic. 19. 97.

e) as affecting single words, οὐ not only renders them negative, but often gives them the directly contrary sense, sometimes as a sort of compound, like Eng. *non, un*; see Buttm. § 148. n. 2, 3, comp. p. 416 marg. Matth. § 608. 1. Herm. ad Vig. p. 833, 889. Winer § 59. 5. E. g. (α) With *verbs*, as οὐκ ἀγαπᾶω to not love, i. q. to be careless of, Rev. 12: 11. οὐκ ἀγνοῶ i. q. to know well, 2 Cor. 2: 11. οὐκ ἐάω i. q. to restrain, Acts 16: 7. (Hom. II. 5. 256.) οὐκ ἀμελέω i. q. to be careful, 2 Pet. 1: 12. οὐ θέλω, nolo, to be unwilling, Matt. 23: 37. 1 Cor. 10: 1. οὐκ εἰμι ἄξιος κ. τ. λ. ἰκανός, to be unworthy, etc. Matt. 3: 11. Acts 13: 25. — (β) With *nouns*, as οὐκ

ἔθνος, οὐ λαός, q. d. a non-people, 1 Pet. 2: 10 οἱ ποιεῖ οὐ λαός, νῦν δὲ λαός Θεοῦ. Rom. 9: 26. 10: 19. So Heb. אֵין, Sept. οὐ, Hos. 2: 25. Deut. 32: 21. Comp. Gesen. Lehrg. p. 832. Lex. אֵין no. 4. b. Buttm. § 148. n. 3. Winer § 58. 1. n. — Thuc. 1. 137 ἢ οὐ διάλυσσις. — (γ) With *adjectives*, e. g. with πᾶς, where in the form οὐ πᾶς, οὐ πάντες, it merely takes away the positive force, i. q. not every one, not all, Matt. 7: 21 οὐ πᾶς ὁ λέγων. 19: 11. Rom. 9: 6. 10: 16. 1 Cor. 15: 39. al. But πᾶς . . . οὐ, i. q. no one, see above in a. γ. Once through the force of the antith. πάντες . . . οὐ is i. q. οὐ πάντες, 1 Cor. 15: 51. See Winer § 26. 1. With other adjectives, it expresses the contrary, e. g. οὐκ ἄσκημος not mean, i. q. renowned, Acts 21: 39. οὐκ ὀλίγοι no few, i. e. many, Acts 17: 4, 12. al. οὐ πολλὰί ἡμέραι, not many, i. e. a few, Luke 15: 13. John 2: 12. Acts 25: 6. — (δ) With *adverbs*, οὐ μετρίως Acts 20: 12. οὐκ εὐθέως Luke 21: 9.

f) in negative answers, no, nay, not, i. q. not at all. Matt. 13: 29 ὁ δὲ ἔφη· οὐ. John 1: 21. 2 Cor. 1: 17. James 5: 12. οὐ οὐ intens. Matt. 5: 87. With the art. τὸ οὐ, i. e. the word οὐ, 2 Cor. 1: 17. James 5: 12. Comp. in Ναί c.—Strengthened by other particles, as οὐ γὰρ Acts 16: 37, see in Γὰρ I. c. β. οὐ πάντως not at all Rom. 3: 9, see Winer p. 457. comp. οὐ πάντως Theogn. 299 or 305. Epiph. Haer. 38. 6. οὐ πάντ Xen. An. 6. 1. 26.

g) in negative questions, nonne? is not? are not? where an affirmative answer is always presupposed, so that the neg. question stands instead of a direct affirmation; see Buttm. § 148. 5. Winer § 61. 3. E. g. simply, Matt. 6: 26 οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; 12: 3, 5. Mark 4: 13, 21. John 6: 42. 1 Cor. 6: 2, 3. So οὐκ ἀποκρίνη οὐδέν; Mark 14: 60. 15: 4. — Xen. Cyr. 5. 5. 13.—With other particles, as οὐκ ἄρα Acts 21: 38, see in Ἄρα I. b. οὐ μή, see in Μή I. h. α. μή οὐ, see in Μή III. b. ἀλλ' οὐ, Heb. 3: 16 who now were they that did provoke God? ἀλλ' οὐ, yea, were they not all those etc. comp. in Ἀλλά no. 2. b. AL.

Οὐά, interj. ah! aha! Lat. vah!

uttered in derision, Mark 15: 29.—Arr. Epict. 3. 23. 24, 32. Dio Cass. 63. 20.

Ὀυαί, interj. *wo! alas!* Lat. *vae*, Heb. וַיֵּן, וַיִּתּוּ, uttered in grief, indignation, etc.

a) pp. and in the later usage c. dat. see Passow s. voc. Matt. 11: 21 *ουαί σοι, Χοραζίν*. 23: 13 sq. Mark 13: 17. Luke 6: 24 sq. Jude 11. Rev. 12: 12. e. dat. impl. Luke 17: 1. Thrice repeated intens. *ουαί ουαί ουαί* Rev. 8: 13, comp. Gesen. Lebrg. p. 670. Before *ἢ πόλις* as voc. c. *σοί* impl. Rev. 18: 10, 16, 19. Sept. genr. for וַיֵּן Num. 21: 29. וַיִּתּוּ Is. 10: 1, 5. וַיֵּן Ecc. 10: 16.—Arr. Epict. 3. 22. 24.

b) as subst. indec. 1 Cor. 9: 16 *ουαί μοι ἐστὶ*, Engl. *wo is me!* So Sept. *ουαί αὐτοῖς ἐστὶ* for עָוֶן וַיֵּן Hos. 9: 12, comp. Prov. 23: 29.—Hence c. art. fem. *ἡ ουαί*, a *wo, calamity*, Rev. 9: 12. 11: 14. Here one might expect the neut. *τὸ ουαί*, like *τὸ Ἄγαρ* Gal. 4: 25; but the writer assigns the gender *ad sensum*, as if i. q. *ἡ θλίψις, ἡ ταλαιπωρία*, etc. Comp. Winer § 27 fin. AL.

Ὀυδαμῶς, adv. (*ουδαμός* for *ουδέ ἀμός*;) *in no wise, by no means*, Matt. 2: 6.—3 Macc. 1: 11, 12. Xen. Mem. 2. 3. 15.

Ὀυδέ, conjunct. (*οὐ, δέ*;) denying absolutely and objectively, and differing from *μηδὲ* as *οὐ* from *μή*, pp. continuative, *and not, also not*, and hence *nor, neither, not even*, usually as connecting whole clauses or propositions, Buttm. § 149. p. 427. Winer § 59. 6. Matth. § 609.

a) in continued negation, at the beginning of a subsequent clause, viz. (*α*) *and not, nor, neither*, genr. preceded by *οὐ*, Matt. 5: 15. 6: 20 *ὅπου κλέπτει οὐ διορίζουσιν, οὐδὲ κλέπτουσιν*. v. 26 *οὐ οὐ σπείρουσιν, οὐδὲ θερίζουσιν, οὐδὲ συναγουσιν* κ. τ. λ. v. 28. Mark 4: 22. Luke 12: 33. John 1: 13. 6: 24. Acts 8: 21. Gal. 1: 1. Rev. 21: 23. al. (Xen. Mem. 1. 2. 5.) *οὐ . . . οὐδὲ οὐτε* 1 Thess. 2: 3. *οὕτω . . . οὐδὲ* interrog. Mark 8: 17. Matt. 16: 9 sq. Preced. by *ουδέεις*, Matt. 9: 17. Rev. 5: 3; so in apposit. with *ουδέεις*, e. g. *οὐδὲ . . . οὐδέ, neither . . . nor* Mark 13: 32. *ἴνα μή . . . οὐδέ* Rev. 9:

4. Once *ουδέ μή*, preced. by *οὐ, οὐδέ*, Rev. 7: 16.—(*β*) *also not, neither*, in a stronger transition or antithesis, e. g. preced. by *οὐ*, Matt. 21: 27 *οὐκ οἶδαμεν . . . οὐδὲ ἐγὼ λέγω ὑμῖν* κ. τ. λ. Mark 12: 21 coll. v. 20. Luke 16: 31 *εἰ Μ. οὐκ ἀκούουσιν, οὐδὲ . . . πεισθήσονται*. John 15: 4. Rom. 4: 15. 1 Cor. 15: 13, 16. (Hdian. 1. 9. 8. Xen. Cyr. 1. 5. 11.) *ουδέεις . . . οὐδὲ* John 8: 11. 1 Tim. 6: 16. *ουδέεις . . . οὐδὲ οὐκέτι* Matt. 22: 46. *ἐὰν μή . . . οὐδέ* Matt. 6: 15. So with preced. neg. impl. in *ἀπιστία*, Mark 16: 13 *οὐδὲ ἐκείνοις ἐπίστευσαν*.—With *γάρ* and *ἀλλά*, after a preced. neg. expressed or implied in the context; e. g. *οὐδέ γάρ*, for *not also, for neither*, where *οὐ* denies, *δέ* connects, and *γάρ* assigns a reason, John 7: 5 *οὐδὲ γάρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστευσαν* κ. τ. λ. Acts 4: 34. Rom. 8: 7; strengthened by *ουδέεις*, John 5: 22 *οὐδὲ γάρ ὁ πατὴρ κρίνει οὐδένα*. Gal. 1: 12 *οὐδὲ γάρ . . . οὕτε*. (Xen. Cyr. 1. 4. 12.) So *ἀλλ' οὐδέ, yea neither*, where *ἀλλά* merely strengthens the negation, comp. in *Ἄλλα* no. 2. b. Matth. § 613. Luke 23: 15 *οὐδὲν εὔρον . . . ἀλλ' οὐδὲ Ἠρώδης*. 1 Cor. 3: 2. Gal. 2: 3.—Xen. Mem. 2. 3. 8. An. 1. 3. 3. fully *οὐ μόνον . . . ἀλλ' οὐδέ* Jos. B. J. 4. 2. 3.

b) i. q. *not even, not so much as*, e. g. (*α*) in the middle of a clause, comp. Buttm. Matth. 1. c. Matt. 6: 29 *λέγω δὲ ὑμῖν, ὅτι οὐδὲ Σολομὼν ἐν πάσῃ τῇ δόξῃ αὐτοῦ* κ. τ. λ. Mark 6: 31. Luke 7: 9. John 21: 25. 1 Cor. 5: 1. (Hdian. 1. 12. 13. Plut. Timol. 5 pen. Xen. Mem. 1. 3. 11, 12.) As strengthening *οὐ*, i. e. *οὐκ οὐδέ* Luke 18: 13, comp. in *Ὀὐ* a. ζ. For *οὐδὲ εἰς*, see in *Εἰς* a.—Also *ἀλλ' οὐδέ, yea not even*, comp. above in a. β. Acts 19: 2 *ἀλλ' οὐδὲ εἰ πνεῦμα ἁγίον ἐστί, ἠκούσαμεν*. 1 Cor. 4: 3.—Hdian. 2. 13. 13.—(*β*) In interrog. Mark 12: 10 *οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε*; Luke 6: 3. 23: 40. Comp. in *Ὀὐ* g. AL.

Ὀυδέεις, ουδεμία, ουδέν, (*ουδέ, εἰς*;) decl. like *εἰς* q. v. Later form neut. *ουθέν* once 1 Cor. 13: 2 in text. rec. Sept. Gen. 41: 44. Is. 41: 28; see Buttm. § 70. 1. Lob. ad Phr. p. 181 sq. Neg. adject. denying absolutely and objectively, and differing from *μηδεις* as *οὐ* from *μή*, genr. *no one, nothing*, i. e. none



at all; pp. emphat. *not even one, not the least*, but in this sense it is commonly written separately, οὐδὲ εἰς, οὐδὲ ἐν, etc. see in *Εἰς* a. Butt. l. c.

a) as adj. c. subst. *no one, no*, Luke 4: 24 οὐδεὶς προφήτης. John 16: 29 παρομιάν οὐδεμίαν. 18: 38. 1 Cor. 8: 4. al. Neut. Luke 23: 4 οὐδὲν αἴτιον. John 10: 41. Acts 17: 21. al.—Hdian. 4. 2. 11. Luc. Asin. 13. Xen. Cyr. 1. 1. 2.—Partiatively, seq. gen. of a whole, Butt. § 132. 4. 2. Matth. § 318. So Luke 4: 26 πρὸς οὐδεμίαν αὐτῶν. v. 27 οὐδεὶς αὐτῶν. Acts 5: 13. 18: 17 οὐδὲν τούτων. 1 Cor. 1: 14. 9: 15. So οὐδεὶς ἐξ αὐτῶν John 7: 19. 17: 12. 18: 9.

b) absol. as subst. οὐδέεις, *no one, no man, no person*, Matt. 6: 24 οὐδεὶς δύναται δυοῖς κυρίοις δουλεῖν. Mark 5: 4. Luke 5: 36, 37, 39. John 5: 22 ὁ πατήρ οὐδένα. Acts 9: 8. Eph. 5: 29. Rev. 2: 17. al.—Hdian. 7. 6. 8. Xen. Cyr. 7. 5. 45.—With other negatives, for strength, Butt. § 148. 6. E. g. after οὐ, Matt. 22: 16 οὐ μέλει σοι περὶ οὐδένοσ. John 8: 15. Acts 4: 12. 2 Cor. 11: 8. (comp. Xen. An. 1. 6. 11.) οὐδέπω οὐδεὶς Luke 23: 53. οὐδεὶς οὐκέτι Mark 12: 34.

c) Neut. οὐδὲν absol. *nothing*, genr. Matt. 10: 26 οὐδὲν γὰρ ἐστὶ κεκαλυμμένον. 27: 24. Luke 22: 35. John 8: 28. Acts 15: 9. Gal. 2: 6. Heb. 2: 8. al. saep.—With other negatives for strength, Butt. § 148. 6. E. g. after οὐ, Mark 14: 60 οὐκ ἀποκριθὲν οὐδέν; Luke 4: 2. John 3: 27. Acts 26: 26. (Xen. Mem. 2. 6. 36.) οὐκέτι . . . οὐδὲν Mark 7: 12. οὐδέπω οὐδὲν 1 Cor. 8: 2. οὐδὲν . . . οὐ μή Luke 10: 19.—Accus. οὐδὲν adv. i. e. *in no way, in no respect*, Acts 25: 10 Ἰουδαίους οὐδὲν ἠδίκησα. 1 Cor. 13: 3. 2 Cor. 12: 11. Gal. 4: 12. c. οὐ, John 6: 63 οὐκ ὠφελεῖ οὐδέν.—Hdian. 1. 3. 10. Xen. Mem. 4. 2. 9.—Metaph. *nothing*, i. e. of no account, weight, value, authority, etc. Comp. Matth. § 437. n. 1. So Matt. 23: 16 ὅς ἂν ὁμολοῇ ἐν τῷ ναῷ, οὐδὲν ἐστίν. v. 18. John 8: 54. 1 Cor. 7: 19. 13: 2. 2 Cor. 12: 11. al. So εἰς οὐδὲν γίνεσθαι *to come to nought* Acts 5: 36. εἰς οὐδὲν λογισθῆναι *to be set at nought*, to be contemned, Acts 19: 27. Comp. in *Εἰς* no. 3. a.—Sept. Is. 14: 23. Plato Rep. 8. p. 556. D, ἀνδρες αἰ

ἡμέτεροι πλούσιοι εἶναι αὐδέν. Xen. H. G. 4. 8. 4 οὐδὲν ἐσμεν. AL.

Οὐδέποτε, adv. (οὐδέ, ποτέ,) *not ever, never*, comp. in *Οὐ* init. So seq. pres. in general propositions, 1 Cor. 13: 8 ἡ ἀγάπη οὐδέποτε ἐκπίπτει. Heb. 10: 1, 11.—Hom. Od. 10. 464.—Seq. praet. comp. Passow s. voc. Lob. ad Phr. p. 457 sq. Butt. § 149. p. 430. Matt. 7: 23 ὅτι οὐδέποτε ἔγνων ἡμᾶς. 9: 33. Mark 2: 12. Luke 15: 29 bis. John 7: 46. 10: 14. 11: 8. 14: 8.—Xen. Mem. 1. 4. 16.—Seq. fut. comp. Passow, Lob. l. c. Matt. 26: 33.—In interrog. Matt. 21: 16 οὐδέποτε ἀνέγνωτε; κ. τ. λ. v. 42. Mark 2: 25. Comp. in *Οὐ* g.

Οὐδέπω, adv. (οὐδέ, enclit. πω,) pp. *also not ever, i. q. not ever yet, not yet, never*, seq. praet. John 7: 39 οὐδέπω ἐδοξάσθη. 20: 9.—Hdian. 1. 3. 12. Xen. Mem. 3. 6. 1.—Strengthened with οὐδέεις Butt. § 148. 6. E. g. οὐδέπω οὐδέεις Luke 23: 53. John 19: 41. οὐδέπω οὐδὲν 1 Cor. 8: 2. Comp. Οὐδέεις b, c.

Οὐδέεις, οὐδεμία, οὐθέν, see in *Οὐδέεις*.

Οὐκ, see *Οὐ*.

Οὐκέτι, also οὐκ ἔτι, adv. *no more, no further, no longer*, in the general sense of οὐ; see *Οὐ* init. So genr. Matt. 19: 6 ὥστε οὐκέτι εἰσὶ δύο. Mark 10: 8. Luke 15: 19. John 4: 42. Rom. 7: 17, 20. 2 Cor. 1: 23. Rev. 10: 6.—Hdian. 2. 8. 10. Xen. Cyr. 1. 4. 5.—With other negatives for strength, Butt. § 148. 6. E. g. οὐκ . . . οὐκέτι Acts 8: 39. οὐδέ . . . οὐκέτι Matt. 22: 46. οὐδεὶς . . . οὐκέτι Rev. 18: 11. οὐκέτι . . . οὐδεὶς Mark 7: 12. 15: 5. Luke 20: 40. So οὐκέτι οὐ μή intens. Mark 14: 25. Luke 22: 16. Rev. 18: 14. AL.

Οὐκοῦν, adv. (οὐκ οὖν,) pp. interrog. *nonne ergo?* Germ. *nicht wahr?* *not so then?* implying an affirmative answer, comp. in *Οὐ* g; and hence used by the Attics as an affirmative illative particle, *therefore, then*; see Butt. § 149. p. 428. Passow s. voc. Herm. ad Vig. p. 794 sq. In N. T. once, John 18: 37 οὐκοῦν βασιλεὺς εἶ σὺ, either interrog. *not so then?* *thou art a king*; or

without interrog. *thou art then a king.* Comp. Wiener § 61 fin.—Interrog. Xen. Mem. 2. 2. 1. genr. Ael. V. H. 11. 9. Xen. Cyr. 1. 4. 19.

Οὐ μὴ, see in Μὴ I. h.

Οὐν, conj. *thereupon*, i. e. *now, then, therefore*, put after one or more words in a clause, and expressing either the merely external connexion of two sentences, that the one follows upon the other; or also the internal relation of cause and effect, that the one follows from the other. See Passow s: voc. Matth. § 625. Buttm. § 149. p. 428. Wiener p. 372, 380.

1. As marking mere external connexion, and thus denoting transition or continuation from what precedes to what follows, *thereupon, now, then*, etc. Comp. Passow οὐν no. 1. Matth. § 625. p. 1274.

a) genr. Luke 6: 9 εἶπεν οὐν ὁ Ἰ. πρὸς αὐτούς, *then said Jesus unto them.* John 12: 1, 9. 18: 11, 16. 19: 29 σκεῦος οὐν ἔκειτο ὄζους μεστὸν *now there was set a vessel etc.* 21: 5. Rom. 11: 1, 11. 15: 17. al. (Hdian. 3. 5. 11.) So where after introductory matter, the transition is made to the thing itself, Matth. 13: 18. Luke 20: 29 ἐπὶ αὐτὸν ἀδελφοὶ ἤσαν, comp. v. 28. John 4: 5. 19: 40. Acts 2: 33. 1 Cor. 7: 26. — Palaeph. 32. 11.—Also μὲν οὐν, comp. in Μὲν a, b. E. g. with δὲ following, Mark 16: 19 ὁ μὲν οὐν κύριος . . . ἐκίνοι δὲ, *so then the Lord*, etc. Acts 1: 6 sq. 8: 4 sq. 19: 38 sq. 23: 18, 31. al. (Diod. Sic. 16. 31 pen.) Without δὲ, Acts 23: 22. 26: 4, 9. 1 Cor. 6: 4. Heb. 7: 11.—Xen. An. 1. 7. 17.

b) joined with a particle of time, or words implying time, Matth. l. c. p. 1274. E. g. ὅταν οὐν Matth. 21: 40; but otherwise Matth. 6: 2. Luke 11: 34. ὅτε οὐν John 2: 22. 19: 6, 8, 23, 30. ὡς οὐν John 4: 1, 40. 20: 11. (Plato Protag. 19. p. 316. A.) Also ἐξαιτίας οὐν Acts 10: 33. νῦν οὐν *ibid.* πάλιν οὐν, οὐν πάλιν, John 8: 12, 21. 10: 7, 19, 31, 39. τότε οὐν John 11: 21. 20: 8.—Hdian. 1. 15. 11 οὐν ποτε. — So with a participle which may be resolved by a particle of time, as ὅταν, ὅτε, ὡς, with a finite verb. John 6: 14 οἱ οὐν ἄνθρωποι ἰδόντες κ. τ. λ. *then those men, when they had*

*seen etc.* v. 15. 11: 17. 19: 13. Acts 15: 2. Rom. 15: 28. al. Comp. Matth. § 565. 1. Buttm. § 144. 2.

2. As expressing the internal connexion of two sentences, that the one follows from the other as effect or consequence from cause, *therefore, then, consequently*, i. q. for this cause, for this reason, from these premises, etc.

a) genr. where any thing is said to be done etc. *in consequence of* what is previously narrated. (α) genr. Luke 15: 28 ὠργίσθη δὲ, καὶ οὐκ ἤθελεν εἰσελθεῖν· ὁ οὐν πατήρ αὐτοῦ ἐξεβδών κ. τ. λ. John 9: 7. 19: 24. Acts 17: 20. Rom. 9: 19. Eph. 4: 1. 1 Tim. 5: 14. 1 Pet. 2: 7. al. So frequently, espec. in John, in the phrases εἶπεν οὐν, εἶπον οὐν, John 4: 33. 8: 13. 11: 12. 21: 7. al. But such passages may often be referred to no. 1. a. —Diod. Sic. 16. 91 εἰθὺς οὐν θυσίας κ. τ. λ.—(β) In exhortations founded on what precedes. Matth. 5: 48 ἔσεσθε οὐν ἡμέτες τέλειοι. Mark 13: 35 γρηγορεῖτε οὐν. Luke 6: 36. Acts 3: 19. 13: 38. Rom. 11: 22. 1 Cor. 16: 11. Col. 3: 5. Heb. 4: 1. James 5: 7. al.—Eurip. Orest. 647 or 648. Luc. Conv. 36.—(γ) Where the consequence is connected with a conditional or causal clause, e. g. εἰάν οὐν *if therefore* Matth. 5: 23. Luke 4: 7. Rom. 2: 26. John 6: 62, see in Ἐάν I. 1. a. εἰ οὐν Matth. 6: 23. Luke 16: 11. John 18: 8. εἴτε οὐν 1 Cor. 10: 31. So ἐπεὶ οὐν Heb. 2: 14. 4: 6. (Xen. Mem. 3. 9. 5.) Likewise with participles equiv. to ἐπεὶ with a finite verb. Matth. § 565. 2. Buttm. § 144. 2. Acts 17: 29 γένος οὐν ὑπάρχοντες τοῦ θεοῦ, οὐκ ὀφείλομεν κ. τ. λ. Rom. 5: 1. 2 Cor. 7: 1. Heb. 4: 14. 1 Pet. 4: 1.

b) illative, expressing an inference or conclusion from what precedes. (α) genr. Matth. 3: 10 ἡ ἀξίνη . . . κείται· πᾶν οὐν δένδρον κ. τ. λ. Mark 10: 9. Luke 20: 44. John 3: 29. 8: 38. Rom. 6: 4. Heb. 9: 23. James 4: 17. 3 John 8. al. So in ἄρα οὐν, for which see in Ἄρα I. c.—Xen. Mem. 1. 2. 10. —(β) After an enumeration of particulars, expressing the general result or conclusion; comp. Passow οὐν no. 2. a. Matth. § 625. p. 1272. So Matth. 1: 17 πᾶσαι οὐν αἱ γενεαὶ ἀπὸ Ἀβραάμ κ. τ. λ. John 7: 43. 12: 17, comp. v. 9 sq. So Luke 3:



18. John 20: 30.—Xen. Mem. 1. 1. 16. —(γ) Where the conclusion is connected with a conditional or causal clause, e. g. εἰ οὖν in the sense of ἐπεὶ οὖν, see in *Ei* I. 2. g. β. p. 223. Matt. 7: 11 εἰ οὖν ὑμῖς οἴδατε κ. τ. λ. John 13: 14. Acts 11: 17.

c) where a sentence has been interrupted by a parenthesis or intervening clauses, and is again taken up; equiv. to 'I say,' 'as before said,' etc. Passow οὖν no. 2. b. Matth. 1. c. p. 1273 sq. Winer p. 372. So Matt. 7: 24 πᾶς οὖν ὅστις κ. τ. λ. comp. v. 21. 10: 32, coll. v. 22. Mark 3: 31, coll. v. 21. John 6: 24, coll. v. 22. 18: 12, coll. v. 3. 1 Cor. 8: 4, coll. v. 1. Gal. 3: 5, coll. v. 2. Heb. 4: 11, comp. v. 6.—Xen. Mem. 1. 1. 20, coll. § 1. Cyr. 5. 1. 3, coll. 2.

d) in interrogative sentences, referring back to a previous assertion, supposition, circumstances, etc. genr. Matt. 13: 28 θέλεις οὖν ἀπέλθοντες συλλέξωμεν αὐτά;—After interrog. particles: τί οὖν, Matt. 17: 10 τί οὖν οἱ γραμματεῖς λέγουσιν κ. τ. λ. where οὖν prob. refers to the circumstances of the transfiguration, comp. v. 3, 4, and see Olshausen's Comm. in loc. Matt. 19: 7. Mark 12: 9. Luke 3: 10. John 1: 21. Rom. 3: 1. 4: 1. 1 Cor. 14: 15, 26. al. πόθεν οὖν Matt. 13: 27, 56. πῶς οὖν Matt. 12: 26. 26: 54. John 6: 42. 9: 19. Rom. 10: 14. — πῶς οὖν Luc. D. Deor. 2. 2. Xen. Conv. 2. 10. ΑΛ.

Οὐλῶ, adv. (οὐ, enclit. πω,) *not even yet, not yet*, comp. Οὐ init. Seq. pres. Matt. 24: 6 ἀλλ' οὐλῶ ἐστὶ τὸ τέλος. John 2: 4. 8: 57. Heb. 2: 8. Seq. praet. John 3: 24. 7: 39. 11: 30. Heb. 12: 4. οὐλῶ οὐδέεις Acts 8: 16.—c. pres. Hdian. 1. 8. 4. Xen. An. 1. 5. 12. c. praet. Xen. An. 1. 8. 8.—In interrog. Matt. 15: 17 οὐλῶ τοιεῖτε; οἶτι κ. τ. λ. 16: 9. Mark 8: 17. Comp. in Οὐ g. ΑΛ.

Οὐρά, ᾄς, ἦ, *tail of an animal*, Rev. 9: 10 bis, 19 bis. 12: 4. Sept. for 𐤀𐤓; Deut. 28: 13. Job 40: 12.—Luc. D. Deor. 22. 1. Xen. Eq. 5. 7.

Οὐράνιος, α, ον, Att. and in N. T. οὐράνιος, ὁ, ἡ, (οὐρανός,) *heavenly, celestial*, i. e. dwelling in heaven, as ὁ πατὴρ ὁ οὐράνιος, *heavenly Father*, Matt.

6: 14, 26, 32. 15: 13. στρατιὰ οὐράνιος *heavenly host*, angels, Luke 2: 13, comp. in Οὐρανός d. Also as coming from heaven, ὀπτασία οὐρ. Acts 26: 19. — 2 Macc. 7: 34. Hdian. 1. 7. 9. Xen. Cyr. 7. 1. 3.

Οὐρανόθεν, adv. (οὐρανός,) *from heaven*, Acts 14: 17. 26: 13. — Hom. Il. 1. 195, 208. Jos. de Macc. § 4. Jamblic. Pythag. 32. 216. Aeschin. 73. 5. A poetic form, used in prose only by late writers, Lob. ad Phr. p. 93, 94.

Οὐρανός, οὔ, ὁ, plur. οὐρανοί, ὄν, οἶ, in imitation of Heb. שָׁמַיִם, *heaven, the heavens*. The plur. οὐρανοί is thus used most frequently in Matthew, and always in the phrases ὁ πατὴρ ὁ ἐν τοῖς οὐρανοῖς, ἡ βασιλεία τῶν οὐραγῶν, and less often in Mark and the Epistles of Paul and Peter; in Luke's writings only six times, Luke 10: 20. 11: 2. 12: 33. 21: 26. Acts 2: 34. 7: 56; and not at all in the writings of John including the Apocalypse, nor in James. — Spoken pp. of the expanse of the sky, the apparent concave hemisphere above us, which was regarded by the Hebrews as solid, שָׁמַיִם, Sept. στερέωμα, the firmament, Gen. 1: 8, 14; and poetically as resting on columns, 2 Sam. 22: 8. Job 26: 11; but in common usage including also the regions above the sky, where God is said to dwell, Ps. 2: 4; and likewise the region underneath and next the firmament, where the clouds are gathered, the birds fly, etc. Gen. 1: 20, 26. In N. T.

n) pp. and genr. as including the visible heavens and all their phenomena; so where heaven and earth are spoken of together, e. g. opp. 1 Cor. 8: 5 εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς. Heb. 12: 26. 2 Pet. 3: 5. Also ὁ οὐρανός καὶ ἡ γῆ, *heaven and earth*, i. q. the universe, Matt. 5: 18. Mark 13: 31. Luke 10: 21. Acts 4: 24. Rev. 10: 6. 14: 7 τὸν οὐρ. καὶ τὴν γῆν καὶ τὴν θάλασσαν. Col. 1: 16 τὰ ἐν τοῖς οὐρ. καὶ τὰ ἐπὶ τῆς γ. So Sept. and 𐤀𐤓𐤁𐤓𐤓𐤓 𐤀𐤓𐤁𐤓𐤓𐤓 Gen. 1: 1. 2: 1. So τὸ ἄκρον οὐρανοῦ, τὰ ἄκρα οὐρανοῶν, *the extremities of the heavens*, where they seem to touch the earth, Matt. 24: 31. Mark 13: 27. ὑπὸ τὸν οὐρανὸν *under heaven* i. e. on earth Acts 4: 12.

οἱ ὑπὸ τὸν οὐρ. Acts 2: 5. Col. 1: 23. (Plato Tim. p. 23. D.) ἡ ὑπ' οὐρανόν sc. χώρα, i. q. the earth or region of the earth, Luke 17: 24 ἐκ τῆς ὑπ' οὐρ. εἰς τὴν ὑπ' οὐρ. from one part of the earth to another. Further, οἱ νῦν οὐρανοὶ 2 Pet. 3: 7, and ὁ πρῶτος οὐρανός Rev. 21: 1, the present heavens, which are to be destroyed at the final consummation of all things, after which new heavens are to appear, καινοὶ οὐρανοὶ 2 Pet. 3: 13. Rev. 21: 1. Sometimes more than one heaven is spoken of, Eph. 4: 10. Heb. 4: 14. 7: 26; see more fully below in d. — Hom. Il. 18. 483. Hes. Theog. 517. Xen. Oec. 19. 9. — Trop. ὑψωθῆναι ἕως τοῦ οὐρανοῦ, Lat. *ad coelum efferrī*, to be exalted to heaven, i. e. to be highly distinguished, renowned, Matt. 11: 23. Luke 10: 15. So praegn. κολῶσθαι ἄχρι τοῦ οὐρανοῦ Rev. 18: 15 in later edit. Comp. ἀρθῆναι πρὸς τὸν οὐρ. Plut. de Hdot. Malig. 31 fin. Mor. V. p. 207. Tauchn. — More specifically spoken

b) of the firmament itself, the starry heaven, in which the sun, moon, and stars are fixed. Mark 13: 25 οἱ ἀστέρες τοῦ οὐρανοῦ. Heb. 11: 12. Sept. and עֲרַבְיָ Gen. 1: 14, 15, 17. — Hom. Il. 6. 108. Xen. Mem. 4. 3. 8. — Hence, ἡ στρατιά τοῦ οὐρανοῦ Acts 7: 42, and αἱ δυνάμεις τῶν οὐρανῶν v. ἐν τοῖς οὐρανοῖς Matt. 24: 29. Mark 13: 25. Luke 21: 26, the host or hosts of heaven, i. e. the sun, moon, and stars; so Sept. and עֲרַבְיָ Is. 34: 4. Jer. 33: 22. Zeph. 1: 5. Comp. Gesen. Lex. art. עֲרַבְיָ. Further, the stars are said πίπτειν ἀπὸ τοῦ οὐρανοῦ, to fall from heaven, as emblematical of great commotions and revolutions, Matt. 24: 29. Rev. 6: 13. 8: 10. 9: 1. Comp. Is. 34: 4 et ibi Gesen. Comm. The firmament itself, which is spread out over the earth as a tent or curtain Is. 40: 22. Ps. 104: 2, is likewise said to be rolled together as a scroll, Rev. 6: 14. Comp. Heb. 1: 10 sq. Is. 1. c. — Trop. Luke 10: 18 ἐθελώσων τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πτόσναι, where the form of expression is in allusion to Is. 14: 12, the lightning being emblematic of swiftness; for the sense, q. d. the power of Satan is broken, comp. John 12: 31. Rev. 12: 7 sq. 20:

2 sq. Others here refer οὐρανός to the air, of which Satan is said to be prince; see in Ἀήρ and Δαιμόνιον b.

c) of the lower heaven, or region below the firmament, i. q. the air, atmosphere, where clouds and tempests are gathered and lightning breaks forth, where the birds fly, etc. E. g. of clouds, Matt. 16: 2 πυρόσσει γὰρ ὁ οὐρ. v. 3. Luke 12: 56. Matt. 24: 30 ἐπὶ τῶν νεφελῶν τοῦ οὐρ. 26: 64. Mark 14: 62; of rain and hail, Rev. 16: 21; of lightning or fire from heaven, Luke 9: 54. 17: 29. Rev. 20: 9; of signs, prodigies, Matt. 16: 1. Mark 8: 11. Luke 11: 16. 21: 11. Acts 2: 19. Rev. 12: 1, 3. So of birds, Matt. 6: 26 εἰς τὰ πετεινά τοῦ οὐρανοῦ. 8: 20. Luke 8: 5. 9: 58. Comp. Gen. 1: 20, 26, 28, 30. — Thuc. 2. 77 ὕδωρ πολὺ οὐρανοῦ. Xen. An. 4. 2. 2. Cyr. 4. 2. 15. — Trop. κλῆσαι τὸν οὐρανὸν to shut up the heavens, i. e. to withhold rain, Luke 4: 25. Rev. 11: 6, i. q. עָרַבְיָ Sept. συνέχειν τὸν οὐρ. Deut. 11: 17. 2 Chr. 6: 26. 7: 13. Comp. Gen. 7: 11. Is. 24: 19 et ibi Gesen. Comm.

d) of the upper or superior heaven, beyond the visible firmament, the abode of God and his glory, of the Messiah, the angels, the spirits of the just after death, and generally of every thing which is said to be with God. (a) genr. e. g. of God, Matt. 5: 34 μήτις ἐν τῷ οὐρανῷ, ὅτι θεός ἐστι τοῦ θεοῦ. 23: 22. Acts 7: 49. Heb. 8: 1. al. Hence God is called ὁ θεὸς τοῦ οὐρ. Rev. 11: 13. 16: 11. (1 Macq. 3: 18.) κύριος τοῦ οὐρ. Matt. 11: 25. Luke 10: 21. (Sept. Gen. 24: 3.) κ. ἐν τοῖς οὐρ. Eph. 6: 9. Col. 4: 1. ὁ πατήρ ὁ ἐν τοῖς οὐρανοῖς in the first three gospels, Matt. 5: 16, 45, 48. 6: 1. 10: 32. Mark 11: 25, 26. Luke 11: 2. al. ὁ πατήρ ὁ ἐξ οὐρανοῦ Luke 11: 13. Of the Messiah, the Son of God, as coming from heaven, John 3: 13, 31. 6: 33, 38, 41. al. or as returning thither after his resurrection, Mark 16: 19. Luke 24: 51. Acts 1: 10, 11. al. whence he will again come to judge the world, 1 Thess. 1: 10. 4: 16. 2 Thess. 1: 7. Of the Holy Spirit, Matt. 3: 16. John 1: 32. 1 Pet. 1: 12. [John 5: 7.] Of angels, Matt. 18: 10. 24: 36. Mark 12: 25. Luke 22: 43. Gal. 1: 8. al. (Gen



21: 17. 22: 11.) Hence called τὰ στρα-  
 τεύματα τὰ ἐν οὐρανῷ Rev. 19: 14, comp.  
 Heb. מַלְאָכֵי הַקָּדוֹשׁ אַנְגְּלֹי and Sept. of angels,  
 1 K. 22: 19. 2 Chr. 18: 18. Ps. 148: 2.  
 Of the righteous after death, as the seat  
 of their final and glorious reward, Matt.  
 5: 12 ὁ μισθὸς ὑμῶν πολὺς ἐν τοῖς οὐρα-  
 νοῖς. 6: 20 θησαυρὸς ἐν οὐρανῷ. Luke  
 10: 20. 12: 33. 2 Cor. 5: 1. Col. 1: 5.  
 1 Pet. 1: 4. al. In heaven also is the  
 spiritual temple with its sacred utensils,  
 Heb. 9: 23, 24. Rev. 11: 19. 14: 17. 15:  
 5. 16: 17; and there also the new Je-  
 rusalem is prepared and adorned, Rev.  
 3: 12. 21: 2, 10. — Hence to be or to be  
 done ἐν τῷ οὐρανῷ, i. q. among or by  
 those who dwell in heaven, Luke 15: 7  
 χαρὰ ἔσται ἐν τῷ οὐρανῷ. Matt. 6: 10  
 γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ  
 καὶ ἐπὶ τῆς γῆς. Matt. 16: 19. 18: 18.  
 Luke 11: 2. τὰ ἐν τοῖς οὐρανοῖς, i. q.  
 the higher spiritual world, Eph. 1: 10.  
 Col. 1: 16, 20; and so Eph. 3: 15 πάντα  
 πατρια ἐν οὐρανοῖς. So poetically, where  
 the heavens are said to rejoice, Rev. 12:  
 12. 18: 20. comp. Sept. and Heb. Is.  
 49: 13. Ps. 96: 11. — In various phrases  
 etc. e. g. (1) to look up to heaven, as  
 the abode of God, ἀναβλέπειν εἰς τὸν  
 οὐρ. Matt. 14: 19. Mark 6: 41. 7: 34. al.  
 ἀτενίσκειν εἰς τὸν οὐρ. Acts 1: 10. 7: 55.  
 ἐμβλέπειν εἰς τὸν οὐρ. Acts 1: 11. ἐπαί-  
 ρας τοὺς ὄφθ. εἰς τὸν οὐρ. Luke 18: 13.  
 John 17: 1. — (2) to ascend or be taken  
 up into heaven, ἀναβαίνειν εἰς τὸν οὐρ.  
 John 3: 13. Acts 2: 34. ἀναληφθῆναι  
 εἰς τὸν οὐρ. Mark 16: 19. Acts 10: 16.  
 ἀνασπᾶσθαι Acts 11: 10. ἀπέρχεσθαι  
 Luke 2: 15. πορεύεσθαι 1 Pet. 3: 22.  
 — (3) to come or be sent from heaven,  
 ἀποσταλῆναι ἀπ' οὐρ. 1 Pet. 1: 12. ἔρ-  
 χεσθαι ἐκ οὐρ. John 3: 31. καταβαίνειν  
 ἐκ v. ἀπ' οὐρ. John 6: 33, 38. 1 Thess.  
 4: 16. al. καθιεσθαι ἐκ τοῦ οὐρ. Acts  
 11: 5. So with γίνεσθαι expr. or impl.  
 τὸν ἀπ' οὐρανῶν Heb. 12: 25. φωνὴ ἐκ  
 τῶν οὐρανῶν Matt. 3: 17, coll. Mark 1:  
 11 φωνὴ ἐγένετο ἐκ τῶν οὐρ. Luke 3: 22.  
 al.—(4) Also heaven is said to be opened,  
 so as to let pass in or out, to lay open  
 the interior, etc. e. g. οἱ οὐρ. ἀνεῳχθη-  
 σαν, ὁ οὐρ. ἀνεῳγός, οἱ οὐρ. ἀνεῳγμένοι,  
 Matt. 3: 16. Luke 3: 21. John 1: 52.  
 Acts 7: 56. 10: 11. Rev. 4: 1. 19: 11.  
 οἱ οὐρ. σχιζόμενοι Mark 1: 10.

(β) ἕως τρίτου οὐρανοῦ, unto the  
 third heaven, 2 Cor. 12: 2, prob. in allu-  
 sion to the three heavens as above  
 specified, viz. the lower, the middle or  
 firmament, and the superior; hence  
 i. q. the highest heaven, the abode of  
 God and angels and glorified spirits,  
 the spiritual paradise, v. 4. Comp. Eph.  
 4: 10. Heb. 4: 14. 7: 26. Comp. also  
 Heb. מַלְאָכֵי הַקָּדוֹשׁ, Sept. ὁ οὐρανός τοῦ  
 οὐρανοῦ, Deut. 10: 14. 1 K. 8: 27. Ec-  
 cles. 16: 18. So the spurious Lucian  
 makes a Christian say, ἐς τρίτον οὐρα-  
 νὸν ἀεροβατήσας Luc. Philopat. § 12.  
 — Others suppose the apostle refers to  
 the views of the later Rabbins, who  
 describe seven heavens, of which the  
 first is below the clouds; the second is  
 the region of clouds and tempests and  
 the abode of evil spirits; in the third  
 are the hosts of heaven, the stars; while  
 the other four above this are assigned  
 to the saints, the various orders of an-  
 gels, and the throne of God; see Test.  
 XII Patr. in Fabric. p. 546. Wetstein  
 ad 2 Cor. 12: 2. But then ὁ τρίτος οὐ-  
 ρανός could not well be i. q. ὁ παράδει-  
 σος in v. 4.

(γ) meton. and from the later Heb.  
 οὐρανός, οὐρανοί, like Engl. heaven, as  
 being the abode of God, is often put  
 for God himself; e. g. εἶναι ἐξ οὐρανοῦ  
 i. q. ἐκ τοῦ Θεοῦ, Matt. 21: 25. Mark 11:  
 30, 31. Luke 20: 4, 5. δεδομένον ἐκ τοῦ  
 οὐρ. John 3: 27. ἤμαρτον εἰς τὸν οὐρα-  
 νόν Luke 15: 18, 21. Also in the for-  
 mula so freq. in Matthew ἡ βασιλεία  
 τῶν οὐρ. Matt. 3: 2. 4: 17. 5: 3, 10. al.  
 elsewhere ἡ βασ. τοῦ Θεοῦ etc. see in  
 Βασιλεία c. So Chald. אֲרַמְיָא, Sept.  
 ἔξουσία οὐράνιος, Dan. 4: 23 [26]. Comp.  
 Buxtorf. Lex. Ch. 2440. Wetstein ad  
 Matt. 21: 25. Luke 15: 18. AL.

Οὐρβανός, οὐ, ὁ, Urban, pr. n. of  
 a Christian at Rome, Rom. 16: 9.

Οὐρίας, ου, ὁ, Urias, Heb. אֲרִיאֵהוּ  
 (flame of Jehovah) Uriah, pr. n. of the  
 husband of Bathsheba, Matt. 1: 6. Comp.  
 2 Sam. 11: 3 sq.

Οὐς, ὠτός, τό, an ear, plur. τὰ ὠτα  
 the ears, Mark 7: 33 ἔβαλε τοὺς δακτ.  
 αὐτοῦ εἰς τὰ ὠτα αὐτοῦ. 8: 18. Luke 22:  
 50. Acts 7: 57. 1 Cor. 12: 16. Sept.

for וְיִשְׁׁ, וְיִשְׁׁ, Ex. 29: 20. Deut. 15: 17.—Hdian. 7. 3. 7. Xen. Mem. 1. 4. 5.—In phrases, e. g. ὁ ἔχων ὦτα ν. εἰ τις ἔχει οὖς ἀκούειν, ἀκούειν, i. e. whoever can hear and understand, let him hear and attend! Matt. 11: 15. 13: 9, 43. Mark 4: 9, 23. 7: 16. Luke 8: 8. 14: 35. Rev. 2: 7, 11, 17, 29. 3: 6, 13, 22. 13: 9. τιθεῖναι εἰς τὰ ὦτα to let sink into the ears, to fix deep in the mind, Luke 9: 44, comp. Ex. 17: 14. Also to come εἰς τὰ ὦτα τινος to or into the ears of any one, to be heard, Luke 1: 44. Acts 11: 22. James 5: 4. (Sept. Ps. 18: 7. Is. 5: 9.) λαλεῖν ν. ἀκούειν εἰς τὸ οὖς, to speak or hear in the ear, i. e. privately, Luke 12: 3. Matt. 10: 27. (Ex. 11: 2.) So to do any thing ἐν τοῖς ὠσίν τινος, i. e. in his hearing, presence, Luke 4: 21. (Sept. Josh. 20: 4. Judg. 17: 2.) ὦτα εἰς ἀέησιν, i. q. ὦτα τοῦ θεοῦ ἐστὶν εἰς δ. i. e. God listens to prayer, 1 Pet. 3: 12, quoted from Ps. 34: 16 where Sept. for וְיִשְׁׁ, comp. 2 Chr. 6: 40. 7: 15. Neh. 1: 6. For Matt. 13: 15 bis, and Acts 28: 27 bis, see in Βαρύως. Rom. 11: 8 see in Μῆ I. d. β. Acts 7: 51 see in Ἀπειρημιτος. —Poetically, οὖς as the organ of hearing is put for the person who hears, Matt. 13: 16 μακάριοι . . . τὰ ὦτα ἱμῶν, ὅτι ἀκούει. 1 Cor. 2: 9. Comp. in Καρδία α. γ.

Οὐσία, ας, ἡ, (εἰμί, part. ὄν, οὐσα) entity, essence, nature, Epict. Ench. 19. 2 ἡ οὐσία τοῦ ἀγαθοῦ. Arr. Epict. 2. 8. 1. being, life, Soph. Trach. 911 or 913 ἅπαις οὐσία. In N. T. and usually, what is to any one, what he has, i. e. substance, property, Luke 15: 12, 13.—Tob. 14: 18. Jos. Ant. 18. 1. 1. Xen. Mem. 2. 8. 3.

Οὐτε, conj. (οὐ, enclit. τε) a continuative referring usually rather to a part of a proposition or clause, and not, also not, i. e. neither, nor, not even. See Buttm. § 149. p. 427. Winer § 59. 6.

a) as introducing a neg. clause, with or without a preceding negation, neither, nor, e. g. οὐτε γάρ, Luke 20: 36. Acts 4: 12. (Hdian. 3. 5. 11.) οὐτε . . . καί, as John 4: 11 κύριε, οὐτε ἀνηλιμα ἔχεις, καὶ τὸ φρέαρ κ. τ. λ. 3 John 10. Comp. espec. in Καί no. 1. a. (Eurip. Iph. in Taur. 595.) More freq. repeated, οὐτε . . . οὐτε, neither . . . nor, before differ-

ent parts of a clause, Matt. 6: 20. Luke 20: 35. John 5: 37. Acts 15: 10. Gal. 5: 6. al. (Xen. Lac. 14. 7.) Also three times or more, οὐτε, οὐτε, οὐτε, Acts 25: 8. Rom. 8: 38, 39. 1 Cor. 6: 9, 10. Rev. 9: 20, 21.—After another negative, as οὐ . . . οὐτε John 1: 25. Rev. 20: 4. 21: 4. οὐδέ . . . οὐτε Gal. 1: 12. 1 Thess. 2: 3.

b) in the sense of not even; Mark 5: 3 καὶ οὐτε ἀλύσειν οὐδέ τις ἡδύνατο αὐτὸν δῆσαι. Luke 12: 26. 1 Cor. 3: 2 in aut. rec. — Hdian. 4. 6. 1 οὐδέ τις ἦν φειδῶ ἡλικίας, οὐτε μέχρι νηπιῶν.—But Mss. in Mark and Luke l. c. and later edit. in 1 Cor. l. c. read οὐδέ. AL.

Οὐτός, αὐτή, τοῦτο, gen. τούτου, ταύτης, τούτου, pron. demonstr. this, that, pp. for ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, this same, Buttm. § 76. 2, and n. 1.

a) pp. as referring to a person or thing before mentioned, i. e. to something preceding; Passow οὐτός no. 1. Matth. § 470. 1. — (α) pp. to that next preceding, Luke 1: 32 Ἰησοῦν· οὐτός ἐστιν μέγας. 2: 25. John 1: 2 θεὸς ἦν ὁ λόγος· οὐτός ἦν ἐν ἀρχῇ κ. τ. λ. 3: 2. 6: 71. Acts 1: 14. 10: 36. Rom. 14: 18 ἐν ταῦτοις. 1 Tim. 6: 8. 2 Pet. 2: 20. 1 John 5: 6, 20. al. saep. — Hdian. 4. 8. 11. Xen. Mem. 4. 2. 28.—Neut. plur. ταῦτα sometimes refers only to one thing; 3 John 4. Luke 12: 4. [John 15: 17.] So κατὰ ταῦτα i. q. οὗτω Luke 6: 23, 26, where later edit. read κατὰ ταῦτά. Comp. Winer p. 140.—Xen. An. 7. 6. 11.—(β) Sometimes οὐτός refers not to the nearest, but to another person or thing, as being the chief topic of discourse, Winer p. 138. Matth. l. c. Matt. 3: 3 αὐτὸς γάρ ἐστιν, sc. Ἰωάννης in v. 1. Luke 13: 2, coll. v. 1. John 1: 42. 11: 37 καὶ οὗτος even this man, Lazarus. 21: 24. Acts 4: 11 οὗτός ἐστιν ὁ κίθως, sc. Χριστός. 7: 19. Gal. 4: 26. 2 John 7.—Xen. Mem. 1. 2. 14.—(γ) As referring generally to the preceding discourse, Matt. 7: 28 ὅτε συνετέλεσεν ὁ Ἰ. τοὺς λόγους ταύτους. Mark 4: 13, coll. v. 2 sq. Luke 1: 29. 24: 21. John 2: 11. Acts 19: 17. Rom. 11: 27. 1 John 2: 1, 26.—Xen. Cyr. 1. 3. 15.

b) as referring to or introducing what follows, with emphasis, as in Engl. this,



i. q. 'the following,' Passow l. c. no. 2. Winer § 23. 4. Matth. § 472. c, d. So as followed by the express words, e. g. τοῦτο, Gal. 3: 17 τοῦτο δὲ λέγω· διαθήκη κ. τ. λ. 1 John 4: 2; or c. subst. Matt. 10: 2 τὰ ὀνόματά ἐστι ταῦτα. Luke 2: 12. Acts 8: 32 ἡ δὲ περιοχὴ . . . ἦν αὐτῆ· ὡς κ. τ. λ. 1 Cor. 9: 3. Or by a noun simply, as the predicate, 2 Cor. 13: 9 τοῦτο δὲ εὐχόμεθα, τὴν ὑμῶν κατάγειν. 1 John 5: 4. (Luc. Navig. 3.) Or by an infin. e. g. without art. Acts 24: 16. 26: 16. James 1: 27. comp. Winer l. c. Matth. § 472. b. (Plato Apol. Soc. § 29. p. 38. C.) c. art. Rom. 14: 13 τοῦτο κρίνατε μᾶλλον, τὸ μὴ τιθέναι κ. τ. λ. 2 Cor. 2: 1. comp. Winer, Matth. l. c. (Plato Apol. Soc. § 24. p. 35. C. Xen. Oec. 8. 2.) So διὰ τοῦτο before a particip. of cause, Mark 12: 24. ἐν τοῦτο 2 Cor. 5: 2.—Also before ὅτι and ἵνα, comp. in "Οτι no. 1, and "Ἰνα no. 3. a. ζ. Winer § 23. 4. E. g. seq. ὅτι, John 21: 23 ἐξηλήθεν οὖν ὁ λόγος οὗτος . . . ὅτι ὁ μαθητὴς κ. τ. λ. Acts 20: 29. Rom. 6: 6. 1 Cor. 1: 12. 1 John 1: 5. al. saep. (Xen. Cyr. 2. 1. 25.) Seq. ἵνα, e. g. of purpose, εἰς τοῦτο ἵνα Rom. 14: 9. 1 Pet. 3: 9. 4: 6; διὰ τοῦτο ἵνα John 1: 31. 2 Cor. 13: 10. 1 Tim. 1: 16; or after a word of command, John 15: 17 comp. above in a, α, fin. 1 John 3: 23. 4: 21; or genr. John 6: 29 τοῦτό ἐστι τὸ ἔργον τοῦ θεοῦ, ἵνα πιστεύσητε κ. τ. λ. v. 39, 40. 17: 3 αὐτὴ ἐστὶν ἡ αἰώνιος ζωὴ, ἵνα γινώσκωσι κ. τ. λ. 1 John 4: 17. 5: 3. al.

c) used δεικτικῶς, i. e. as pointing to a person or thing present either to the eyes or to the mind, Passow l. c. no. 4. Matth. § 471. 12. (α) genr. Matt. 3: 17 οὗτός ἐστιν ὁ υἱός μου κ. τ. λ. 17: 5. Mark 9: 7. Luke 9: 35. Matth. 17: 20. 26: 26 τοῦτό ἐστι τὸ σῶμά μου. v. 28. Mark 14: 22, 24. 1 Cor. 11: 24, 25. al. Mark 12: 43. 14: 69. John 1: 15. 7: 46. Acts 2: 7. Matth. 8: 9 ἡ σοφία αὐτῆ. 26: 34 ἐν ταύτῃ τῇ νυκτί. Luke 12: 26 καιρὸν τοῦτον. 21: 6. Acts 1: 5. al. saep. Comp. Winer p. 140. So Sept. for הַי 1 Sam. 29: 3. (Xen. An. 4. 8. 14, 26.) So with a numeral referring to time, Luke 24: 21 τρίτην ταύτην ἡμέραν ἄγει, see in "Αγω no. 2. a. 2 Cor. 13: 1 τρίτον τοῦτο ἔρχομαι πρὸς ὑμᾶς. Comp.

Winer p. 205. Matth. § 470. 8. So Sept. τρίτον τοῦτο for תְּרִיטָה שְׁשֶׁה הָיָה Num. 22: 28, 32, 33.—Luc. D. Mort. 13. 3 ἐν Βαβυλωνί κέμαι τρίτην ἡμέραν ταύτην. Hdot. 5. 76 τέταρτον τοῦτο ἀπικόμενοι. —(β) In admiration, Matt. 8: 27 ποταπὸς ἐστὶν οὗτος, ὅτι κ. τ. λ. 12: 23. Luke 4: 22. John 6: 14.—(γ) More usually in contempt or aversion, i. q. Engl. 'this fellow,' etc. comp. Passow no. 4. Matth. 9: 3 οὗτος βλασφημεῖ. 12: 24. 13: 54. Mark 6: 2, 3. Luke 5: 21. John 6: 42. Acts 7: 40. al. So τοῦτο 1 Cor. 5: 2, 3.—Xen. An. 3. 1. 30. Cyr. 1. 3. 11.

d) inserted for emphasis: (α) after the subject or object of a verb, i. e. between this and the verb, Winer § 23. 3. E. g. after a noun, Matt. 13: 38 τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοί κ. τ. λ. See below in k. 21: 42 λίθον ὄν . . . οὗτος ἐγενήθη κ. τ. λ. see in "Ος no. 1. c. β. Luke 8: 21. Acts 4: 10. Rom. 7: 10. 1 Cor. 6: 4. 1 Pet. 2: 7. al. (Pol. 3. 20. 2. ib. 5. 111. 2.) After a relative pron. comp. below in e. Matth. 5: 19 ὃς ἂν ποιήσῃ . . . οὗτος μέγας κληθ. κ. τ. λ. where in the preced. clause οὗτος is omitted. Mark 3: 35. Luke 9: 24. John 1: 33. Rom. 8: 30. Phil. 4: 8. al. saep. (Xen. Mem. 2. 6. 8. An. 1. 6. 6.) After a participle, comp. Matth. § 472. 2. Matth. 13: 20 ὁ δὲ . . . σπαρεῖς . . . οὗτός ἐστιν κ. τ. λ. Mark 12: 40. Luke 9: 48. John 6: 46. Acts 17: 6.—Pol. 1. 67. 12. Dem. 522. 20.—(β) In apodosis after εἰ, Rom. 8: 8 εἰ δὲ τις πνεῦμα Χρ. οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ. 1 Cor. 3: 17. Philem. 18. James 3: 2. 1 Pet. 2: 20. Comp. Winer § 139. 3. Matth. § 610 fin.—(γ) After a parenthesis or intervening sentence, when the writer again returns to the leading subject, comp. Passow no. 7. Acts 7: 35 bis, τοῦτον τὸν Μωϋσῆν . . . τοῦτον ὁ θεὸς κ. τ. λ. comp. v. 31. So v. 37, 38.—Ael. V. H. 3. 17 Ξενοφῶν . . . οὗτος ἐκεῖνος ἦν.

e) where οὗτος is followed by a relative sentence, οὗτος—ὅς, i. q. this who, he who, that which, Luke 9: 9 τίς δὲ ἐστὶν οὗτος, περὶ οὗ κ. τ. λ. 1 Pet. 5: 12. 1 John 5: 9.—But both before and after a relative οὗτος is frequently omitted, and the relative then implies it and stands for he who, that which, Engl. what; see in "Ος II. 1. d. Matth. § 473. b.

f) as strengthened by *αὐτός*, i. e. *αὐτοὶ* these men themselves, *δεικτικῶς* for 'they themselves,' Acts 24: 15, 20. Oftener neut. *αὐτὸ τοῦτο*, *τοῦτο αὐτό*, *this very thing* etc. e. g. as referring to what precedes, 2 Cor. 2: 3 *ἔγραψα ὑμῖν τοῦτο αὐτό*. Eph. 6: 18. c. relat. ὁ . . . *αὐτὸ τοῦτο* Gal. 2: 10, comp. Matth. § 472. p. 881 sq. As referring to and introducing what follows, seq. *τό* c. inf. 2 Cor. 7: 11. *ὅτι* Phil. 1: 6. *ἵνα* Eph. 6: 22. Col. 4: 8. *ὅπως* Rom. 9: 17. — Also *αὐτὸ τοῦτο* i. q. *on this very account*, *for this very reason*, i. q. *διὰ ταῦτα*, 2 Pet. 1: 5. comp. Matth. § 470. 7. Greg. Cor. p. 29, 30. — Xen. An. 1. 9. 21. *αὐτὰ ταῦτα* Plato Protag. p. 310. E.

g) after *καί* as *καὶ οὗτος*, often genr. in the foregoing senses, e. g. and *this man*, and *he*, Luke 16: 1; *he also* 20: 30; *δεικτικῶς* Luke 22: 56, 59. — But spec. *καὶ οὗτος*, *καὶ τοῦτο*, *καὶ ταῦτα*, and *he too*, and *this too*, and *that indeed*, i. e. where a particular stress is to be laid upon the connexion of two circumstances, *οὗτος* is thus joined to *καί*, and then always refers back to the former; see Passow no. 12. Matth. § 470. 6. Buttm. § 150. p. 436. Viger. p. 177. So 1 Cor. 2: 2 *εἰ μὴ Ἰ. Χριστὸν*, *καὶ τοῦτον ἐστανρωμένον*. (Hdot. 6. 11. Xen. Ag. 1. 2.) Oftener neut. *καὶ τοῦτο*, Rom. 13: 11 *καὶ τοῦτο εἰδότες*, coll. v. 8. 1 Cor. 6: 6. Eph. 2: 8. *καὶ ταῦτα*, 1 Cor. 6: 8 *ἀλλὰ ὑμεῖς ἀδικεῖτε, . . . καὶ ταῦτα ἀδελφοίς*. Heb. 11: 12. — plur. Jos. Ant. 10. 10. 4. Luc. D. Deor. 8 med. Xen. Oec. 11. 3.

h) in distribution, *τοῦτο μὲν . . . τοῦτο δέ*, pp. *as to this . . . as to that*, i. q. *partly . . . partly*, Heb. 10: 33. Comp. in *Μέν* c. β. Matth. § 288. n. 2. Passow no. 10. — Hdot. 3. 106. Isocr. p. 44. D. Dem. 474. 25.

i) Neut. *ταῦτα* acc. as adv. *so, thus*, i. q. *οὕτως*, comp. Matth. § 471. 13. Passow no. 14. b. So after *καθώς* John 8: 28. c. *οὕτως* altern. Mark 8: 8. *ταῦτα εἶναι*, *to be thus, such*, 1 Cor. 6: 11. As referring to what follows, Luke 18: 11 *ταῦτα προσηύχτο ὁ θεός, κ. τ. λ.* — Soph. Ajax 1346. Hom. Il. 11. 694.

k) In *gender* etc. the use of *οὗτος* exhibits some anomalies of syntax, e. g. (α) Where *οὗτος* refers in sense to a preceding noun, it yet sometimes takes the

*gender* and number of a noun following; comp. Matth. § 434. 1. b, and 2. b. Matth. 13: 38 *τὸ δὲ καλὸν σπέρμα, οὗτοι εἰσιν οἱ υἱοὶ κ. τ. λ.* comp. above in d. Luke 8: 14, 15. So Matth. 7: 12. Gal. 4: 24. — (β) By Hebraism, the fem. *αὕτη* stands twice for neut. *τοῦτο*, Matt. 21: 42 et Mark 12: 11 *παρὰ κυρίου ἐγένετο αὕτη*, i. e. *τοῦτο*, quoted from Ps. 118: 23 where Sept. for Heb. קָנַיִ. For the Heb. idiom, see Gesen. Lehrs. p. 661. Stuart § 436. AL.

*Οὕτως*, also *οὕτω* before a consonant, demonstr. adv. (*οὗτος*), *in this manner*, *on this wise*, i. e. *so, thus*, to which corresponds relat. *ὡς* etc. Buttm. § 116. 7, and n. 7. On the moveable final *ς*, see Buttm. § 26. 4. Winer § 5. 1. b. p. 42.

a) pp. as referring to what precedes, and in complete sentences preceded by a relative adverb or adverbial word. — (α) With a preced. relat. adv. *as . . . so*, e. g. *καθάπερ . . . οὕτως*, Rom. 12: 5, coll. v. 4. 1 Cor. 12: 12 *καθάπερ γὰρ τὸ σῶμα ἐν ἑστὶ . . . οὕτω καὶ ὁ Χριστός*. 2 Cor. 8: 11. (Plut. de Sanit. tuend. 10. T. I. p. 296. Tauchn.) *καθώς . . . οὕτως*, Luke 11: 30. John 3: 14. 2 Cor. 1: 5. 1 Thess. 2: 4. al. *ὡς . . . οὕτως* Acts 8: 32. Rom. 5: 15 *ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα*. 2 Cor. 7: 14. 1 Thess. 2: 7, 8. (Xen. Cyr. 8. 2. 12.) *ὡσπερ . . . οὕτως* Matth. 12: 40. John 5: 21. Rom. 6: 4. 1 Cor. 11: 12. al. Further, *καθ' ὅσον . . . οὕτως* Heb. 9: 27, 28. *ὡν τρόπον . . . οὕτως* 2 Tim. 3: 8. *κατὰ τὴν ὁδὸν . . . οὕτως* Acts 24: 14. *ἢ [ὡς] . . . οὕτως* Acts 3: 18, comp. Matth. § 480. c. p. 899. — (β) Alone, and as referring generally to the preceding discourse. Matth. 3: 15 *οὕτω γὰρ πρέπειν ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικ.* i. e. by being baptized, comp. v. 13. Matt. 5: 12. 6: 30, coll. v. 29, 30. Matt. 9: 33. 17: 12. 18: 14. Luke 1: 25. John 11: 48. 1 Cor. 2: 11. 7: 26, 40, comp. v. 24. Rev. 2: 15. al. saep. Interrog. John 18: 22. (Hdian. 7. 5. 1. Xen. Cyr. 1. 6. 32.) So *εἰ ταῦτα οὕτως ἔχει* i. e. *so* as they appear, are reported, etc. Acts 7: 1. 17: 11. comp. in *ἔχω* f. — Cebet. Tab. 4. Xen. An. 7. 7. 51. — (γ) In emphatic affirmation or prohibition, *οὕτως ἔσται*, *so shall it be*; Matt.



12: 45 οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ.  
13: 49. 24: 39. οὐχ οὕτως ἔσται ἐν ὑμῖν  
Matt. 20: 26. Mark 10: 43. c. ἔσται impl.  
Luke 12: 21. 22: 26. Comp. Passow  
οὕτως no. 1. c. — Hom. Od. 16. 31. ib.  
21. 257.

b) as referring to and introducing what follows; in complete sentences followed by a relat. adv. or adverbial word.—(α) With a following relat. adv. so . . . as, e. g. οὕτως . . . καθὼς, Luke 24: 24 καὶ εἶπον οὕτω καθὼς καὶ αἱ γυναῖκες εἶπον. Rom. 11: 26. οὕτως . . . ὡς, John 7: 46 οὐδέποτε οὕτως ἐλάλησεν ἄνθρωπος, ὡς οὗτος ὁ ἄνθρ. 1 Cor. 4: 1. James 2: 12. (Xen. Cyr. 2. 3. 3.) οὕτως . . . ὥστε c. inf. Acts 14: 1. Xen. Mem. 1. 2. 1.) οὕτως . . . ὃν τρόπον Acts 1: 11. καὶ ὃν τρ. 27: 25.—(β) Alone, e. g. as followed by direct narration or quotation, Matt. 1: 18 τοῦ Ἰ. Χρ. ἣ γένεσις οὕτως ἦν· Μνησιενθείσης κ. τ. λ. 2: 5 οὕτω γὰρ γέγραπται . . . Καὶ σὺ Βηθλεὲμ. John 21: 1. Heb. 4: 4. Rev. 9: 17. Or seq. infin. 1 Pet. 2: 15. Also seq. ὅτι of quotation, Luke 19: 31. Acts 7: 6. 13: 34. comp. in Ὅτι no. 1. d. Seq. ἵνα, 1 Cor. 9: 24 οὕτω τρέχετε, ἵνα καταλάβητε.

c) used δεικτικῶς, see in Οὕτος c. Acts 21: 11 τὸν ἄνθρα . . . οὕτω δῆσουσιν ἐν Ἱερουσ. κ. τ. λ. Rom. 9: 20. With the idea of aversion, 1 Cor. 5: 3 τὸν οὕτω τοῦτο καταρξασάμενον, comp. in Οὕτος c. γ.

d) inserted for emphasis: (α) after participles, before the following verb, like οὕτος, see in Οὕτος d. α. Matth. § 610. p. 1235. Butt. § 144. n. 6. E. g. Acts 20: 11 ὁμιλήσας ἄχρως ἀγῆς, οὕτως ἐξῆλθεν. 27: 17. So prob. John 4: 6 ὁ οὖν Ἰησοῦς κεκοπιτικῶς . . . ἐκαθέζετο οὕτως ἐπὶ τῇ πηγῇ, for οὕτως ἐκαθέζετο.—Hdot. 6. 104 fin. Plato Gorg. p. 457. a. Xen. Cyr. 2. 1. 1.—(β) In apodosis, after εἰ, ὅτι, comp. Matth. l. c. So after εἰ, 1 Thess. 4: 14. Rev. 11: 5 εἴ τις αὐτοὺς θέλει ἀδικῆσαι, οὕτω δεῖ αὐτὸν ἀποκτανθῆναι. But both these passages may be perhaps better referred to a. β. above. (Xen. Cyr. 8. 1. 3 in most edit.) With ὅτι causal, Rev. 3: 16 οὕτως, ὅτι χλιαρὸς εἶ, . . . μέλλω σε ἐμίσαι ἐκ τοῦ στόματός μου, for ὅτι . . . οὕτως μέλλω κ. τ. λ.—Hdot. 9. 6 c. ἐπεί.

e) spoken of degree, extent, so, so much, to such a degree, in such a man-

ner; so with adjectives and adv. Heb. 12: 21 οὕτω φοβερόν ἦν τὸ φανταζόμενον. Rev. 16: 18. οὕτω ταχέως Gal. 1: 6. Interrog. Mark 7: 18 οὕτω καὶ ὑμεῖς ἀσύνητοί ἐστε; 4: 40 τί δειλοί ἐστε οὕτω; Gal. 3: 3.—Luc. D. Deor. 4. 4. Xen. Cyr. 2. 16. c. adv. Xen. Mem. 3. 11. 7.—With a verb, 1 John 4: 11 εἰ οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς. Seq. ὥστε c. indic. John 3: 16. Interrog. Matt. 26: 40 οὕτως οὐκ ἰσχύσατε μίαν ὥραν γρηγορῆσαι; are ye then so unable? 1 Cor. 6: 5.—Xen. Cyr. 1. 3. 11. seq. ὥστε Luc. D. Deor. 2. 1. interrog. ib. 5. 2. AL.

Οὐχ, see in Οὐ.

Οὐχί, adv. *not*, a strengthened form of οὐ, used espec. by the Attics for emphasis, Butt. § 117. 2.

a) genr. John 13: 10 ἀλλ' οὐχὶ πάντες *but not all*, i. e. by no means all. v. 11. 1 Cor. 6: 1. οὐχί . . . ἀλλά 1 Cor. 10: 29. 2 Cor. 10: 13.—Luc. D. Meretr. 12. 3. Xen. Athen. 2. 18.

b) in neg. answers, *no, nay, by no means*, comp. in Οὐ f; only seq. ἀλλά Luke 1: 60 ἣ μήτηρ αὐτοῦ εἶπεν· οὐχί· ἀλλά κ. τ. λ. 12: 51. 13: 3. Rom. 3: 27. So Sept. for כִּי לֹא Gen. 18: 15. 19: 2.—Xen. Cyr. 1. 3. 4.

c) often in neg. questions, *nonne? is not? are not?* etc. implying an affirmative answer, comp. in Οὐ g. Matt. 5: 46 οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσι; 20: 13. Luke 12: 6. 17: 17. John 11: 9. Rom. 3: 29. al. Luke 17: 8 ἀλλ' οὐχὶ ἐρεῖ αὐτῷ; *yea will he not rather say to him?* see Ἀλλά no. 2. b. Sept. for כִּי לֹא Gen. 40: 8. Judg. 4: 6.—Xen. Cyr. 8. 3. 46. ἀλλ' οὐχί ib. 2. 2. 19. AL.

Ὀφειλέτης, ου, ὁ, (ἀφείλω,) a debtor.

a) pp. Matt. 18: 24 εἰς ὄφ. μυρίων ταλάντων. Trop. of one indebted for favours, Rom. 15: 27.—Hesych. ὀφειλέτης· χρεώσις.

b) metaph. *debtor*, one morally bound to the performance of any duty; seq. infin. Gal. 5: 3 ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι, i. e. he is bound to keep the whole law. Seq. dat. et inf. Rom. 8: 12. So Rom. 1: 14 Ἑλλησὶ τε καὶ βαρβάρους . . . ὀφειλέτης εἰμί sc. εὐαγγελιζέσθαι.—Soph. Ajax 590.

c) from the Aramaean, *debtor*, i. q. *delinquent*, one who fails in the performance of duty. Matt. 6: 12 τοῖς ὀφειλέταις ἡμῶν, i. e. those who fail in their duties towards us. Hence genr. a *transgressor*, *sinner*, i. q. ἁμαρτωλός, Luke 13: 4, coll. v. 2. — Lib. Henoch. in Fabr. p. 180, ὀφειλέτης ἁμαρτίας μεγάλης. So Targ. דְּבִירֵי debitors for Heb. חַיִּיבֵי sinners, Ps. 1: 1. Onk. חַיִּיבֵי for עֲשֵׂי Gen. 18: 23. See Buxt. Lex. Ch. 715.

Ὁφειλή, ἧς, ἡ, (ὀφείλω,) *indebtedness, debt*. Matt. 18: 32 πᾶσαν τὴν ὀφειλήν ἀφῆκά σοι. Metaph. a *due, duty, obligation*, Rom. 13: 7. 1 Cor. 7: 3 in later edit. — Etymol. Magn. as from Xen. Vect. comp. Sturz Lex. Xenoph. sub v. Lob. ad Phr. p. 90.

Ὁφείλημα, αῖτος, τό, (ὀφείλω,) pp. 'what one owes,' a *debt*, Sept. Deut. 24: 10. 1 Macc. 15: 8. Phryn. ed. Lob. p. 463, ὀφείλημα ὃ ἐδανείζετό τις. In N. T. metaph.

a) a *due, duty, obligation*. Rom. 4: 4 οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα. — Thuc. 2. 40 οὐκ ἐς χάριν, ἀλλ' ἐς ὀφείλημα.

b) from the Aramaean, *delinquency*, i. e. a *fault, sin*. Matt. 6: 12 ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, i. q. τὰ παραπτώματα v. 14, and τὰς ἁμαρτίας Luke 11: 4. So Targ. חַיִּיבֵי debt, for Heb. חַיִּיבֵי sin, Ps. 25: 18. al. Comp. Buxt. Lex. Chald. 715, and in Ὁφειλέτης c. — Greek writers said only ἀφίημι τινὲ τὰ χρεία, Luc. Saturnal. 5. Ael. V. H. 14. 24.

Ὁφείλω, f. ὀφείλω, to owe, to be indebted.

a) pp. in a pecuniary sense, c. acc. et dat. expr. or impl. Matt. 18: 28 bis, ὃς ὄφειλεν ἀντὶ ἑκατὸν δηνάρια, x. τ. λ. Luke 7: 41. 16: 5, 7. Rom. 13: 8. Philem. 18. Sept. for חֵיבֵי Hiph. Deut. 15: 2. Is. 24: 2. — Luc. D. Mort. 4. 1. Xen. Ag. 4. 4. — Pass. particip. neut. τὸ ὀφειλόμενον, pp. what is owed, *debt, due*, Matt. 18: 30, 34. — Xen. An. 7. 7. 34.

b) metaph. to be bound, to be obligated, sc. to the performance of any duty, i. q. *I ought, I must*, seq. infin. So of what is required by law or duty in general, e. g. c. inf. impl. Matt. 23: 16 ὃς ἂν ὀμῶσῃ . . . ὀφείλει sc. ἀποδοῦναι. v. 18.

Elsewhere c. inf. Luke 17: 10 ὃ ὀφείλομεν ποιῆσαι, πεποιήκαμεν. John 13: 14. 19: 7 ὀφείλει ἀποθανεῖν he ought to die. Rom. 15: 1, 27. 2 Cor. 12: 14. Eph. 5: 28. 2 Thess. 1: 3. 2: 13. 1 John 2: 6. 3: 16. 4: 11. 3 John 8. Particip. 1 Cor. 7: 3 in text. rec. — Wisd. 12: 15. Pol. 6. 37. 5. Hdot. 1. 41, 42. Thuc. 4. 19. — Also of what the circumstances of time, place, person, etc. render proper, i. q. to be fit and proper, *I ought*, Acts 17: 29. 1 Cor. 7: 36 καὶ οὕτως ὀφείλει γίνεσθαι. 11: 7, 10. 2 Cor. 12: 11. Heb. 2: 17. 5: 3, 12. Or of what is from the nature of the case necessary, 1 Cor. 5: 10 ἐπεὶ ὀφείλετε ἅρα ἐκ τοῦ κόσμου ἐξελεθεῖν. 9: 10.

c) by impl. and from the Aramaean, to fail in duty, to be delinquent, to be in fault towards any one, c. dat. Luke 11: 4. See in Ὁφειλέτης c, and Ὁφείλημα c.

Ὁφελον, epic and later form for Att. ὄφελον aor. 2 of ὀφείλω, pp. *I ought*, but used only in the implied sense of *wishing, utinam*, see Passow ὀφείλω no. 2. b. In earlier Greek writers it is still a verb, seq. infin. and often preceded by ὡς, εἰ, εἰθε, Hom. Il. 3. 173. Eurip. Med. 1. Plat. Rep. 4. p. 432. C. Xen. An. 2. 1. 4. See Matth. § 513. n. 3. Herm. ad Vig. p. 756 sq. Butt. § 114. p. 295. § 150. p. 437. — In later writers and N. T. ὄφελον is an indec. particle of wishing, or interject. *O that! would that! utinam*, c. c. indic. see Winer § 42. 5. n. 2. Sturz de Dial. Mac. p. 186. Butt. l. c. and § 115. n. 7. So 1 Cor. 4. 8 καὶ ὄφελόν γε ἐβασίλευσατε. 2 Cor. 11: 1. Gal. 5: 12. Rev. 3: 15. Sept. for חֵיבֵי נְיָ Ex. 16: 3. חֵיבֵי Num. 14: 2. 20: 3. חֵיבֵי 2 K. 5: 3. — Arr. Epict. 2. 18. 15. comp. Luc. Philopseud. 1 fin.

Ὁφελος, εος, ους, τό, (ὀφείλω to further,) *furtherance, profit, advantage*. 1 Cor. 15: 32 τί μοι ὄφελος; James 2: 14, 16. Sept. for חֵיבֵי Job 15: 3. — Diod. Sic. 13: 53. Xen. Mem. 3. 1. 9.

Ὁφθαλμοδουλεία, ας, ἡ, (ὀφθαλμός, δουλεία,) *eye-service*, i. e. rendered only under the master's eye, Eph 6: 6. Col. 3: 22. — Not found elsewhere.

Ὁφθαλμός, οῦ, ὁ, (ὀφθαλμοί, part. aor. ὀφθεις,) *an eye*, plur. οἱ ὀφθαλμοί, *the eyes*.



a) pp. and (α) genr. Matt. 5: 29 ὁ ὀφθ. σου ὁ δεξιός. v. 38. Mark 8: 25. Luke 24: 16. Acts 9: 18. 1 Cor. 12: 16. 15: 52 ἐν ἑπτῇ ὀφθαλμοῦ. Rev. 3: 18. al. Sept. for 𐤇𐤃 Gen. 29: 17. 48: 10.—Pol. 12. 27. 1. Xen. Mem. 1. 4. 5. — (β) In phrases: ὀφθ. ἀπλοῦς, ὀφθ. πονηρός, i. e. *sound*, or *unsound*, *diseased*, Matt. 6: 22, 23; but ὀφθ. πονηρός see also below in γ. For acc. τοὺς ὀφθαλμοὺς in phrases after the verbs ἀνοίγω, διανοίγω, ἐξορίσσω, ἐπαίρω, καμμύω, see under these verbs respectively. For 1 Pet. 3: 12, see in Ἐπί III. 1. b. β. p. 303. For 2 Pet. 2: 14, see in Μοιχάλις. For Heb. 4: 13, see Γυμνός d.—(γ) Poet. the eye as the organ of seeing, is put for the person who sees, Matt. 13: 16 μακάριοι οἱ ὀφθ. Luke 2: 30 εἶδον οἱ ὀφθ. μου z. t. l. 10: 23. Rev. 1: 7. Sept. and Heb. Deut. 3: 21. Is. 30: 20. saep. — Further, as affections of mind are manifested through the eyes, hence that is attributed to the eyes which strictly belongs only to the person, e. g. envy, as Matt. 20: 15 ὁ ὀφθ. σου πονηρός ἐστίν, ὅτι ἐγὼ ἀγαθός εἰμι; Mark 7: 22 ὀφθ. πονηρός, *evil eye*, i. e. *envy*. So Heb. 𐤇𐤃 𐤇𐤃, Sept. βάσκανος, Prov. 23: 6. 28: 22. Comp. Gesen. Lex. 𐤇𐤃 no. 1. h, sq. — Ecclus. 14: 10 ὀφθ. πονηρός φθονερός.

b) trop. *eye of the mind*, the power of perceiving and understanding; so ὀφθ. τῆς διανοίας Eph. 1: 18 in text. rec. others ὀφθ. τῆς καρδίας. Elsewhere absol. Luke 19: 42 νῦν δὲ ἐκρύβη ἀπὸ ὀφθαλμῶν σου. Acts 26: 18, comp. in Ἀνοίγω e. So John 12: 40. Rom. 11: 8, 10. al. — Act. Thom. § 28 τοὺς τῆς ψυχῆς ὀφθαλμοὺς.—So by Hebraism, ἐν ὀφθαλμοῖς τινος Matt. 21: 42 et Mark 12: 11, see in Ἐν no. 1. e. ἀπέναντι τῶν ὀφθ. see in Ἀπέναντι b. AL.

”Οφεις, εἶς, ὁ, a *serpent*, Matt. 7: 10 μὴ ὀφιν ἐπιδώσει ἀντὶ; Mark 16: 18 et Luke 10: 19, comp. Ps. 91: 13. Luke 11: 11. 1 Cor. 10: 9. Rev. 9: 19. Of the brazen serpent, John 3: 14. Sept. for 𐤇𐤃 Gen. 3: 1. Ex. 4: 3. — Luc. Tim. 29. Dem. 786. 4. Hdot. 8. 4. 1.—As the emblem of wisdom or cunning, e. g. in a good sense, Matt. 10: 16; in a bad sense, 23: 33. Comp. Gen. 3: 1.

Psalt. Salom. 4: 11 ὡς ὀφεις διαλύσαι σοφίαν.—Hence symbolically for *Satan*, 2 Cor. 11: 3, in allusion to Gen. 3: 1 sq. which the later Jewish writings also explain of Satan, comp. Wisd. 2: 23, 24. Act. Thom. § 31, 32. So Rev. 12: 9 ὁ ὀφεις ὁ ἀρχαῖος . . . ὁ Σατανᾶς. v. 14, 15. 20: 2. Comp. in Λράκων.

”Οφρός, ὄος, ἡ, *brow*, pp. *eye-brow*, Sept. Lev. 14: 9. Xen. Mem. 1. 4. 6. In N. T. *brow* of a mountain, edge of a precipice, Luke 4: 29. See in Ναζαρέθ. —Hom. II. 20. 151. Pol. 7. 6. 3. Strabo 5. 3. 7.

”Οχλέω, ὦ, f. ἦσω, (ὄχλος,) pp. to *harass with crowds, tumults, to mob*, c. acc. Hdot. 5. 41. In N. T. *genr. to harass, to vex*, only pass. Luke 6: 18 ὀχλούμενοι ὑπὸ πνευμάτων ἀκαθάρτων. Acts 5: 16.—Tob. 6: 7. Act. Thom. § 12. Hdian. 6. 3. 9.

”Οχλοποιέω, ὦ, f. ἦσω, (ὄχλος, ποιέω,) to *gather a crowd, to raise a mob*, intrans. Acts 17: 5. — Not found elsewhere.

”Οχλος, ον, ὁ, a *crowd, throng, multitude*, pp. a confused multitude, opp. to δῆμος a regular assembly.

a) pp. sing. Matt. 9: 23 ἰδὼν . . . τὸν ὄχλον θορυβούμενον. v. 25. Mark 2: 4. Luke 5: 1. John 5: 13. Acts 14: 14. al. saep. So πολὺς ὄχλος Matt. 14: 14. Mark 6: 34. ὄχλος πολὺς Matt. 20: 29. Mark 4: 1. ὁ πολὺς ὄχλος Mark 12: 37. ὁ πλεῖστος ὁ. Matt. 21: 8. πάμπολυς ὁ. Mark 8: 1. πᾶς ὁ ὄ. Matt. 13: 2. Mark 4: 1. ὁ τοσοῦτός Matt. 15: 33. ὁ ἰκανός Mark 10: 46. οἱ μυριάδες τοῦ ὄ. Luke 12: 1. Sept. for 𐤇𐤃 1 K. 20: 13. Dan. 10: 6. 𐤇𐤃 Num. 20: 20.—Luc. Amor. 12. Xen. Cyr. 7. 5. 39. πολὺς ὄ. ib. 6. 1. 1. ὁ πᾶς ὄ. Ael. V. H. 2. 6. — Plur. οἱ ὄχλοι intens. in the same sense, like Engl. *crowds, multitudes*. Matt. 5: 1 ἰδὼν δὲ τοὺς ὄχλους. 7: 28. Mark 10: 1. Luke 4: 42. 5: 3. John 7: 12. Acts 8: 6. al. So ὄ. πολλοὶ Matt. 4: 25. Luke 5: 15. πάντες οἱ ὄ. Matt. 12: 23. Sept. for 𐤇𐤃 Ez. 16: 40. — Ael. V. H. 14. 8. Hdian. 7. 12. 11. — Once plur. οἱ ὄχλοι of *throng*s or *multitudes* out of different nations, and thus i. q. *nations, tribes*, Rey. 17: 15 λαὸι καὶ ὄχλοι

εἰσι, καὶ ἔθνη καὶ γλώσσαι. — Hdian. 7. 7. 2.

b) spec. for the common people, the rabble, plebs. Matt. 14: 5 ἐφοβήθη τὸν ὄχλον. 21: 26. Mark 12: 12. John 7: 12, 49 coll. 48. Acts 16: 22. 24: 12. Plur. οἱ ὄχλοι Matt. 21: 46. Acts 17: 13.—Eccl. 1. 4. 13.

c) genr. a multitude, a great number; seq. genit. of class, Luke 5: 29 ὄχλος τελωνῶν πολὺς. 6: 17. Acts 1: 15. 6: 7. Seq. ἐκ e. gen. John 12: 9. ὁ ἰκανός Acts 11: 24, 26. 19: 26. — c. gen. Jos. Ant. 3. 4. 1. Luc. Necyom. 4. Xen. An. 4. 1. 20.

d) by impl. tumult, uproar, Luke 22: 6 αἶθε ὄχλου. Acts 24: 18 οὐ μετὰ ὄχλου οὐδὲ μετὰ θορύβου.—Suid. ὄχλου· ταραχῆς. Xen. H. G. 4. 4. 11. AL.

Ὀχύρωμα, ατος, τό, (ὄχυρόω, ὄχυρός fast, firm, fr. ἔχω,) a fastness, fortress, strong-hold, pp. Sept. for כּבצּר Josh. 19: 29. Is. 34: 13. כּבצּר 2 K. 22: 2. Xen. H. G. 3. 2. 3.—In N. T. trop. of any strong points or arguments in which one trusts, 2 Cor. 10: 4. So Sept. for כּבצּר Prov. 21: 22. כּבצּר Prov. 10: 29.

Ὀψάριον, ου, τό, dimin. only in form from τὸ ὄψον, Lat. *opsonium*, i. e. any thing cooked and eaten with bread, as meat, etc. Tob. 7: 8. Xen. Cyr. 4. 5. 4; later espec. fish, Sept. for כּבצּר Num. 11: 22. Plut. Sympos. 4. qu. 4. 2, πολλῶν ὄντων ὄψων, ἐκνεύνηκεν ὁ ἰχθύς μόνον, ἢ μάλιστα γε, ὄψον καλεῖσθαι. Thuc. 1. 138.—Hence in N. T. ὄψάριον a fish, John 6: 9 δύο ὄψάρια (comp. Luke 9: 13.) John 6: 11. 21: 9, 10, 13.—Plut. de tuend. Sanit. 7. VI. p. 478. 15. Reisk. Athen. IX. p. 385. B, ἰχθύος μεγάλου . . . καὶ εἰπόντος τινός ἡδιστον εἶναι ὄψάριον κ. τ. λ.

Ὀψέ, adv. (ὄπισ, ὄπισς,) late, i. e. after long time, Hom. Od. 7. 155. ib. 23. 7. Hesych. ὄψε· μετὰ πολὺν χρόνον, βραδείως. Seq. gen. ὄψε ἡλικίας late in life Ael. V. H. 2. 23. ὄψε τῆς ἡμέρας Thuc. 4. 93. Absol. also late sc. in the day or evening, late evening, Dem. 1303. 14. Xen. Mem. 2. 1. 3. Ammonius p. 108, ἑσπέρα, ἢ μετὰ τὴν δύσιν ἡλίου ὄρα· ὄψε δέ, ἢ μετὰ πολὺ τῆς δύσεως,

καὶ καθόλου μετὰ πολὺν χρόνον.—Hence in N. T.

a) absol. late evening, Mark 11: 19 καὶ ὅτε ὄψε ἐγένετο. Put for the evening watch, Mark 13: 35, see in Φυλακή. Sept. for כּבצּר Gen. 24: 11. Comp. above.

b) seq. genit. i. q. at the end of, at the close of, after. Matt. 28: 1 ὄψε δὲ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν κ. τ. λ. at the end of the sabbath, i. e. after the sabbath, the sabbath being now ended, towards the dawn, i. q. Mark 16: 1 διαγενομένου τοῦ σαββάτου. For the gen. see Buttm. § 132. 4. 2. b.—Philostr. Vit. Apoll. 4. 18 ὄψε μυστηρίων after the mysteries. Philostr. de Ludis Pythiis, εἶτα τὴν ἀγωνίαν παρέχειν τὴν γυμνῆν, ὄψε τούτων. ib. ὄψε τῶν Τρωϊκῶν.

Ὀψιμος, ου, ὁ, ἡ, adj. (ὄψέ,) late, latter. James 5: 7 ἕως ἂν λάβῃ νετὸν πρῶτον καὶ ὄψιμον, the early and latter rain, the former in the climate of Palestine falling in October, and the latter in March and April; see Jahn § 21. So Sept. for כּבצּר Jer. 11: 14. Jer. 5: 24. Joel 2: 23.—Hom. Il. 2. 325. Aristot. H. An. 5. 19. Diod. Sic. 1. 10. Xen. Oec. 17. 4, 5. It is strictly poetic for ὄψιμος, but used also by later prose writers, Lob. ad Phr. p. 51, 52.

Ὀψιμος, α, ου, (ὄψέ,) late, i. e.

a) pp. Mark 11: 11 ὄψις ἦδη οὐσῆς τῆς ὥρας, i. e. it being now late evening; comp. in Ὀψέ.—Pol. 7. 16. 4. Dem. 1301. pen. Thuc. 3. 74.

b) fem. ἡ ὄψια sc. ὥρα, as subst. evening, pp. late evening. The Hebrews reckoned two evenings, viz. the first from the ninth hour or about 3 o'clock until sunset; the other from sunset onward; comp. Matt. 14: 15 with v. 23. Hence, the Heb. phrase בֵּין הַבֵּינַיִם between the evenings, when the passover was to be killed and the evening sacrifice offered, denoted strictly the time of sunset, as is expressly said in Deut. 16: 6, comp. Ex. 12: 6. Lev. 23: 5; also Ex. 29: 39, 41. But in the practice of the Jews, this was reckoned from the ninth hour or 3 o'clock onward, Jos. B. J. 6. 9. 3, comp. Acts 3: 1. See Gesen. Lex. art. כּבצּר. In N. T. ἡ ὄψια appears to denote the former evening



in Matt. 8: 16. 14: 15. 27: 57. Mark 4: 35. 15: 42; and the latter in Matt. 14: 23 coll. v. 15. 16: 2. 20: 8. 26: 20. Mark 1: 32. 6: 47. 14: 17. John 6: 16. 20: 19. — This latter the Greeks called *ὄψια δειλη*, see Polyb. Demosth. Thuc. as cited above.

ὄψις, εὖς, ἦ, (ὄψομαι,) the sight, faculty of seeing, Pol. 3. 99. 7. Xen. Mem. 4. 3. 14. a sight, appearance, thing seen, Jos. Ant. 14. 15. 11. Hdot. 3. 30. Xen. An. 6. 1. 9. Hence in N. T. aspect, looks, etc.

a) i. q. the visage, face, countenance, John 11: 44 ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Rev. 1: 16. Sept. for מַרְאֵה Gen. 24: 16. 29: 17.—Ael. V. H. 4. 28. Dem. 413. pen.

b) external appearance, shew, John 7: 24 μὴ κρίνετε κατὰ ὄψιν. — Jos. B. J. 3. 5. 2. Thuc. 6. 46.

Ὀψώνιον, ον, τό, (ὄψον, ὠνέομαι to buy,) Lat. *opsonium*, pp. 'whatever is bought to be eaten with bread,' see in Ὀψάριον, and comp. ὀψωνέω Ael. V. H. 3. 34. Xen. Mem. 3. 14. 1. Hired soldiers were at first paid partly in meat, grain, fruit, etc. see Caes. B. Gall. 1. 23. 1. Pol. 6. 39. 12 sq. Adam's Rom. Ant. p. 393. Hence in N. T. ὀψώνιον, a stipend, wages, pp. of soldiers, Luke 3: 14 ἀρχεῖσθε τοῖς ὀψωνίοις ἡμῶν. 1 Cor. 9: 7. — 1 Macc. 3: 28. Pol. 6. 39. 12. Dion. Hal. Ant. 9. 17.—Trop. and genr. wages, recompense, 2 Cor. 11: 8. Rom. 6: 23 τὰ ὄψ. τῆς ἀμαρτίας.

II.

Παγιδεύω, f. εὔσω, (παγίς,) to lay snares for, to snare, to trap, pp. Sept. Ecc. 9: 12. In N. T. trop. to ensnare, to entangle, e. g. by difficult questions etc. c. acc. Matt. 22: 15 ἵνα παγιδεύσωσιν αὐτὸν ἐν λόγῳ. — Symm. Prov. 6: 2 ἐπαγιδεύθης ἐν ῥήμασι στόματός σου, for Heb. מַשְׁקֵל. Comp. Sept. 1 Sam. 28: 9.

Παγίς, ἴδος, ἦ, (πήγνυμι,) pp. 'whatever makes fast or holds fast;' hence a snare, trap, gin.

a) pp. Luke 21: 35 ὡς παγίς γὰρ ἐπιλεύσεται, as a snare shall it come upon them, i. e. suddenly, unexpectedly. Sept. for פֶּשַׁע Ecc. 9: 12. Am. 3: 5. — Eccclus. 27: 20. Anthol. Gr. IV. p. 38. Aristoph. Av. 194, 527.

b) trop. παγίς τοῦ διαβόλου, snare of the devil, i. e. wile, stratagem, 1 Tim. 3: 7. 2 Tim. 2: 26. absol. 1 Tim. 6: 9. —Also by impl. for cause of destruction, Rom. 11: 9 γεννηθήτω ἡ τράπεζα αὐτῶν εἰς παγίδα, quoted from Ps. 69: 23 where Sept. for פֶּשַׁע, as also Josh. 23: 13. Is. 24: 18. מַשְׁקֵל Prov. 18: 7.—1 Macc. 5: 4.

Πάθημα, ατος, τό, (πάσχω, παθεῖν,) pp. 'what is suffered,' suffering, i. q. πάθος.

a) pp. evil suffered, affliction, distress; once sing. Heb. 2: 9 διὰ τὸ πάθημα τοῦ θανάτου, i. e. suffering, even unto death, the genit. being explanatory.—Xen. Hi. 1. 36.—Elsewhere only plur. τὰ παθήματα, sufferings, calamities, Rom. 8: 18. 2 Cor. 1: 5 τὰ παθήματα τοῦ Χριστοῦ, i. e. the sufferings which Christ endured are renewed abundantly in us; see Winer p. 158. marg. v. 6, 7. Phil. 3: 10. Col. 1: 24. 2 Tim. 3: 11. Heb. 2: 10. 10: 32. 1 Pet. 1: 11. 4: 13. 5: 1, 9. — Jos. Ant. 2. 14. 2. Xen. Eq. 9. 4.

b) meton. passion, i. e. affection of mind, emotion. Gal. 5: 24 τὴν σάρκα σὺν τοῖς παθήμασι καὶ ταῖς ἐπιθυμίαις. Rom. 7: 5.—Plato Phaedo 43. p. 94. E. Xen. Cyr. 3. 1. 17.

Παθητός, ον, ὁ, ἦ, adj. (πάσχω, παθεῖν,) liable to suffering, as παθητὰ σώματα Plut. ed. R. IX. p. 501. 10. In N. T. destined to suffer; Acts 26: 23 λέγων . . . εἰ παθητός ὁ Χριστός, i. e. that Christ must needs suffer, sc. according to the prophets; comp. Luke 24: 26. Winer p. 86.

**Πάθος, εος, ους, τό,** (πάσχω, παθεῖν,) *suffering, e. g. affliction, calamity,* Jos. Ant. 2. 14. 2. Xen. Mem. 4. 2. 33. In N. T. *passion, i. e. affection of mind, emotion, espec. lust, concupiscence.* Rom. 1: 26 *πάθη ἀτιμίας infamous lusts,* comp. Buttm. § 123. n. 4. Col. 3: 5. 1 Thess. 4: 5. — Test. XII Patr. p. 610. Jos. Ant. 2. 4. 5. genr. Hdian. 5. 4. 2. Xen. Mem. 3. 10. 8.

**Παιδαγωγός, οῦ, ὁ,** (παῖς, ἄγω, ἄγωγή,) *a pedagogue, i. e. usually a slave or freedman to whose care the boys of a family were committed, who trained them up, instructed them at home, and accompanied them to the public schools, i. q. ἐπίτροπος q. v. Plut. de puer. educ. § 7. VI. p. 11. ed. Reisk. Xen. Lac. 2. 1, 2. ib. 3. 1. Comp. Adam's Rom. Ant. p. 37, 511.—In N. T. genr. an instructor, school-master, with the idea of authority, 1 Cor. 4: 15. Trop. of the Mosaic law, Gal. 3: 24, 25.*

**Παιδάριον, ἰου, τό,** (dimin. of παῖς,) *a boy, lad,* John 6: 9. Matt. 11: 16 in text. rec. Sept. for **παῖς** Gen. 42: 22. 2 Sam. 12: 18. **רַבֵּן** Gen. 22: 5, 12.— 1 Macc. 2: 46. Pol. 10. 47. 7, 9. of a servant boy Ael. V. H. 2. 2.

**Παιδεία, ας, ἡ,** (παιδεύω,) pp. *training of a child, and hence genr. education, discipline, instruction, as consisting in teaching, admonition, rewards, punishment, etc.*

a) genr. Eph. 6: 4 *ἐκτρέφετε αὐτὰ ἐν παιδείᾳ . . . κυρίου, i. e. such training as the Lord approves.* 2 Tim. 3: 16 π. ἡ ἐν δικαιοσύνῃ. — Hdian. 5. 7. 13. Dem. 938. 10. Xen. Cyr. 1. 1. 6.

b) by synecd. of part for the whole, *correction, chastisement,* Heb. 12: 5, 7, 8, 11. So Sept. and **מִנְחָה** Prov. 3: 11. 22: 15.—Ecclus. 18: 14.

**Παιδευτής, ου, ὁ,** (παιδεύω) *an instructor, preceptor, master, pp. of boys,* Plut. de puer. educ. § 7. VI. p. 13. 1. ed. Reisk. In N. T.

a) genr. Rom. 2: 20 *παιδευτὴν ἀφρόνων.*—Ecclus. 13: 19.

b) by synecd. a *corrector, chastiser,* Heb. 12: 9. So Sept. for **מִנְחָה** Hos. 5: 2.—Psalt. Salom. 8: 35.

**Παιδεύω, f. εἶσω, (παῖς,) pp.** *to train up a child, and hence genr. to educate, to discipline, to instruct, trans. comp. above in Παιδεία.*

a) genr. c. dat. of thing, Acts 7: 22 *ἐπαιδεύθη Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων.* c. κατὰ 22: 3, see in *Ἀκριβεία.*— Jos. c. Apion. 1. 4 *γράμμασιν ἐπαιδεύθησαν.* c. acc. rei Dioid. Sic. 1. 81. Xen. Mem. 4. 2. 23. — In the sense of *to teach, to admonish, by word or deed,* 2 Tim. 2: 25 ἐν πραότητι παιδεύοντα. Tit. 2: 12. Pass. c. inf. 1 Tim. 1: 20 *ἵνα παιδευθῶσι μὴ βλασφημεῖν,* comp. Sept. Ps. 2: 10. — Wisd. 6: 25. Ael. V. H. 1. 34. Xen. H. G. 6. 3. 11.

b) by synecd. of part for the whole, *to correct, to chastise, to chasten, e. g. as children,* Heb. 12: 7, 10. So Sept. and **רַבֵּן** Prov. 19: 18. 29: 17. Spoken of chastening from God by afflictions, calamities, 1 Cor. 11: 32. 2 Cor. 6: 9. Rev. 3: 19. Heb. 12: 6, comp. Prov. 3: 12. So Sept. and **רַבֵּן** Lev. 26: 18. Jer. 10: 24. Hence of prisoners, *to scourge, Luke 23: 16, 22 παιδεύσας οὖν αὐτὸν ἀπολύσω.* Comp. Acts 16: 22.— This use of the word seems to occur only in Sept. and N. T. So Phavorin. *παιδεύειν ἀντὶ τοῦ κολάζειν οὐδεὶς τῶν ἡγήτορων εἶπεν, ἀλλὰ παρὰ μόνῃ τῇ θεῷ γραφῇ τοῦτο εὐρίσκειται.* Thom. Mag. sub *πολλάκις.* Winer p. 23.

**Παιδιόθεν, adv. (παῖς, παιδίον,) from a child, from childhood,** Mark 9: 21. — Not found elsewhere; though there occurs a later form *παιδόθεν,* Synes. de Prov. p. 91. C. Joann. Zonar. IV. 184. A. The earlier form was *ἐκ παιδός* Xen. Cyr. 5. 1. 2, or *ἐκ παιδίου* Sept. Is. 46: 3. Xen. Mem. 2. 2. 8. Comp. Lob. ad Phr. p. 93.

**Παιδίον, ου, τό,** (dim. of παῖς,) *a little child, either male or female; plur. τὰ παιδιά, little children.*

a) pp. and genr. e. g. of a child or children recently born, *a babe, infant,* Luke 18: 16, 17 *τὰ παιδιά,* comp. v. 15 where it is *τὰ βρέφη.* Matt. 19: 13, 14. Mark 10: 13, 14, 15. John 16: 21. Also of those more advanced, Matt. 11: 16 in later edit. 14: 21. 15: 38. 18: 2, 3, 4, 5. Mark 7: 28. Luke 7: 32. 9: 47, 48. 11: 7.



So Sept. for  $\text{דָּבָר}$  Gen. 30: 26. 1 Sam. 1:2.  $\text{דָּבָר}$  Gen. 45: 19.—Hdian. 7. 9. 19. Luc. D. Mort. 10. 12.—Spec. of a male child, *boy*, e. g. recently born, Matt. 2: 8, 9, 11, 13 bis, 14, 20 bis, 21. Luke 1: 59, 66, 76, 80. 2: 17, 21, 27, 40. Heb. 11: 23. (Sept. for  $\text{בְּרֵךְ}$  Ex. 2: 8, 9.) Also more advanced, Mark 9: 24, 36, 37. John 4: 49, comp. v. 47. So Sept. for  $\text{דָּבָר}$  Gen. 21: 14, 15.  $\text{בְּרֵךְ}$  Gen. 21: 17, 18.—Ael. V. H. 1. 34. Xen. Cyr. 2. 3. 10.—Of a female child, *girl, maiden*, sc. partly grown, Mark 5: 39, 40 bis, 41.

b) trop. 1 Cor. 14: 20 *μη παιδία γίνεσθε φρεσίν, be not babes in understanding*, i. e. weak, puerile.—As an endearing appellation for the followers of Christ, Heb. 2: 13, 14, comp. Is. 8: 18. So in direct address, i. q. *carissimi*, John 21: 5. 1 John 2: 13, 18.

**Παιδίσκη, ης, ἡ**, (dim. from  $\eta$  *παῖς*,) a *girl, young maiden*, free-born Sept. Ruth 4: 12. Pol. 14. 7. 6. Xen. An. 4. 3. 11.—In N. T. a *bond-maid, female slave or servant*, Matt. 26: 69. Mark 14: 66, 69. Luke 12: 45. 22: 56. John 18: 17. Acts 12: 13. 16: 16. Gal. 4: 22 *ἕνα ἐκ τῆς παιδίσκης, καὶ ἕνα ἐκ τῆς ἑλευθέρου*. v. 23, 30 bis, 31. So Sept. for  $\text{מַטְרָן}$  Gen. 21: 10. 30: 3.  $\text{מַטְרָן}$  Gen. 16: 1, 2. 25: 12. espec. 1 Sam. 25: 41.—Dem. 1351. 3. Hdot. 1. 93. See Phryn. et Lob. p. 239.

**Παίζω, f. παίζομαι, (παῖς)** aor. 1 *ἔπαισα*, later form *ἔπαιξα*, Buttm. § 114; pp. *to play or sport as a child*, Luc. D. Deor. 4. 3. Xen. Mag. Eq. 5. 10. In N. T. *to play*, sc. with singing, leaping, dancing, as connected with worship; 1 Cor. 10: 7 *ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πιεῖν, καὶ ἀνεστήσαν παίζειν*, quoted from Ex. 32: 6 where Sept. for  $\text{קָרָע}$ . See also Sept. for  $\text{קָרָע}$  Judg. 16: 25. 2 Sam. 6: 5. 1 Chr. 13: 8. 15: 29.—Hom. Od. 23. 147. Hes. Scut. 277, 282. Aristoph. Ran. 407 ὄρ 410.

**Παῖς, παιδός, ὁ, ἡ**, a *child*, male or female; a *boy, youth; a girl, maiden*; plur. *οἱ παῖδες children* etc. Spoken of all ages from infancy up to full grown youth; comp. Matt. 2: 16 with Acts 20: 12, coll. v. 9.

a) pp. and gener. Matt. 2: 16 *ἀνεῖλε*

*πάντας τοὺς παῖδας τοὺς ἐν Βηθλεὲμ . . . ἀπὸ διετούς καὶ κατωτέρω*. 21: 15. Sing. ὁ *παῖς* Matt. 17: 18. Luke 2: 43, 9: 42. John 4: 51 ὁ *παῖς σου ζῆ*. Acts 20: 12, coll. v. 9 where it is *νεανίας*. Also  $\eta$  *παῖς* Luke 8: 51, 54, comp. v. 42 where it is *θυγάτηρ ὡς ἐτῶν δώδεκα*. Sept. gener. for  $\text{בְּרֵךְ}$  2 K. 2: 24. ὁ *π.* for  $\text{בְּרֵךְ}$  Prov. 4: 1.  $\eta$  *π.* for  $\text{בְּרֵךְ}$  Ruth 2: 6.  $\text{הַבְּרֵךְ}$  Gen. 24: 28, 57. 34: 12. — Jos. Ant. 9. 7. 5 *καὶ ἄρρηνες αὐτῶ καὶ θηλείαι παῖδες ἐγένοντο*. Xen. Mem. 4. 4. 20. ὁ *παῖς* Hdian. 1. 17. 6. Xen. Cyr. 1. 3. 1.  $\eta$  *παῖς* Luc. D. Deor. 22. 1. Xen. Cyr. 5. 2. 8.

b) like Engl. *boy*, Lat. *puer*, put for *servant*, e. g. (a) pp. and gener. i. q. *δοῦλος a servant, slave*, Matt. 8: 6, 8, 13, comp. v. 9 where it is *δοῦλος*. Luke 7: 7, coll. v. 3. 21: 45. 15: 26. So Sept. for  $\text{עֶבֶד}$  Gen. 9: 26, 27. 24: 2. 26: 15. — Ael. V. H. 4. 22. Xen. Mem. 3. 13. 6. — (β) of an *attendant, minister*, as of a king, Matt. 14: 2 *εἶπε [Ἡρώδης] τοῖς παῖσιν αὐτοῦ*. So Sept. and  $\text{עֶבֶד}$  Gen. 41: 38. Jer. 36: 24.—1 Macc. 1: 6. Diod. Sic. 17. 36. — (γ) ὁ *παῖς τοῦ θεοῦ, the servant of God*, i. q.  $\text{יְהוָה עֶבֶד}$ , see Gesen. Lex.  $\text{עֶבֶד}$  no. 2; spoken of a *minister or ambassador of God*, called and beloved of God and sent by him to perform any service, etc. E. g. of David, Luke 1: 69. Acts 4: 25; of Israel, Luke 1: 54, comp. Sept. and  $\text{עֶבֶד}$  Is. 41: 8, 9. 44: 1, 2. 45: 4. Also of Jesus the Messiah, Matt. 12: 18 *ἴδου ὁ παῖς μου*, in allusion to Is. 42: 1 where Sept. and  $\text{עֶבֶד}$ . So Acts 3: 13, 26. 4: 27, 30. Sept. and  $\text{עֶבֶד}$  Is. 49: 6. 56: 10. 52: 13.

**Παίω, f. παίω, to strike, to smite**, c. acc. e. g. with the fist, a rod, sword, etc. Matt. 26: 68. Luke 22: 64. Mark 14: 47 et John 18: 10 *ἔπαισε τὸν δούλον*. Sept. for  $\text{כָּה}$  Num. 22: 28. 2 Sam. 20: 10. — Jos. Ant. 4. 6. 12. Hdian. 4. 13. 11. Xen. Cyr. 7. 3. 6. ib. 8. 5. 12. — Of a scorpion, *to strike, to sting*, Rev. 9: 5.

**Πακατιανή, ἡς, ἡ, Pacatiana**, i. e. Phrygia Pacatiana, the western part of Phrygia as divided by the Romans, see in *Φρυγία*; only in the spurious subscription 1 Tim. 6: 22. See Rosemn.

Bibl. Geogr. I. ii. p. 202. Cellarii Notit. Orb. Ant. II. p. 172.

**Πάλαι**, adv. *long ago, of old, formerly*.

a) pp. and genr. Matt. 11: 21. Luke 10: 13. Heb. 1: 1 *πάλαι ὁ θεὸς λαλήσας τοῖς πατέρασιν*. Jude 4. Hence *οἱ πάλαι* as adj. *old, former*, 2 Pet. 1: 9, comp. Butt. § 125. 6. — Jos. Ant. 11. 3. 1. Hdian. 1. 1. 1. Xen. Vect. 4. 2. c. art. Xen. Mem. 1. 6. 14.

b) spoken relatively to the present moment, *now long, already long, a while*, Mark 15: 44 *ὁ δὲ Πιλάτος . . . ἐπρωτότησεν αὐτὸν εἰ πάλαι ἀπέθανεν*. — Hdian. 7. 5. 1. Plat. Phaedo § 27. p. 79. C. Xen. Cyr. 8. 7. 1.

**Παλαιός, ἄ, ὄν**, (*πάλαι*), *old, not new*, viz.

a) in age or time, *old, former, not recent*, e. g. *οἶνος* Luke 5: 39 bis. *ζυμὴ* 1 Cor. 5: 7, 8. *διαθήκη* 2 Cor. 3: 14. *ἐντολή* 1 John 2: 7 bis. *ὁ παλ. ἄνθρωπος* Rom. 6: 6. Eph. 4: 22. Col. 3: 9; see in *Ἀνθρώπος* no. 1. b. β. Sept. for *יָשָׁר* Lev. 25: 22.—2 Macc. 6: 21. Hdian. 5. 5. 16. Xen. Mem. 2. 1. 33.

b) from use, *old, worn out*, e. g. *ἱμάτιον* Matt. 9: 16. Mark 2: 21 bis. Luke 5: 36 bis. *ἄσχοι* Matt. 9: 17. Mark 2: 22. Luke 5: 37. genr. Matt. 13: 52. Sept. for *יָשָׁר* Josh. 9: 4, 5. Jer. 38: 11. — Soph. Oed. R. 290. Lys. 179. 37.

**Παλαιότης, ἡ**, (*παλαιός*), *oldness, antiquatedness*, Rom. 7: 6 [*ἐν*] *παλαιότητι γραμματος*, i. q. *ἐν γραμματι τῷ παλαιῷ*, comp. in *Γράμμα* a. δ. — Spoken of extreme old age, second childhood, Eurip. Helen. 1062 or 1065. Aeschin. 33. 34.

**Παλαιώω, ῶ, f. ὠσα**, (*παλαιός*), *to let grow old*, Pass. *to wax old, to become old*, pp. in age, Act. Sept. Job 9: 5. Pass. Athen. I. p. 33. A, *οἶνος πεπαλαιωμένος*. Luc. Philopat. 22. In N. T. from use, Pass. *to wax old, to be worn out*, Luke 12: 33 *βαλάντια μὴ παλαιούμενα*. Heb. 1: 11 quoted from Ps. 102: 27. Heb. 8: 13 *τὸ δὲ παλαιούμενον καὶ γηράσκον*, comp. Sept. Lam. 3: 4. So Sept. Pass. for *יָשָׁר* Deut. 29: 5. Josh. 9: 13. Ps. 102: 27. Is. 50: 9. — Metaph. *to make antiquated, to render obsolete*,

i. q. to abrogate, Heb. 8: 13 *πεπαλαιώωσιν τὴν πρώτην* sc. *διαθήκην*. Comp. Lat. *antiquare legem* Liv. 5. 30. Cic. de Off. 2. 21. Adam's Rom. Ant. p. 93.

**Πάλη, ἡ**, (*πάλω* to vibrate), *a wrestling*, pp. Ael. V. H. 4. 15. Xen. An. 4. 8. 27. In N. T. trop. for *struggle, combat*, Eph. 6: 12.

**Παλιγγενεσία, ἡ**, (*πάλιν, γένεσις*), *regeneration, reproduction, renewal*.

a) in a moral sense, *regeneration, new birth*, i. e. change by grace from a carnal nature to a christian life, Tit. 3: 5. Comp. in *Ἀνακαινώσις, Ἀναγεννώσις, Γεννάω*.

b) in the sense of *renovation, restoration, restitution*, sc. to a former state, equiv. to *ἀποκατάστασις* q. v. in N. T. spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption and restored to spiritual purity and splendour; comp. in *Βασιλεία* c. Matt. 19: 28 *ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ θρόνον δόξης αὐτοῦ*, comp. Acts 3: 21. See Olshaus. Comm. in loc. — Jos. Ant. 11. 3. 9 *παλιγγ. τῆς πατρίδος* i. e. the re-occupation of Judea after the exile. So Cicero ad Att. 6. 6 calls the restoration of his dignity and fortune *παλιγγενεσία*.

**Πάλιν**, adv. *back, back again, again*, pp. as implying *return back* to a former place, state, act, etc. like Lat. and Engl. insep. partic. *re*. Comp. Passow's voc.

a) pp. e. g. of place, espec. after verbs of motion. Mark 2: 1 *καὶ πάλιν εἰσῆλθεν εἰς Καπ.* 5: 21. John 6: 15 *ἀνεχώρησεν πάλιν εἰς τὸ ὄρος*. 11: 7. 14: 3 *πάλιν ἔρχομαι* i. q. I will return. Acts 18: 21. 2 Cor. 1: 16. 13: 2 *ἐὰν ἔλθω εἰς τὸ πάλιν*. Phil. 1: 26 *διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς*. Gal. 1: 17. 4: 9. al.—Hom. II. 18. 138. Ceb. Tab. 29. Dem. 346. 19. Xen. An. 4. 3. 20. — So λαμβάνει πάλιν to take back again John 10: 17, 18. Acts 10: 16. (Xen. An. 4. 2. 13.) Also Acts 11: 10. *οἰκοδομῶν πάλιν* Gal. 2: 18.

b) of time, *again, another time, once more*. (a) genr. Matt. 4: 8 *πάλιν παραλαμβάνει αὐτὸν ὁ διάβολος*. 20: 5. Luke



23: 20. John 4: 13. 16: 16. Acts 27: 28. Rom. 8: 15. Heb. 5: 12. 6: 6. James 5: 18. al. saep. Pleonast. *πάλιν ἐξ δευτέρου*, Engl. *again the second time*, Matt. 26: 42. Acts 10: 15. — Ael. V. H. 1. 4. Hdian. 6. 7. 1. Xen. Cyr. 1. 3. 15.—In the sense *at another time*, genr. John 1: 35. 8: 12, 21. Acts 17: 32. Including also perhaps the idea of place, i. q. 'again in another place,' Matt. 4: 7. John 12: 39. Rom. 15: 10, 11, 12. Heb. 2: 13.—(β) Hence as a continuative particle, connecting circumstances which refer to the same subject, *again, once more, further*, Matt. 5: 33 *πάλιν ἠκούσατε*. 13: 44 sq. 18: 19. Luke 13: 20. John 12: 22. 1 Cor. 12: 21. Heb. 1: 5, 6. 2: 13. al.—Diod. Sic. 13. 25. Xen. Cyr. 3. 1. 18. — So where there is an implied opposition or antithesis, *again, on the other hand, contra*, Matt. 4: 7. 2 Cor. 10: 7. Gal. 5: 3. 1 John 2: 8.—Hdian. 4. 8. 10. Pol. 10. 9. 1. Xen. Cyr. 2. 3. 18. AL.

*Παμπληθεΐ*, adv. (pp. dat. of *παμπληθής*, fr. *πᾶς*, *πλήθος*), *the whole multitude together, all at once*, Luke 23: 18. — Suid. *παμπληθεὶ καὶ παμπληθές*, ἀντὶ τοῦ πολυ. Comp. *παμπληθής* 2 Macc. 10: 24. Dem. 347. 8. Xen. Vect. 4. 7.

*Πάμπολυς*, *παμπόλλη*, *πάπολυ*, (*πᾶς*, *πολύς*), *very much, very great, vast*, Mark 8: 1 *παμπόλου ὄχλου ὄντος*.—Jos. Ant. 7. 5. 3. Xen. Cyr. 1. 1. 3.

*Παμφυλία*, *ας*, ἡ, *Pamphylia*, a district of Asia Minor, bounded E. by Cilicia; N. by Pisidia; W. by Lycia; and S. by a part of the Mediterranean here called the Sea of Pamphylia. Of its cities only Perga is mentioned in N. T. Acts 2: 10. 13: 13. 14: 24. 15: 38. 27: 5.

*Πανδοχεῖον*, *ου*, τό, (*πανδοχεΐς*), pp. 'place where all are received,' i. e. *an inn*, in the East *a menzil, khan, caravanserai*, Luke 10: 34. See Calmet p. 10, 278 sq. Jahn § 110. Harmer's Obs. II. p. 194. — Erijet. Ench. 11. Luc. Philopat. 9. Plut. de Sanit. tuend. c. 15. Tom. VI. p. 495. 12. ed. Reisk. The better Attic form was *πανδοκείον*, see Phryn. et Lob. p. 307.

*Πανδοχεΐς*, *έως*, ὁ, (*πάνδοκος*, from *πᾶς*, *δέχομαι*) pp. 'one who receives all,' i. e. *the keeper of an inn or caravanserai, host*, Luke 10: 35. See in *Πανδοχεῖον*.—Pol. 2. 15. 6. Plut. de San. tuend. c. 15. Tom. VI. p. 495 ult. ed. Reiske. The more Attic form was *πανδοκείς*, see Phryn. et Lob. p. 307.

*Πανήγυρις*, *ιδος*, ἡ, (*πᾶς*, *ἄγυρις*, *ἀγορά*), pp. an assembly or convocation of the whole people in order to celebrate any public festival or solemnity, as the public games, sacrifices, etc. hence genr. *a festive convocation, joyful assembly*, Jos. Ant. 2. 4. 3. Diod. Sic. 2. 55. Xen. Hi. 1. 11. — In N. T. only Heb. 12: 23 *καὶ μυριάσις ἀγγέλων πανηγύρει, καὶ ἐκκλησίαι πρωτοτόκων κ. τ. λ.* *and to countless throngs [even] the joyful assembly of angels* sc. as hymning the praises of God around his throne; comp. Rev. 5: 11 sq. Ps. 148: 2. Dan. 7: 10. Sept. for *רַב־מַלְאָכִים* Ez. 46: 11. Hos. 2: 11. *רַב־צַדִּיקִים* Am. 5: 21.

*Πανοικί*, adv. (*πᾶς*, *οἶκος*), *with all one's household*, Acts 16: 34. So Sept. Cod. Vat. for *רַב־בַּיְתָא* Ex. 1: 1. — 3 Macc. 3: 27. Jos. Ant. 4. 4. 4. Philo de Vit. Mos. p. 603. C. Aeschin. Dial. Soc. 2. I. This is a later form instead of the earlier *πανοικία* and *πανοικησία*, Lob. ad Phryn. p. 514 sq.

*Πανοπλία*, *ας*, ἡ, (*πάνοπλος*, from *πᾶς*, *ὄπλον*), *panoply, complete armour*, offensive and defensive, Luke 11: 22. Trop. of spiritual armour, Eph. 6: 11, 13. — Sept. 2 Sam. 2: 21. Jos. Ant. 20. 5. 3. Ael. V. H. 3. 24. Thuc. 3. 114.

*Πανουργία*, *ας*, ἡ, (*πανούργος*), *shrewdness, cunning, craftiness*, Luke 20: 23. 1 Cor. 3: 19. 2 Cor. 4: 2. 11: 3. Eph. 4: 14. Sept. for *רַב־חָכְמָה* Josh. 9: 4. — Luc. D. Deor. 7. 1. Xen. An. 7. 5. 11. — In late writers also in a good sense, Sept. for *רַב־חָכְמָה* Prov. 1: 4. 8: 5. Ael. V. H. 2. 40.

*Πανοῦργος*, *ου*, ὁ, ἡ, adj. (*πᾶς*, *εἶργον*) pp. 'doing every thing,' and hence *shrewd, cunning, crafty*, 2 Cor. 12: 16. Sept. for *רַב־חָכְמָה* Job 5: 12. — Luc. D. Deor. 2. 1. Xen. An. 2. 5. 39. — In late writers also in a good sense,

wise, Sept. for כִּבְרָה Prov. 13: 1. כִּבְרָה  
Prov. 14: 8, 15. Ecclus. 21: 12, 20.

**Πανταχόθεν**, adv. (πᾶς,) *from all sides, from every quarter*, Mark 1: 45.—Hdian. 2. 8. 1. Xen. Mem. 2. 1. 25.

**Πανταχοῦ**, adv. (πᾶς,) *in all places, every where*, Mark 16: 20. Luke 9: 6. Acts 17: 30. 21: 28. 24: 3. 28: 22. 1 Cor. 4: 17.—Jos. B. J. 1. 8. 4. Cebet. Tab. 7. Xen. Mem. 3. 6. 2.

**Παντελής**, εὖς, οὖς, ὅ, ἤ, adj. (πᾶς, τέλος,) *wholly ended, all complete, i. e. genr. perfect, entire*, Jos. Ant. 10. 9. 3 παντελής ἀπωλεία. Diod. Sic. 15. 17.—In N. T. only adv. εἰς τὸ παντελές, *wholly, entirely*, i. e. as referring to time, *always*, Heb. 7: 25. μὴ εἰς τὸ π. i. q. *not at all* Luke 13: 11. Comp. in *Eis* no. 3. b.—Jos. Ant. 6. 2. 3. Ael. V. H. 12. 20.

**Πάντη**, adv. (πᾶς,) *every where*, Xen. H. G. 1. 3. 21. Venat. 4. 5. In N. T. of manner, *in every way, in all things*, Acts 24: 3 κατορθωμάτων γινόμενων . . . διὰ τῆς σῆς προνοίας πάντη καὶ πανταχοῦ.—Pol. 25. 5. 9. Xen. H. G. 4. 7. 5. Comp. Butt. § 116. n. 5.

**Πάντοθεν**, adv. (πᾶς,) *from every side or quarter, and hence on every side, round about*, Luke 19: 43. Heb. 9: 4. John 18: 20 in text. rec. Mark 1: 45 in Mss.—Ecclus. 51: 10. Jos. B. J. 4. 10. 1. Xen. Hi. 6. 8.

**Παντοκράτωρ**, ορος, ὁ, adj. (πᾶς, κρατερός,) *the Omnipotent, the Almighty*, spoken only of God, 2 Cor. 6: 18. Rev. 1: 8. 4: 8. 11: 17. 15: 3. 16: 7, 14. 19: 6, 15. 21: 22. Sept. where Heb. כִּבְרָה 2 Sam. 5: 10. 7: 26, 27. for כִּבְרָה Job 5: 17. 8: 5.—Wisd. 7: 25. 2 Macc. 1: 25. Anth. Gr. IV. p. 151.

**Παντοῖτε**, adv. (πᾶς,) *always, at all times, ever*, Matt. 26: 11. Mark 14: 7. Luke 15: 31. 18: 1. John 6: 34. 2 Cor. 2: 14. al. saep.—Wisd. 19: 18. Dion. Hal. Ant. 11. 14. Hdian. 3. 9. 13. Found only in later writers, instead of the earlier ἐκαστοῖτε, Sturz de Dial. Maced. p. 187 sq. Lob. ad Phr. p. 103. AL.

**Πάντως**, adv. (πᾶς,) *wholly, altogether, entirely*.

a) pp. 1 Cor. 5: 10 καὶ οὐ πάντως. 9: 10. 16: 12.—Ael. V. H. 5. 14. Hdian. 2. 10. 11. Xen. Cyr. 2. 1. 13.

b) genr. *by all means, at all events, assuredly*. Luke 4: 23 πάντως ἐρεῖτέ μοι. Acts 18: 21 δεῖ με πάντως τὴν ἐορτὴν ποιῆσαι εἰς Ἱεροσ. 21: 22. 28: 4. 1 Cor. 9: 22 ἵνα πάντως τινας σώσω. So in a neg. reply, emphat. Rom. 3: 9 οὐ πάντως, *not at all, not in the least*.—Tob. 14: 8. Ael. V. H. 1. 32. in a reply, Xen. Cyr. 8. 4. 10.

**Παρά**, prep. governing the genitive, dative, and accusative, with the primary signif. *near, near by*; expressing thus the relation of immediate vicinity or proximity, which is differently modified according to the force of the different cases. Comp. in *Ἀπό* init. See Passow in παρά. Butt. § 142. n. 3. Math. § 588. Winer § 51. p. 313.

I. With the Genitive, where as combined with the force of the genitive itself, it expresses the sense *from near, from with, Fr. de chez, comp. Butt. § 132. 2, 3.* It is found in prose writers and in N. T. only with a gen. of person, implying a going forth or proceeding from the near vicinity of any one, from the presence or side of any one, and thus takes the general sense *from*; comp. Viger. p. 580. Winer l. c. p. 314.

a) pp. after verbs of motion, as of coming, sending, etc. Mark 14: 43 παραγίνεται Ἰούδας . . . καὶ ὄχλος πολὺς . . . παρὰ τῶν ἀρχιερέων. Luke 8: 49. John 15: 26. 17: 8. So after εἶναι, *to be from, i. q. to come from*, John 6: 46. 7: 29. impl. 1: 14. Of things, Luke 6: 19 δύναμις παρ' αὐτοῦ ἐξῆλθεν *a virtue went out from him*, was diffused around him.—Sept. Is. 57: 16. Luc. D. Deor. 24. 2. Xen. An. 2. 2. 1.

b) trop. after verbs of asking, receiving, or those which imply these ideas; e. g. after verbs of asking, seeking, etc. Matt. 2: 4 ἐπυνθάνετο παρ' αὐτῶν. v. 7. 20: 20 αἰτοῦσά τι παρ' αὐτοῦ. Mark 8: 11. Luke 12: 48. John 4: 9. Acts 3: 2. 9: 2. James 1: 5. al.—Ael. V. H. 7. 2. Xen. An. 1. 3. 16.—After verbs of hear-



ing, learning, etc. *from* any one, John 1: 41 ἀκουσάντων παρὰ Ἰωάννου. Acts 24: 8. 28: 22. Gal. 1: 12. 1 Thess. 2: 13. 2 Tim. 1: 13. 2: 2. 3: 14 παρὰ τινος ἕμαθες. 2 John 4. al. saep. — Luc. D. Mort. 13. 4. Hdian. 1. 1. 4. Xen. Cyr. 2. 2. 6. — After verbs of receiving, obtaining, buying, being promised, and the like, *from* any one. Matt. 18: 19 γενήσεται αὐτοῖς παρὰ τοῦ πατρὸς. (Xen. An. 7. 2. 25.) Mark 12: 2 ἵνα παρὰ τῶν γεωργῶν λάβῃ κ. τ. λ. Luke 6: 34. John 5: 34. Acts 7: 16 ὃ ἠνήσατο Ἀβραάμ . . . παρὰ τῶν υἱῶν Ἑμμόρ. 9: 14. 26: 12. Rom. 11: 27. Eph. 6: 8. 2 Pet. 1: 17. Rev. 3: 18. al. saep. — Luc. D. Deor. 5. 2. Ael. V. H. 9. 25. Xen. Cyr. 8. 2. 25. — After εἶναι expr. or impl. *to be from* any one, i. e. *to come, be given, bestowed, from or by* any one, John 17: 7 πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἐστι. Acts 26: 22. 2 John 3. So of hospitality or gifts, Luke 10: 7. Phil. 4: 18 τὰ παρ' ὑμῶν. (Luc. D. Mort. 13. 4 τὰ παρὰ τῆς τύχης. Xen. H. G. 3. 1. 6.) Or *gener. to come, to be derived or possessed, from* any one, Mark 5: 26 τὰ παρ' αὐτῆς πάντα, i. e. all she had from herself, all her own property. (Xen. Cyr. 5. 5. 13.) So of persons, οἱ παρὰ τινος pp. *those from near any one*, i. e. his kindred, relatives, Mark 3: 21. — Jos. Ant. 1. 10. 5. Luc. Tox. 51.

c) trop. c. gen. of pers. as the source, author, director, *from* whom any thing proceeds, is derived, etc. (α) genr. Matt. 21: 42 παρὰ κυρίου ἐγένετο αὐτή, quoted from Ps. 118: 22 where Sept. for קַיִן. Luke 1: 45. 2: 1 ἐξήλθε δόγμα παρὰ Καίσαρος. John 1: 6. Comp. Matth. § 588. — Luc. D. Mort. 1. 3. Plato Menex. p. 236. E. Xen. H. G. 2. 1. 27. — (β) Hence after passive verbs instead of ὑπό, more espec. in later writers. Acts 22: 30 τὸ τί κατηγορεῖται παρὰ τῶν Ἰουδαίων. Comp. Butt. § 134. 3. Winer l. c. p. 314. — Luc. D. Deor. 4. 2. Plato Symp. p. 175. E. Xen. An. 1. 9. 1.

II. With the Dative, both of person and thing, expressing rest or position *near, hard by, with, and c. dat. plur. among*. See Passow, Butt. Matth. l. c. Winer § 52. p. 337.

a) pp. of place, after verbs implying rest or remaining in a place. (α) genr. and c. dat. of thing, John 19: 25 εἰσῆκισαν δὲ παρὰ τῷ σταυρῷ τοῦ Ἰησοῦ. Seq. dat. of pers. as indicating place, Matt. 6: 1 μισθὸν οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν κ. τ. λ. 22: 25 ἦσαν δὲ παρ' ἡμῶν ἐπὶ ἀδελφοί, i. e. *with or among* us. 28: 15. John 1: 40. 8: 38. 14: 17, 23. 17: 5 bis [ὄντα] παρὰ σεαυτῶν . . . ἣ ἔχον παρὰ σοί. Acts 10: 6. 1 Cor. 16: 2 παρ' ἐαυτῷ τιθέτω, *with himself*, Fr. chez soi, i. e. at home. Col. 4: 16 παρ' ὑμῶν among you, in your presence. 2 Tim. 4: 13. Rev. 2: 13. al. — Jos. Ant. 1. 11. 2 ἐκαθίζετο παρὰ τῇ θύρᾳ. Luc. D. Deor. 23. 2. Xen. Cyr. 5. 1. 15, 26. — (β) Rarely after verbs of motion, and only when subsequent rest is also implied, comp. in Ἐν no. 4; so in Engl. *by, with*. Luke 9: 47 Ἰησοῦς . . . ἐπιλαμβάνομενος παιδίου, ἔστησεν αὐτὸ παρ' ἐαυτῷ. 19: 17. Comp. Passow παρὰ B. 2. Matth. § 588. b. — Xen. An. 2. 5. 27 si sana lect.

b) seq. dat. of person, the reference being to the person himself without regard to place. (α) pp. and genr. *with, among*, Matt. 21: 25 οἱ δὲ διελογίζοντο παρ' ἐαυτοῦ. Luke 1: 30 εὐφες γὰρ χύριν παρὰ τῷ θεῷ. 2: 52. 2 Cor. 1: 17. 1 Pet. 2: 20. — Luc. D. Deor. 22. 2. Diod. Sic. 1. 6. Xen. Cyr. 8. 2. 28. — (β) Metaph. *with or before* any one, i. e. in his sight, presence, judgment, he being judge, etc. Acts 26: 8. Rom. 2: 13 δίκαιοι παρὰ τῷ θεῷ. 11: 25. 1 Cor. 3: 19. Gal. 3: 11. James 1: 27. 1 Pet. 2: 4. 2 Pet. 3: 8. So 2 Pet. 2: 11 παρὰ κυρίῳ before the Lord, sc. as judge. (Jos. Ant. 7. 4. 2. Ael. V. H. 10. 15 παρ' ἐμοὶ κριτῆ. Hdot. 3. 160.) Also of what is in the power of any one; Matt. 19: 26 bis, παρὰ τοῖς ἀνθρώποις τοῦτο ἀδύνατόν ἐστι· παρὰ δὲ θεῷ πάντα δυνατά. So of moral qualities which are *with* any one, i. e. belong to his character, Rom. 2: 11 οὐ γὰρ ἐστι προσωποληψία παρὰ τῷ θεῷ. 9: 14. Eph. 6: 9. James 1: 17. — Sept. Job 12: 13. Dem. 318. 13 εἰ δ' οὖν ἐστι καὶ παρ' ἐμοὶ τις ἐμπειρία τοιαύτη. — (γ) Trop. 1 Cor. 7: 24 ἕκαστος ἐν ᾧ ἐκλήθη, ἐν τούτῳ μείνω παρὰ τῷ θεῷ, *with God* i. e. in union and fel-

lowship by faith with him, devoted to him as Christians, i. q. *ἐν κυρίῳ* v. 22.

III. With the Accusative, pp. expressing motion *near by, near to a place* etc. See Passow, Butt. Matth. l. c. Winer § 53. p. 342.

a) pp. implying motion *along* or *by the side* of any thing, i. e. *near, by, along*, after verbs of motion, c. acc. of thing, Matt. 4: 18 *περιπατῶν δὲ ὁ Ἰ. παρὰ τὴν θάλασσαν*, i. e. *by the sea*, along the sea-shore. Matt. 13: 4. Mark 2: 13. 4: 15 *οἱ παρὰ τὴν ὁδόν* sc. *σπείρονται*, i. e. *by the way-side*. Luke 8: 5. — Jos. Ant. 2. 5. 5 *παρὰ ποταμὸν βαδίζων*. Xen. An. G. 2. 1, 18.

b) as expressing motion *to a place*, i. e. *place whither, near to, to, at*, after verbs of motion, and so equiv. to *πρὸς* or *εἰς* c. acc. Matt. 15: 29 *μεταβάς . . . ἦλθε παρὰ τὴν θάλασσαν*, *he came near to the sea*, approached the sea. v. 30 *ἔξώψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ*, *at his feet*. Luke 8: 41. Acts 4: 35. 7: 58.—Hom. Il. 1. 347 *τῷ δ' αὐτὶς ἔτην παρὰ νῆας Ἀχαιῶν*. Luc. D. Deor. 9. 2. Xen. Cyr. 1. 3. 14 *ἢ παρ' ἐμῆ εἰσοδος*.

c) sometimes also expressing the idea of rest or remaining *near a place* etc. *near, by, at*, i. q. *παρὰ* c. dat. Here however the idea of previous motion or coming to the place, is strictly implied; comp. in *Liz* no. 4. Passow *παρὰ* C. 3.—(α) pp. after verbs of rest or remaining, Matt. 13: 1 *ἐκάθητο παρὰ τὴν θάλασσαν*, i. e. *he went and sat by the sea-side*. Mark 5: 21. Luke 5: 1. 7: 38 *στᾶσθαι παρὰ τοὺς πόδας αὐτοῦ ὀπίσω*. 10: 39. Ellipt. with a verb impl. Mark 4: 1. Acts 22: 3. Heb. 11: 12.—Ael. V. H. 8. 16. Hdot. 8. 140. Thuc. 7. 39.—(β) Metaph. of the ground or reason *by* or *along with* which a conclusion follows, *by reason of, because of*, Lat. *propter*, e. g. *παρὰ τοῦτο*, i. q. *thereby, therefore*, on this account, 1 Cor. 12: 15, 16 *οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος*; comp. Matth. Winer l. c. So Sept. for *רַב־בְּיָדֶיךָ* Deut. 23: 5. — π. *τοῦτο* Plut. Camill. 28. Xen. Mag. Eq. 1. 5. *παρ' ὅ* Jos. B. J. 3. 3. 5. genr. Pol. 1. 32. 4. Dem. 545. 22.

d) as denoting motion *by* or *past a*

place, i. e. a passing *by, going beyond*, Thuc. 7. 13. Xen. Cyr. 5. 2. 29 *παρ' αὐτὴν τὴν Βαβυλῶνα δεῖ παρῆναι*. — In N. T. only trop. as implying a failure to reach the exact point of aim, a want of coincidence with any thing, either from passing aside of it, or falling short, or going beyond. Comp. Passow C. 4. 5, 6. Winer l. c. Hence the general sense, *other than, viz. (α) i. q. Engl. aside from*, not coincident with, not conformable to, i. e. *contrary to, against*. Acts 18: 13 *παρὰ τὸν νόμον* pp. *aside from the law*, i. e. *contrary to law*. Rom. 1: 26 *παρὰ φύσιν*. 4: 18 *παρ' ἐλπίδα*. 11: 24. 16: 17. Gal. 1: 8, 9. — Jos. Ant. 6. 13. 2. Hdot. 6. 3. 6. Xen. Mem. 1. 1. 18.—(β) i. q. Engl. *beside*, in the sense of *except, save*, pp. *failing, falling short*. 2 Cor. 11: 24 *τεσσαράκοντα παρὰ μίαν* *forty stripes save one*, i. e. *falling short by one, failing of one*.—Jos. Ant. 4. 8. 1 *τεσσαράκοντα ἐτῶν παρὰ τριάκονθ' ἡμέρας*. Dem. 688. 25. Hdot. 9. 33. — (γ) i. q. Engl. *past*, in the sense of *beyond, besides, more than*; so genr. Heb. 11: 11 *παρὰ καιρὸν ἡλικίας ἔτεκεν*, *past the proper age, failing the usual age*.—Jos. Ant. 14. 14. 3. Thuc. 3. 54 *παρὰ δύναμιν*. — More commonly i. q. *more than, above, beyond*; so genr. Luke 13: 2 *ἁμαρτωλοὶ παρὰ πάντας*. v. 4. Rom. 1: 25. 12: 3 *παρ' ὃ δεῖ φοροῦν*. 14: 5 see in *Kρίνω* a. Heb. 1: 9. (Diod. Sic. 12. 13 init. Plato Ion. p. 539. E. Xen. Mem. 1. 4. 14.) So after comparatives, where *παρὰ* c. acc. is equiv. to *ἢ κατὰ* c. acc. Matth. § 588. p. 1174. E. g. Luke 3: 13 *μηδὲν πλέον παρὰ τὸ διατεταγμένον*. Heb. 1: 4. 2: 7, 9. 3: 3. 9: 23. 11: 4. 12: 24. (Esdr. 4: 35. Hdot. 7. 103. Thuc. 1. 23.) After *ἄλλος*, 1 Cor. 3: 11 *θεμέλιον ἄλλον . . . παρὰ τὸν κείμενον*. Comp. Matth. l. c.—Plato Phaed. § 42. p. 93. A, *οὐδὲ μὴν ποιεῖν τι οὐδὲ τι πάσχειν ἄλλο, παρ' ἢ ἂν ἐκεῖνα ἢ ποιῆ ἢ πάσχη*.

NOTE. Its composition *παρὰ* implies: 1. nearness, proximity, *near, by*, as *παρκαθίζω, παρίστημι, παραθαλάσσιος*, etc. 2. motion or direction *near to, to, by*, as *παρὰβάλλω, παραδίδωμι, παρέχω, παρατείνω*, etc. 3. motion *by* or *past* any place, a going *beyond*, as *παράγω, παρέρχομαι, παραπλέω*. 4. Trop. of



whatever swerves from the true point, comes short of it, goes beyond it, like the Engl. syllable *mis-*, i. e. wrongly, falsely, as *παρακούω*, *παραθεωρέω*; or like Lat. *praeter*, *trans*, implying violation, as *παραβαίω*, *παρανομέω*; also by *stealth*, as *παριστάω*, etc. Δλ.

**Παραβαίω**, f. βήσομαι, aor. 2 *παρέβην*, (*βαίω*), pp. *to go by one's side*, *to accompany*, sc. as one of the warriors in a chariot, only epic, Hom. Il. 11. 522. ib. 13. 708. Hdot. 7. 40. *to pass by* or *over* in silence, Dem. 298. 11. Usually and in N. T. only trop. *to go aside from*, *to transgress*, c. accus. Matt. 15: 2, 3 *ἡμεῖς παραβαίνομεν τὴν ἐντολὴν τοῦ θεοῦ*. absol. 2 John 9. Praegn. Acts 1: 25 *ἐξ ἧς [ἀποστολῆς] παρέβη Ἰουδας* i. e. *from which he by transgression fell away*, which he deserted by transgression. So Sept. seq. *ek* for *קַדְמָה* Ex. 32: 8. Sept. genr. for *רַבְרַב* Num. 14: 41. Josh. 7: 11, 15.—Jos. Ant. 9. 7. 4. Dem. 624. 1. Xen. Mem. 4. 4. 21.

**Παραβάλλω**, f. βαλῶ, (*βάλλω*), pp. *to throw near*, *to cast before*, as food to animals, Luc. D. Deor. 12. 1. Pol. 1. 84. 8.—In N. T.

1. *to throw or place side by side*, trop. *to compare*, *τὸ ἐν τινι* Mark 4: 30.—*τὸ τινι* Jos. Ant. 5. 1. 21. Hdot. 1. 198. *τὸ πρὸς τι* Xen. Mem. 2. 4. 5.

2. intrans. or c. *εαυτὸν* impl. pp. *to throw oneself near*, i. e. *to betake oneself* any whither, *to go or come* to a place; see Buttm. § 130. n. 2. § 113. n. 2. Matth. § 496. Winer § 39. 1. Espec. by ship, as a nautical term, seq. *εἰς* Acts 20: 15 *παραβάλομεν εἰς Σύμον*.—Jos. Ant. 18. 6. 4. Diod. Sic. 1. 44. Hdot. 7. 179.

**Παραβάσις**, *εως*, ἡ, (*παραβαίω*), *transgression*, e. g. *τοῦ νόμου* Rom. 2: 23. absol. 4: 15. 5: 14. Gal. 3: 19. 1 Tim. 2: 14. Heb. 2: 9. 15. Sept. for *פְּשָׁעִים* Ps. 101: 3. — 2 Macc. 15: 10 *π. τῶν ὀρκῶν*. Jos. Ant. 18. 8. 2. absol. Plut. Pomp. 81. T. III. p. 872. 2. Reisk.

**Παραβάτης**, *ου*, ὁ, (*παραβαίω*), *an accompanier, companion*, sc. as one of the warriors in a chariot, Diod. Sic. 20. 41. Xen. Cyr. 7. 1. 29.—In N. T. *a transgressor*, sc. *τοῦ νομοῦ* Rom. 2: 25, 27.

James 2: 11. absol. Gal. 2: 18. James 2: 9. —Symm. for *γῆρας* Ps. 17: 4. Ez. 18: 10.

**Παραβιάζομαι**, f. ἄσομαι, depon. Mid. (*βιάζω* q. v.) *to force*, *to do violence to*, sc. contrary to nature or right, Jos. Ant. 13. 4. 9. Pol. 26. 1. 3. Plut. ed. R. X. p. 118 pen. *μὴ παραβιάζεσθαι ταῖς ἡδοαῖς τὴν φύσιν*.—In N. T. *to compel*, *to constrain*, sc. by overmuch entreaty, seq. acc. Luke 24: 29. Acts 16: 15. Sept. for *קָרַב* 2 K. 2: 17. 5: 16. *קָרַב* 1 Sam. 28: 23.

**Παραβολεύομαι**, f. εὔσομαι, depon. Mid. (*παράβολος* exposing oneself, daring, Luc. Alex. 4. Diod. Sic. 19. 3; from *παραβάλλομαι*), *to expose oneself to danger*. Phil. 2: 30 in later edit. *παραβολευσάμενος τῇ ψυχῇ* *exposing himself in respect to his life*, i. e. regardless of his life; for the dat. comp. Winer § 31. 3. Matth. § 400. 6.—Chrysost. 1 Thess. Hom. 9. Hesych. *παραβολευσάμενος εἰς θάνατον εαυτὸν ἐκδούς*. Comp. Wetstein N. T. in loc.

**Παραβολή**, ἡς, ἡ, (*παραβάλλω*), pp. *a placing side by side*, as of ships in battle, Pol. 15. 2. 13. Diod. Sic. 14. 60. In N. T. trop. *comparison, similitude*.

a) genr. Mark 4: 30 *ἐν ποίᾳ παραβολῇ παραβαλοῦμεν αὐτήν*; Heb. 11: 19 *ἐν παραβολῇ*, i. e. figuratively.—Ael. V. H. 3. 33. Pol. 1. 2. 2.—In the sense of *image, figure, symbol*, i. q. *τύπος*, Heb. 9: 9 *ἡ τις [ἦν] παραβολή εἰς τὸν καιρὸν τὸν ἐνεστηκότα*, i. e. a symbol or type of spiritual things in Christ, comp. v. 11.

b) spec. *a parable*, i. e. a short discourse, usually a narrative, under which something else is figured, or in which the fictitious is employed to represent and illustrate the real. This is a favourite mode of oriental teaching, and was much employed by our Saviour; so often in the first three Gospels, but not elsewhere in N. T. So Matt. 13: 24 *ἄλλην παραβολὴν παρέθηκεν*. v. 31, 33. 15: 15. 21: 33, 45, 53. Mark 4: 10, 13 bis. 7: 17. 12: 12. Luke 5: 36. 6: 39. 8: 9, 11. 12: 16, 41. 13: 6. 15: 3. 18: 1, 9. 19: 11. 20: 9, 19. 21: 29. *ἐν παραβολαῖς* i. e. through or by means of parables, Mark 4: 11. Luke 8: 10. *λαλεῖν, λέγειν, εἰπεῖν ἐν παραβολαῖς*, Matt. 13: 3,

10, 13, 34. 22: 1. Mark 3: 23. 12: 1. c. *ἐν* impl. Mark 4: 33. διδάσκων ἐν παραβολαῖς Mark 4: 2. εἶπε διὰ παραβολῆς Luke 8: 4. χωρὶς παραβολῆς οὐκ ἔλαλε αὐτοῖς Matt. 13: 34. Mark 4: 34. ἀπὸ τῆς συκῆς μάθεται τὴν παραβολὴν i. e. drawn from the fig-tree, Matt. 24: 32. Mark 13: 28. Seq. gen. of the object whence the parable is drawn, Matt. 13: 18 π. τοῦ σπείροντος. v. 36 π. τῶν ζιζανίων. Once of a series of comparisons, including also a parable, Luke 14: 7, comp. v. 7—11, 12—14, 16—24. — Sept. and Heb.  $\text{בְּפֶרֶךְ}$  Ez. 17: 2. 24: 3.

c) in a wider sense, *figurative discourse, a dark saying*, i. e. obscure and full of hidden meaning, Matt. 13: 35 ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, quoted from Ps. 78: 2 where Sept. for  $\text{בְּפֶרֶךְ}$  a sententious or didactic poem; comp. Prov. 1: 6. Ecc. 12: 9. — Hence also i. q. *proverb, adage*, Luke 4: 23. So Sept. and  $\text{בְּפֶרֶךְ}$  1 Sam. 10: 12. Ez. 18: 2.

**Παραβουλεύομαι**, f. εἴσομαι, (βουλεύω,) to misconsult, a doubtful form in text. rec. Phil. 2: 30, where other editions and Mss. read παραβουλεύομαι q. v. Not found elsewhere.

**Παραγγελία**, ας, ἡ, (παραγγέλλω,) announcement, declaration, by authority, Xen. H. G. 2. 1. 4. In N. T. command, charge, precept, e. g. from magistrates, Acts 5: 28 οὐ παραγγελία παραγγελάμεν ὑμῖν; comp. in Ἀγαλλιῶ b. Acts 16: 24. Or as pertaining to religion, 1 Thess. 4: 2 παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ κυρίου Ἰησοῦ. 1 Tim. 1: 5, 18. — genr. Pol. 6. 27. 1.

**Παραγγέλλω**, f. γελῶ, (ἀγγέλλω,) pp. to bring or send word near to any one, i. e. to announce to any one, Hdtian. 1. 5. 3. Xen. H. G. 2. 1. 4. Hence in N. T. and comm. to direct, to command, to charge, and παραγγέλλω μί, to forbid, seq. dat. of pers. expr. or impl. the thing commanded being put in the accus. or infin. or with ἵνα etc. (α) seq. dat. et accus. 2 Thess. 3: 4 ἃ παραγγέλλομεν ὑμῖν. v. 10 τοῦτο παραγγ. ὑμῖν, ὅτι κ. τ. λ. e. dat. impl. 1 Cor. 11: 17. 1 Tim. 4: 11. 5: 7 ταῦτα παράγγελλε, ἵνα κ. τ. λ. — Xen. Cyr. 4. 2. 19. Lac. 13. 5. — (β)

seq. dat. et infin. comp. for the use of the infin. aor. as well as inf. pres. Lob. ad Plryn. p. 747 sq. Winer p. 274. E. g. infin. aor. Mark 8: 6 παρήγγειλε τῷ ὄχλῳ ἀναπεσεῖν ἐπὶ τῆς γῆς. Luke 5: 14. 8: 29, 56. Acts 10: 42. 16: 18. 23: 22. 1 Cor. 7: 10. Inf. pres. Luke 9: 21 αὐτοῖς παρήγγειλε μηδενὶ λέγειν τοῦτο. Acts 1: 4. 4: 18. 5: 28 see in Παραγγελία. v. 40. 16: 23. 17: 30. 23: 30. 2 Thess. 3: 6. 1 Tim. 1: 3. 6: 17. c. acc. et inf. pres. 1 Tim. 6: 13. c. dat. impl. Acts 15: 5. — Aor. Jos. c. Ap. 1. 26. Hdtian. 6. 8. 15. Xen. Ag. 1. 31. Pres. Luc. Nigr. 34. Xen. Cyr. 2. 4. 4. inf. c. acc. Xen. An. 1. 2. 1.—(γ) Further, seq. dat. et ἵνα, comp. in Ἴνα no. 3. a α. Mark 6: 8. 2 Thess. 3: 12. Seq. dat. c. καθώς 1 Thess. 4: 11. c. λέγων before the express words, Matt. 10: 5.

**Παραγίνομαι**, f. γενήσομαι, (γίνομαι,) pp. in pres. to become near, to become present, i. e. to come, to approach, to arrive, thrice Matt. 3: 1, 13. Mark 14: 43. imperf. once John 3: 23. Elsewhere only aor. 2 παρεγενόμενον to be near, to be present, i. e. to have come or arrived; see in Γίνομαι.

a) genr. and absol. John 3: 23 παρεγίνοντο καὶ ἐβαπτίζοντο. Luke 19: 16. Acts 11: 23 ὃς παρεγενόμενος καὶ ἰδὼν. 25: 7. 1 Cor. 16: 3. al. Sept. for  $\text{ἐξῆλθε}$  Gen. 26: 32 Ex. 2: 16, 17. saep.—Ael. V. H. 12. 1 in it. Xen. Cyr. 8. 1. 3. — With an adjunct of place whither, e. g. seq. εἰς c. acc. of place, Matt. 2: 1. John 8: 2. Acts 13: 14. 15: 4. (Sept. Josh. 24: 11. Hdot. 2. 4.) seq. ἐπὶ c. acc. of place, Matt. 3: 13. (Plut. Mor. II. p. 35. Tauchn.) c. acc. of pers. to come upon or against any one, Luke 22: 52. (Sept. Josh. 10: 9. Thuc. 2. 95.) seq. πρὸς c. acc. of pers. Luke 7: 4. 11: 6. Acts 20: 18. — Sept. Ex. 2: 17. 18: 6. Diod. Sic. 2. 13. — With an adjunct of place whence, e. g. ἀπὸ c. gen. Matt. 3: 13. ἐξ ὁδοῦ Luke 11: 6. παρὰ τινος Mark 14: 43.

b) i. q. to come or appear publicly, e. g. John the Baptist, Matt. 3: 1. Jesus, Luke 12: 51. Heb. 9: 11. — 1 Macc. 4: 45. Test. XII Patr. p. 745.

c) i. q. to come back, to return, Luke



14: 21. So Sept. for  $\text{בְּשֵׁב}$  Josh. 18: 8. Num. 14: 36. — Philo. Leg. ad Cai. p. 1010. B. AL.

*Παράγω*, f.  $\acute{\alpha}\lambda\omega$ , ( $\acute{\alpha}\gamma\omega$ ), to lead along near, to lead by or past, Xen. H. G. 4. 5. 11. Hence

a) Mid. *παράγομαι*, to pass along, to pass away, absol. 1 John 2: 8 ἡ σκοτία παράγεται. Trop. i. q. to disappear, to perish, 1 John 2: 17 ὁ κόσμος παράγεται. Comp. below in b. Only in N. T.

b) intrans. *παράγω*, to pass along, to pass by, comp. in *ἄγω* no. 3. Matt. 20: 30 ἀκούσαντες οἱ Ἰησοῦς παράγει. Mark 2: 14. 15: 21. John 9: 1. So Sept. for  $\text{עָבַר}$  2 Sam. 15: 18. Ps. 129: 8.—In the sense of to pass on further, to pass away, Matt. 9: 9 καὶ παράγων ὁ Ἰησοῦς ἐκείθεν. v. 27. John 8: 59. Trop. i. q. to disappear, to perish, 1 Cor. 7: 31 τὸ σχῆμα τοῦ κόσμου τοῦτου παράγει. So Sept. and  $\text{עָבַר}$  Ps. 144: 4.

*Παραδειγματίζω*, f.  $\acute{\iota}\sigma\omega$ , (*παράδειγμα* example, from *παραδεικνύμι*) to make an example of, to expose to public shame, c. acc. Matt. 1: 19 μὴ θίλον αὐτὴν παραδειγματῆσαι. Heb. 6: 6 where it is coupled with *ἀνασταυρώω*. So Sept. for  $\text{קָרַב}$  Num. 25: 4.—Plut. de Curiosit. § 10. T. VIII. p. 65. 1. Reisk. Pol. 29. 7. 5.

*Παράδεισος*, ου, ὁ, *paradise*, a word which seems to have had its origin in the languages of Eastern Asia; comp. Sanser. *paradēsha* and *paradisha* a land elevated and cultivated, Armen. *pardes* a garden around the house planted with grass, herbs, trees, for use and ornament, see Schroeder Dissert. Thesaur. Ling. Armen. praemiss. p. 56. In the Heb. form  $\text{פָּרַדִּיִּס}$  and Gr. *παράδεισος* it is applied to the *pleasure gardens* and *parks* with wild animals around the country residences of the Persian monarchs and princes, Neh. 2: 8. comp. Ecc. 2: 5. Cant. 4: 13. Xen. Cyr. 1. 3. 14. H. G. 4. 1. 33. Oec. 4. 13. Diod. Sic. 16. 41. In like manner of the parks and gardens of the Jewish kings, Jos. Ant. 7. 4. 14. ib. 8. 7. 3. Hence the LXX employ it of the garden of Eden, *παράδεισος* for Heb.  $\text{גֶּן}$  Gen. 2: 8 sq. Jos. Ant. 1. 1. 3. See Gesen.

Heb. Lex.  $\text{פָּרַדִּיִּס}$ . Rosemn. Bibl. Geogr. I. i. p. 173 sq.—Hence in the later Jewish usage and in N. T. *paradise* is put for the abode of the blessed after death, viz.

a) the inferior *paradise*, or the region of the blessed in Hades, Luke 23: 43. See *Ἄιδης* i. e.  $\acute{\alpha}\delta\eta\varsigma$  p. 13. Comp. Jos. Ant. 18. 1. 3.

b)  $\pi$ . τοῦ θεοῦ, the *paradise of God*, the celestial paradise, where the spirits of the just dwell with God, 2 Cor. 12: 4, i. q. ὁ τρίτος οὐρανός in v. 3, see in *Οὐρανός* d. β. So Rev. 2: 7, where the imagery is drawn from Gen. 2: 8 sq.—Psalm. Salom. 14: 2. Test. XII Patr. p. 586 αὐτὸς [ὁ υἱὸς τοῦ θ.] ἀνοίξει τὰς θύρας τοῦ παραδείσου σου, καὶ . . . δώσει τοῖς ἁγίοις φαγεῖν ἐκ τοῦ ξύλου τῆς ζωῆς.

*Παραδέχομαι*, f.  $\xi\omicron\mu\alpha\iota$ , depon. Mid. (*δέχομαι*), to take near or to oneself, i. e. to receive to oneself, pp. from the hands of any one, Xen. Cyr. 7. 3. 1. In N. T. trop. to receive, to admit, to approve, c. accus. e. g. things, Mark 4: 20 τὸν λόγον. Acts 16: 21 ἔθθθ. 22: 18. 1 Tim. 5: 19. Sept. for  $\text{קָבַץ}$  Ex. 23: 1.—Arr. Epict. 1. 7. 6. Luc. Ḍ. Mort. 28. 2.—Of persons, by Hebraism, to delight in, Heb. 12: 6  $\text{וַיִּבְרַח}$  ὃν παραδέχεται, parall. with *ἀγαπάω*, quoted from Prov. 3: 12 where Sept. for  $\text{קָבַץ}$ .

*Παραδιατριβή*, ης, ἡ, (*παρά*, διατριβή) pastime, employment, fr. *διατριβή* v. q. v. *mis-employment*, q. d. *idle occupation*, 1 Tim. 6: 5 in text. rec. This is the better reading, instead of *διαπαραισθη*, see Tittm. de Synon. N. T. p. 233, and in Bibl. Repos. III. p. 61. Winer p. 88 sq.

*Παραδίδωμι*, f. *παραδώσω*, (*δίδωμι*), to give near, with, to any one, to give over, to deliver over or up, sc. into the possession or power of any one, trans. Spoken

a) of persons delivered over with evil intent into the power or authority of others, e. g. to magistrates for trial, condemnation, seq. acc. et dat. Matt. 5: 25 μήποτε σε παραδῶ ὁ ἀντίδικος τῷ κριτῇ. Mark 15: 1 *παραδῶκαν* αὐτὸν τῷ Πιλάτῳ. Luke 20: 20. John 19: 11. c. dat. impl. Matt. 27: 18. Acts 3: 13. —

Dem. 515. 6.—To victors or soldiers for punishment or ward, Matt. 5: 25 καὶ ὁ κριτής σε παραδῶ τῷ ὑπηρέτῃ. 18: 34 παρεδωκεν αὐτόν τοῖς βασανισταῖς. 20: 19 et Luke 18: 32 τοῖς ἔθνεσιν i. e. the Roman soldiers. Acts 12: 4. c. eis final, Matt. 20: 19. Seq. acc. c. eis final, Luke 24: 20 παρ. αὐτόν εἰς κρίμα θανάτου i. e. to be punished with death. c. ἴνα, Matt. 27: 26 Ἰησοῦν παρέδωκεν ἵνα σταυρωθῇ. Mark 15: 15.—Dem. 1327. ult. Xen. An. 4. 2. 1. — So in general to the power and pleasure of one's enemies; c. accus. et dat. Matt. 26: 15 καὶ γὰρ ὑμῖν παραδώσω αὐτόν. Luke 23: 25. Mark 10: 33. 1 Tim. 1: 20. Seq. acc. simpl. Matt. 10: 4 Ἰούδας ὁ καὶ παραδοῦς αὐτόν. 24: 10. Mark 3: 19. 14: 11. Luke 22: 21. al. Pass. Matt. 4: 12. Mark 1: 14. (1 Macc. 14: 33. Ceb. Tab. 9. Xen. H. G. 2. 4. 41.) Instead of dat. seq. εἰς συνέδρια into i. e. before councils, Matt. 10: 17. Luke 21: 12. (Dem. 1230. 18.) Also c. εἰς χεῖράς τινος into the hands i. e. power of any one, Matt. 17: 22. Mark 14: 41. Luke 24: 7. Acts 21: 11. With εἰς final, Matt. 24: 9. 26: 2 ὁ υἱὸς τοῦ ἀνθρ. παραδίδοται εἰς τὸ σταυρωθῆναι. Acts 8: 3 εἰς φυλακῆν. Mark 13: 12 et 2 Cor. 4: 11 εἰς θάνατον, and so with εἰς θάνατον impl. wherever the reference is to the death of Jesus, Rom. 4: 25. 8: 32. 1 Cor. 11: 23; also where Jesus is said ἐαυτὸν παραδίδόναι, Gal. 2: 20. Eph. 5: 2, 25. (Act. Thom. § 52.) Once genr. τινά τινι εἰς, 1 Cor. 5: 5.

b) of persons or things delivered over to do or suffer any thing, in the general sense to give up or over, to surrender, to permit, c. acc. Acts 15: 26 ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν men who have given up i. e. jeopardied their lives. c. acc. et ἴνα, 1 Cor. 13: 3 ἐὰν παραδῶ τὸ σῶμά μου ἵνα κυθῆσομαι. Sept. for Chald. ܩܬܝ Dan. 3: 28.—Luc. Tim. 12. Plut. Mor. II. p. 32. Tauch. Xen. Cyr. 3. 3. 47.—So of persons given over to follow their passions, etc. c. acc. et dat. of thing, Eph. 4: 19 ἐαυτοὺς παρέδωκεν τῇ ἀσέλγειᾳ. c. acc. et infin. Acts 7: 42. Seq. acc. et εἰς τι into any thing, i. e. into the power or practice of it, Rom. 1: 24, 26, 28.—Ecclus. 23: 6.

c) of persons and things delivered over to the charge, care, kindness of

any one, in the general sense to give up, to commit, to entrust, genr. c. acc. et dat. Matt. 11: 27 πάντα μοι παραδόθη ὑπὸ τοῦ πατρὸς. 25: 14. Luke 4: 6. 10: 22. Acts 27: 1 παρεδίδουν τὸν Παῦλον . . . ἑκατοντάρχῃ κ. τ. λ. 1 Pet. 2: 23. 2 Pet. 2: 4. (Act. Thom. § 52. Diod. Sic. 5. 36. Xen. An. 4. 6. 1.) So παραδίδοναι τινά τῇ χάριτι τοῦ Θεοῦ to commit or commend to the favour of God, Acts 14: 26. 15: 40. παραδίδοναι τὸ πνεῦμα sc. τῷ Θεῷ, to give up the ghost, John 19: 30, comp. Ps. 31: 5. Ecc. 12: 7. — Also in the sense to give back, to deliver up, to render up, 1 Cor. 15: 24. — Xen. H. G. 2. 3. 7.

d) of things delivered orally or by writing, i. q. to deliver, to declare, to teach, trans. Mark 7: 13. Luke 1: 2. Acts 6: 14 τὰ ἔθη ἃ παρέδωκεν ὑμῖν Μωϋσῆς. 16: 4. 1 Cor. 11: 2, 23 ὁ καὶ παρέδωκα ὑμῖν. 15: 3. 2 Pet. 2: 21. Jude 3. Pass. Rom. 6: 17 εἰς ὃν παρεδόθητε τύπον διδασχῆς, for εἰς τὸν τύπον διδ. ὃν παρεδόθητε, see Buttm. § 131. 5, and § 134. 7. Winer § 24. 2. — Jos. c. Apion. 1. 12. Hdian. 1. 1. 3. Diod. Sic. 1. 3.

e) intrans. or c. ἐαυτόν impl. see in Παραβάλλω no. 2, to deliver up oneself, to yield oneself, c. g. as the harvest presents itself for the sickle, Mark 4: 29 ὅταν δὲ παραδῶ ὁ καρπός. Αλ.

Παράδοξος, ου, ὅ, ἡ, adj. (δόξα,) paradoxical, strange, i. e. aside from received opinion, Luc. D. Deor. 9. 2. Xen. Mag. Eq. 8. 19. In N. T. by impl. strange, wonderful, Luke 5: 26.—Ecclus. 43: 25. Jos. Ant. 4. 4. 2. Hdian. 1. 1. 5.

Παράδοσις, εως, ἡ, (παραδίδομι,) delivery, i. e. the act of delivering over from one to another, Thuc. 1. 9. surrender of a city, Jos. B. J. 1. 8. 6. Thuc. 3. 53. In N. T. 'any thing orally delivered,' precept, ordinance, instruction, i. e.

a) of oral precepts delivered down from age to age, tradition, traditional law, Matt. 15: 2 παραβαίνουσι τὴν παράδοσιν τῶν προσβυτέρων. v. 3, 6. Mark 7: 3, 5, 8, 9, 13. Gal. 1: 14. Col. 2: 8. See Jos. Ant. 13. 10. 6.—Jos. Ant. l. c. Pol. 12. 6. 1.

b) genr. precept, doctrine, 1 Cor. 11: 2 καθὼς παρέδωκα ὑμῖν, τὰς παραδόσεις



κατέχετε. 2 Thess. 2: 15. 3: 6.—Jos. Ant. 10. 4. 1. Arr. Epict. 2. 23. 40. Pol. 11. 8. 2.

**Παραζηλώω, ᾧ, f. ᾠσω, (ζηλώω),** pp. to render miszealous, i. e. to make jealous, to provoke to jealousy or emulation, trop. spoken of Israel whom God would make jealous of their own high privileges, i. e. cause to set a right value upon them, by bestowing like privileges on other nations, trans. Rom. 10: 19 παραζηλώσω ὑμᾶς ἐπ' οὐκ ἔθνη, quoted from Deut. 32: 21 where Sept. for נִזְיָן, נִזְיָהּ. Rom. 11: 11, 14. Also to provoke God to jealousy or anger, sc. by rendering to idols the homage due to him alone, 1 Cor. 10: 22. Sept. for נִזְיָן 1 K. 14: 22. דָּרָה דָּרָה Ps. 37: 1, 7, 8.—Eccles. 30: 3.

**Παραθαλάσσιος, α, ον, (θάλασσα),** near the sea, by the sea-side, maritime, Matt. 4: 13 εἰς Καπερν. τὴν παραθαλάσσιαν. Sept. for הַיָּם הַיְּבֵשֶׁת-לְבַן 2 Chr. 8: 17.—2 Macc. 8: 11. Pol. 1. 20. 6. Xen. H. G. 1. 1. 24.

**Παραθεωρέω, ᾧ, f. ἴσω, (θεωρέω),** to look at a thing by the side of another, i. e. to compare, Xen. Mem. 4. 8. 7. In N. T. to look by any thing, i. q. to overlook, to neglect, to slight, pass. Acts 6: 1 ὅτι παρεθεωροῦντο αἱ χῆραι αὐτῶν.—Dem. 1414. 22. Diod. Sic. 35. X. p. 135. Bip. or VI. p. 218. Tauchn.

**Παραθήκη, ης, ἡ, (παραίθημι),** a deposit, trust, something committed to one's charge, 2 Tim. 1: 12. Also 1 Tim. 6: 20 et 2 Tim. 1: 14 in later edit. for παρακαταθήκη q. v. Sept. for תְּרִבָּה Lev. 6: 2, 4.—Plato Comic. ap. Phot. p. 280. Pol. 33. 12. 4, 9. A later form, i. q. the earlier παρακαταθήκη, Lob. ad Phryn. p. 312. Winer p. 89, 502.

**Παραιέω, ᾧ, f. ἴσω, (αιέω),** pp. to praise near, before, to any one; hence to exhort, to admonish, seq. inf. c. acc. of pers. Acts 27: 22 παραιῶ ὑμᾶς εὐθυμεῖν. absol. v. 9.—2 Macc. 7: 25. Jos. Ant. 9. 7. 2. Luc. Pisc. 51. c. inf. Pol. 1. 80. 3. Xen. Mem. 1. 3. 8.

**Παραιέομαι, οὔμαι, f. ἴσομαι,** depon. Mid. (αιέω), to ask near any one, i. e. at his hands, to obtain by asking,

Pind. Nem. 10. 56. Hdot. 1. 24, 90. In N. T. to ask aside or away, to deprecate, to get rid of by asking, i. q. Engl. to beg off from.

a) pp. and genr. to entreat that something may not take place, seq. inf. Acts 25: 11 οὐ παραιτούμαι τὸ ἀποθανεῖν I do not deprecate death, do not refuse to die. So seq. μή c. inf. Heb. 12: 19, comp. in Μὴ I. d.—Jos. Vit. § 29 θανεῖν οὐ παραιτούμαι. Plut. Romul. 3. Thuc. 5. 63.

b) i. q. to excuse oneself from an invitation, absol. Luke 14: 18 ἤρξάντο . . . παραιτῆσθαι πάντες. Perf. particip. as pass. ib. ἔχε μὲ παρητημένον. v. 19. See Buttm. § 113. n. 6.—Jos. Ant. 7. 8. 2. Plut. Jul. Caes. 68 Κίννας . . . ἐδόκει ὑπὸ καίσαρος ἐπὶ δέπνον καλεῖσθαι παραιτούμενος κ. τ. λ.

c) by impl. not to receive, i. e. to refuse, to reject, c. acc. Heb. 12: 25 bis, μὴ παραιτήσησθε τὸν λαλοῦντα κ. τ. λ. 1 Tim. 4: 7. 5: 11.—Jos. Ant. 3. 8. 8. Philo 2 Alleg. p. 87. A. Diog. Laert. 4. 42.—In the sense of to avoid, to shun, 2 Tim. 2: 23. Tit. 3: 10.—2 Macc. 2: 31. Philo in Flacc. p. 968. D.

**Παρακαθίζω, f. ἴσω, (καθίζω no. 2),** to sit down near, to seat oneself near, seq. παρά c. acc. Luke 10: 39. Sept. for כַּשׁ Job 2: 13.—Arr. Epict. 2. 6. 23. Mid. Xen. Cyr. 5. 5. 7. Trans. Pa-laeph. 41. 3.

**Παρακαλέω, ᾧ, f. ἴσω, (καλέω),** to call near, to call for, trans. Not found in John's writings.

a) pp. i. q. to invite to come, Acts 28: 20 διὰ ταύτην τὴν αἰτίαν παρεκάλεσα ὑμᾶς, ἰδεῖν κ. τ. λ.—Ael. V. H. 3. 37. Dem. 1265. ult. Xen. An. 5. 6. 16.

b) i. q. to call for or upon any one, as for aid, to invoke, e. g. God, Jos. Ant. 13. 5. 8. Arr. Epict. 3. 21. 12. Xen. H. G. 2. 4. 17.—Hence in later usage and N. T. genr. to beseech, to entreat, c. acc. Matt. 18: 32. Acts 16: 39. 2 Cor. 12: 18. With the accus. expr. or impl. are also put other adjuncts, e. g. part. λέγων or the like, Matt. 8: 5 προσήλθεν εκατόνταρχος, παρακαλῶν αὐτὸν καὶ λέγων. v. 31 οἱ δὲ δαίμονες παρεκάλουν αὐτὸν, λέγοντες. Mark 1: 40. 5: 23. Acts 16: 15. 25: 2. Also c. inf. aor. Mark 5:

17 ἤρξαντο παρακαλεῖν αὐτὸν ἀπελθεῖν  
 x. t. λ. Acts 8: 31. 9: 38. 19: 31. inf.  
 aor. c. acc. Acts 24: 4. c. τοῦ 21: 12.  
 (1 Macc. 9: 35. Arr. Epict. 1. 10. 10.  
 inf. pres. Xen. Cyr. 4. 5. 53.) c. ἴνα,  
 Mark 5: 18. Luke 8: 31. 1 Cor. 16: 12.  
 2 Cor. 12: 8. c. ὅπως Matt. 8: 34. (Plut.  
 Demetr. 38 pen.) c. περὶ τινος Philem.  
 10. comp. Jos. Ant. 1. c. — Comp. Suid.  
 παρακαλεῖν . . . ἄκρον γὰρ τὸ δέεσθαι.  
 Thom. Mag. p. 684. H. Planck in Bibl.  
 Repos. I. p. 685.

c) i. q. to call upon any one to do  
 any thing, i. e. to exhort, to admonish,  
 c. acc. of pers. Acts 15: 32 Ἰούδας καὶ  
 Σίλλας . . . παρεκάλεισαν τοὺς ἀδελφούς.  
 1 Cor. 14: 31. 2 Cor. 10: 1. 1 Thess.  
 2: 11. 1 Tim. 5: 1. Heb. 3: 13. — 1 Macc.  
 12: 50. Pol. 1. 61. 1. Xen. Cyr. 1. 4. 15.  
 — Also c. acc. and with further adjuncts,  
 e. g. with the express words, 1 Cor. 4:  
 16. 1 Pet. 5: 1. c. inf. pres. Acts 11:  
 23 παρεκάλει πάντας . . . προσμνῆν τῷ  
 κυρίῳ. Phil. 4: 2 bis. 1 Pet. 2: 11. (Plut.  
 Mor. II. p. 22. Tauchn.) c. inf. aor.  
 Acts 27: 33 παρεκάλει ὁ Π. ἄπαντας με-  
 ταλαβεῖν τροφῆς. Rom. 12: 1. 2 Cor.  
 2: 8. Eph. 4: 1. Heb. 13: 19. (Hdian. 6.  
 9. 10.) c. ἴνα 1 Cor. 1: 10. 2 Cor. 8:  
 6. 1 Thess. 4: 1. — Absol. c. acc. of  
 pers. impl. Luke 3: 18. Rom. 12: 8 ὁ  
 παρακαλῶν. 2 Cor. 5: 20. 13: 11. Tit. 1:  
 9. Heb. 10: 25. seq. λέγων Acts 2: 40.  
 c. inf. pres. 1 Tim. 2: 1. c. inf. et acc.  
 2 Cor. 6: 1. So ταῦτα δίδασκει, καὶ πα-  
 ρακαλεῖ 1 Tim. 6: 2. Tit. 2: 15.

d) by impl. to exhort in the way of  
 consolation, encouragement, etc. i. q. to  
 console, to comfort, c. acc. of pers. Matt.  
 2: 18 Ῥαγὴλ κλαίονσα . . . καὶ οὐκ ἤθελε  
 παρακληθῆναι. 5: 4. 2 Cor. 1: 4 ter, ὁ  
 παρακαλῶν ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει. x. t. λ.  
 v. 6. 2: 7. 7: 7. 1 Thess. 3: 7. 4: 18.  
 Seq. τὰς καρδίας ὑμῶν, Eph. 6: 22. Col.  
 2: 2. 4: 8. 2 Thess. 2: 17. comp. in  
 Καρδία a. γ. So Sept. often for כַּחַח  
 Gen. 24: 67. 37: 34. Deut. 32: 36. al.  
 — In the sense of to make glad, Pass.  
 to be glad, to rejoice, Luke 16: 25. Acts  
 20: 12. Λ.

Παρακαλύπτω, f. ψω, (καλύπτω),  
 to cover over, to hide, pp. by putting any  
 thing near or before an object, e. g. τοὺς  
 ὀφθαλμούς Sept. for עֵינַי Ez. 22: 26.

Mid. id. Plut. Pomp. 60. In N. T. trop.  
 Luke 9: 45 (τὸ ὄμμα) ἦν παρακεκαλυ-  
 μένον ἀπ' αὐτῶν, comp. in Ἀπό 1. 2. b.

Παρακαταθήκη, ης, ῆ, (παρα-  
 κατατίθημι), a deposit, trust, something  
 committed to one's charge, 1 Tim. 6: 20  
 and 2 Tim. 1: 14 in text. rec. where la-  
 ter edit. have the later form παραθήκη  
 q. v. Lob. ad Phryn. p. 312. — Jos. B.  
 J. 3. 8. 5. Diod. Sic. 15. 76. Thuc. 2.  
 72. Xen. An. 5. 3. 7.

Παράκειμαι, f. σομαι, (κίμαι), to  
 lie near, to be adjacent, Hdian. 3. 4. 11.  
 Xen. An. 7. 3. 22. In N. T. trop. to be  
 at hand, to be present, prompt, Rom. 7:  
 18 τὸ γὰρ θελεῖν παρὰκειταί μοι. v. 21.  
 — pp. Judith 3: 2, 3.

Παράκλησις, εως, ῆ, (παρακαλέω),  
 pp. a calling near, invitation, Dem. 275.  
 20 οἱ μὲν ἐν παρακλήσεως συγκαθήμενοι.  
 In N. T. as in the verb q. v.

a) entreaty, petition, 2 Cor. 8: 4 μετὰ  
 πολλῆς παρακλησέως δεόμενοι ἡμῶν. v.  
 17, coll. v. 6. — Jos. Ant. 3. 1. 5. Pol.  
 22. 7. 2.

b) exhortation, admonition, Rom. 12:  
 8 εἴτε ὁ παρακαλῶν, ἐν τῇ παρακλήσει.  
 1 Cor. 14: 3. 1 Tim. 4: 13. Heb. 12: 5.  
 13: 22. — 2 Macc. 7: 24. Jos. Vit. 17.  
 Diod. Sic. 15. 56. — In the sense of in-  
 struction, teaching, i. e. hortatory, Acts  
 13: 15 εἶ ἐστι λόγος ἐν ὑμῖν παρακλήσεως.  
 15: 31. 1 Thess. 2: 3. So prob. Acts  
 4: 36 υἱὸς παρακλήσεως, i. q. אֲבִיבֵי  
 Βαρνάβας, where παρακλήσις is then  
 equiv. to προφητεία.

c) consolation, comfort, solacc. Rom.  
 15: 4 ἴνα διὰ . . . τῆς παρακλήσεως τῶν  
 γραφῶν τὴν ἐλπίδα ἔχωμεν, i. e. the con-  
 solation afforded by the Scriptures. 2  
 Cor. 1: 4, 5, 6 bis, 7. 7: 4, 7, 13. Phil.  
 2: 1. 2 Thess. 2: 16. Philem. 7. Heb.  
 6: 18. ὁ θεὸς τῆς παρακλήσεως Rom. 15:  
 5. 2 Cor. 1: 3. So Sept. for מְנַחֵם Is.  
 57: 18. מְנַחֵם Jer. 16: 7. Is. 66: 11.  
 (1 Macc. 12: 9.) Including the idea of  
 spiritual aid, assistance, i. q. 'aid and  
 consolation,' Acts 9: 31 ἡ π. τοῦ ἁγίου  
 πνεύματος. Meton. for the author of  
 spiritual aid and consolation, the Mes-  
 siah, Luke 2: 25. So Sept. for מְנַחֵם  
 Nah. 3: 7. So the Rabbins מְנַחֵם often  
 as a name of the Messiah, see Light-



foot Hor. Heb. ad Job. 14: 16.—By impl. in the sense of joy, gladness, Luke 6: 24.

**Παράκλητος**, ου, ὁ, ἡ, adj. (πα-ρακαλέω,) pp. called upon, sc. for help; hence as subst.

a) Lat. *advocatus, an advocate, intercessor*, who pleads the cause of any one before a judge etc. 1 John 2: 1 *ἐάν τις ἁμάρτη, παράκλητον ἔχομεν πρὸς τὸν πατέρα*, i. e. Christ.—Dem. 343. 10. Dion. Hal. Ant. 11. 37. So Rabb. טַרְגָּמָן or מַשְׁכָּלֵי טַרְגָּמָן for פְּרַשְׁתֵּי תַּרְגָּמָן intercessor, angel of intercession, Job 33: 23.

b) a *consoler, comforter*, bestowing spiritual aid and consolation, spoken of the Holy Spirit, John 14: 16, 26. 15: 26. 16: 7.

**Παρακοή**, ἡς, ἡ, (παρακούω,) pp. 'act of mishearing'; in N. T. neglect to hear, i. e. disobedience, Rom. 5: 19 *διὰ τῆς παρακοῆς τοῦ ἐνὸς ἀνθρώπου*. 2 Cor. 10: 6. Heb. 2: 2.—Just. Mart. de Resurr. p. 213, ἀποθνήσκομεν τῇ τοῦ ἀνθρ. παρακοῇ.

**Παρακολουθεῖω**, ῶ, f. ἴσω, (ἀκολουθεῖω,) to accompany side by side, to follow closely, c. dat. pp. Diod. Sic. 20. 29. Xen. Conv. 8. 23. In N. T. trop.

a) of things, to accompany, i. q. to be done by any one, c. dat. Mark 16: 17 *σημεῖα δὲ τοῖς πιστεύουσι ταῦτα παρακολουθήσει*.—Comp. 2 Macc. 8: 11.

b) i. q. to follow out closely in mind, to trace out, to examine, c. dat. Luke 1: 3 *παρακ. πᾶσι ἀκριβῶς*.—Pol. 1. 12. 7. Dem. 285. 21.

c) i. q. to conform unto, to compare, c. dat. e. g. τῇ διδασκαλίᾳ 1 Tim. 4: 6. 2 Tim. 3: 10.—2 Macc. 9: 27.

**Παρακούω**, f. σω, (ἀκούω,) to mishear, i. e. to hear slightly, inattentively, Ael. V. H. 5. 9. Pol. 7. 11. 9. In N. T. to neglect to hear, i. e. not to obey, c. gen. Buttm. § 132. 5. 3. Matth. § 362. Matt. 18: 17 bis, *ἐάν δὲ παρακούσῃ αὐτῶν* x. τ. λ. Sept. for שָׁמַעְתֶּם לְיֵשׁוּעַ Is. 45: 12. תִּשְׁמָעוּ לַיהוָה Esth. 3: 8.—Tob. 3: 4. Jos. Ant. 1. 10. 4. Pol. 26. 2. 1.

**Παρακύπτω**, f. ψω, (κύπτω,) to stoop down near by any thing, to bend

forward near, sc. in order to look at any thing more closely.

a) pp. absol. Luke 24: 12 *παρακύψας βλέπει τὰ ὄθονια*. John 20: 5. *εἰς τι*, John 20: 11 *παρέκυσεν εἰς τὸ μνημεῖον*. Sept. for שָׁרַף־שָׁרַף Prov. 7: 6. 1 Chr. 15: 29.—Eccles. 21: 23 *εἰς οἰκίαν*. Act. Thom. § 52. Luc. Tim. 13. absol. Aristoph. Pax 983. Arr. Epict. 1. 1. 16.

b) metaph. to look into, to find out, to know, c. εἰς, James 1: 25. 1 Pet. 1: 12.

**Παραλαμβάνω**, f. λήψομαι, (λαμβάνω,) to take near, with, to oneself; and also semi-pass. to receive with or to oneself; comp. in λαμβάνω.

1. to take to oneself, e. g. a city, i. e. to take in possession, to seize, Xen. H. G. 4. 8. 11.—In N. T. only of persons, to take unto or with oneself, sc. as an associate, companion, c. accus. Matt. 1: 20 *μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναικὰ σου*. v. 24. (Sept. Cant. 8: 2.) Matt. 17: 1 *παραλαμβάνει ὁ Ἰησοῦς τὸν Πέτρον* x. τ. λ. 20: 17. 26: 37. Mark 4: 36. 5: 40. 9: 2. 10: 32. Luke 9: 10, 28. 11: 26. 18: 31. Acts 15: 39. Also seq. εἰς c. acc. of place, Matt. 4: 5, 8. 27: 27. seq. μετὰ c. gen. of pers. Matt. 12: 45. 18: 16. Mark 14: 33. seq. πρὸς c. acc. of pers. John 14: 3. Sept. for קָרַבְתִּי, c. εἰς Num. 23: 14. e. μετὰ Gen. 22: 3.—Hdian. 3. 14. 17. Xen. Cyr. 1. 4. 15. c. εἰς Ael. V. H. 2. 18.—Part. παραλαβών is sometimes used by partial pleonasm before other verbs, in order to express the idea more fully and graphically, comp. in λαμβάνω no. 1. a. Acts 16: 33 *καὶ παραλαβών αὐτοὺς . . . ἔλουσεν ἀπὸ τῶν πληγῶν*. 21: 24, 26, 32. 23: 18. So also the verb itself with καὶ before another verb; Matt. 2: 13 *παράλαβε τὸ παιδίον καὶ φεῦγε*. v. 14, 20, 21. John 19: 16. So Sept. and קָרַבְתִּי 1 Sam. 17: 31, 57. Comp. Gesen. Lex. art. קָרַבְתִּי.—Trop. of those whom Christ will take with him, or receive into favour at his coming, Pass. Matt. 24: 40 *ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίσταται*. v. 41. Luke 17: 34, 35, 36. Also of a teacher, i. q. to receive, to acknowledge, to embrace and follow his instructions, John 1: 11. Comp. in λαμβάνω no. 1. e.

2. to receive with or to oneself, sc. what is given, imparted, delivered over,

q. d. to take from another into one's own hands, Xen. Cyr. 7. 2. 14. In N. T.

a) pp. to receive in charge, as an office, dignity, e. g. διακονίαν Col. 4: 17. βασιλείαν Heb. 12: 28. Sept. for Chald. ܠܚܝܒ Dan. 5: 33. — Jos. Ant. 15. 2. 2. Diod. Sic. 11. 68. Xen. H. G. 6. 4. 35.

b) metaph. to receive into the mind, i. q. to be taught, to learn, c. acc. of thing, Mark 7: 4 ἃ παρέλαβον κρατεῖν. 1 Cor. 15: 1, 3. Gal. 1: 9. Phil. 4: 9 ἃ καὶ ἐμάθετε καὶ παρέλαβετε. Col. 2: 6 τὸν Χριστόν μετὸν for the gospel of Christ. Seq. acc. c. ἀπό τινος 1 Cor. 11: 23. c. παρά τινος Gal. 1: 12. 1 Thess. 2: 13. 4: 1. 2 Thess. 3: 6. — Routh Fragm. Patr. I. 464, τὴν πίστιν ἣν ἐξ ἀρχῆς παρέλάβομεν. Diod. Sic. 1. 5. Xen. Mem. 3. 5. 22.

Παραλέγω, f. ξω, (λέγω q. v.) to lay near, and Mid. to lie near or with any one, Hom. Il. 2. 515. ib. 14. 237. In N. T. only Mid. παραλέγομαι, as a nautical term, to lay one's course near, i. e. to sail near, by, along a place or coast, i. q. παραπλέω q. v. seq. accus. depending on παρά in composit. Butt. § 147. n. 12. Matth. § 426. Win. § 56. 2. c. Acts 27: 8, 13 παρελέγοντο τὴν Κρήτην. — Diod. Sic. 13. 3 κἀκείθεν ἤδη παρελέγοντο τὴν Ἰταλίαν.

Παράλιος, ου, ὅ, ἡ, adj. (παρά, ἄλις,) elsewhere also παράλιος, α, ον, near or by the sea, maritime. Luke 6: 17 τῆς παραλίου [χώρας] Τύρου, i. e. the sea-coast. Sept. for ܒܝ ܗܝܩ Gen. 49: 13. Deut. 1: 7. ܒܝ Josh. 11: 2, 3. Job 6: 3. — Jos. c. Ap. 1. 12 τὴν παράλιον Φωϊκῆς κατοικοῦντες. Pol. 3. 39. 3. Thuc. 2. 56.

Παραλλαγῆ, ἡς, ἡ, (παρλλάσσω to change side by side, to alternate,) change, alternation, vicissitude, James 1: 17 παρ' ᾧ [θεῷ] οὐκ ἐνι παραλλαγῆ. — Plotin. Enn. 6. 6. 3 ἡμερῶν πρὸς νύκτας τῆ παραλλαγῆ. Plut. ed. R. VIII. p. 214. 2.

Παραλογίζομαι, f. ἴσομαι, (λογίζομαι,) to misreckon, Luc. D. Mort. 4. 1. Dem. 822. 25. In N. T. pp. to deceive by false reasoning, and hence genr. to deceive, to circumvent, c. acc. of pers. Col. 2: 4. James 1: 22. Sept. for ܩܪܝܢܐ

Josh. 9: 2. 1 Sam. 19: 17. — Jos. Ant. 17. 1. 1. Arr. Epict. 2. 20. 7. Diod. Sic. 20. 8.

Παραλυτικός, ἡ, ὄν, (παράλω,) paralytic, palsied, Matt. 4: 24. 8: 6. 9: 2 bis, 6. Mark 2: 3, 4, 5, 9, 10. — Act. Thom. § 12. Comp. Celsus de Medic. 3. 27, "Resolutio nervorum interdum tota corpora, interdum partes infestat. Veteres auctores illud ἀποπληξίαν, hoc παράλυσιν nominarunt; nunc utrumque παράλυσιν nominari video." Jahn § 199.

Παράλυω, f. ὕσω, (λύω,) to loosen at or from the side, i. e. things joined side by side, to disjoint, Sept. for ܩܪܦ Lev. 13: 45. Pol. 8. 6. 9. Diod. 13. 106 τὰ σάκκια. In N. T. to dissolve, i. e. to relax, to enfeeble; only Perf. part. Pass. παραλελυμένος, η, ον, relaxed, enfeebled, feeble.

a) pp. Heb. 12: 12 παραλελυμένα γόνατα, in allusion to Is. 35: 3 where Sept. for ܒܫܘܒ. Sept. for ܩܪܦ Gen. 19: 11. — Eccles. 25: 23. Arr. Epict. 2. 18. Pol. 20. 10. 9. Diod. Sic. 20. 72.

b) in the sense of paralytic, i. q. παραλυτικός q. v. Luke 5: 18, 24. Acts 8: 7 πολλοὶ δὲ παραλελυμένοι καὶ χωλοὶ. 9: 33. — 1 Macc. 9: 55. Aeschin. Dial. Soc. 3. 9.

Παραμένω, f. νῶ, (μένω,) to remain near, by, with any one, seq. πρὸς τινα, 1 Cor. 16: 6 πρὸς ὑμᾶς δὲ τυχὸν παραμένω. Absol. Heb. 7: 23 κωλύεσθαι παραμένειν sc. thereby, therein, i. e. in the priest's office. — Judith 12: 7. Plut. Romul. 15. Xen. Mem. 3. 2. 3. — Trop. to continue in any thing, to persevere therein, absol. James 1: 25. — Diod. Sic. 2. 29 π. ἐν τῷ μαθήματι.

Παραμυθέομαι, οὔμαι, f. ἴσομαι, depon. Mid. (μυθέομαι to speak, μῦθος,) to speak near or with any one, i. e. kindly, soothingly, i. q. to soothe, to pacify, Plut. Agesil. 37. Xen. Cyr. 5. 1. 23. Hence in N. T.

a) to exhort, to encourage, c. acc. of pers. expr. or impl. 1 Thess. 2: 11 παρακαλοῦντες ὑμᾶς καὶ παραμυθούμενοι. 5: 14. — 2 Macc. 15: 9. Xen. H. G. 4. 8. 28.

b) to console, to comfort, c. acc. of pers. John 11: 19 ἵνα παρ. αὐτὰς περι



τοῦ ἀδελφοῦ αὐτῶν. ὧ. 31.—Jos. Ant. 6. 3. 4. Pol. 15. 29. 10. Xen. Conv. 1. 16.

**Παραμυθία, ας, ἡ,** (παρὰμυθεῖν) *exhortation, encouragement,* Xen. Ag. 5. 3. In N. T. *consolation, comfort,* 1 Cor. 14: 3.—Wisd. 19: 12. Jos. Ant. 2. 3. 4. Act. V. H. 12. 1 fin.

**Παραμύθιον, ἴον, τό,** (παρὰμυθεῖν) *consolation, comfort, solace,* Phil. 2: 1, i. q. παρὰμυθία, comp. Lob. ad Phr. p. 517.—Wisd. 3: 18. Jos. B. J. 6. 3. 1. Thuc. 5. 103.

**Παρανομίᾳ, ᾧ, f. ἤσω,** (παράνομος, νόμος,) pp. *to act aside from law, i. e. to violate law, to transgress,* absol. Acts 23: 3. Sept. for פָּרַחְתָּ Ps. 119: 51.—Jos. B. J. 7. 2. 1. Diod. Sic. 1. 75. Xen. Mem. 4. 4. 4.

**Παρανομία, ας, ἡ,** (παράνομίᾳ) *violation of law, transgression,* 2 Pet. 2: 16. Sept. for פָּרַחְתָּ Ps. 37: 7.—Jos. Ant. 18. 8. 2. Pol. 1. 7. 4. Thuc. 4. 98.

**Παραπικραίνω, f. ἀνώ,** (πικραίνω,) aor. 1 παρὰπικράνα comp. Butt. § 101. 4, found only in Sept. and N. T. strictly 'to make bitter with or towards' any one, 'to treat with bitterness,' whence Pass. Sept. Lam. 1: 20 παρὰπικραίνουσα παρὰπικράνθη. More usually i. q. *to embitter, to provoke,* e. g. God by disobedience, Sept. c. acc. for מָרַד to rebel, Ps. 5: 12. 78: 17, 40, 56. Ez. 20: 13, 21.—Hence in N. T. absol. *to provoke* sc. God, Heb. 3: 16.—Esd. 6: 15.

**Παραπικρασμός, οῦ, ὁ,** (παρὰπικραίνω) *an embittering, provocation,* sc. of God by disobedience, Heb. 3: 8, 15. Sept. for מָרַדְתָּ Ps. 95: 8. Not found in the classics.

**Παραπίπτω, aor. 2 παρέπεσον,** (πίπτω) *to fall near by* any one, and hence *to fall in with, to meet,* Pol. 15. 28. 4. Xen. Cyr. 1. 2. 10. Also *to fall aside from, to swerve or deviate from* any thing, e. g. τῆς ὁδοῦ Pol. 3. 54. 5. comp. Butt. § 132. 4. 1.—Hence in N. T. trop. *to fall away* sc. from the path of duty, from the faith, *to apostatize,* absol. Heb. 6: 6. Sept. for מָרַדְתָּ Ez. 18: 24. 20:

27.—Wisd. 6: 9. Pol. 12. 7. 2 τῆς ἀληθείας. Xen. H. G. 1. 6. 4.

**Παραπλέω, f. εὔσομαι,** (πλέω,) *to sail near, by, past* a place, e. g. τὴν Ἐφεσον Acts 20: 16. For the acc. depending on παρὰ, see Butt. § 147. n. 12. Matth. § 426. Winer § 56. 2. c.—Luc. Nigrin. 19. Xen. An. 6. 2. 1.

**Παραπλήσιον, adv.** (pp. neut. of adj. παραπλήσιος nigh by, like, from πλησίος,) *near by, nigh to, i. e. like, similarly,* seq. dat. Butt. § 146. 1. § 133. 2. Phil. 2: 27 ἡσθένησε παραπλήσιον θανάτῳ.—Luc. Cynic. 17. absol. Thuc. 7. 19.

**Παραπλησίως, adv.** (παραπλήσιος) pp. *near to, nigh by,* and hence *like, in the like manner,* Heb. 2: 14.—Jos. Vit. § 37. Dem. 36. 1. Xen. Cyr. 5. 1. 25.

**Παραπορεύομαι, f. εὔσομαι,** (πορεύομαι) *to go near or by the side of* any one, i. q. *to accompany,* Pol. 6. 40. 7. ib. 10. 29. 4.—In N. T. *to pass by, to pass along by,* intrans. Mark 11: 20 καὶ προῦ παραπορευόμενοι, εἶδον τὴν συκὴν κ. τ. λ. Part. οἱ παραπορευόμενοι *the passers-by* Matt. 27: 39. Mark 15: 29. Seq. διά c. gen. of place through which, Mark 2: 23 διὰ τῶν σπορίμων. 9: 30. Sept. for פָּרַחְתָּ Gen. 37: 27. Josh. 6: 7. c. διά for בְּ Deut. 2: 4.—Pol. 2. 27. 5. Arr. Indic. § 14.

**Παράπτωμα, ατος, τό,** (παρὰπίπτω) *a misfall, mishap,* Diod. Sic. 19. 100. In N. T. *a falling aside or away,* sc. from right, truth, duty, *a lapse, error, fault,* viz.

a) pp. as committed unintentionally, as arising from ignorance or inadvertence. Matt. 6: 14 εἰν γὰρ ἀφήτε τοῖς ἀνθρώποις τὰ παραπτώματα αὐτῶν. v. 15 bis. Mark 11: 25, 26. So Matt. 18: 35. Rom. 11: 11, 12. Gal. 6: 1. Sept. for פָּרַחְתָּ Ps. 19: 13. Chald. פָּרַחְתָּ Dan. 6: 22.—Pol. 9. 10. 6.

b) by Hebraism genr. for *transgression, sin.* Rom. 4: 25 ὃς παρεδόθη διὰ τῶν παραπτῶματα ἡμῶν. Rom. 5: 15, 16, 20. 2 Cor. 5: 19. Eph. 1: 7. 2: 1, 5. Col. 2: 13 bis. James 5: 16. Of Adam's first transgression or fall, Rom. 5: 15, 17, 18. (Wisd. 10: 1.) Sept. for מָרַדְתָּ Ez.

14: 13.  $\text{הָרַח}$  Ez. 3: 20.  $\text{עָרַח}$  Job 36: 9. Ez. 14: 11.—Act. Thom. § 38, 56.

**Παραρρέω**, f.  $\text{ῥέισομαι}$ , ( $\text{ῥέω}$ ), aor. 2  $\text{παρῥόην}$  in Act. signif. Butt. § 114. p. 300; *to flow near, to flow by*, pp. of a river, Hdian. 1. 11. 7. Xen. Cyr. 4. 5. 4. trop. *to glide away, to escape* sc. from the mind, Luc. Disp. c. Hes. 5  $\text{εἴ τι ἐν τῷ τῆς ποιήσεως δρόμῳ παραρρέεν λάθῃ}$ . Of a person, *to glide along*, sc. by stealth, as a thief, Plut. de Solert. Animal. § 13 med. T. X. p. 40. 5. Reisk.  $\text{παραρρέεις γὰρ ἄνθρωπος εἰς τὸν νεὸν τοῦ Ἀσκληπιοῦ}$ .—In N. T. once of persons, trop. *to glide aside from, to swerve or deviate from* any thing, e. g. the truth, law, precepts, etc. (comp.  $\text{παραλίπτω}$ ) absol. Heb. 2: 1  $\text{δὲ ἡμᾶς προσέειπεν τοῖς ἀκουθῆσι, μήποτε παραρρῶμεν}$ , i. e. lest we glide aside from them, i. q. lest we transgress; being thus parallel with  $\text{παράβασις}$  and  $\text{παρακοή}$  in v. 2. So Sept.  $\text{νῆ, μὴ παραρρῶσῃς, τίρησον δὲ ἐμὴν βουλὴν}$ , for Heb.  $\text{לֹא תִשָּׁחַט}$  id. Prov. 3: 21.—Clem. Alex. Paedag. III. p. 246  $\text{ἵνα μὴ παραρρῶσῃ τῆς ἀληθείας διὰ χανότητα}$ . Eupol. ap. Stob. Serm. 4. p. 53  $\text{μαίνεται τε καὶ παραρρεῖ τῶν φρονῶν τῷ σφῶ λόγῳ}$ , comp. Kypke ad loc. Suid.  $\text{παραρρῶμεν· παραπέσωμεν}$ . Hesych.  $\text{παραρρῶνῃς· μετεωρισθῆς, παραπέσης}$ . Id.  $\text{παραρρῶμεν· ἐξολισθῶμεν}$ .—Others here prefer the sense *to glide aside*, i. q. to stumble and fall, to perish, so that then the question  $\text{πῶς ἡμεῖς ἐκφευδόμεθα}$  in v. 3 is parallel. So Chrysost.  $\text{παραρρῶμεν, τούτῃστι, μὴ ἀπολώμεθα, μὴ ἐκπέσωμεν}$ , but this sense is not supported by classic or other usage.

**Παράσημος**, ου, ὁ, ἡ, adj. ( $\text{σημα}$ ) *by-marked*, i. e. having a particular mark or sign, e. g. in a good sense, trop. *noted, distinguished*, Plut. Brut. 2. Hdian. 5. 8. 15; also in a bad sense, *of false stamp*, base, counterfeit, e. g.  $\text{νόμισμα}$  Dem. 766. 6. Plut. ed. R. VI. p. 239. 7. trop. of pers. *notorious*, of ill fame, e. g.  $\text{ῥητόρῳ}$  Dem. 307. 26. Plut. de Lib. educ. c. 7. T. VI. p. 12. 12. Reisk. Neut.  $\text{τὸ παράσημον}$ , *sign, mark, badge*, plur. *insignia*, sc. by which any thing is distinguished from others, 3 Macc. 2: 29. Philo Leg. ad Cai. p. 1005. Diod. Sic. 3. 3. Dion. Hal. Ant. 2. 67. Espec.

spoken of a ship, Lat. *parasemon*, the sign, badge, designation of a ship, commonly a picture or image on the prow, and distinguished from the *tutela* or figure of the tutelary god of the ship upon the stern; though sometimes the *parasemon* and *tutela* would seem to have been the same. Comp. Potter's Gr. Ant. II. p. 128 sq. Adam's Rom. Ant. p. 401. Plut. Sept. Sap. Conv. 18 pen. VI. p. 616. Reisk.  $\text{πυθόμενον τοῦ τε νικητῆρον τοῦνομα . . . καὶ τῆς νεὸς τὸ παράσημον}$ .—Hence in N. T. adj. *having a sign or badge*, Acts 28: 11  $\text{ἐν πλοίῳ . . . παρασήμῳ Διοσκουρίδου}$  *badged with the Dioscuroi*.

**Παρασκευάζω**, ἄσω, ( $\text{σκευάζω}$ ), *to make ready near or for* any one, *to prepare at hand*, e. g. food, absol. Acts 10: 10  $\text{ἐγένετο δὲ πρόσπεινος . . . παρασκευάζοντων δὲ ἐκείνων}$ .—2 Macc. 2: 27  $\text{συμπόσιον}$ . Hdot. 9. 82  $\text{δεῖπνον}$ . Xen. Cyr. 4. 5. 1, 2.—Mid. or Pass. *to prepare oneself, to be ready*, 2 Cor. 9: 2, 3. seq.  $\text{εἰς πολέμον}$  1 Cor. 14: 8. Sept. for  $\text{הָרַח}$  Jer. 50: 42.—Jos. Ant. 5. 7. 5. Hdian. 2. 14. 2. Xen. Cyr. 1. 5. 9. ib. 1. 6. 18.

**Παρασκευῆ**, ἡς, ἡ, ( $\text{σκευῆ}$ ), *a making ready at hand*, i. e. *preparation*, 2 Macc. 15: 21  $\text{τῶν ὀπλων}$ . Jos. B. J. 1. 11. 8  $\text{τοῦ δείπνου}$ . Hdian. 8. 5. 7. In N. T. in the Jewish sense, *preparation*, i. e. the day or hours before the sabbath or other festival, when preparation was made for the celebration, *eve* of the sabbath etc. Matt. 27: 62. Mark 15: 42. Luke 23: 54. John 19: 14, 31, 42.—Jos. Ant. 16. 6. 2  $\text{ἐν σάββασιν ἢ τῇ πρὸ ταύτης παρασκευῇ}$ . The same is also called *προσάββατον* Mark 15: 42. Judith 8: 6; and *προεόρτιον* Philo de Vit. contempl. p. 616. Comp. Jahn § 348. Bibl. Repos. IV. p. 115 sq.

**Παρατείνω**, f.  $\text{τείνω}$ , ( $\text{τείνω}$  to stretch), *to stretch out near, by, to*; *to extend near*, Sept. Gen. 49: 13. Plut. Pyrrh. 20. Xen. An. 7. 3. 48. In N. T. trop. *to extend, to prolong, to continue*, sc. in time, trans. Acts 20: 7  $\text{παρέτεινέ τε τὸν λόγον μέχρι μεσονυκτίου}$ .—Jos. Ant. 1. 3. 9  $\text{τὸν χρόνον}$ . Polyæn. 3. p. 265,  $\text{τὸν ἀκροβολισμὸν ἄχρι δειλῆς παρέτεινε}$ . Intrans. Diod. Sic. 2. 18. Plut. ed. R. IX. p. 309 pen.



**Παρατηρέω**, ᾧ, f. ἴσω, (τηρέω,) *to have an eye near, to watch closely, viz.*

a) pp. as the actions of any one with sinister intent, trans. Mark 3: 2 *παρετήρουν αὐτόν, εἰ τοῖς σάββασιν θεραπεύσει αὐτόν.* Luke 6: 7. 14: 1. 20: 20. So τὰς πύλας Acts 9: 54. Sept. for עֵצְרִי Ps. 37: 12. — Jos. Ant. 2. 9. 2. Pol. 11. 9. 9. Xen. Mem. 3. 14. 4.

b) of times, *to observe carefully, to keep superstitiously*, e. g. ἡμέρας, μῆνας, x. τ. λ. Gal. 4: 10. — Jos. Ant. 3. 5. 5 τὰς ἐβδομάδας.

**Παρατήρησις**, εως, ἡ, (παρτηρέω,) *close watching, accurate observation.* Luke 17: 20 οὐχ ἔρχεται ἡ βασιλ. τοῦ θ. μετὰ παρατηρήσεως, *not with observation*, i. e. not so that its progress may be watched with the eyes.—Arr. Epict. 3. 16. 15. Pol. 16. 22. 8. Diod. Sic. 1. 28.

**Παρατίθειμι**, f. θήσω, (τίθειμι,) *to put or place near any one, trans.*

a) e. g. food, *to set or lay before any one*, e. acc. of thing and dat. of pers. expr. or impl. Mark 6: 41 *ἵνα παρὰθῶσιν αὐτοῖς.* 8: 6 bis, 7. Luke 9: 16. 10: 8. 11: 6 οὐχ ἔχω ὃ παρὰθῶσω αὐτῷ. Acts 16: 34 *τράπεζαν.* 1 Cor. 10: 27. Sept. for עֵצְרִי יְהוָה Gen. 18: 8. עֵצְרִי עִשָׂו Gen. 24: 33. 2 Sam. 12: 20.—Jos. Ant. 8. 9. 1 *τράπεζαν.* Luc. D. Deor. 24. 1. Xen. Conv. 2. 2 *δειπνον.*

b) trop. as a teacher, *to set or lay before*, i. q. *to propound, to deliver*, c. acc. et dat. Matt. 13: 24 ἄλλην παραβολὴν παρέθηκεν αὐτοῖς. v. 31. Mid. seq. ὅτι Acts 17: 3. Sept. for עֵצְרִי עִשָׂו Ex. 19: 7. 21: 1.—Diod. Sic. 1. 6. Xen. Cyr. 1. 6. 14. Mid. Jos. Ant. 4. 8. 2 init.

c) Mid. *παρὰτίθεμαι*, aor. 2 *παρεθήμην*, aor. 2 imper. *παράθου* 2 Tim. 2: 2, not *παρὰθού*, comp. Butt. § 107. v. 1, 19; pp. *to place with any one on one's own account*, i. q. *to give in charge, to commit, to entrust*, c. acc. et dat. Luke 12: 48 *καὶ ὃν παρέθεντο πολὺ.* 1 Tim. 1: 18. 2 Tim. 2: 2. 1 Pet. 4: 19. Also Luke 23: 46 *εἰς χεῖράς σου παραθήσομαι τὸ πνεῦμά μου*, comp. Ps. 31: 6 where Sept. for עֵצְרִי עִשָׂו.—Tob. 4: 1. Pol. 33. 12. 3. Diod. Sic. 17. 23. —In the sense of *to commend*, c. acc. et dat. Acts 14: 23 *παρέθεντο αὐτοὺς τῷ*

*κυρίῳ.* 20: 32. — Jos. Ant. 4. 8. 2 mid. *παρὰτιθέμενος ὑμᾶς νόμῳ σωφροσύνης.*

**Παρατυγχάνω**, aor. 2 *παρέτυχον*, (τυγχάνω,) *to fall in with any one, to happen near*, part. *οἱ παρατυγχάνοντες*, Acts 17: 17.—Jos. Ant. 2. 9. 5. Pol. 10. 15. 4. Xen. Apol. Socr. 11.

**Παρανίκα**, adv. (ἀντίκα, αὐτός,) pp. *at this very instant, instantly*, equiv. *to παρ' αὐτὰ τὰ πράγματα v. τὰ γινόμενα*, Tob. 4: 18. Pol. 1. 60. 1. Comp. Titm. de Synon. N. T. p. 184. Herm. ad Vig. p. 783. Lob. ad Phr. p. 47. — In N. T. once c. art. ὁ, ἡ, τὸ *παρανίκα* as adj. *instant, i. q. momentary, transient*, 2 Cor. 4: 17. Comp. Butt. § 125. 6.—Dem. 72. 16 ἡ *παρανιχὴ ἡδονή.* Thuc. 2. 64. Xen. Cyr. 1. 5. 9.

**Παραφέρω**, aor. 2 *παρήνεγκον*, (φέρω,) *to bear on near, to bring on before*, Xen. Cyr. 1. 3. 6. Also *to bear along by, to bear away*, e. g. as does a stream, Act. Diod. Sic. 17. 55. Pass. Hadian. 8. 4. 7. Diod. Sic. 18. 35. Hence in N. T.

a) Act. trop. i. q. *to let pass away, to avert*, e. g. evil, c. acc. of thing, Mark 14: 36 *παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο.* Luke 22: 42. Comp. Matt. 26: 39, 42, where it is *παρέχεσθαι*.—Plut. Arat. 43 *τότε μὲν οὖν παρήνεγκε τὸ ἔρηθεν.* Xen. Ven. 5. 27.

b) Pass. pp. *to be borne along by, to be borne or carried away*, e. g. clouds, Jude 12 *νεφέλαι ἀννδροῖ ὑπὸ ἀνέμων παραφερόμεναι*, i. e. driven rapidly along.—Plut. Arat. 12 *πρὸς δὲ μέγα πνεῦμα . . . παραφερόμενος μόλις ἤψατο τῆς Ἀδρίας.*—Metaph. *to be borne or carried away* in mind. Heb. 13: 9 *διδραγαῖς ποικίλαις . . . μὴ παραφέρεσθε*, where for the dat. with the Pass. comp. Butt. § 134. 4.—Plut. Timol. 6 *οὕτως αἱ κρίσεις . . . σιονται καὶ παραφέρονται ἑκαδίως ὑπὸ x. τ. λ.* Ael. V. H. 9. 41. — In both these examples text. rec. has *περιφερόμαι* q. v.

**Παραφρονέω**, ᾧ, f. ἴσω, (φρονέω,) *to be aside from a right mind*, i. q. *to be foolish, to act foolishly*, absol. 2 Cor. 11: 23 *παραφρονῶν λαλῶ.*—Sept. Zech. 7: 11. Ael. V. H. 12. 51. Xen. Mem. 4. 7. 6.

**Παραφρονία**, ας, ἡ, (παραφρο-  
νείω,) pp. 'state of being aside from a  
right mind,' i. e. *folly, madness*, 2 Pet.  
2: 16. Comp. Winer p. 501.—Not found  
elsewhere.

**Παραχειμάζω**, f. άσω, (χειμάζω,)  
to winter near or at a place, with a per-  
son, intrans. Acts 27: 12. 28: 11. 1  
Cor. 16: 6. Tit. 3: 12.—Dem. 909. 14.  
Diod., Sic. 19. 34.

**Παραχειμασία**, ας, ἡ, (παραχει-  
μάζω,) a wintering near or at a place,  
Acts 27: 12.—Pol. 3. 34. 6. Diod. Sic.  
19. 68.

**Παραχορήμα**, adv. pp. for παρά τό  
χρήμα, lit. 'with the thing itself,' at the  
very moment, on the spot, i. q. *forth-  
with, immediately*, i. e. directly after  
something else has taken place; comp.  
Tittm. de Syn. N. T. p. 184. Matt. 21: 19  
καὶ ἐξηράνθη παραχορήμα ἢ σικκῆ, i. e. im-  
mediately after being cursed. v. 20. Luke  
1: 64. 4: 39. 5: 25. 8: 44, 47, 55. 13: 13.  
18: 43. 19: 11. 22: 60. Acts 3: 7. 5: 10.  
9: 18. 12: 23. 13: 11. 16: 26, 33. Sept.  
for פִּרְשָׁה Num. 6: 9. 12: 14. Is. 30: 13.  
—Jos. Ant. 15. 3. 5. Ael. V. H. 10. 3.  
Xen. Cyr. 3. 1. 17.

**Πάρδαλις**, εως, ἡ, (πάρδος,) a  
panther, leopard, Rev. 13: 2. Sept. for  
פֶּרְדָּה Is. 11: 6. Jer. 5: 6.—Ael. V. H. 12.  
39. Xen. Cyr. 1. 4. 7.

**Παρεδρεύω**, f. εύσω, (πάρεδρος  
sitting by, fr. ἔδρα, ἕξομαι,) to sit near,  
i. q. to wait near, to serve, c. dat. τῷ  
θουσιαστηρίῳ 1 Cor. 9: 13 in Mss. for  
προσεδρεύω.—Pol. 29. 11. 10. Dem. 572.  
10.

**Πάρεμι**, f. έσομαι, (εἶμι,) to be near  
by, to be present, to have come, absol. John  
7: 6 ὁ καιρὸς ἐμὸς οὐπω πάρεστιν. 11: 28  
ὁ διδάσκαλος πάρεστι. Acts 10: 21. 17:  
6. 1 Cor. 5: 3 bis. 2 Cor. 10: 2, 11. 13:  
2, 10. Rev. 17: 8 in later edit. So 2 Pet.  
1: 12 ἐν τῇ παρουσίᾳ ἀληθεῖα i. e. the  
truth which is with you, which ye  
have received. Seq. ἐν c. dat. of time  
Luke 13: 1. (Xen. Cyr. 1. 2. 4.) Seq.  
εἰς c. acc. of pers. Col. 1: 6, comp. in  
Εἰς no. 4. ἐπί c. gen. of pers. before  
whom, Acts 24: 19. ἐφ' ὃ v. ἐφ' ᾧ of

purpose Matt. 26: 50. ἐνώπιόν τινος  
Acts 10: 33. πρὸς c. acc. Acts 12: 20.  
2 Cor. 11: 8. Gal. 4: 18, 20. Sept. for  
נִיב Num. 22: 20. Lam. 4: 18. — Diod.  
Sic. 17. 8. Xen. Cyr. 4. 5. 23. c. εἰς  
Jos. Ant. 1. 19. 4. Xen. An. 1. 2. 2. ἐπί  
c. acc. Xen. Ag. 1. 32.—Part. τὸ παρόν  
the present sc. time, Heb. 12: 11 πρὸς τὸ  
παρόν.—Jos. Ant. 6. 5. 1. Xen. Cyr. 3.  
1. 29. — Spoken of things, seq. dat. of  
pers. to be present with or to a person,  
i. e. the person has the thing, 2 Pet. 1:  
9 ᾧ γὰρ μὴ πάρεστι ταῦτα, i. e. he who  
has not these things. (Wisd. 31: 1.)  
Hence τὰ πάροντα things which one has,  
i. e. property, fortune, condition, Heb.  
13: 5 ἀρκοῦμενοι τοῖς παροῦσιν. — Pho-  
cylid. 4 ἀρκεῖσθαι παροῦσι, καὶ ἄλλο-  
τρίων ἀπέχεσθαι. Xen. Conv. 4. 42.

**Παρεισάγω**, f. ξω, (εἰσάγω,) to lead  
in by the side of others, to introduce  
along with others, Diod. Sic. 1. 87, 96.  
In N. T. to lead or bring in by stealth,  
to smuggle in, trans. e. g. τὰς αἰρέσεις  
into the church, 2 Pet. 2: 1. — Pol. 1.  
18. 3. Plut. Pyrrh. 29. Diod. Sic. 12. 41.

**Παρεισακτιος**, ου, ὁ, ἡ, adj. (παρ-  
εισάγω,) brought in by stealth, smuggled  
in, sc. into the church, Gal. 2: 4 διὰ  
τοὺς π. ἀδιελοῦς. — Hesych. παρεισακ-  
τον· ἄλλότριον.

**Παρεισδύω**, f. ύσω, (δύω, δύνω,  
intrans. to go in, see Buttm. § 114. Pas-  
sow δύω B.) to go or come in by stealth,  
to creep in unawares, sc. into the church,  
Jude 4.—Jos. B. J. 1. 24. 1. Hdian. 7.  
9. 18. trop. ib. 1. 6. 2.

**Παρεισερχομαι**, aor. 2 παρεισήλ-  
θον, (ερχομαι,) intrans.

1. to go or come in near to any thing,  
to enter in unto or with any thing, i. e.  
so as to be present along with or by the  
side of it. Rom. 5: 20 νόμος δὲ παρ-  
εισήλθεν sc. εἰς κοσμόν, but the law enter-  
ed in thereunto, viz. unto or upon the  
παράπτωμα in v. 18, comp. v. 12 ἡ ἁμαρ-  
τία εἰσῆλθε, i. e. the law supervened  
upon the state of transgression from  
Adam to Moses.—Test. XII Patr. p. 608  
γίνεται μέθη, καὶ παρεισερχεται ἡ ἀναι-  
σχυντία. Philo de Temul. p. 243. C,  
ἄγνοια . . . μήτε φῶς μήτε λόγον παρει-  
ελθεῖν εἴωσα. id. de Opif. p. 34. D.



Here Loesner and others falsely take *παρεισφύρομαι* as being i. q. *εἰσφύρομαι*. Loesn. Obs. p. 252.

2. to go or come in by stealth, to enter unawares, sc. into the church, intrans. Gal. 2: 4 οἵτινες παρεισφύθησαν κατασκοπήσαι.—Plut. Coriolan. 23. Pol. 2. 55. 3. Diod. Sic. 12. 27.

*Παρεισφέρω*, aor. 2 *παρεισφύγκα*, (φέρω,) to bear or bring in therewith or thereunto, to bring forward therewith, e. g. νόμον Dem. 484. 1, 12.—In N. T. trop. to bring forward along with, to exhibit therewith, e. g. σπουδὴν πῶσαν 2 Tim. 1: 5.

*Παρεκτός*, adv. (ἐκτός,) pp. near by without, i. q. Engl. *out near, out by*, only in very late writers and only trop. i. q. *besides*, c. art. τὰ παρεκτός, the things besides, over and above, 2 Cor. 11: 28 χωρὶς τῶν παρεκτός. Comp. Buttm. § 125. 6. — With a gen. in the sense of *except*, Matt. 5: 32 παρεκτός λόγου πορνείας. Acts 26: 29. So Aquil. for תְּחִלָּה Deut. 1: 36. Gr. incert. for תְּחִלָּה Lev. 23: 38.—Pamphil. in Geopon. 13. 15. 7.

*Παρεμβολή*, ἤς, ἦ, (παρεμβάλλω to throw in by or between, to interject, Dem. 1026. 20. Plut. Marcell. 26; from βάλλω,) *interpolation* sc. of sentences, Aeschin. 23. 41. ib. 83. 21. As a military word, *juxta-array*, a certain method of drawing up troops, Pol. 10. 21. 5. ib. 11. 32. 6. Hence in N. T.

a) meton. *array*, for *army, host*, i. e. as drawn up in battle-array. Heb. 11: 34 παρεμβολὰς ἔκλιναν ἀλλοτρίων, see in Κλίνω b. Rev. 20: 9. So Sept. for תְּחִלָּה Ex. 14: 24. Judg. 4: 16. 7: 1. — 1 Macc. 5: 45. Pol. 3. 73. 8. Ael. V. H. 14. 46.

b) in late usage, *encampment*, i. e. pp. *juxta-arrangement* in a camp, Pol. 6. 28. 1. ib. 6. 31. 7. Hence *a camp*, spoken of a standing camp, *castra stativa*, i. q. Engl. *quarters, barracks*, viz. the quarters of the Roman soldiers in Jerusalem, in the fortress Antonia, which was adjacent to the temple and commanded it, Acts 21: 34, 37. 22: 24. 23: 10, 16, 32.—Spoken also of the encampments of the Israelites in the desert, Heb. 13: 11; and in the same con-

nexion trop. v. 13. Comp. Lev. 4: 12, 21. 16: 27, where Sept. for תְּחִלָּה. So Sept. *genr.* for תְּחִלָּה 1 Sam. 4: 5, 6. 2 K. 7: 5, 7.—Jos. Ant. 7. 4. 1. Pol. 3. 74. 5, 9. Plut. Caes. 45. Galb. 27. Phrynichus pronounces this use of the word to be *δαινῶς Μακεδονικόν*, ed. Lob. p. 377. Comp. Sturz de Dial. Maced. p. 30 sq.

*Παρενοχλέω*, ᾧ, f. ἦσω, (ἐνοχλέω q. v.) to disturb along side of something else, to trouble besides, seq. dat. of pers. Acts 15: 19 κρίνω, μὴ παρενοχλεῖν τοῖς ἀπὸ τῶν ἐθνῶν. Sept. for תְּחִלָּה Mic. 6: 3. גַּרְגַּרָה Job 16: 3.—1 Macc. 12: 14. Pol. 1. 8. 1. Diod. Sic. 14. 27. c. acc. Sept. Judg. 14: 17. Pol. 16. 37. 3.

*Παρεπίδημος*, ου, ὁ, ἦ, adj. (ἐπίδημος, see ἐπίδημιώ,) a *by-resident, sojourner*, among a people not one's own, Heb. 11: 13. 1 Pet. 1: 1. 2: 11. Sept. for תְּחִלָּה Gen. 23: 4. Ps. 39: 13.—Pol. 32. 22. 4 "Ἕλληνες παρεπίδημοι.

*Παρέροχομαι*, f. *παρελεύσομαι*, aor. 2 *παρήλθον*, intrans. On the formation of the fut. see Ἐρχομαι.

1. to come near to any person or thing, to draw near, to come, e. g. to a table etc. Luke 12: 37 παρελθὼν διακονήσῃ αὐτοῖς. 17: 7. (Ecclus. 29: 9.) Genr. Mark 6: 48 καὶ ἤθελε παρελθεῖν αὐτοῖς, where for the acc. as depending on παρά see Buttm. § 147. n. 12. Matth. § 426. 3. (Ael. V. H. 2. 35 ἐπεὶ δὲ τις αὐτὸν παρελθεν.) Others refer this to no. 2. In a hostile manner, Acts 24: 7.—Jos. B. J. 3. 8. 2. Ael. V. H. 12. 39. Xen. Conv. 1. 7.

2. to go or pass near, to pass along by. a) pp. and absol. Luke 18: 37 οὐ ὁ Ἰησοῦς ὁ Ναζ. παρέρχεται. Seq. acc. of pers. or place, see above in no. 1. (Mark 6: 48.) Acts 16: 8 παρελθόντες δὲ τὴν Μυσίαν. Seq. διὰ τῆς ὁδοῦ Matt. 8: 28. Sept. for תְּחִלָּה Ex. 15: 16. Judg. 11: 17, 19.—Xen. An. 2. 4. 25. c. acc. Ceb. Tab. 9. Xen. Cyr. 2. 2. 7.—Spoken of time, to pass by, to be past, absol. Matt. 14: 15 ἡ ὥρα ἤδη παρελθεν. Acts 27: 9. 1 Pet. 4: 3 ὁ παρεληλυθὸς χρόνος. Sept. for תְּחִלָּה Job 17: 11. Cant. 2: 11.—Dem. 40. 13. Xen. An. 1. 7. 18.

b) trop. i. q. to pass away, to perish, absol. (α) genr. Matt. 5: 18 ἕως ἂν παρ-

ἐλθῆ ὁ οὐρανὸς καὶ ἡ γῆ. 24: 34, 35. Mark 13: 30, 31. Luke 16: 17. 21: 32, 33. 2 Cor. 5: 17. James 1: 10. 2 Pet. 3: 10. Rev. 21: 1. So Sept. and רצב Ps. 37: 36.—Theocr. 27. 8 *τάχα γὰρ σε παρέρχεται, ὡς ὕναρ, ἡβη.* Dem. 291. 12.—(β) Of words, declarations, etc. *to pass away* without fulfilment, *to be in vain*, Matt. 5: 18. 24: 35 οἱ δὲ λόγοι μου οὐ μὴ παρελθῶσι. Mark 13: 31. Luke 21: 33.

c) trop. of evils, *to pass away from* any one, i. q. *to be removed, averted*, seq. ἀπό c. gen. of pres. Matt. 26: 39 *παρελθέτω ἀπ' ἐμοῦ τὸ ποτήριον τοῦτο.* v. 42. Mark 14: 35.—pp. Sept. Cant. 3: 4. Ael. V. H. 13. 38.

d) trop. *to pass by or over*, i. q. *to neglect, to transgress*, c. acc. comp. in no. 1 above. Luke 11: 42 *τὴν κρλίαν.* 15: 29 *ἐντολήν.* So Sept. and רצב Deut. 26: 13. Jer. 34: 18.—Jos. Ant. 14. 4. 3. Dion. Hal. Ant. 1. 58. Lys. 107. 42 νόμον.

**Πάρεσις, εως, ἡ,** (παρήμι, q. v.) *a letting pass, pratermission, remission*, in the sense of overlooking, not punishing, Rom. 3: 25; diff. from ἄφεσις, which implies pardon, forgiveness. Comp. Titum. de Syn. N. T. p. 185.—Dion. Hal. Ant. 7. 37 *τὴν μὲν ὀλοσχερῆ πάρεσιν οὐχ εὔροντο.* Comp. παρήμι Ecclus. 23: 2.

**Παρέχω, f. ἐξω,** (ἔχω q. v.) *to hold near* to any one, Hom. Od. 18. 317. Il. 18. 556. In N. T. *to hold out near or towards* any one, i. q. *to present, to offer*, etc.

a) pp. c. acc. Luke 6: 29 *παρέχε καὶ τὴν ἄλλην, sc. σιαγόνα.* — Luc. D. Deor. 4. 5. Ael. V. H. 13. 2. Xen. Mem. 1. 2. 54.

b) trop. i. q. *to be the cause, source, occasion* of any thing to a person, i. e. *to make or do, to give or bestow, to shew, to occasion*, sc. in one's behalf, c. acc. et dat. expr. or impl. E. g. κόπον v. κόπους *παρέχειν τινί, to give one trouble*, i. q. *to trouble, to vex*, see fully in Κόπος fin. Matt. 26: 10. Mark 14: 6. Luke 11: 7. 18: 5. Gal. 6: 17. (Pol. 1. 20. 10 *δυσχερεῖαν παρέχειν.*) Also ἐργασίαν *παρέχειν τινί, to make or bring gain* to any one, Acts 16: 16. (Jos. Ant. 8. 2. 6 *μισθον.*) Acts 17: 31 *πίστιν*

*παρασχῶν πᾶσιν, Lat. omnibus fidem faciens, causing belief* in all, i. e. proving, confirming to all. Comp. Fischer Proulus. de Vit. Lex. N. T. p. 36 sq. (Jos. Ant. 2. 9. 4. Plut. Mar. 17. Pol. 4. 33. 7. Comp. Raphael Annot. in loc.) Acts 22: 2 *παρέσχον ἡσυχίαν they gave silence.* (Sept. for רצב Job 34: 29. Dion. Hal. Ant. 11. 32.) Acts 28: 2 π. *φιλιππῶνα.* 1 Tim. 1: 4. 6: 17.—Jos. Ant. 1. 3. 1. Xen. Cyr. 4. 5. 28.—Mid. *παρέχομαι, to do or show for one's self*, for one's own part. Luke 7: 4 *ἄξιός ἐστιν ὃν παρέξει τοῦτο, for whom thou shouldst on thy part do this, where for 2 pers. fut. παρέξει see Butt. § 103. n. III. 3. p. 200; but others read παρέξη.* Acts 19: 24. Col. 4: 1 *τὸ δίκαιον . . . τοῖς δούλοις παρέχουθε, show on your part towards servants what is just* etc. (Dem. 228. 26. Xen. An. 7. 6. 11.) C. dupl. acc. *ἐαυτόν τι, Tit. 2: 7 σεαυτὸν παρεχόμενος τύπον καλῶν ἔργων.* Comp. Winer § 39. 6. p. 211.—Xen. Cyr. 8. 1. 39. act. Plut. de Lib. educ. c. 20. T. VI. p. 47. 4. Reisk.

**Παρηγορία, ας, ἡ,** (παρηγορέω *to speak with, to exhort, to console, fr. παρήγορος, ἀγορεύω,*) *consolation, comfort, solace*, Col. 4: 11.—Jos. Ant. 4. 8. 3. Plut. de Exil. c. 1. T. VIII. p. 364. 8. Reisk.

**Παρθενία, ας, ἡ,** (παρθένος) *virginity, virgin age*, Luke 2: 36 *ζήσασα ἔτη μετὰ ἀνδρός ἐπὶ ἀπὸ παρθενίας αὐτῆς.* i. e. with the husband whom she had married as a virgin. Sept. for רצב Jer. 3: 4.—Ecclus. 15: 2. Jos. Ant. 4. 8. 23. Diod. Sic. 3. 69 or 70.

**Παρθένος, ου, ὁ, ἡ,** adj. *virgin, e. g. γυνή παρθένος* Hes. Theog. 514. τῇ *παρθένοι θυγατρὶ Αἰγύπτου* Sept. for רצב Jer. 46: 11. ἡ *παρθένος γῆ* Jos. Ant. 1. 1. 2. *παρθ. πηγῆ* Aeschyl. Pers. 612 or 615. In N. T.

a) Fem. ἡ *παρθένος* as subst. *a virgin, maiden.* (α) pp. one who has not known man; e. g. Luke 1: 27 bis, *πρὸς παρθένον μεμνηστευμένην . . . Μαριάν κ. τ. λ.* comp. v. 34. Sept. for רצב Gen. 24: 16. 1 K. 1: 2.—Hdian. 1. 11. 12, 13. Plut. Romul. 22.—So Matt. 1: 23 ἡ *παρθένος ἐν γαστρὶ ἔξει*, quoted from Is. 7: 14 where Sept. for רצב, apparently



referring however to the *youthful spouse* of the prophet, comp. Is. 8: 3, 4. 7: 3. 10: 21. So  $\text{הַיְתִיבָה}$ , Sept. *νύμφη*, Joel 1: 8. Sept. also *νύμφης* for  $\text{הַיְתִיבָה}$  Ps. 68: 26. So also  $\eta$  *παρθένος* for *youthful spouse, bride, νύμφη*, Hom. II. 2. 514 *οὐς τέκεν Ἀστυόχη, παρθένος αἰδοίη*. Soph. Trach. 1221. The sense then in Matt. 1. c. would be: 'Thus was fulfilled in a strict and literal sense, that which the prophet spoke in a wider sense and on a different occasion.' Comp. Gesen. Lex.  $\text{הַיְתִיבָה}$ .—Trop. 2 Cor. 11: 2.—(β) Genr. of a marriageable maiden, damsel, Matt. 25: 1, 7, 11. Acts 21: 9. 1 Cor. 7: 25, 28, 34 *μεμίρισται ἡ γυνὴ καὶ ἡ παρθένος*, i. q. *ἡ ἄγαμος* *ibid.* v. 36, 37 *ἡ παρθένος αὐτοῦ*, i. q. his virgin daughter, marriageable but unmarried. So Sept. and  $\text{הַיְתִיבָה}$ , Gen. 24: 43. for  $\text{הַיְתִיבָה}$  Gen. 24: 14, 55. 34: 3 of Dinah after she was defiled.—3 Macc. 1: 18. Diod. Sic. 5. 73. Xen. Cyr. 4. 6. 9. Mem. 1. 5. 2.

b) Masc. Rev. 14: 4 *οὗτοι εἰσιν, οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν παρθένων γὰρ εἰσιν*, i. e. *chaste, pure*, who have not known women; or else i. q. *ἄγαμοι, unmarried*, sc. for the sake of greater devotedness to Christ, comp. 1 Cor. 7: 32, 33.—Suid. *Ἀβελ. οὗτος παρθένος καὶ δίκαιος ἐπήραξ*. Photii Amphil. Quaest. 188. p. 785, *τοῦ παρθένου καὶ εὐαγγελιστοῦ Ἰωάννου*.

*Πάρθος, ου, ό, a Parthian*, Acts 2: 9, spoken of Jews born or living in Parthia.—Jos. Ant. 10. 11. 7. Hdian. 6. 5. 15.—Parthia proper was a large region of Persia, described as bounded N. or N. W. by Hyrcania; W. by Media; E. by Aria; and S. by Carmania deserta; and wholly surrounded by mountains. In the later period of the Roman republic, the Parthians extended their conquests and became masters of a large empire. They were esteemed the most expert horsemen and archers in the world; and the custom of discharging their arrows while in full flight, is peculiarly celebrated by the Roman poets; comp. Hor. Od. 2. 13. 17. Virg. Geor. 3. 31. See Strabo 10. p. 354. Q. Curt. 6. 11. Cellar. Notit. Orb. lib. 3. c. 18 sq.

*Παρήμι, f. παρήσω, (ἴμι,) perf. pass. παρήμαι, see Buttm. § 107. I. 1;*

*to let pass by or along*, Hdot. 3. 72. *trop. to let pass, to praetermit, to neglect*, Luc. Hermot. 15. Xen. Mem. 1. 1. 12. *καιρόν* Pol. 1. 33. 5. *to let go loose, to relax*, e. g. *τοὺς τερθροῦς ropes*, Aristoph. Eq. 440 or 442, comp. 437.—Hence in N. T. trop. Pass. *παρίεμαι, to be relaxed, enfeebled, only perf. part. as χεῖρες παρεμμέναι, hands enfeebled*, hanging down from weariness and despondency, Heb. 12: 12. So Sept. for  $\text{הַיְתִיבָה}$  Zeph. 3: 17.—Ecclus. 2: 13. 25: 23. Jos. Ant. 13. 12. 5. Diod. Sic. 14. 105, 111.

*Παρισιάνω, see in Παρίστημι.*

*Παρίστημι, f. παριστήσω, (ἴστημι q. v.) aor. 2 παρίστην etc.* Also pres. *παρισιάνω*, a later secondary form, Rom. 6: 13, 16. Dem. 28. 9. Pol. 3. 113. 8; comp. Passow sub v. Buttm. § 112. 12. § 106. n. 5.—Trans. *to cause to stand near; intrans. to stand near; see in ἴστημι. Buttm. § 107. II.*

I. *Trans.* in the pres. impf. fut. and aor. 1 of the Active, *to cause to stand near, to place near by*, Ael. V. H. 12. 1 post med. Pol. 3. 113. 8. Hence in N. T. *to place or set before any one, to present, to exhibit*, e. g.

a) genr. c. acc. et dat. expr. or impl. Acts 23: 33 *παριστήσαν καὶ τὸν Παῦλον αὐτῷ*. Luke 2: 22 *τῷ κυρίῳ* sc. in the temple. 2 Cor. 4: 14 *καὶ παραστήσει [ἡμᾶς] σὺν ὑμῖν*, sc. *τῷ βήματι τοῦ Χρ.* etc. So c. dupl. acc. of object and predic. *τινά τι*, Acts 1: 3. 9: 41. Rom. 6: 13 bis, 16 *ᾧ παρισιάνετε ἐαντιοῦς δούλους*. v. 19 bis. 12: 1. 2 Cor. 11: 2. Eph. 5: 27. Col. 1: 22, 28. 2 Tim. 2: 15. Sept. for  $\text{הַיְתִיבָה}$  Lev. 16: 7.  $\text{הַיְתִיבָה}$  Gen. 47: 2.—Luc. Icarom. 24. Ael. H. An. 7. 44. Hdian. 5. 5. 11.

b) i. q. *to place at hand, to furnish; Matt. 26: 53 παραστήσει μοι πλείους κ. τ. λ.* Acts 23: 24 *κτήνη*.—Luc. D. Mar. 6. 2. Pol. 30. 9. 3.

c) in the sense *to commend*, 1 Cor. 8: 8 *βρωμία δὲ ἡμᾶς οὐ παρίστημι τῷ Θεῷ*.—Jos. Ant. 15. 7. 3. Arr. Epict. 1. 16 *αὐτὰ ἐπαινέσαι ἢ παραστήσαι*.

d) metaph. *to set forth by arguments, i. e. to shew, to prove*, Acts 24: 13 *οὕτε παραστήσαι δύνανται, περὶ ὧν κ. τ. λ.*—Jos. Ant. 8. 2. 5. Arr. Epict. 2. 23. 47. Xen. Oec. 13. 1.

II. *Intrans.* in the perf. plupf. and aor. 2 of the Active, and in Mid. *to stand near, to stand by.*

a) genr. i. q. *to be present etc.* c. dat. expr. or impl. Acts 1: 10. 9: 39 καὶ παρῆσθησαν αὐτῷ πᾶσαι αἱ χῆραι, i. e. stood around him. 27: 23. Mark 15: 39 ὁ παρεστηκώς ἐξεναντίας, *who stood by over against him.* John 18: 22. 19: 26. So part. οἱ παρεστηκότιες, contr. οἱ παρεστῶτες, (Buttm. § 107. II. 2, 3,) *the bystanders,* Mark 14: 47, 69, 70. 15: 35. Acts 23: 2, 4. c. ἐνώπιόν τινος Acts 4: 10. Sept. for פָּנֵי Gen. 45: 1. 1 Sam. 22: 6, 7. נִצַּח Gen. 18: 8. Judg. 3: 19. — Jos. Ant. 1. 21. 2. Hdian. 8. 3. 6. Xen. Mem. 3. 11. 2. — Trop. in a friendly sense, *to stand by, to aid,* c. dat. Rom. 16: 2 καὶ παραστήτε αὐτῇ. 2 Tim. 4: 17. — Epict. Ench. 32. Dem. 366. 20. Xen. H. G. 6. 5. 33. — Trop. and by impl. in a hostile sense, absol. Acts 4: 26 παρέστησαν οἱ βασιλεῖς τῆς γῆς, quoted from Ps. 2: 2 where Sept. for פָּנֵי הַיְהוָה. — Ecclus. 51: 3. — Spoken of time, a season, etc. i. q. *to be present, to have come,* Mark 4: 29 παρέστηκεν ὁ θρισιμός. — Dem. 255. 25.

b) i. q. *to stand before any one, in his presence, e. g. in a forensic sense, before a judge.* Acts 27: 24 Καίσαρι σε δεῖ παραστήναι. Rom. 14: 10. — genr. Hdian. 1. 4. 1. — Spoken of attendants, ministers, who wait in the presence of a superior, e. g. Luke 1: 19 ἐγὼ εἰμι Γαβριὴλ ὁ παρεστηκώς ἐνώπιον τοῦ Θεοῦ. Seq. dat. Luke 19: 24 coll. v. 13. So Sept. and פָּנֵי הַיְהוָה Deut. 1: 38. 1 Sam. 16: 21, 22. פָּנֵי Gen. 40: 4. Ex. 24: 13. — Luc. D. Deor. 24. 1 δεῖ . . . παραστάναι τῷ Διῷ.

Παρμενᾶς, ᾶ, ὁ, *Parmenas*, pr. n. of one of the seven primitive deacons, Acts 6: 5.

Πάροδος, ος, ἦ, (ὁδός q. v.) *a way by, passage-way, in place* Jos. B. J. 1. 1. 5. Thuc. 3. 21. Xen. An. 1. 7. 16, 17. In N. T. in action, *a way by, a passing by.* 1 Cor. 16: 7 ἐν παροδῷ *by the way,* in passing. — Luc. D. Deor. 24. 2. Pol. 5. 68. 8. Thuc. 1. 126.

Παροικέω, ᾶ, (οἰκίω), *to dwell near, to be neighbour,* Luc. D. Mort. 2. 1. Xen.

Veet. 1. 5. In N. T. *to be a by-dweller, to sojourn, to dwell as a stranger,* c. ἐν, Luke 24: 18 σὺ μόνος παροικεῖς ἐν Ἰερουσαλήμ; Seq. εἰς, Heb. 11: 9 παρόκησεν εἰς τὴν γῆν, i. e. he came and sojourned, comp. in Εἰς no. 4. Sept. for נִצַּח Gen. 20: 1. 26: 3. פָּנֵי Gen. 24: 37. — Dio Chrysost. 46. p. 521. D, πολλὸν γὰρ κρεῖττον φυγάδα εἶναι, καὶ παροικεῖν ἐπὶ ξένης, ἢ τοιαῦτα παθεῖν. Isoocr. Paneg. c. 43. p. 74. D. Comp. in Πάροιτος.

Παροικία, ας, ἦ, (παροικέω), *a dwelling near, neighbourhood,* Psalt. Salom. 12: 3. In N. T. *a sojourning, residence in a foreign land without the right of citizenship,* Acts 13: 17 ἐν τῇ παροικίᾳ ἐν γῇ Αἰγύπτῳ. Sept. for נִצַּח Ezra 8: 34. — Wisd. 19: 10. — Metaph. of human life, 1 Pet. 1: 17; comp. Heb. 11: 13. So Sept. and נִצַּח Ps. 119: 54.

Πάροιτος, ος, ὁ, ἦ, adj. (οἶκος), *dwelling near, neighbouring,* c. dat. Plut. Pyrrh. 10. Hdot. 7. 235. In N. T. ὁ πάροιτος subst. *a by-dweller, sojourner, sc. without the rights of citizenship, a foreigner,* Acts 7: 6, 29 πάροιτος ἐν γῇ Μαδιάν. So Sept. for נִצַּח Gen. 15: 13. Ex. 2: 22. — Ecclus. 29: 26, 27. — Trop. of human life, 1 Pet. 2: 11, comp. 1: 17. Also in respect to the church and kingdom of God, Eph. 2: 19.

Παροιμία, ας, ἦ, (πάροιτος by or on the way, fr. οἶμος,) pp. 'something by the way?' hence *a by-word, by-speech,* i. e.

a) pp. *a proverb, adage,* 2 Pet. 2: 22 τὸ τῆς ἀληθείας παροιμία. Symmach. for נִצַּח Ez. 12: 22. — Luc. D. Mort. 8. 1. Ael. V. H. 12. 22. Soph. Ajac. 664 or 673.

b) in John's Gospel, i. q. παραβολή, which word is not used by John, comp. in Παραβολή. E. g. (α) genr. *figurative discourse, dark saying,* i. e. obscure and full of hidden meaning, John 16: 25 bis, ἐν παροιμίαις λαλεῖν. v. 29. Comp. in Παραβολή c. So Sept. and פָּנֵי of short and sententious maxims, Prov. 1: 1. 25: 1. — Ecclus. 6: 35. 39: 3. — (β) *a parable,* in the usual sense, John 10: 6. Comp. in Παραβολή b.

Πάροιτος, ος, ὁ, ἦ, adj. (οἶνος), *by wine,* i. e. spoken of what takes place



by or over wine, revelry, as τα πάροινα sc. μέλη, drinking-songs, Boeckh Pind. Fr. p. 555. In N. T. of persons, i. q. given to wine, pp. sitting long by wine, 1 Tim. 3: 3. Tit. 1: 7. — Luc. Tim. 55. Lysias 101. 20.

**Παροίχομαι**, f. χήσομαι, perf. παρ-  
ώχημαι, (οἶχομαι to go,) to go along by,  
to pass along, Hom. Il. 4. 272. In N. T.  
only of time, to pass away, intrans. Acts  
14: 16 ἐν ταῖς παρωχημέναις γενεαῖς.—  
Jos. Ant. 8. 12. 3. Xen. An. 2. 4. 1.

**Παρομοιάζω**, f. ἄσω, (ὁμοιάζω q. v.)  
pp. to be nearly like, i. e. genr. to be like,  
to resemble, c. dat. Matt. 23: 27. Comp.  
in Ὁμοιάζω.

**Παρόμοιος**, ου, ὁ, ἡ, adj. (ὁμοιος),  
pp. nearly like, i. e. genr. like, similar,  
Mark 7: 8, 13 παρόμοια τοιαῦτα πολλά.  
—Poll. On. 9. 130 παρόμοιος παρ' ὀλίγον  
ἕμοιος. Diod. Sic. 4. 26. Dem. 12. 8.  
Xen. H. G. 3. 4. 13.

**Παροξύνω**, f. νῶ, (ὀξύνω, ὀξίς,) to  
sharpen by or on any thing, sc. by rub-  
bing, to whet, e. g. τὴν μάχαιραν Sept.  
for ἵψ Deut. 32: 41. to sharpen by or  
along with, thereby, i. e. with and for  
some other act or purpose, e. g. trop.  
τὸν ἦχον Plut. Marcell. 20. Metaph. to  
sharpen the mind, temper, courage of  
any one, to incite, to impel, Jos. Ant. 15.  
3. 5. Xen. Mem. 3. 3. 13.—Hence in N. T.  
metaph. to provoke, to rouse, sc. to anger,  
indignation, only Pass. or Mid. Acts  
17: 16 παρωξύνετο τὸ πνεῦμα αὐτοῦ κ. τ. λ.  
1 Cor. 13: 5. So Sept. for ὄργισεν Deut.  
9: 18. ἠξῆρ Deut. 1: 34. 9: 19.—Jos. Ant.  
8. 8. 5. Dem. 10. 24. Thuc. 6. 56.

**Παροξυσμός**, οὔ, ὁ, (παροξύνω),  
pp. a sharpening, i. e. trop.

a) incitement, impulse, sc. to action  
or feeling. Heb. 10: 24 εἰς παροξ. ἀγα-  
πῆς καὶ κ. ἔργων.

b) paroxysm of anger, sharp con-  
tention, angry dispute, Acts 15: 39. Sept.  
for ἠξῆρ Deut. 29: 28. Jer. 32: 37.—  
Dem. 1105. 24.

**Παροργίζω**, f. ἴσω, (ὀργίζω.) Att.  
fut. παροργιῶ Butt. § 95. 7 sq. Winer  
§ 13. I. c; to make angry by or along  
with some other act or thing, to provoke

thereby, therewith, etc. c. acc. Eph. 6: 4  
μὴ παροργίζετε τὰ τέκνα ὑμῶν. Rom. 10:  
19 quoted from Deut. 32: 21 where  
Sept. for ὄργισεν, as also Judg. 2: 12. 1  
K. 14: 15.—Eccles. 3: 16. 4: 2, 3. The  
Act. is found in profane writers only  
Triclin. ad Soph. Antig. 350. comp.  
Passow s. v. Pass. Dem. 805. 19.

**Παροργισμός**, οὔ, ὁ, (παροργίζω),  
provocation, Sept. for ὄργισεν 1 K. 15: 30.  
2 K. 23: 26. In N. T. anger provoked,  
indignation, wrath, Eph. 4: 26. So Sept.  
for ἠξῆρ Jer. 21: 5.—Not found in the  
classic writers.

**Παροτρύνω**, f. νῶ, (ὀτρύνω) to  
urge on by or along with some thing  
else, to stir up, to incite, sc. thereby,  
therewith, c. acc. Acts 13: 50.—Jos.  
Ant. 7. 6. 1. Luc. Tox. 35. Plut. de sui  
Laud. 15. T. VIII. p. 153. 6. Reisk.

**Παρουσία**, ας, ἡ, (παρεῖμι) pp.  
the being or becoming present, i. e.

a) presence, 2 Cor. 10: 10 ἡ δὲ παρο-  
σία τοῦ σώματος ἀσθενής. Phil. 2: 12.  
—Hdian. 1. 3. 13. Dem. 674. 24.

b) a coming, advent, genr. 1 Cor. 16:  
17. 2 Cor. 7: 6 ἐν τῇ παρουσίᾳ Τίτου. v.  
7. Phil. 1: 26 παρουσία πάλιν πρὸς ὑμᾶς,  
a coming again, return.—2 Macc. 15: 21.  
Pol. 23. 10. 14. Diod. Sic. 1. 29.—  
Spoken of the final coming of Christ  
to judgment, Matt. 24: 3. 1 Cor. 15: 23.  
1 Thess. 2: 19. 2 Thess. 2: 8. 2 Pet. 3: 4. 1  
John 2: 28. παρ. τοῦ υἱοῦ τοῦ ἀνθρ. Matt.  
24: 27, 37, 39. παρ. τοῦ κυρίου 1 Thess. 3:  
13. 4: 15. 5: 23. 2 Thess. 2: 1. James 5: 7,  
8. 2 Pet. 1: 16 coll. Matt. 24: 30. In a  
like sense, 2 Pet. 3: 12 παρ. τῆς τοῦ θεοῦ  
ἡμέρας.—Also of the coming i. e. man-  
ifestation of the man of sin, 2 Thess. 2:  
9, comp. v. 3.

**Παροψίς**, ἴδος, ἡ, (ὄψων) a by-  
dish, side-dish, consisting of dainties set  
on as a condiment or sauce, Athen. 9.  
2. p. 367. B. p. 368. A. Pollux Onom.  
6. 56. Comp. Sturz. Lex. Xenoph. s. v.  
In later usage and N. T. a side-plate, i. e.  
a plate, platter, dish, pp. in which some  
dainties are served up. Matt. 23: 25 τὸ  
ἔσωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος.  
v. 26.—Arr. Epict. 2. 20. Plut. de ad-  
ulat. et Amic. 9. T. VI. p. 197. 3 Reisk.  
Xen. Cyr. 1. 3. 4. The grammarians

condemn the word in this sense, Phryn. et Lob. p. 176.

**Παρόρησία, ας, ῆ, (πᾶς, ῥῆσις,) pp.** 'the speaking all one thinks,' i. q. *free-spokenness*, as characteristic of a frank and fearless mind; hence meton. and gener. *freeness, frankness, boldness*, as of speech, demeanour, action, etc.

a) pp. and gener. Acts 4: 13 θεωροῦντες δὲ τὴν τοῦ Πέτρου παρόρησιαν, i. e. his free-spokenness, boldness. 2 Cor. 3: 12. [7: 4.] — Sept. Prov. 13: 5. Diod. Sic. 1. 53. Ael. V. H. 8. 12. Dem. 1397. 1. — So in adverbial phrases, e. g. παρόρησια, i. q. *freely, frankly, boldly*, John 7: 13, 26; or i. q. *openly, plainly*, without concealment or ambiguity, Mark 8: 32. John 10: 24. 11: 14. 16: 25, 29; also of actions, *openly*, done in the sight of all, not privately, John 11: 54 οὐκ εἶπα παρόρησια περιπάτει κ. τ. λ. 18: 20. ἐν παρόρησια ἢ in or with boldness, i. q. *freely, boldly*, comp. Ἐν no. 3. b. a. Eph. 6: 19. Phil. 1: 20; also i. q. *openly, publicly*, opp. ἐν κρυπτῷ, John 7: 4. Col. 2: 15 ἐδειγμάτισεν ἐν παρόρησια. (Wisd. 5: 1.) μετὰ παρόρησιας with boldness, i. q. *freely, boldly*, Acts 2: 29. 4: 29, 31. 28: 31. — 1 Macc. 4: 18. Luc. Hermot. 51. Dem. 95. pen.

b) by impl. i. q. *license, authority*, 1 Tim. 3: 13 βαθμοὶ ἑαυτοῦ καλὸν περιποιούνται, καὶ πολλὴν παρόρησιαν ἐν πίστει κ. τ. λ. Philem. 8. — Jos. Ant. 4. 8. 12 οἱ νόμοι πολλὴν πρὸς ἀμαρτανοντας ἐξουσι παρόρησιαν. Zosim. 3. 7. p. 255 οὐκ ἔχειν δὲ παρόρησιαν, οἷα νόμον μηδενὸς αὐτῷ τοῦτο ποιεῖν ἐπιτρέψαντος.

c) as implying frank reliance, confiding hope, i. q. *confidence, assurance*. 2 Cor. 7: 4 πολλή μοι παρόρησια πρὸς ὑμᾶς κ. τ. λ. but referred by some to a above. Eph. 3: 12. Heb. 3: 6. 4: 16. 10: 19, 35. 1 John 2: 28. 3: 21. 4: 17. 5: 14. — Jos. Ant. 5. 1. 13 παρόρησιαν λαμβάνει πρὸς τὸν θεόν. Diod. Sic. 14. 65.

**Παρόρησιάζομαι, ῥάσομαι, depon.** Mid. (παρόρησια,) to be *free-spoken*, to speak *freely, openly, boldly*, i. q. to be *free, frank, bold*, in speech, demeanour, action, etc. E. g. joined with verbs of speaking, Acts 13: 46 παρόρησιασάμενοι δὲ ὁ Π. καὶ ὁ Β. εἶπον. 19: 8. 26: 26. Genr. and seq. ἐν, e. g. of place, ἐν τῷ

συναγωγῇ Acts 18: 26; or of thing, object, i. q. in behalf of, ἐν αὐτῷ Eph. 6: 20; or of person, παρόρησ. ἐν θεῷ i. e. in faith and trust in God, 1 Thess. 2: 2, comp. 1: 1 and Ἐν no. 1. c. a; also ἐν τῷ ὀνόματι τινος, in one's name, by one's authority, comp. in Ὄνομα b. Acts 9: 27, 28. Seq. ἐπὶ τῷ κυρίῳ Acts 14: 3, see in Ἐπί II. 3. c. a. p. 301. — Sept. Job 22: 6. Xen. Ag. 11. 5. c. ἐν of place Plut. Marcell. 20. κατὰ τινος Pol. 12. 13. 8. πρὸς τινα Xen. Cyr. 5. 3. 8.

**Πᾶς, πᾶσα, πᾶν, gen. παντός, πάσης, παντός, all, Lat. omnis, viz.**

1. as including the idea of oneness, a totality, *all, the whole*, Lat. *totus*, i. q. ὅλος. In this sense, the *Singular* is put with a noun having the article; and the *Plural* also stands with the article where a definite number is implied, or without the article where the number is indefinite. See in Ὁ, ῆ, τό, II. A. 2. b. γ. Winer § 17. 10. Buttm. § 127. 6. Matth. § 277.

A) *Sing.* a) before a subst. with the article, Matt. 6: 29 οὐδὲ Σολομών ἐν πάσῃ τῇ δόξῃ αὐτοῦ. 8: 32 πᾶσα ἡ ἀγέλη. Mark 5: 33. Luke 1: 10 πᾶν τὸ πλήθος. 4: 25. John 8: 2 πᾶς ὁ λαός. Acts 1: 8. Rom. 3: 19. 4: 16. al. saepiss. So with the names of cities, countries, etc. meton. for the inhabitants, Matt. 3: 5. Mark 1: 5. Luke 2: 1. al. — Hdian. 6. 4. 1. Ael. V. H. 6. 11. Xen. Ag. 1. 25. — With proper names, sometimes without the article, Matt. 2: 3. Acts 2: 36. Rom. 11: 26. Comp. Winer § 17. 10. a.

b) after a subst. c. art. John 5: 22 τῆν κρίσιν πᾶσαν δέδωκε τῷ υἱῷ. Rev. 13: 12. Comp. in Ὁ, ῆ, τό, l. c. Buttm. § 127. 6.

c) rarely between the art. and subst. where πᾶς is then emphatic, comp. in Ὁ, ῆ, τό, l. c. Buttm. l. c. Acts 20: 18 τὸν πάντα χρόνον. Gal. 5: 14. 1 Tim. 1: 16.

B) *Plur.* a) before a subst. or other word, viz. (a) *Subst.* c. art. implying a definite number, Matt. 1: 17 πᾶσαι αἱ γενεαὶ ἀπὸ Ἀβραάμ ἕως Δαβὶδ. 4: 8. Mark 3: 28. Luke 1: 6. Acts 5: 20. Rom. 1: 5. al. saep. Comp. Winer § 17. 10. b. Buttm. § 127. 6. Matth. § 265. 2. — Xen. An. 5. 3. 9. — Without art. where the idea of number is then indefinite, Winer, Matth. l. c. E. g. πάντες ἄν-



ἄνθρωποι *all men*, all mankind, indef. Acts 22: 15. Rom. 5: 12, 18. al. (Aeschin. 1. 18.) πάντες ἄγγελοι θεοῦ *all angels of God* Heb. 1: 6. πάντα ἔθνη Rev. 14: 8. Comp. Winer. Matth. 1. c.—(β) *Particip. c. art.* as subst. Matt. 4: 24 πάντας τοὺς κακῶς ἔχοντας. 11: 28 πάντες οἱ κοπιῶντες. Luke 1: 66, 71. John 18: 4. Acts 2: 44. al. saep.—Hdian. 1. 4. 17. Xen. Cyr. 8. 7. 6.—(γ) Before other words and periphrases with the art. in place of substantives, e. g. *Pron. possess.* as πάντα τὰ ἐμά Luke 15: 31. *Preposit.* with its case, Matt. 5: 15 πᾶσι τοῖς ἐν τῇ οἰκίᾳ. Luke 5: 9. John 5: 28. Acts 4: 24. al. *Adv.* Col. 4: 9.

b) after a subst. or other word, viz. (α) *Subst. c. art.* as definite, comp. Winer Buttm. Matth. 1. c. Matt. 9: 35 τὰς πόλεις πάσας sc. of that region. Luke 12: 7. Acts 16: 26. Phil. 1: 13. Rev. 8: 3. Hdian. 3. 1. 3.—Xen. Mem. 1. 1. 19 fin.—Without art. with a pr. name, Acts 17: 21 Ἀθηναῖοι δὲ πάντες.—*genr.* Hdian. 4. 2. 5.—(β) *Particip. c. art.* as subst. Acts 20: 32 ἐν τοῖς ἡγιασμένοις πᾶσιν. Heb. 5: 9.—(γ) Before other words or periphrases with the art. in place of subst. e. g. *Pron. possess.* as τὰ ἐμά πάντα John 17: 10. *Preposit.* with its case, Gal. 1: 2 οἱ σὺν ἐμοὶ πάντες. Tit. 3: 15. Col. 4: 7. Mark 5: 26.

c) between the art. and subst. as emphatic, Acts 19: 7. 21: 21. 27: 37. Comp. Buttm. § 127. 6.

d) joined with a *Pron. pers.* or demonstr. either before or after it, as ἡμεῖς πάντες John 1: 16. πάντες ἡμεῖς Acts 2: 32. π. ἡμεῖς Matt. 23: 8. ὁ π. Luke 9: 48. οὗτοι π. Acts 1: 14. π. αὐτούς Acts 4: 33. αὐτ. π. 1 Cor. 15: 10. ταῦτα πάντα Matt. 4: 9. Luke 12: 30, 31. π. ταῦτα Mark 7: 23. al. saep.

e) absol. (α) c. art. οἱ πάντες, *they all*, i. e. all those definitely mentioned, Mark 14: 64 οἱ δὲ πάντες κατέκριναν αὐτόν κ. τ. λ. Rom. 11: 32. 1 Cor. 10: 17. Eph. 4: 13. Phil. 2: 21. al. saep.—*Neut.* τὰ πάντα, *all things*, i. q. (1) *the universe*, the whole creation, Rom. 11: 36 ἐξ αὐτοῦ . . . καὶ εἰς αὐτὸν τὰ πάντα. 1 Cor. 8: 6. Eph. 3: 9. Col. 1: 16. Heb. 1: 3. Rev. 4: 11. Trop. of the new spiritual creation in Christ, 2 Cor. 5: 17, 18. (Xen. Mem. 1. 1. 11, 14.) *Meton.* for all crea-

ted rational beings, all men, i. q. οἱ πάντες, Gal. 3: 22. Col. 1: 20. 1 Tim. 6: 13; put also for all the followers of Christ, Eph. 1: 10, 23. al.—(2) *genr.* *all things* before mentioned or implied, e. g. the sum of one's teaching Mark 4: 11; all the necessaries and comforts of life etc. Acts 17: 25. Rom. 8: 32. So 1 Cor. 9: 22. 12: 6 coll. v. 5, 6. 2 Cor. 4: 15. Eph. 5: 13. Phil. 3: 8. coll. v. 7. Col. 3: 8. al.—(3) as a predicate of a pr. name, e. g. ὁ θεὸς τὰ πάντα ἐν πᾶσιν, *all in all*, i. e. above all, *supreme*, 1 Cor. 15: 28. Col. 3: 11.—(β) Without art. πάντες, *all*, i. q. πάντες ἄνθρωποι, *all men*. Matt. 10: 22 μισούμενοι ὑπὸ πάντων. Mark 2: 12. 10: 44. Luke 2: 3 ἐπορεύοντο πάντες, *all went*, i. e. all the inhabitants of Judea etc. 3: 15. John 2: 15, 24.—*Neut.* πάντα, *all things*, Matt. 8: 33 ἀπήγγειλαν πάντα. Mark 4: 34. Luke 3: 20. John 4: 25, 45. Acts 10: 39. 1 Cor. 16: 14 πάντα ὑμῶν i. e. all your actions, whatever ye do. Heb. 2: 8. James 5: 12. al. saep. *Accus.* πάντα as adv. *as to* or *in all things*, in all respects, *wholly*, Acts 20: 35. 1 Cor. 9: 25. 10: 33. 11: 2. (Jos. Ant. 9. 8. 3. Xen. An. 1. 3. 10.) So κατὰ πάντα *as to all things*, in all respects, Acts 3: 22. Col. 3: 20. Heb. 2: 17. (2 Macc. 1: 17.) εἰς πάντα id. 2 Cor. 2: 9. ἐν πᾶσιν *in all things*, in all respects, 2 Cor. 11: 6. 1 Tim. 3: 11. 2 Tim. 2: 7. Tit. 2: 9. 1 Pet. 4: 11. al. saep.

2. Sing. πᾶς without the art. as including the idea of plurality, *all, every*, i. q. ἕκαστος, comp. Buttm. § 127. 6. Winer § 17. 10. α. (α) With *nouns*, Matt. 3: 10 πᾶν οὖν δένδρον μὴ ποιῶν καρπὸν. 4: 4. Mark 9: 49. Luke 2: 23. 4: 13, 37. 10: 1. John 1: 9. 2: 10. al. saepiss.—(β) Before a *relat. pron.* it is intensive, e. g. πᾶς ὅστις, i. q. ὅστις but stronger, see in ὅστις no. 2. α. β. Matt. 7: 24 πᾶς ὅστις ἀκούει *every one who so ever*. Col. 3: 17, 23. πᾶς ὅς ἂν id. Acts 2: 21. Rom. 10: 13. 1 Cor. 6: 18. πᾶς ὅς Gal. 3: 10. πᾶν ὃ Rom. 14: 23. meton. John 6: 37, 39. 17: 2.—(γ) Before a *participle*, e. g. with the art. where the particip. c. art. expresses the idea *he who*, and becomes a subst. expressing a class etc. see in Ὁ, ἡ, τό, D. b. β. p. 555. Winer § 17. 10. α. Matt. 5: 22 πᾶς ὁ ὀργιζόμενος *every one who is angry*.

Luke 6: 47. John 6: 45. Acts. 10: 43. Rom. 2: 10. al. saep. So after, e. g. τῷ ἔχοντι παντί Matt. 25: 29.—Without the art. where the participial sense then remains, as Matt. 13: 19 παντός ἀκούοντος every one hearing. 2 Thess. 2: 4. On Luke 11: 4 see in Winer p. 105.—(δ) Absol. Mark 9: 49 πᾶς γὰρ πρὸ ἀλισθήσεται. Heb. 2: 9. δια παντός sc. χρόνον, continually, see in Διαπαντός. So ἐν παντί in every thing, in every respect, 1 Cor. 1: 5. 2 Cor. 4: 8. 6: 4. 7: 5, 11, 16. 11: 9. Eph. 5: 24. Phil. 4: 6, 12.

3. all, i. e. of all kinds, of every kind and sort, including every possible variety, i. q. παντοδαπός, παντοῖος, Herm. ad Vig. p. 728. Passow πᾶς no. 6. a.

a) genr. Matt. 4: 23 θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν. Acts 7: 22 πάση σοφίᾳ Αἰγυπτίων. Rom. 1: 18, 29. 2 Cor. 1: 4. Col. 3: 16. 1 Pet. 2: 1. al.—Xen. An. 3. 2. 8. ib. 6. 4. 6.

b) in the sense of all possible, i. q. the greatest, utmost, supreme. Matt. 28: 18 ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρανῷ καὶ ἐπὶ γῆς. Acts 5: 23. 17: 11 μετὰ πάσης προθυμίας. 23: 1. 2 Cor. 12: 12. Phil. 1: 20. 2: 29. 1 Tim. 2: 2. 2 Tim. 4: 2. James 1: 2. 1 Pet. 2: 18. Jude 3. — Hdian. 3. 8. 6. Pol. 1. 39. 3. Plut. Timol. 5. Xen. Cyr. 7. 2. 22 εἰς πάντα κίνησον ἤλθον.

4. With a negative, e. g. οὐ πᾶς, οὐ πάντες, not every one, not all, the negative here belonging to πᾶς and merely denying the universality, see in Οὐ e. γ. Matt. 7: 21 οὐ πᾶς ὁ λέγων. 19: 11. Rom. 9: 6. 10: 16. 1 Cor. 15: 39. al. — But πᾶς . . . οὐ, where οὐ belongs to the verb, is by Hebr. i. q. οὐδείς, not one, no one, nothing, none, see fully in Οὐ a. γ. Luke 1: 37. Rom. 3: 20. Gal. 2: 16. 1 John 2: 21. Rev. 22: 3. So Acts 10: 14 οὐδέποτε ἔφαγον πᾶν κοινόν. 2 Pet. 1: 20. So πᾶς . . . μή, 1 Cor. 1: 29 ὅπως μὴ καιρήσῃται πᾶσα σάρξ. Eph. 4: 29. Rev. 7: 1. Also πᾶς . . . οὐ μὴ Rev. 21: 27. See Οὐ l. c. Winer § 26. 1. Comp. Heb. כָּל לֹא Gesen. Lehrgr. p. 831. Heb. Lex. art. כָּל no. 3.—c. μή, 1 Macc. 5: 42 μὴ ἀφήτε πάντα ἀνθρώπων παρεμβαλεῖν. Eccclus. 30: 20. Λτ.

Πάσχα, τό, indec. i. q. Heb. פֶּסַח, Aram. נִסְחָא, the passover, i. e. a sparing,

immunity, from פֶּסַח to pass over, to spare. So Sept. usually for פֶּסַח, as Ex. 12: 11, 21. al. but also in 2 Chr. φασέκ, 30: 15. 35: 1, 11. φάσκα Jos. Ant. 5. 1. 4. The passover, the great sacrifice and festival of the Jews, was instituted in commemoration of God's sparing the Hebrews when he destroyed the first-born of the Egyptians; it was celebrated on the 14th day of the month Nisan, which began with the new-moon of April, or, according to the Rabbins, of March, between the evenings, see in Ὀψία b. For the institution and particular laws of this festival, see Ex. c. 12 sq. Lev. 23: 4 sq. Num. 9: 1 sq. The later Jews made some additions; in particular they drank at intervals during the paschal supper four cups of wine, the third of which was called כַּּוּבְרָהּ הַשְּׁבִיעִת הַכּוּבְרָהּ הַשְּׁבִיעִת the cup of benediction, τὸ ποτήριον τῆς εὐλογίας 1 Cor. 10: 16, comp. Matt. 26: 27. See espec. Lightfoot Hor. Heb. ad Matt. 26: 26, 27. Bibl. Repos. IV. 113 sq. Jabn § 354. In N. T. τὸ πάσχα is spoken both of the victim and the festival.

a) i. q. the paschal lamb, i. e. a lamb or kid of a year old, slain as a sacrifice (Ex. 12: 27) between the evenings of the 14th of Nisan; see in Ὀψία b. According to Josephus the number of lambs provided at Jerusalem in his time, was 256.500, which were slain between the 9th and 11th hour, i. e. from 3 to 5 o'clock, in the afternoon before the evening or commencement of the 14th day of Nisan, B. J. 6. 9. 3. — (α) pp. φαγεῖν τὸ πάσχα to eat the passover, i. q. to keep the festival, Matt. 26: 17. Mark 14: 12, 14. Luke 22: 11, 15. John 18: 28. Sept. Ex. 12: 43. Ezra 6: 21. comp. 2 Chr. 30: 18. εἰομαίξεν τὸ πάσχα to make ready the passover sc. for eating etc. Matt. 26: 19. Mark 14: 16. Luke 22: 8, 13. θύειν τὸ πάσχα to kill the passover Mark 14: 12. Luke 22: 7. So Sept. for פֶּסַח הַשְּׁבִיעִת Ex. 12: 21. פֶּסַח הַשְּׁבִיעִת Deut. 16: 2, 5, 6. — Jos. Ant. 3. 10. 5 τὴν θυσίαν πάσχα λεγομένην. — (β) Metaph. of Christ, 1 Cor. 5: 7.

b) i. q. the paschal supper, the festival of the passover, on the eve of the 14th of Nisan, which was also the commencement of the seven days' festival



of unleavened bread, τὰ ἄζυμα, Ex. 12: 15 sq. Lev. 23: 6 sq. Jos. Ant. 3. 10. 5. See Bibl. Repos. IV. p. 120 sq.—(α) pp. of the paschal supper alone, Mark 14: 1 ἦν δὲ τὸ πάσχα καὶ τὰ ἄζυμα. Matt. 26: 18 πρὸς σε ποιῶ τὸ π. i. e. keep, celebrate. Heb. 11: 28 πεποιήκει τὸ π. i. e. Moses kept, instituted, the passover. So Sept. for פסחא פסחא Ex. 12: 48. Num. 9: 4 sq.—Jos. Ant. 2. 14. 6.—(β) In a wider sense including also the seven days of unleavened bread, the paschal festival, Matt. 26: 2. Luke 2: 41 τῆς ἑορτῆς τοῦ πάσχα. 22: 1 ἡ ἑορτὴ τῶν ἄζυμων, ἡ λεγομένη πάσχα. John 2: 13, 23. 6: 4. 11: 55 bis. 12: 1. 13: 1. 18: 39. 19: 14. Acts 12: 4.—Jos. B. J. 2. 1. 3 τῆς τῶν ἄζυμων ἐνατίας ἑορτῆς, πάσχα παρὰ τοῖς Ἰουδαίοις καλεῖται.—Hence the whole passover is sometimes called ἡ ἑορτὴ τῶν ἄζυμων, see in Ἄζυμος α. Jos. B. J. 5. 3. 1.

**Πάσχω**, f. πείσομαι, aor. 2. ἔπαθον, perf. πέπονθα, to suffer, in the most general sense, i. e. pp. to be affected by any thing from without, to be acted upon, to experience either good or evil, intrans. and also c. acc. of the thing or manner.

a) of good, to experience, i. e. to have happen to oneself, to receive, Gal. 3: 4 τσαῦτα ἐπάθετε εἰς ἡ; i. e. have ye experienced such things, such blessings, in vain? comp. v. 2, 5.—Theocr. Id. 15. 138. Jos. Ant. 3. 15. 1 ὑπομνήσαι, ὅσα παθόντες ἐξ αὐτοῦ [θεοῦ], καὶ πηλικῶν ἐνεργησιῶν μεταλαβόντες κ. τ. λ. Xen. Mem. 2. 2. 3 ἀγαθά. So εὖ πάσχειν Ael. V. H. 1. 34. Xen. H. G. 6. 5. 48.

b) of evil, to suffer, to be subjected to evil, to calamity, pp. c. κακῶς, κακόν τι, Matt. 17: 15 καὶ κακῶς πάσχει. Acts 28: 5.—Ael. V. H. 13. 17. Hdian. 3. 2. 10. Xen. H. G. 4. 5. 17. Mem. 4. 2. 26.—Absol. in the same sense, 1 Cor. 12: 26 εἴτε πάσχει ἐν μέλος. 1 Pet. 2: 20, 23. 3: 17. 4: 1 ὁ παθὼν ἐν σαρκί. v. 19. Heb. 2: 18, where comp. Meleag. οἶδα παθὼν ἔλεειν, in Anthol. Gr. I. p. 14.—Hdian. 4. 13. 1. Xen. An. 1. 9. 8.—Seq. acc. of manner, Butt. § 131. 6, 7; e. g. πολλά, τὰ αὐτά, ταῦτα, ἅ, etc. Mark 9: 12. Luke 13: 2. 2 Cor. 1: 6. 2 Tim. 1:

12. Rev. 2: 10. by attract. Heb. 5: 8. (Ecclus. 38: 16. Xen. Mem. 2. 1. 5.) With a preposit. marking source, manner, cause; e. g. ἀπό τινος, Matt. 16: 21 πολλά παθεῖν ἀπὸ τῶν πρῶσβ. κ. τ. λ. Mark 8: 31. Luke 9: 22. ὑπό τινος, Matt. 17: 12 μέλλει πάσχειν ὑπὲρ αὐτῶν. Mark 5: 26. 1 Thess. 2: 14. διὰ τινά Matt. 27: 19. διὰ τι 1 Pet. 3: 14. (2 Macc. 7: 32.) ὑπὲρ τινος Acts 9: 16. Phil. 1: 29. 2 Thess. 1: 5. Seq. adv. 1 Pet. 2: 19 ἀδικῶς. 4: 15. 5: 10.—Spoken of the suffering and death of Christ, Luke 22: 15 προ τοῦ με παθεῖν. 17: 25 πολλά. 24: 26 ταῦτα. v. 46 οὕτως. Acts 1: 3. 3: 18. 17: 3. Heb. 9: 26. 13: 12. 1 Pet. 2: 21 ἔπαθεν ὑπὲρ ἡμῶν. 3: 18 περὶ ἁμαρτιῶν. 4: 1 ὑπὲρ ἡμῶν.—genr. Diog. Laert. 5. 61. Hdian. 5. 7. 1. Isaeus 35. 19.

**Πάταρα**, ὄν, τά, Patara, a maritime city of Lycia, Acts 21: 1; celebrated for an oracle of Apollo, who was hence called Patareus, Hor. Od. 3. 4. 64. Virg. Aen. 4. 144, where comp. Heyne Excurs. II. Strabo XIV. p. 980, 981.

**Πατάσσω**, f. ἄξω, pp. intrans. to strike, to beat, Lat. pulso, e. g. as the heart, Hom. Il. 7. 216. Later and in N. T. trans. to strike, to smite, e. g.

a) gently, i. q. τὸ touch, to tap, c. acc. Acts 12: 7 τὴν πλευρὰν τοῦ Πέτρον.—Diod. Sic. 1. 67 τοῖς κοντοῖς τὰς ἀσπίδας πατάξαντες.

b) with violence, so as to wound, c. acc. Matt. 26: 51 πατάξας τὸν δοῦλον τοῦ ἀρχιερέως. Luke 22: 50. c. ἐν of instrument. v. 49. So Sept. for פסחא Ex. 21: 12, 18 sq.—Pol. 11. 18. 4. Thuc. 8. 92. Xen. Eq. 7. 5.—Hence by impl. and by Hebr. to smite, i. q. to kill, to slay, to destroy, Acts 7: 24 πατάξας τὸν Αἰγύπτιον. Rev. 19: 15. (Ex. 2: 12.) Matt. 26: 31 et Mark 14: 27 πατάξω τὸν ποιμένα, quoted from Zech. 13: 7 where Sept. for פסחא, as also Ex. 12: 12. 2 Chr. 33: 25. Comp. Gesen. Lex. פסחא Hiph. no. 2.

c) trop. and from the Heb. to smite, i. e. to inflict evil, to afflict with disease, calamity, etc. spoken only of God or his angel, Acts 12: 23 ἐπάταξεν αὐτὸν ἄγγελος κυρίου. Rev. 11: 6. So Sept. for פסחא Gen. 19: 11. Num. 14: 12. Mal. 4: 6. [3: 24.] פסחא Ex. 12: 23. Comp.

Gesen. Lex.  $\text{הַפֵּה}$  Hiph. no. 1. c. — 2 Macc. 9: 5.

*Πατέω, ὤ, f. ἴσω, (πάτος trodden path,) to tread with the feet.*

a) trans. c. acc. i. q. *to tread down, to trample under foot, i. q. to profane and lay waste.* Rev. 11: 2 *τὴν πόλιν τὴν ἁγίαν πατήσουσι.* Luke 21: 24. Sept. for  $\text{סַבַּח}$  Is. 1: 12. — Luc. de Merc. cond. 17. Hdian. 8. 5. 24. Xen. Cyr. 7. 1. 37. — In the sense of *to tread out*, e. g. grapes, *τὴν ληνόν*, Rev. 14: 20. 19: 15. Comp. in *Αἰηός*. So Sept. and  $\text{הָרַךְ}$  Neh. 13: 15. Is. 16: 10. Lam. 1: 16. — Anacr. Od. 17. 14. Xen. Oec. 18. 4 *τὸν σῖτον.*

b) intrans. *to tread, to set the foot, etc.* seq. *ἐπάνω*, Luke 10: 19 *πατεῖν ἐπάνω ὄφρων*, *to tread upon serpents, i. e. without harm.* So Sept. for  $\text{סַבַּח}$  Is. 32: 20. Also for  $\text{הָרַךְ}$  i. q. *to walk*, Is. 42: 5.

*Πατήρ, τέρος, τρός, ὄ, a father, comp. Buttm. § 47. Spoken gener. of men, and in a special sense of God.*

A) Genr. a) pp. *father, genitor, by whom one is begotten*, Matt. 2: 22 *ἀντὶ Ἡρώδου τοῦ πατρὸς αὐτοῦ.* 19: 5. Mark 5: 40. Luke 2: 48. John 4: 53. Heb. 7: 10. al. saep. (Xen. Cyr. 3. 1. 14, 15.) Plur. *οἱ πατέρες, parents, both father and mother*, Heb. 11: 23 *Μωϋσῆς ἐκρύβη τριμήνον ὑπὸ τῶν πατέρων αὐτοῦ.* Eph. 6: 4, coll. v. 2. Comp. Passow no. 5. b. — Parthen. Erot. 10 *παρὰ τῶν πατέρων αἰτηθέντος, αὐτὴν ἡγάγετο γυναῖκα.* Luc. Tox. 8. — Of a reputed father or step-father Luke 2: 48.

b) of a remoter ancestor, i. q. *forefather, progenitor*; also as the head or founder of a tribe or people, *a patriarch.* Sing. Matt. 3: 9 *πατέρα ἔχομεν τὸν Ἀβραάμ.* Mark 11: 10. Luke 1: 32, 73. John 4: 12. Acts 7: 2. Rom. 4: 17, 18. al. saep. Trop. in a spiritual and moral sense, e. g. of Abraham, Rom. 4: 11 *εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων.* v. 12, 16. So of Satan as the *father of wicked and depraved men*, John 8: 38, 41, 44 bis. Sept. for  $\text{בָּנֵי}$  Gen. 17: 4, 5. 19: 37. (trop. 1 Macc. 2: 54.) Plur. *οἱ πατέρες, fathers, i. e. forefathers, ancestors*, Matt. 23: 30 *ἐν ταῖς ἡμέραις τῶν πατέρων.* v. 32. Luke 6:

23: 26. John 7: 22. Acts 3: 13. Rom. 9: 5. Heb. 1: 1. al. So Sept. and  $\text{הִבְחַשׁ}$  Deut. 1: 11. 1 K. 8: 21. — Jos. c. Apion. 1. 31. Hdian. 2. 15. 2.

c) as a title of respect and reverence, either honorary, or towards one who is regarded in the light of a father. E. g. in direct address, Luke 16: 24 *πάτερ Ἀβραάμ.* v. 27, 30. (Hom. Od. 7. 48.) So of a teacher, as exercising paternal care, authority, affection, Matt. 23: 9 *καὶ πατέρα μὴ καλέσητε ὑμῶν ἐπὶ τῆς γῆς.* 1 Cor. 4: 15. Comp. Phil. 2: 22. 1 Thess. 2: 11. So Sept. and  $\text{בָּנֵי}$  of prophets, 2 K. 2: 12. 6: 21. 13: 14. Comp. Schoettg. Hor. Heb. I. p. 745. — Plur. *οἱ πατέρες*, nom. for voc. *fathers*, as an honorary title of address, Buttm. § 33. n. 4. Winer § 29. 1. E. g. used towards elder persons, 1 John 2: 13, 14; also towards magistrates, members of the Sanhedrim, etc. Acts 7: 2. 22: 1. — Plut. Romul. 13 *πατέρες συγγεγραμμένοι*, Lat. *patres conscripti*, i. e. senators.

d) inepith. seq. gen. of thing, i. q. *the author, source, beginner of any thing.* Rom. 4: 12 *πατὴρ περιουσίας*, i. e. Abraham. John 8: 44 *ὅτι ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ sc. τοῦ ψεύδους.* So Sept. and  $\text{בָּנֵי}$  Job 38: 28. — Plato Menex. c. 10. p. 240. E, *πατέρες τῆς ἐλευθερίας.*

B) Of God, genr. as the creator, preserver, governor of all men and things, over whom he watches with paternal love and care; so Jos. Ant. 4. 8. 24 *καὶ αὐτὸς [θεὸς] πατὴρ τοῦ παντός ἀνθρώπων γένους.* comp. Diod. Sic. 5. 72. Hom. Od. 4. 341. So in N. T. God is called *Father*, e. g.

a) of the Jews, John 8: 41 *ἐνα πατέρα ἔχομεν, τὸν Θεόν,* v. 42. 2 Cor. 6: 18. Comp. John 11: 52. So Sept. and  $\text{בָּנֵי}$  Jer. 31: 9. Is. 63: 16. 64: 8. — Wisd. 2: 16.

b) of Christians and all pious persons, who are also called *τέκνα Θεοῦ* John 1: 12. Rom. 8: 16. al. So Jesus in speaking with his disciples calls God *πατὴρ ὑμῶν* etc. e. g. Matt. 6: 4 *ὁ πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ.* v. 6, 8 *ὁ π. ὑμῶν.* v. 15, 18. 10: 20, 29. 13: 43. Luke 6: 36. 12: 30, 32. al. Once in John, c. 20: 17. So with the further adjunct *ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς* Matt. 5: 16, 45, 48. 6: 1, 9. 7: 11. Mark 11: 25, 26. Luke 11: 2. al. *ὁ οὐράνιος* Matt.



6: 14, 26, 32. ὁ ἐπουράνιος Matt. 18: 35. ὁ ἐξ οὐρανοῦ Luke 11: 13. Comp. in Οὐρανός d. — So the apostles speaking for themselves and other Christians call God πατήρ ἡμῶν etc. Rom. 1: 7 εὐαγγήλιον ἀπὸ Θεοῦ πατρὸς ἡμῶν. 1 Cor. 1: 3. 2 Cor. 1: 2. Gal. 1: 4. Eph. 1: 2. Phil. 1: 2. 4: 20. al. saep. Hence also absol. in the same sense, Rom. 8: 15 ἐλάβετε πνεῦμα υἰοθεσίας, ἐν ᾧ κράζομεν· ἀββᾶ, ὁ πατήρ. Gal. 4: 6. Eph. 2: 18. Col. 1: 12. James 1: 27. 3: 9. 1 John 2: 1, 15, 16. 3: 1. al. saep. Comp. Ps. 89: 26. So Heb. 12: 9 τῷ πατρὶ τῶν πνευμάτων [ἡμῶν], in antith. with τοὺς τῆς σαρκὸς ἡμῶν πατέρας, i. e. the Father of our spirits, our spiritual Father.

c) spec. God is called the Father of our Lord Jesus Christ, in respect to that peculiar relation in which Christ is the Son of God, see in Υἱός. So where the Father and Son are expressly distinguished, as Matt. 11: 27 οὐδεὶς ἐπιγινώσκει τὸν υἱόν, εἰ μὴ ὁ πατήρ κ. τ. λ. 28: 19. Mark 13: 32 οὐδεὶς οἶδεν . . . οὐδὲ ὁ υἱός, εἰ μὴ ὁ πατήρ. Luke 9: 26. 10: 22. John 1: 14, 18. 3: 35 ὁ πατήρ ἀγαπᾷ τὸν υἱόν. 5: 26. 1 Cor. 8: 6 εἰς Θεός, ὁ πατήρ . . . καὶ εἰς κύριος Ἰ. Χρ. 1 Thess. 1: 1. Heb. 1: 5. 1 Pet. 1: 2. 1 John 1: 3. 2: 22. 4: 14. 2 John 3: 9. al. — Where Jesus calls God πατήρ μου, e. g. Matt. 11: 27 πάντα μοι παρεδόθη ὑπὸ τοῦ πατρὸς μου. 16: 27. Mark 8: 38. Luke 2: 49. John 10: 18, 25, 29. Rev. 2: 27. 3: 5, 21. al. saep. So ὁ πατήρ μου ὁ ἐν οὐρανοῖς Matt. 7: 21. 10: 32, 33. 12: 50. al. ὁ οὐράνιος Matt. 15: 13. Absol. in the same sense, Matt. 24: 36 οὐδεὶς οἶδεν . . . εἰ μὴ ὁ πατήρ μόνος. Mark 14: 36. Luke 10: 21. 22: 42. 23: 34. John 4: 21, 23. 6: 27, 37, 44 sq. 10: 17. 13: 1, 3. 14: 6. Acts 1: 4. Rom. 6: 4. al. saepiss. — The apostles also speak of God as ὁ πατήρ τοῦ κυρίου ἡμῶν Ἰ. Χρ. Rom. 15: 6. 2 Cor. 1: 3. 11: 31. Eph. 1: 3. 3: 14. Col. 1: 3. 1 Pet. 1: 3. Rev. 1: 6. al. Absol. 1 Cor. 15: 24 ὅταν παραδοῖ τὴν βασιλείαν τῷ Θεῷ καὶ πατρὶ. Gal. 1: 1. Eph. 5: 20. Col. 3: 17. 2 Pet. 1: 17. Jude 1. al. saep. So Eph. 1: 17 ὁ Θεός τοῦ κυρ. ἡμῶν Ἰ. Χρ. ὁ πατήρ τῆς δόξης, i. e. God the glorious Father of our Lord J. C. comp. Buttm. § 123. n. 4.

d) metaph. seq. gen. of thing, James

1: 17 ἀπὸ [Θεοῦ] τοῦ πατρὸς τῶν φώτων, the Father of lights, i. e. the author, creator, of the heavenly luminaries; but not like them subject to change. Comp. Job 38: 28. AL.

Πάτμος, ου, ἡ, Patmos, Rev. 1: 9, now Patimo or Patmosa, a small sterile island of the Aegean sea, lying S. W. of Samos and reckoned to the Sporades. Hither according to tradition the apostle John was banished, some say by Domitian; see Iren. 5. 30. Euseb. H. E. 3. 14. — Strabo X. p. 747. B. Plin. H. N. 4. 12. Rosemn. Bibl. Geogr. III. p. 373.

Πατριολόγος, ου, ὁ, Attic πατριολογίας, (πατήρ, ἀλοίαω,) a smiter of his father, a parricide, 1 Tim. 1: 9. Comp. in Μητρολόγος. — Thom. Mag. p. 695. Pollux Onom. VI. 152 πατριολόγος καὶ πατριολογίας. Attic form, Aristoph. Nub. 1327. Dem. 732. 14. Plato Phaedo § 62.

Πατριὰ, ἄς, ἡ, (πατήρ,) paternal descent, lineage, Hdot. 3. 75. a family, race, caste, Hdot. 1. 200. — In N. T. family, Heb. הַבְּיֹטָה, as the subdivision of a Jewish tribe, φυλή, שבט, which 'family' comprehended several households, οἰκοί, רֵיבֻז הַבֵּית; see Gesen. Lex. רֵבֻז no. 10.

a) pp. Luke 2: 4 ἐξ οἴκου καὶ πατριᾶς Δαβίδ. Trop. Eph. 3: 15. So Sept. and הַבְּיֹטָה. Ex. 6: 15, 17, 19. 1 Sam. 9: 21. al. — Judith 8: 2. Jos. Ant. 6. 4. 1. ib. 7. 14. 7.

b) in a wider sense, i. q. tribe, people, nation, like φυλή. Acts 3: 25 πᾶσαι αἱ πατριαὶ τῆς γῆς, in allusion to Gen. 12: 3 where Heb. הַבְּיֹטָה, Sept. φυλή. So Sept. πατριαὶ τῶν ἔθνων for שבטים 1 Chr. 16: 28. Ps. 22: 28. 96: 7.

Πατριάρχης, ου, ὁ, (πατριὰ, ἀρχή,) a patriarch, the father and founder of a family or tribe, as Abraham, Heb. 7: 4; the sons of Jacob as heads of the twelve tribes, Acts 7: 8, 9. — Jos. de Macc. § 16 fin. — So of David as the head of a family, πατρια, הַבְּיֹטָה, Acts 2: 29, comp. Luke 2: 4; see in Πατριὰ. Sept. for רֵיבֻז הַבֵּית 1 Chr. 9: 9. 24: 31. 2 Chr. 19: 8. comp. 1 Chr. 27: 22.

Πατρικός, ἡ, ὄν, (πατήρ,) pater-

*nal*, i. e. pertaining to one's father, e. g. *ξένος* Pol. 2. 48. 4. *φίλος* Xen. H. G. 6. 5. 4. In N. T. *received from one's fathers*, handed down from ancestors, hereditary, e. g. *παραδόσεις* Gal. 1: 14. —Luc. Abdic. 23. Dem. 410. 10. Diod. Sic. 1. 88 π. *ἱεροσύναι*.

*Πατρις, ἴδος, ἦ, adj.* (πάτριος, πατήρ,) pp. *father-land, native country*, 2 Macc. 4: 1. Jos. B. J. 1. 12. 7. Dem. 296. 15. Xen. Cyr. 1. 2. 7. In N. T. *one's own city, native place, home*, e. g. Nazareth as the city of Jesus because he was brought up there, Matt. 13: 54, 57. Mark 6: 1, 4. Luke 4: 23, 24. John 4: 44 see in Γάρ I. b. Trop. of a heavenly home, Heb. 11: 14, comp. v. 16.—Jos. Ant. 6. 4. 6 εἰς Ῥαμμαθάν πόλιν· πατρὶς γὰρ ἦν αὐτοῦ. Hdian. 8. 3. 2.

*Πατρόβας, α, ὁ, Patrobas*, pr. n. of a Christian at Rome, Rom. 16: 14.

*Πατροπαράδοτος, ου, ὁ, ἦ, adj.* (πατήρ, παραδίδωμι) *delivered down from one's fathers*, handed down from ancestors, hereditary. 1 Pet. 1: 18 ἀναστροφῆ πατροπ. i. e. a way of life derived from one's ancestors. —Dion. Hal. Ant. 4. 8. ib. 5. 48. Diod. Sic. 17. 2, 4.

*Πατρῴος, ῥῆα, ῶον, (πατήρ,) paternal*, i. e. pertaining to one's father, e. g. *φίλοι* Luc. Tim. 12. Hdian. 3. 15. 13. *patrimonial*, transmitted from father to son, Xen. An. 1. 7. 6. In N. T. *received from one's fathers*, handed down from ancestors, hereditary, e. g. νόμος Acts 22: 3. ἔθνος Acts 28: 17. 24: 14 *λατρεύω τῷ πατρῴῳ θεῷ* i. e. our paternal God, the God whom our fathers worshipped and made known to us.—νόμος 2 Macc. 6: 1. θεός Jos. Ant. 2. 13. 1. Thuc. 7. 69. Xen. Cyr. 8. 7. 17.

*Παῦλος, ου, ὁ, Paulus, Paul*, pr. n. of two persons in N. T.

1. *Sergius Paulus*, a Roman proconsul in Cyprus, residing at Paphos, Acts 13: 7. See in Ἀνθύπατος.

2. *Paul*, the apostle of the Gentiles, originally called Σαῦλος q. v. He was of the tribe of Benjamin and of purely Hebrew descent, Phil. 3: 5; but born at Tarsus in Cilicia, Acts 21: 39. 22: 3, where his father enjoyed the

rights of Roman citizenship, of which privilege Paul several times availed himself, e. g. Acts 16: 37. 22: 27 sq. At Tarsus, which was a celebrated seat of learning (Strabo 14. 5), he probably gained that general acquaintance with Greek literature which appears in his writings, and which was so important to him as a teacher of the Gentiles or nations of Greek origin. His Jewish education was completed at Jerusalem, where he devoted himself to the severest discipline of the Pharisaic school, under the instructions of Gamaliel, Acts 22: 3, comp. 5: 34. According to the custom of learned Jews, he appears also to have learned a trade, viz. that of a tent-maker, *σκηνοποιός*, by which he afterwards often supported himself, Acts 18: 3. 20: 34. See Pirke Aboth c. 2. § 2. comp. Neander Gesch. der Pflanz. d. chr. Kirche, I. p. 228.—Paul, in the fierceness of his Jewish zeal, was at first a bitter adversary of the Christians; but after his miraculous conversion, he devoted all the powers of his ardent and energetic mind to the propagation of the gospel of Christ, more particularly among the Gentiles. His views of the pure and lofty spirit of Christianity, in its worship and in its practical influence, appear to have been peculiarly deep and fervent; and the opposition which he was thus led to make to the mere rites and ceremonies of the Jewish worship, exposed him to the hatred and malice of his countrymen. On their accusation, he was put in confinement by the Roman officers, and after being detained for two years or more at Cesarea, he was sent to Rome for trial, having himself appealed to the emperor. Here he remained in partial imprisonment two whole years, Acts 28: 30. Later accounts, mostly traditionary, relate that he was soon after set at liberty, and that after new journeys and efforts in the cause of Christ, he was again imprisoned and at last put to death by order of Nero. Comp. Clem. Rom. Ep. ad Cor. § 5. Neander l. c. I. p. 390 sq. Planck Gesch. des Christenthums u. s. w. II. p. 80 sq. See also genr. Neander l. c. p. 99 sq. and in Bibl. Re-



pos. IV. p. 138 sq. For the chronology of Paul's life and the probable dates of his epistles, see in Calmer, p. 731, 732. Neander l. c. passim.—Acts 13: 9, 13. 18: 5. 19: 11. 23: 1. Rom. 1: 1. 1 Cor. 1: 1. AL.

**Παύω**, f. παύσω, Engl. to pause, i. e.

a) Act. trans. to make pause, to make leave off, to restrain, sc. from any thing, seq. acc. et ἀπό c. gen. 1 Pet. 3: 10 πανσάτω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ, in allusion to Ps. 34: 14 [13] where Sept. c. ἀπό for נָן צָרָךְ.—c. ἐκ Eurip. Electr. 987 παύσον ἐκ κακῶν ἐμέ. The usual Greek construction is c. acc. et gen. e. g. Jos. Vit. § 19. Xen. Mem. 1. 2. 2. Comp. Matth. § 345. 4, and n. 1.

b) Mid. intrans. to pause, to leave off, to refrain, sc. from any thing. E. g. seq. gen. of thing, 1 Pet. 4: 1 πέπναιται ἀμαρτίας hath ceased from sin. Buttm. § 132. 4. 1. Winer § 30. 6. For this use of the perf. pass. see Buttm. § 136. 3. So Sept. c. gen. for כָּשׁוּ Ex. 32: 11. Josh. 7: 26.—Jos. Ant. 2. 3. 3. Luc. D. Deor. 6. 2. Xen. Cyr. 6. 1. 36.—Seq. particip. instead of infin. Buttm. § 144. n. 3. Winer § 46. 1. Luke 5: 4 ὡς δὲ ἐπαύσατο λαλῶν, as in Engl. when now he left speaking. Acts 5: 42 οὐκ ἐπανασάντο διδάσκοντες, they ceased not teaching. 6: 13. 13: 10. 20: 31. 21: 32. Eph. 1: 16. Col. 1: 9. Heb. 10: 2. c. part. impl. Luke 11: 1. So Sept. for בָּרַחַ Gen. 11: 8. הִלַּךְ Gen. 18: 33. 14: 18, 22.—Luc. D. Deor. 6. 4. Hdian. 1. 6. 4. Xen. Cyr. 1. 4. 2.—Absol. i. q. to cease, to come to an end, Luke 8: 24. Acts 20: 1. 1 Cor. 13: 8 εἴτε γλῶσσαι, παύσονται. So Sept. for בָּרַחַ Ex. 9: 34, 35.—Hdian. 1. 16. 6. Xen. Conv. 4. 10.

**Πάφος**, ου, ἡ, Paphos, a maritime city of Cyprus near the western extremity, the station near of a Roman proconsul, Acts 13: 6, 13. About 60 stadia from the city was a celebrated temple of Venus, hence called the Paphian goddess, Hom. Od. 8. 363. Hor. Od. 1. 30. 1. Strabo p. 1002 sq.

**Παχύνω**, f. νῶ, (παχύς fat, gross,) to make fat, Xen. Oec. 12. 20. Pass. to become fat and thick, Luc. Ver. Hist. 22. Xen. Conv. 2. 17. In N. T. metaph.

only Pass. to become gross, dull, callous, as if from fat, Matt. 13: 15 et Acts 28: 27 ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, quoted from Is. 6: 10 where Sept. for בָּרַחַשׁ, comp. Deut. 32: 15. Comp. Titm. de Syn. N. T. p. 185.—Philostr. Vit. Apolloñ. 1. 8. παχύνειν νοῦν. So παχύς τὴν διανοίαν Ael. V. H. 13. 15. Hdian. 2. 9. 15.

**Πέδη**, ης, ἡ, (πέζα,) a fetter, shackle for the feet, Plur. πίδαί, fetters, Mark 5: 4 bis. Luke 8: 29. Sept. for פִּדְיָהָן 2 Sam. 3: 34. 2 K. 24: 37. בְּבִבְיָ Ps. 105, 18.—Ecclus. 6: 26. Pol. 3. 82. 8. Xen. An. 4. 3. 8.

**Πεδιῶς**, ἡ, ὄν, (πεδιον, πίδον,) plain, level, e. g. land, Luke 6: 17 ἔστη ἐπὶ τόπου πεδινοῦ, he stood upon a level place, i. e. upon the plain. Sept. for רָחֵב Deut. 4: 43. הַרְבֵּעַ Josh. 9: 1. 2 Chr. 1: 15.—1 Macc. 3: 40. Pol. 1. 84. 4. Xen. Cyr. 1. 6. 43.

**Πεζεύω**, f. εῦσω, (πέζα foot,) to foot it, to travel on foot, i. e. by land and not by water, intrans. Acts 20: 13.—Pol. 16. 29. 11. Xen. An. 5. 5. 4 μέχρῃς ἐνταῦθα ἐπέευσεν ἡ στρατία.

**Πεζῆ**, adv. (pp. dat. fem. of adj. πεζός on foot, pedestrian,) on foot, Matt. 14: 13. Mark 6: 33. For this dat. as adv. see Buttm. § 115. 4.—Jos. B. J. 4. 11. 5. Dem. 1046. 13. Xen. Cyr. 4. 3. 22.

**Πειθαρχέω**, ὦ, f. ἴσω, (πειθαρχος, from πείθομαι, ἀρχή,) pp. to obey a ruler, one in authority; hence genr. to obey, c. dat. e. g. magistrates, ἀρχαῖς Tit. 3: 1. τῷ θεῷ Acts 5: 29, 32.—Jos. c. Ap. 2. 41 τοῖς νόμοις. Pol. 1. 45. 4. Xen. Mem. 3. 5. 19.—So to obey or follow one's advice, c. dat. of pers. Acts 27: 21.—Pol. 3. 4. 3. Diod. Sic. 1. 27.

**Πειθός**, ἡ, ὄν, (πειθω,) a form elsewhere unknown, i. q. πειθανός or πειθανός, persuasive, winning, 1 Cor. 2: 4 οὐκ ἐν πειθοῖς ἀνθρωπίνης σοφίας λόγοις, ἀλλ' κ. τ. λ. Some suppose it to be a contraction or corruption of πειθανός; others read οὐκ ἐν πειθοῦ ἀνθρ. σοφίας [λόγων], ἀλλ' κ. τ. λ. as if from subst. πειθῶ q. v.

**Πειθῶ**, ὄος, οὔς, ἡ, (πειθω,) pp.

pr. n. *Pitho*, Lat. *Suada*, the goddess of persuasion, Hdot. 8. 111. Pollux On. 4. 22, 142. In N. T. *persuasion*, *persuasive discourse*, in Mss. 1 Cor. 2: 4, see in Πειθός.—Pol. 2. 1. 7. Xen. Mem. 1. 7. 5.

Πείθω, f. πείσω, perf. 2 πέποιθα, perf. pass. πέπεισμαι, aor. 1 pass. ἐπέσθην, to persuade, pp. to move or affect by kind words and motives.

I. Act. to persuade. a) genr. e. g. to the belief and reception of the truth, i. q. to convince, and in this sense mostly de conatu; pp. c. acc. of pers. Acts 18: 4 ἐπειθε τοὺς Ἰουδαίους κ. τ. λ. i. e. he sought to persuade and convince them. 2 Cor. 5: 11. Also c. dupl. acc. of pers. and thing, Acts 28: 23 πείθων τε αὐτοὺς τὰ περὶ τοῦ Ἰησοῦ. Comp. Butt. § 131. 6, and n. 4. So the acc. of pers. being impl. Acts 19: 8 πείθων [αὐτοὺς] τὰ περὶ κ. τ. λ. Also to alleged error, absol. Acts 19: 26. — τινά Wisd. 16: 8. Ael. V. H. 3. 16. ib. 9. 14 ἐμὲ μὲν οὖν τὸ λεχθὲν οὐ πείθει. Diod. Sic. 4. 26. τινά τι Xen. Oec. 20. 15. τί Thuc. 3. 43 πείσων τὰ δεινότητά. Xen. Mag. Eq. 3. 5.—Seq. acc. of pers. c. infin. to persuade to do any thing, to induce, Acts 13: 43 ἐπειθον αὐτοὺς ἐμμένειν τῇ χάριτι τοῦ θεοῦ. 26: 28 see in Ἐν no. 2. a. — Jos. B. J. 5. 13. 1. Diod. Sic. 11. 15. Xen. An. 1. 3. 19. — In the sense of to instigate, c. acc. of pers. et ἵνα, Matt. 27: 20. c. acc. impl. Acts 14: 19.

b) i. q. 'to bring over to kind feelings,' to conciliate. (α) genr. i. q. to pacify, to quiet, e. g. an accusing conscience, τὰς καρδίας 1 John 3: 19, comp. v. 20. See in Ὅτι no. 2. c. γ. — Sept. 1 Sam. 24: 8. Xen. H. G. 1. 7. 7 τὸν δῆμον, comp. § 4, 5. — (β) i. q. to win over, to gain the favour of, to make a friend of, c. acc. of pers. Gal. 1: 10 ἀνθρώπους πείθω, ἢ τὸν θεόν; (Xen. Ath. 2. 11.) Prob. by presents, bribes, etc. Matt. 28: 14. Acts 12: 20 πείσαντες τὸν Βλαστών.—2 Macc. 4: 45. Jos. Ant. 14. 16. 4 Ἡρώδης πολλοῖς χρήμασι πείθει τὸν Ἀντίονον. Xen. H. G. 7. 3. 4.

II. Pass. and Mid. to let oneself be persuaded, to be persuaded, i. e.

a) genr. e. g. of any truth etc. i. q. to be convinced, to believe, absol. Luke

16: 31 οὐδὲ ἓάν τις ἐκ νεκρῶν ἀναστῆ, πεισθήσονται. Acts 17: 4. Heb. 11: 13 in text. rec. Seq. dat. of thing Acts 28: 24. c. inf. 26: 26. (Jos. Ant. 8. 6. 5. Luc. D. Deor. 21. 1. c. dat. Xen. Cyr. 1. 5. 3.) Perf. pass. πέπεισμαι as pres. I am persuaded, convinced, comp. Butt. § 113. 6. So c. inf. et acc. Luke 20: 6. seq. ὅτι, Rom. 8: 38. 14: 14. 15: 14. 2 Tim. 1: 5, 12. c. acc. τά Heb. 6: 9, comp. Butt. § 134. 6.—c. inf. 2 Macc. 9: 27. c. ὅτι Xen. Oec. 15. 6. c. τοῦτο Xen. Cyr. 8. 7. 19.—So to be persuaded to do any thing, to be induced, absol. but c. inf. thing. Acts 21: 14 μὴ πειθόμενον δὲ αὐτοῦ sc. μὴ ἀναβαίνειν κ. τ. λ. —c. inf. Xen. Cyr. 5. 1. 8.

b) i. q. to assent to, to obey, to follow, seq. dat. of person, Matth. § 362. n. 2. Acts 5: 36, 37, 40. 23: 21. 27: 11 ὁ δὲ ἐκ τῷ κυβερνήτῃ . . . ἐπέσθητο μάλλον. Rom. 2: 8. Gal. [3: 1.] 5: 7. Heb. 13: 17. James 3: 3.—Ael. V. H. 3. 23. Hdian. 3. 12. 13. Xen. Cyr. 1. 2. 8.

III. Perf. 2 πέποιθα, intrans. to be persuaded, to trust, comp. Butt. § 113. n. 3.

a) i. q. to be confident, assured, seq. acc. c. inf. Rom. 2: 19 πέποιθάς τε σεαυτὸν ὁδηγὸν εἶναι κ. τ. λ. c. ὅτι Heb. 13: 18. Phil. 2: 24. τοῦτο ὅτι Phil. 1: 6, 25, comp. in Ὅτιος b, f. Ὅτι no. 1. a. Seq. ἐπὶ τινα ὅτι, in respect to any one, 2 Cor. 2: 3. 2 Thess. 3: 4. εἰς τινα ὅτι, id. Gal. 5: 10. With the further adjunct ἐν κυρίῳ in or through the Lord, Gal. 5: 10. Phil. 2: 24. 2 Thess. 3: 4. — Sept. genr. for פתח Prov. 10: 10. Deut. 33: 28. comp. Job 12: 6.

b) i. q. to confide in, to rely upon, seq. dat. Phil. 1: 14. Philem. 21 πεποιθὼς τῇ ὑπακοῇ σου. 2 Cor. 10: 7 ἐναντῶ. Sept. for פתח Prov. 14: 16. 2 K. 18: 20. פתח Is. 28: 17. (2 Macc. 8: 18. Dion. Hal. Ant. 3. 50. Hdot. 9. 88.) Seq. ἐν c. dat. to trust or have confidence in any thing, Phil. 3: 3 ἐν σαρκί. v. 4. Seq. ἐπὶ τινα id. Mark 10: 24. Luke 11: 22. 18: 9. 2 Cor. 1: 9. Heb. 2: 13. (Sept. for פתח Ps. 25: 2. Prov. 11: 28. פתח Ps. 2: 12.) So c. ἐπὶ τινα id. Matt. 27: 43. Sept. for פתח 2 K. 18: 21, 22.

Πεινάω, ὦ, f. ἄσω, aor. 1 ἐπεινασα.



For the later mode of contraction into *α*, as *πεινᾶ*, instead of the Attic manner into *η*, as *πεινῆ*, see Lob. ad Phryn. p. 61, 204. Winer § 13. 3. comp. Buttm. § 105. n. 5. — *To hunger, to be hungry*, intrans.

a) pp. Matt. 4: 2 *νηστεύσαι ἡμέρας τεσσαράκοντα . . . ὕστερον ἐπεινάσει*. 12: 1, 3. 21: 18. 25: 35, 37, 42, 44. Mark 2: 25. 11: 12. Luke 4: 2. 6: 3. Rom. 12: 20. (Prov. 25: 22.) 1 Cor. 11: 21, 34. Rev. 7: 16. So Sept. and  $\text{כעך}$  Prov. 25: 22. 2 Sam. 17: 29. — *πεινῆν* Jos. Ant. 10. 11. 6. Plut. Aristid. 25. *πεινῆν* Luc. D. Mort. 17. 1. Xen. Mem. 2. 1. 30.

b) meton. *to furnish, to be without food*, i. q. *to be poor, needy*, Luke 1: 53 *πεινῶντις ἐπέπλησεν ἀγαθῶν*. 6: 21, 25. 1 Cor. 4: 11. Phil. 4: 12. So Sept. and  $\text{כעך}$  Ps. 107: 9.  $\text{כעך}$  Jer. 31: 12, 25. — Ecclus. 4: 2.

c) metaph. *to hunger after any thing, to long for*, c. acc. *τὴν δικαιοσύνην* Matt. 5: 6. Comp. in *Λαμβάνω* b. Winer § 30. 7. — Absol. of longing after spiritual nourishment, aliment, John 6: 35. — Ecclus. 24: 21. c. gen. Xen. Oec. 13. 9 π. τοῦ ἐπαινοῦ. Conv. 4. 36.

*Πείρα, ας, ἡ, (πειράω), trial*, in N. T. only in the phrase *πειραν λαμβάνειν τινος*, pp. *to take a trial of any thing*, i. q. *πειράζω*, comp. in *Λαμβάνω* 1. f. E. g.

a) i. q. *to make trial of, to attempt*, *τῆς θαλάσσης* Heb. 11: 29. So Sept. for  $\text{הקח}$  Deut. 28: 56. — Hdian. 2. 2. 1. Xen. Mem. 1. 4. 18.

b) i. q. *to have trial of, to experience*, *τῶν ἐμπαιγμῶν* Heb. 11: 36. — Jos. Ant. 2. 5. 1. Pol. 28. 9. 7. Xen. An. 5. 8. 15.

*Πειράζω, ε, ἄσω, (πειρα), to make trial of, to try*; spoken

a) of actions, i. q. *to attempt, to assay*, seq. infin. Acts 16: 7 *ἐπειράζον εἰς τὴν Βιθυνίαν πορεύεσθαι*. 24: 6. Sept. for  $\text{הקח}$  Judg. 6: 39. — 2 Macc. 2: 23. Jos. B. J. 1. 8. 4.

b) of persons, i. q. *to tempt*, i. e. *to prove, to put to the test*, seq. acc. (α) genr. and in a good sense, in order to ascertain the character, views, feelings of any one. Matt. 22: 35, comp. Mark 12: 28—34. John 6: 6 *τοῦτο δὲ ἔλεγε πειράζων αὐτόν*. 2 Cor. 13: 5 *ἐαυτοὺς*

*πειράζετε*. Rev. 2: 2. So Sept. for  $\text{הקח}$  1 K. 10: 1. Ps. 26: 2.  $\text{הקח}$  Ps. 17: 3. — Jos. B. J. 1. 10. 4. Plut. Cleom. 7. —

(β) In a bad sense, with ill intent, Matt. 16: 1 *πειράζοντες ἐπρωήθησαν αὐτόν*. 19: 3. 22: 18. Mark 8: 11. 10: 2. 12: 15. Luke 11: 16. 20: 23. John 8: 6. Hence by impl. *to try one's virtue, to tempt*, i. q. *to solicit to sin*, genr. Gal. 6: 1 *ἵνα μὴ πειρασθῆς καὶ σὺ lest thou also be tempted*, yield to temptation. James 1: 13 *ter. 14*. Rev. 2: 10. Espec. of Satan, Matt. 4: 1 *πειρασθῆναι ὑπὸ τοῦ διαβόλου*. v. 3. Mark 1: 13. Luke 4: 2. 1 Cor. 7: 5. 1 Thess. 3: 5 bis. — (γ) From the Heb. usage, God is said *to try, to prove* men by adversity, to try their faith and confidence in him. 1 Cor. 10: 13 *ὃς οὐκ ἔασει ὑμᾶς πειρασθῆναι ὑπὲρ ὃ δύνασθε*. Heb. 2: 18 bis. 4: 15. 11: 17, 37. Rev. 3: 10. So Sept. and  $\text{הקח}$  Gen. 22: 1. Ex. 20: 20. Deut. 8: 2. (Wisd. 11: 9.) Vice versa, men are said *to prove or tempt* God, by doubting, distrusting his power and aid. Acts 5: 9 *πειράσαι τὸ πνεῦμα κυρίου*. 15: 10 *τί πειράζετε τὸν Θεόν*; 1 Cor. 10: 9. Heb. 3: 9 *οὐκ ἐπειράσαν μὲ οἱ πατέρες ὑμῶν*, quoted from Ps. 95: 9 where Sept. for  $\text{הקח}$ , as also Ex. 17: 2, 7. Is. 7: 12. — Wisd. 1: 2.

*Πειρασμός, οῦ, ὁ, (πειράζω), trial, proof*, a putting to the test, spoken only of persons.

a) genr. trial of one's character etc. 1 Pet. 4: 12 *πρὸς πειρασμὸν ὑμῶν*, i. e. *to try or prove you*. — Ecclus. 6: 7. 27: 5 *πειρασμός ἀνθρώπου ἐν διαλογισμῷ αὐτοῦ*. v. 7. — By impl. *trial of one's virtue, temptation*, i. e. *solicitation to sin*, espec. from Satan, Luke 4: 13. 1 Tim. 6: 9.

b) from the Heb. *trial, temptation*, comp. in *Πειράζω* b. γ. E. g. (α) a state of trial into which God brings his people through adversity and affliction, in order to excite and prove their faith and confidence in him. Matt. 6: 13 et Luke 11: 4 *μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν*, i. e. *bring us not into a state of trial*, lay not trials upon us. Matt. 26: 41. Mark 14: 38. Luke 8: 13. 22: 40, 46. 1 Cor. 10: 13 bis. James 1: 2, 12. 1 Pet. 1: 6. 2 Pet. 2: 9. So Sept. and

Deut. 7: 19. 29: 2. (Ecclus. 2: 1. 36: 1.) Hence meton. i. q. *adversity, affliction, sorrow*, Luke 22: 28. Acts 20: 19 *δουλεύων τῷ κυρίῳ μετὰ δακρύων καὶ πειρασμῶν*. Gal. 4: 14. Rev. 3: 10. See Tholuck Bergpred. on Matt. 6: 13. p. 434 sq. — (β) Vice versa, *temptation* of God by man is distrust in God, complaint against him, comp. in Πειράζω b. γ. Heb. 3: 8 *κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ sc. τοῦ Θεοῦ*, quoted from Ps. 95: 8 where Sept. for פִּרְסָה, as also Ex. 17: 7. Deut. 9: 22.

Πειράω, ᾧ, f. ἄσω, *to try*; more usually and in N. T. Mid. *πειράομαι, to try for oneself*, for one's own part, *to attempt, to assay*, sc. to do any thing, seq. infin. Acts 9: 26 *ἐπειράτο κολλᾶσθαι τοῖς μαθηταῖς*. 26: 21.—2 Macc. 10: 12. Hdian. 2. 11. 13. Xen. An. 4. 3. 5. Act. Luc. Hermot. 36. Xen. Mem. 1. 2. 29.

Πεισμονή, ῆς, ἡ, (πειθῶ,) *persuasion*, i. e. the being easily persuaded, *credulity*, Gal. 5: 8 *τίς ἡμᾶς ἐνέκοψε τῇ ἀληθείᾳ μὴ πείθεσθαι; ἡ πεισμονὴ οὐκ ἐκ τοῦ καλ. κ. τ. λ.* On the paronomasia see Winer § 62. 1 fin. Others refer it to Judaizing teachers, i. q. *effort at persuasion*.—Eustath. ad Iliad. α, p. 21. 46. Odys. χ', p. 785. 22.

Πέλαγος, εος, ους, τό, *the sea*, pp. *the high sea, the deep, the main*, remote from land. Matt. 18: 6 *ἐν τῷ πελάγει τῆς θαλάσσης*. Comp. Winer p. 492.—Aristot. Probl. sect. 23. qu. 3, *ἐν τῷ λιμένι ὀλίγη ἐστὶν ἡ θάλασσα, ἐν δὲ τῷ πελάγει βαθύτατα*. Apoll. Rhod. 2. 608 *πέλ. τῆς θαλάσσης*. Diod. Sic. 4. 77. Xen. Cyr. 6. 1. 16.—Spoken of the high sea adjacent to a country, Acts 27: 5 *τὸ π. κατὰ τὴν Κιλικίαν*, i. e. the sea of Cilicia.—Jos. Ant. 2. 16. 5. Thuc. 5. 110 *τὸ Κρητικὸν πέλαγος*.

Πελεκίζω, f. ἴσω, (πέλεκυς axe,) q. d. *to axe*, i. e. *to hew with an axe*, Sept. for בְּרִישׁ 1 K. 5: 18. In N. T. *to behead with an axe*, pp. c. acc. of pers. Pass. Rev. 20: 4 *τὰς ψυχὰς τῶν πεπελεκισμένων*.—Jos. Ant. 20. 5. 4. Pol. 1. 7. 12. Diod. Sic. 19. 101. Found only in late writers, Lob. ad Phr. p. 341.

Πέμπτος, η, ον, ord. adj. (πέντε,) *the fifth*, Rev. 6: 9. 9: 1. 16: 10. 21: 20. Sept. for פְּנִינָה Gen. 1: 23.—Dem. 260. 20. Xen. An. 4. 7. 21.

Πέμπω, f. ψω, *to send*, trans.

a) of persons, i. q. *to cause to go*. (α) genr. c. acc. Matt. 22: 7 *πέμψας τὰ στρατεύματα αὐτοῦ*. Acts 25: 25. Phil. 2: 23. Seq. acc. et dat. of pers. to whom, 1 Cor. 4: 17 *ἐπέμψα ὑμῖν Τιμόθεον*. Phil. 2: 19. *εἰς c. acc. of place*, Matt. 2: 8. *εἰς τινα into one's body* Mark 5: 12. *πρὸς τινα* Acts 25: 21. Eph. 6: 22. Col. 4: 8. Tit. 3: 12.—Xen. An. 4. 6. 19. τινί Hdian. 7. 9. 6. Xen. Cyr. 2. 4. 22. *εἰς* Luc. Asin. 45. *πρὸς* Pol. 2. 11. 4.—(β) Spec. of messengers, agents, ambassadors, etc. c. acc. Matt. 11: 2 *πέμψας δύο τῶν μαθητῶν αὐτοῦ*. Luke 16: 24. John 1: 22. 13: 16. 1 Thess. 3: 2. 1 Pet. 2: 14. *οἱ πεμφθέντες those sent*, the messengers, Luke 7: 10. *εἰς c. acc. of place* Luke 16: 27. Acts 15: 22. *πρὸς τινα* Luke 4: 26. Acts 15: 25. c. infin. of purpose, 1 Cor. 16: 3. Rev. 22: 16 *ἐπέμψα τὸν ἄγγελόν μου μαρτυρῆσαι κ. τ. λ.*—Hdian. 3. 14. 8. *εἰς ib.* 1. 11. 9. *πρὸς ib.* 6. 4. 6.—Also c. acc. of pers. impl. i. q. seq. *εἰς c. infin. of purpose*, 1 Thess. 3: 5 *ἐπέμψα εἰς τὸ γνῶναι*, as in Engl. *I sent to know*. *εἰς c. acc. of place*, Acts 10: 32. 20: 17. *πρὸς τινα* Acts 10: 33. 19: 31. 23: 30. (c. *εἰς et πρὸς* Xen. Cyr. 1. 5. 4.) So particip. *πέμψας* before a finite verb, implying that one does a thing by an agent or messenger, Matt. 14: 10 *καὶ πέμψας ἀπεκεφάλισε τὸν Ἰωάννην*, comp. Mark 6: 27.—Hdian. 1. 9. 19 *νίκτωρ ὁ Κόμοδος πέμψας ἀποτέμνει τὴν κεφαλὴν*. Plut. de puer. educ. 14 fin. VI. p. 37. 10. Reisk. Xen. Cyr. 3. 1. 5.—Spoken of teachers, ambassadors, sent from God or in his name, e. g. John the Baptist, c. inf. John 1: 33 *ὁ πέμψας με βαπτίζειν*. Jesus as sent from God, John 4: 34. 5: 23, 24. 6: 38 sq. 7: 16, 28. Rom. 8: 3. al. saep. The Spirit, John 14: 26. 15: 26. 16: 7. Apostles as sent out by Jesus, John 13: 20. 20: 21.

b) of things, *to send, to transmit*, (α) pp. c. acc. of thing and dat. of pers. Rev. 11: 10 *δῶρα πέμπουσιν ἀλλήλοις*. So c. acc. of thing impl. τινί [τι] *εἰς τι* Acts 11: 29. Phil. 4: 16.—Hdian. 3. 7. 2. Xen. Cyr. 3. 1. 42.—(β) trop. *to send*



upon or among, c. acc. et dat. 2 Thess. 2: 11 πέμψει αὐτοῖς ὁ θεὸς ἐνεργεῖαν πλάνης. So c. acc. simpl. to send forth, e. g. τὸ δρέπανον, i. q. to thrust in, Rev. 14: 15, 18.—Wisd. 12: 25. Hom. II. 15. 109. AL.

**Πένης, ητος, ὁ, ἡ,** adj. (πένομαι to work for a living,) *poor, needy*, 2 Cor. 9: 9. Sept. for עֲנִי Ex. 23: 6. Ez. 18: 12. עָנִי Deut. 25: 11. Prov. 31: 20.—Hdian. 2. 1. 10. Xen. Mem. 2. 9. 3.

**Πενθερά, ἄς, ἡ,** (πενθερός,) *a mother-in-law*, e. g. the wife's mother, Matt. 8: 14. Mark 1: 30 ἡ δὲ π. Σίμωνος. Luke 4: 38. Also the husband's mother, in antith. to νύμφη, Matt. 10: 35. Luke 12: 53 bis. Sept. for חַמְתָּ Ruth 1: 14. 2: 11. 3: 1.—Dem. 1123. 1.

**Πενθερός, οῦ, ὁ,** *a father-in-law*, John 18: 3. Sept. for חָתָן Gen. 38: 13, 25. חָתָן Ex. 3: 1. 18: 1 sq.—Tob. 10: 7, 10. Pollux On. 3. 3. 2. Hom. II. 6. 170.

**Πενθέω, ᾧ, f. ἤσω,** (πένθος,) *to mourn, to lament*, i. e.

a) trans. c. acc. of pers. to bewail any one, to grieve for him, 2 Cor. 12: 21 πενθήσω πολλούς.—More comm. for one dead, Sept. for נָפֶתָה Gen. 37: 33. בָּכָה Gen. 50: 3. So 1 Macc. 12: 52. Luc. D. Deor. 14. 1. Xen. H. G. 2. 2. 3.

b) intrans. *to mourn*, etc. e. g. at the death of a friend, c. κλαίω, Mark 16: 10. Sept. for בָּכָה Gen. 23: 2. So genr. i. q. *to be sad, sorrowful*, Matt. 5: 4 μακάριοι οἱ πενθοῦντες. 9: 15. Mid. for oneself 1 Cor. 5: 2. c. κλαίω Luke 6: 25. James 4: 9. Rev. 18: 11, 15. 19. ἐπὶ τῷ 18: 11. So Sept. for בָּכָה Neh. 8: 11. Ez. 7: 27.—Aeschin. 84. 14. Isoer. p. 213. C.

**Πένθος, εος, ους, τό,** (kindr. with πάθος,) *mourning, grief, sadness*, genr. James 4: 9 ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω. Rev. 18: 7 bis, 8. 21: 4. So Sept. and נָפֶתָה Lam. 5: 15. חֲתָנָה Prov. 14: 13.—Wisd. 19: 3. Dem. 1399. 12. More comm. for one dead, Luc. D. Deor. 25. 2. Xen. Cyr. 4. 6. 6.

**Πενιχρός, ἄ, ὄν,** (πίνομαι,) *poor, needy*, i. q. πένης, Luke 21: 2. Sept. for עָנִי Ex. 22: 25. לָבֵן Prov. 23: 15.—Pol. 6. 21. 7. Dem. 422. 19.

**Πεντάκις,** adv. (πέντε,) *five times*

2 Cor. 11: 24.—Sept. 2 K. 13: 19. Plut. Marcell. 1 init.

**Πεντακισχίλιοι, αι, α,** (χιλῖος,) *five thousand*, pp. five times one thousand, Matt. 14: 21. 16: 9. Mark 6: 44. 8: 19. Luke 9: 14. John 6: 10. — Sept. Ezra 2: 69. 2 Chr. 35: 9. Xen. H. G. 1. 2. 1.

**Πεντακόσιοι, αι, α,** *five hundred*, Luke 7: 41. 1 Cor. 15: 6. Sept. for חֲמֵשׁ עָשָׂר Num. 1: 21, 33. — Luc. Icarom. I. Xen. H. G. 1. 4. 21.

**Πέντε, οἱ, αἱ, τὰ,** indec. *five*, Matt. 14: 17, 19. 16: 9. 25: 2. Luke 1: 24. Acts 4: 4. al. As an indef. small number 1 Cor. 14: 19. Sept. for שְׁמֵת, שָׁמַת, Gen. 18: 28. Ex. 22: 1.—Luc. Hermot. 48. Xen. Ag. 1. 36. AL.

**Πεντεκαδέκατος, η, ον,** ord. adj. (πεντεκαδέκα,) *the fifteenth*, Luke 3: 1.—Sept. Num. 28: 17. 2 K. 14: 23.

**Πεντήκοντα, οἱ, αἱ, τὰ,** indec. *fifty*, Mark 6: 40 et Luke 9: 14 ἀνά πενήκοντα by *fifties*. Luke 7: 41. 16: 6. John 8: 57. 21: 11. Acts 13: 20. Sept. for חֲמֵשׁ עָשָׂר Gen. 6: 15. Ex. 26: 5. — Luc. D. Marin. 6. 1. Xen. H. G. 1. 4. 21.

**Πεντηκοστή, ἡς, ἡ,** (pp. fem. of πενήκοντος fiftieth,) *a fiftieth part, a species of impost*, Dem. 568. 12. ib. 738. 5. See Boeckh Staatsh. d. Ath. I. p. 337. In N. T. *Pentecost*, the day of Pentecost, one of the three great Jewish festivals, in which all the males were required to appear before God; so called because celebrated on the *fiftieth* day, ἡ πενήκοντή ἡμέρα, counting from the second day of the festival of unleavened bread or passover, i. e. seven weeks after the 16th day of Nisan; comp. Lev. 23: 15 sq. Deut. 16: 9 sq. Jos. Ant. 3. 10. 6. Hence called in Heb. חֲמֵשׁ עָשָׂר יָמִים, Sept. ἡμέρη ἐβδομάδων, *festival of weeks*, Deut. 16: 10. It was a festival of thanks for the harvest, which began directly after the passover, Deut. 16: 9 sq. and was hence called also חֲמֵשׁ הַשָּׁבֻעִים יוֹם, Sept. ἡμέρα τῶν νέων, *day of the first-fruits*, Num. 28: 26. Josephus relates that in his day great numbers of Jews resorted from every quarter to Jerusalem to keep this festi-

val, Jos. Ant. 14. 13. 4. ib. 17. 10. 2. B. J. 2. 3. 1. Comp. Jahn § 353, 355. In N. T. Acts 2: 1. 20: 16. 1 Cor. 16: 8. — Tob. 2: 1. 2 Macc. 12: 32. Joseph. ll. cc.

*Πεποιθήσις, εως, ἡ, (πίθω, πί-  
ποιθα), trust, confidence, only in Paul's  
writings, 2 Cor. 1: 15. 3: 4. 8: 22. 10:  
2. Eph. 3: 12. ἐν τινι Phil. 3: 4. Sept.  
for תְּרַחֵם 2 K. 18: 20. Aquil. et Theod.  
for תְּרַחֵם Hos. 2: 18.—Jos. Ant. 1. 3. 1.  
ib. 3. 2. 2. Philo de Nobil. p. 910. A.  
Sext. Empir. Pyrrh. 3. 24. Found only  
in late writers, Phryn. et Lob. p. 294 sq.*

*Περ, enclit. part. (from περί adv.  
very, i. q. περισσῶς, Butt. § 117. n. 3.  
Matth. § 594,) pp. very, wholly, ever, in  
N. T. found only as joined with a pro-  
noun or particles for greater emphasis  
and strength; see Herm. ad Vig. p. 793.  
Buttm. § 149. p. 432. Passow s. voc.  
Comp. Ἐάνπερ, Ἐίπερ, Ἐπίπερ, Ἐπει-  
δήπερ, Ἠπερ, Καθάπερ, Καίπερ, Ὅσπερ,  
Ἵσπερ.*

*Πέραν, adv. (obsolet. πέρα i. q. πέ-  
ρας), beyond, over, on the other side, as  
prep. governing the genit. Butt. § 146.  
1, 2. So πέραν τοῦ Ἰορδάνου Matth. 4:  
15, 25. 19: 1. Mark 3: 8. John 1: 28.  
3: 26. 10: 40. πέραν τῆς θαλάσσης John  
6: 1, 17, 22, 25. π. τοῦ χειμ. πῶν Κέδρων  
John 18: 1. So Sept. for רַבָּךְ Gen.  
50: 10, 11. Num. 34: 15. — Thuc. 5. 6.  
Xen. An. 4. 3. 3. — With neut. art. τὸ  
πέραν, pp. that beyond, the other side,  
i. e. the region beyond, comp. Butt. §  
125. 6, 7. So διὰ τοῦ πέραν τοῦ  
Ἰορδάνου Mark 10: 1. εἰς τὸ π. τῆς θα-  
λάσσης 5: 1. εἰς τὸ π. τῆς λίμνης Luke  
8: 22. absol. Matth. 8: 18, 28. 14: 22.  
16: 5. Mark 4: 35. 5: 21. 6: 45. 8: 13.  
So Sept. for רַבָּךְ Num. 21: 13. 32: 19.  
Deut. 1: 4.—Pol. 2. 32. 9. Diod. Sic. 3.  
64 or 65. c. gen. Xen. An. 3. 5. 2.*

*Πέρας, ατος, τό, (obsolet. πέρα), end,  
extremity, e. g. of the earth, τῆς γῆς, i. e.  
the remotest regions, Matth. 12: 42. Luke  
11: 31. Rom. 10: 18. So Sept. for  
אֶרֶץ-יִשְׂרָאֵל Ps. 2: 8. אֶרֶץ-יִשְׂרָאֵל  
Ps. 61: 3. comp. 19: 5. — Diod. Sic. 3.  
53 init. τὰ π. τῆς γῆς Xen. Ag. 9. 4.  
—Trop. of what comes to an end, con-  
clusion, termination, Heb. 6: 16 ἀντιλο-*

*γιας πέρας. Sept. for תְּרַחֵם Nab. 3: 9.  
—Jos. B. J. 7. 5. 6. Pol. 1. 41. 2. Xen.  
Vect. 4. 26.*

*Πέργαμος, ου, ἡ, Pergamus, now  
Bergamo, a celebrated city of Mysia,  
Rev. 1: 11. 2: 12. It was situated near  
the river Caicus, and was the metropolis  
of the powerful kingdom of Pergamus,  
which was so long famous under the  
Attali. The kings of this race collected  
here a noble library of 200,000 volumes,  
which was afterwards given by M. An-  
tony to Cleopatra, and added to the  
library at Alexandria. Here also parch-  
ment was first perfected; hence called  
pergamena. At Pergamus was also a  
celebrated and much frequented temple  
of Esculapius, who was usually repre-  
sented under the image of a serpent;  
whence prob. the allusion in Rev. 2: 13.  
See Plut. M. Anton. 58. Plin. H. N. 5.  
30. ib. 13. 11. Rosemn. Bibl. Geogr. I.  
ii. p. 175, 219.*

*Πέργη, ης, ἡ, Perga, the metrop-  
olis of Pamphylia, situated on the river  
Cestus about 60 stadia from its mouth,  
and celebrated for a splendid temple of  
Diana. Acts 13: 13, 14. 14: 25.—Strabo  
14. 3. 2.*

*Περί, prep. governing in N. T. the  
genitive and accusative; in the classics  
also the dative; with the primary sig-  
nif. around, about, in a local sense, im-  
plying a surrounding and enclosing on  
all sides. So espec. with the dative,  
e. g. θώρημα περὶ στήθεσσι ἐδυνε Hom.  
Il. 3. 332. δακτύλιον περὶ τῆ χειρὶ φέρειν  
Plato Rep. 2. p. 359. D. Comp. Winer  
§ 51. p. 320.*

I. With the genitive, where the genit.  
then expresses as it were the central  
point from around which an action  
proceeds, about which it is exerted; see  
Passow περί A. Winer l. c. Comp.  
Buttm. § 132. 2. But in prose writers  
and with few exceptions in the poets,  
περὶ c. gen. is used only in the tropical  
sense, about, concerning; and the near-  
est approach to the literal local sense is  
in phrases like περὶ νηὸς μάχοντο Hom.  
Il. 16. 1, περὶ Πητρόκλιου πειπόντος μά-  
χωνται ib. 8. 476, i. e. to fight around  
an object, in order to defend and secure



it, where also the tropical sense *about* or *for* it, is also included; comp. Passow, A. I. c. This some apply in N. T. to John 19: 24 *λάχομεν περὶ αὐτοῦ*, though not without force; better under b. α, below.—In a few instances in the poets, and perhaps in some very late prose writers, *περὶ* c. genit. stands in the local sense after verbs implying *rest* etc. like *περὶ* c. dat. e. g. *τείανυστο περὶ σπιεύς . . . ἡμερῆς* Hom. Od. 5. 68. Eurip. Troad. 824. Mosch. 3. 60. Comp. Schäfer ad Dion. Hal. de comp. Verb. p. 351. Winer p. 320 marg. This is applied by some to Acts 25: 18 *περὶ οὗ σταθέντες*, q. d. *standing about him*, comp. v. 7; but it is more natural to connect *περὶ οὗ . . . οὐδεμίαν αἰτίαν ἐπέφερον*, and then the passage falls under b. γ, below.—Hence in N. T. only trop. *about*, *concerning*, *respecting*, etc.

a) where the genit. denotes the object *about* which the action is exerted, as in Engl. to *speak* or *hear about* or *of* a thing. Matth. § 589. Butt. § 147. n. 2.—So after verbs of speaking, asking, teaching, writing, and the like; e. g. *εἶπον*, Matt. 17: 13 *ὅτι περὶ Ἰωάννου τ. β. εἶπεν αὐτοῖς*. John 1: 30. 7: 39. al. *λάλω*, Luke 2: 17, 33, 38. al. *λέγω* Matt. 11: 7. 21: 45. al. (Xen. Cyr. 1. 5. 13.) *ἐρωτάω* Luke 9: 45. John 18: 19. al. *διδάσκω* 1 John 2: 27. *γράφω* Matt. 11: 10. John 5: 46, al. So Matt. 12: 36. John 1: 7, 8. 6: 41. Acts 1: 1, 16. 7: 52. 1 Cor. 1: 11. 1 Tim. 1: 7. al. saep. (Plut. Apophth. Mor. II. p. 25. Tauchn. Ael. V. H. 2. 10. Luc. D. Deor. 1. 2. Xen. An. 1. 7. 2. Cyr. 6. 1. 6.) After nouns of like signification, where the simple genit. might usually stand, comp. Passow l. c; no 1. d. Luke 4: 14 *φίμην περὶ αὐτοῦ*. v. 37 *ἦχος περὶ αὐτοῦ*. Acts 11: 22. 25: 16. Rom. 1: 3. Heb. 5: 11.—Ceb. Tab. 38. Hdian. 2. 1. 6.—After verbs of hearing, learning, knowing, and the like; e. g. *ἀκούω* Mark 5: 27. Luke 7: 3. 9: 9. al. *κατήχθην* Acts 21: 21, 24. *ἐπίσταμαι* Acts 26: 26. *γνωστίον ἐστι* 28: 22.—*ἀκούω* Plut. Mor. II. p. 40. Tauchn. Plato Phaedo c. 58 init. Xen. An. 6. 6. 34.—After verbs of inquiring, deliberating, doubting, and the like; e. g. *ζητέω*, John 16: 19. 1 Pet. 1: 10. *ἐξετάζω* Matt. 2: 8. *πυνθάνομαι* Acts 23: 20. *διενθυμέομαι* Acts 10: 19.

*διαλογίζομαι* Luke 3: 19. So after *διαπορέομαι* Luke 24: 4. Acts 5: 24. *δοκέω* Matt. 22: 42. After like nouns, as *ζήτησις* John 3: 25. Acts 18: 15.—*πυνθ.* Luc. Alex. 33. Ceb. Tab. 33. *δοκέω* μοι Luc. D. Deor. 6. 4. *σκοπέω* Xen. Mem. 1. 1. 15.

b) where the genit. expresses the ground, motive, occasion of the action, i. q. *on account of*, *because of*, in Engl. often *for*. (α) genit. e. g. after verbs of reproving, accusing, being tried, and the like, e. gen. of thing; as *ἐλέγγω*, Luke 3: 19 *Ἡρώδης . . . ἐλεγχόμενος ὑπ' αὐτοῦ περὶ Ἡρωδιάδος κ. τ. λ.* John 8: 46. 16: 8. Jude 15. *ἐγκαλέω* Acts 19: 40. 26: 2. *κατηγορέω* 24: 13. *κρίνομαι* 23: 6. al.—*κατηγορέω* Xen. H. G. 1. 7. 2. *κρίνομαι* ib. 3. 5. 25.—After verbs signifying an affection of the mind, e. g. *σπλαγχνίζομαι* Matt. 9: 36. *ἀγανακτέω* Matt. 20: 24. Mark 10: 41. *θανμάζω* Luke 2: 18. *κανχάομαι* 2 Cor. 10: 8. Spec. *ἐχαριστέω* and the like, 1 Cor. 1: 4. 1 Thess. 1: 2. 2 Thess. 2: 13. *ἐχαριστίαν ἀποδιδόναι* 1 Thess. 3: 9. (*χάρις ἀποδιδόναι* Diod. Sic. 1. 88.) Also *μέλει μοι* Matt. 22: 16. Mark 12: 14. al. *μεριμνάω* Matt. 6: 28. Luke 12: 26.—So genit. after various verbs and nouns, e. g. John 10: 33 *περὶ καλοῦ ἔργου οὗ ληθάζομεν σε, κ. τ. λ.* John 19: 24 *λάχομεν περὶ αὐτοῦ, τίνος ἔσται*. Matt. 16: 11. Mark 1: 44. Luke 2: 27. Acts 15: 2. 19: 23 *τάραχος περὶ τῆς ὁδοῦ*. Col. 2: 1.—Hdian. 1. 11. 4. Dem. 10: 16. Xen. Cyr. 2. 1. 22 *φιλονεικίαι περὶ τινος*.—(β) Where the action is exerted in *favour* of the person or thing denoted by the genitive, i. q. *on account of*, *in behalf of*, *for*, e. g. Matt. 4: 6 *τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ*. Luke 22: 32 *ἐγὼ δὲ ἐδεήθην περὶ σοῦ, ἵνα, κ. τ. λ.* John 16: 26. Eph. 6: 18. Philem. 10. Heb. 11: 40. 1 Pet. 5: 7 *ὅτι αὐτῷ μέλει περὶ ἡμῶν*. After verbs of offering sacrifice, one's life, etc. *in behalf of* any one, Matt. 26: 28 *τὸ αἷμά μου . . . τὸ περὶ πολλῶν ἐκχυνόμενον*. Mark 14: 24. Gal. 1: 4. Heb. 5: 3. Comp. Winer p. 328 marg.—Eurip. Phoeniss. 534 or 527, comp. Cic. de Off. 3. 21. Xen. Cyr. 2. 2. 13. ib. 3. 3. 44.—(γ) Where the action is exerted *against* a person or thing; so c. gen. of pers. after words of accusing, Acts 25: 18 *περὶ οὗ . . . οἱ*

κατήγοροι οὐδεμίαν αἰτίαν ἐπέφερον, comp. v. 27 τὰς κατ' αὐτοῦ αἰτίας. ib. v. 15 περὶ οὗ . . . ἐνεφάνισαν οἱ ἀρχιερεῖς, comp. v. 2 κατὰ νίτος.—Comp. Jos. Ant. 14. 10. 12.—So in the phrase περὶ τῆς ἁμαρτίας, περὶ ἁμαρτιῶν, on account of sin, for sin, i. e. for doing away or expiating sin. Rom. 8: 3 τὸν νότον πέμψας . . . περὶ ἁμαρτίας. 1 Pet. 3: 18 Χρ. ἅπασ περὶ ἁμαρτιῶν ἔπαθε. Also προσφορά v. θυσία περὶ ἁμ. Heb. 10: 18, 26. αἷμα 13: 11. ἱλασμός περὶ ἁμ. 1 John 2: 2. 4: 10. Ellipt. περὶ ἁμαρτίας for θυσία περὶ ἁμ. Heb. 10: 6, 8, coll. v. 26, quoted from Ps. 40: 6 where Sept. for קָרַבְתִּי, comp. Lev. 5: 8. 9: 10. 2 Chr. 29: 24. See Winer p. 320, 348.

c) where there is only a more general reference or allusion to the person or thing denoted by the genitive, i. q. *as to, touching, in relation to*, etc. (α) genr. Matt. 18: 19 ἐὰν δύο ὑμῶν συμφωνήσωσιν περὶ παντός πράγματος κ. τ. λ. Luke 11: 53. John 9: 18 οὐκ ἐπίστευσαν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι τυφλὸς ἦν. 11: 19. 15: 22. Acts 28: 21 ἡμῖς οὐτε γράμματα περὶ σοῦ εἰδεξάμεθα. Rom. 15: 14. 1 Cor. 7: 37. Col. 4: 10 περὶ οὗ ἐλάβετε ἐντολάς. Heb. 11: 20. nl. saep.—Dem. 12. 9. Plut. Galb. 23. Diod. Sic. 19. 36. Xen. Cyr. 1. 6. 15.—(β) Absol. or independ. usually at the beginning of a sentence, e. g. Matt. 22: 31 περὶ τῆς ἀναστάσεως τῶν νεκρῶν κ. τ. λ. *as to or touching the resurrection of the dead, have ye not read*, etc. Mark 12: 26. Acts 28: 22. 1 Cor. 7: 1, 25. 8: 1, 4. 12: 1. 1 Thess. 4: 9, 13. 5: 1. nl. Comp. Winer p. 321. Matth. § 589.—Diod. Sic. 1. 6. 9. Plato Phaedr. p. 250. C. Xen. Mem. 1. 3. 15. Cyr. 1. 6. 15.—(γ) c. art. neut. τὰ περὶ τίνος, e. g. c. gen. of thing, *the things relating or pertaining to* any thing, as τὰ περὶ τῆς βασιλείας τ. οὐρ. Acts 1: 3. 8: 12. 19: 8. also 24: 22. Seq. gen. of pers. i. q. *one's circumstances, state, cause*, Luke 22: 37. 24: 19, 27. Acts 23: 11, 15. Eph. 6: 22. Phil. 1: 27. Col. 4: 8.—Xen. An. 2. 5. 37. H. G. 7. 4. 1.

d) by impl. from the primary idea of surrounding and including, in the phrase περὶ πάντων etc. pp. *including all*, and hence i. q. *more than all, above*

*all*, Hom. Il. 1. 287. Pind. Ol. 6. 84. Dion. Hal. Ant. 6. 45. In N. T. once according to some, 3 John 2 περὶ πάντων εὐχομαί σε εὐδοῦσθαι . . . καθὼς εὐδοῦταί σου ἢ ψυχῇ, *above all things I wish that thou mayest prosper* etc. But, taken in connexion with the latter clause, it is perhaps better to render: *'I wish that thou mayest prosper as to all things [external], even as thy soul prospers*. Comp. above in c. a. Winer p. 321.

II. With the accusative, where the accus. then expresses the object *around or about* which any thing moves, comes, and also finally remains.

1. Of place, *around, about*, e. g. place whither, after a verb of motion, Luke 13: 8 ἕως ὅπου σκάψω περὶ αὐτήν. (Hom. Il. 21. 11. ed. Wolf.) More freq. of place where, implying the coming and remaining *around*, e. g. seq. acc. of thing, Matt. 3: 4 ὁ Ἰωάννης εἶχε . . . ζώην δερμ. περὶ τὴν ὀσφύν αὐτοῦ. Mark 9: 42 λίθος μυλικὸς περὶ τὸν τράχηλον αὐτοῦ. Rev. 15: 6. Seq. acc. of pers. Matt. 8: 18 ἰδὼν δὲ ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν. Mark 3: 32, 34. Acts 22: 6. Comp. Buttm. § 147. n. 2. Matth. § 589. c. Winer § 53. p. 343.—acc. rei Luc. D. Deor. 11. 2. Diod. Sic. 12. 44. Xen. Cyr. 1. 2. 9. pers. Diod. Sic. 19. 36. Xen. Cyr. 7. 5. 59.—With the art. οἱ, αἱ, τὰ περὶ c. acc. of place, Mark 3: 8 οἱ περὶ Τύρον καὶ Σιδῶνα, *they about Tyre and Sidon*, i. e. dwelling in and around these cities. Acts 28: 7 ἐν δὲ τοῖς περὶ τὸν τόπον ἐκεῖνον i. e. in the parts around, environs. Jude 7. (Strabo 12. p. 571. Ael. V. H. 12. 44. Hdot. 6. 105.) Seq. acc. of pers. οἱ περὶ τίνα, of a person and his followers. Mark 4: 10. Luke 22: 49. John 11: 19. Acts 13: 13. See fully in O, ἦ, τό, E. p. 555.

2. Trop. of that *about* which an action is exerted, *about, concerning, respecting*, i. q. περὶ c. gen. Winer, Matth. l. c. (α) of a matter or business *about* which one is occupied, Acts 19: 25 τοὺς περὶ τοιαῦτα ἐργάτας, lit. workmen *about* like things, of like occupation. Luke 10: 40 ἡ δὲ Μάρθα περιεσπᾶτο περὶ πολλὴν διακονίαν. v. 41. 1 Tim. 6: 4. Comp. Viger. p. 656.—ἔχειν περὶ τι Luc. D. Deor. 19. 2. Ael. V. H. 3. 42.



εἶναι περὶ τι D. Sic. 1. 74. Xen. An. 3. 5. 7.—(β) genr. i. q. *as to, touching*, 1 Tim. 1: 19 περὶ τὴν πίστιν ἐνανόγησαν. 6: 21. 2 Tim. 2: 18. 3: 8. Tit. 2: 7.—Jos. Ant. 5. 7. 8. Ael. V. H. 3. 31. Plato Phaedo 13. Xen. Mem. 4. 3. 2.—(γ) c. art. neut. τὰ περὶ ἐμέ, *my circumstances, affairs, state*, Phil. 2: 23.—Xen. Cyr. 6. 1. 54 τὰ περὶ τοὺς πύργους. Comp. above in I. c. γ.

3. Of time, i. e. of a point of time not entirely definite, *about*, Matt. 20: 3 περὶ τὴν τρίτην ὥραν. v. 5, 6, 9. 27: 46. Mark 6: 48. Acts 10: 9. 22: 6. Comp. Matth. Winer, l. c.—Ael. V. H. 5. 13. Hdian. 3. 4. 8. Xen. An. 1. 7. 1.

NOTE. In composition *περὶ* implies in N. T. 1. a moving, being, spreading around on all sides, *around, round about*, as *περιβάλλω, περιβλέπω, περιέχω*, etc. 2. trop. as *around* and including an object, and therefore *more than, over, above*, as *περιεῖμι, περιουσία*. 3. genr. emphasis, a completeness or strengthening of the simple idea, Lat. *per*, i. q. *completely, very, exceedingly*, as *περιλυπος, περιπέρω*. Ατ.

*Περιάγω*, f. ἄξω, (ἄγω,) *to lead about*, i. e.

a) trans. of those whom one takes as companions, 1 Cor. 9: 5 ἀδελφῶν γυναικῶν περιάγειν. Sept. for הַיְיָ־הָ אִם. 2: 10.—Dem. 958. 15 τρεῖς παῖδας ἀκολουθοῦσιν περιάγειν. Xen. Cyr. 1. 3. 3.

b) intrans. or c. εἰντόν impl. see ἄγω no. 3, *to go about, to go up and down*, absol. Acts 13: 11. Seq. acc. of place, depending on *περὶ* in composit. Butt. § 147. n. 12. Matth. § 426. Winer § 56. 2. c. Matt. 4: 23 περιῆγεν ὅλην τὴν Γαλιλαίαν, *he went about all Galilee*. 9: 35. 23: 15. Mark 6: 6.—absol. Ceber. Tab. 6. Comp. *περιάγων εἰντόν* Plut. Solon. 3.

*Περιαιρέω*, ᾧ, f. ἦσω, aor. 2 *περιεῖλον*, (αἰρέω,) *to take away what is round about*, trans.

a) pp. Acts 27: 40 τὰς ἀγκύρας περιελόντες *taking up the [four] anchors round about the ship*, comp. v. 29. So of a veil, 2 Cor. 3: 16 περιαιρέται τὸ κάλυμμα, in allusion to Ex. 34: 34 where Sept. for רִצִּי, as also Gen. 41: 42. Esth. 3: 10. for רִצִּי־הָ Jon. 3: 6.—2 Macc.

4: 38. Jos. Ant. 19. 2. 3. ὄπλα Xen. Cyr. 8. 1. 47. τὰ τείχη Dem. 125. 26. Xen. H. G. 2. 2. 22.

b) trop. *to take away wholly* i. e. all around. Heb. 10: 11 περιελεῖν ἁμαρτίας, *wholly to take away sins*, to make complete expiation for sins, comp. v. 4. Pass. Acts 27: 20 περιηρέτω πᾶσα ἐλπίς. So Sept. for רִצִּי־הָ Zeph. 3: 16. רִצִּי־הָ Ps. 119: 39.—Dion. Hal. Ant. 2. 61. Dem. 942 ult. Xen. Cyr. 2. 1. 21.

*Περιαστρέπτω*, f. ψω, (ἀστράπτω,) *to flash around, to shine around*, seq. acc. of pers. Acts 9: 3, comp. above in *Περιάγω* b. Seq. *περὶ τινα* Acts 22: 6, see Butt. § 147. n. 12. Winer § 57. 2.

*Περιβάλλω*, f. βαλῶ, (βάλλω,) *to cast or throw around, to put around* any person or thing.

a) genr. c. acc. et dat. Luke 19: 43 περιβαλοῦσιν χάρακά σοι. See Matth. § 402. d, comp. § 426. 3. So Sept. for הַיְיָ־הָ Ez. 4: 2.—Pol. 5. 20. 5 οὔτε τὰ φρον οὔτε χάρακα τῇ παρεμβολῇ περιέβαλον. Ael. V. H. 6. 12. Xen. Mem. 2. 1. 14.

b) spec. of clothing, i. q. *to put on, to clothe*, e. g. (a) Act. c. acc. of pers. expr. or impl. Matt. 25: 36 γυμνός, καὶ περιεβάλετέ με. v. 38, 43. (Sept. Is. 58: 7.) Seq. dupl. acc. *to put a garment around or upon* any one, *to clothe with* any thing, Luke 23: 11 περιβαλὼν αὐτόν ἐσθῆτα λαμπράν. John 19: 2. See Butt. § 131. 5. Comp. also above in *Περιάγω* b. So Sept. for הַיְיָ־הָ Ez. 18: 7, 16.—τινά τι Test. XII Patr. p. 648. Hdian. 2. 8. 10 τὴν βασ. πορφύραν [αὐτόν] περιβαλόντες.—(β) Mid. and Pass. *to put on one's own garments, to clothe oneself, to be clothed*, absol. Matt. 6: 29 οὐδὲ Σολομών... παρῆβάλετο ὡς ἐν τούτων. Luke 12: 27. Rev. 3: 18. 19: 8. Seq. accus. of garment, comp. Butt. § 135. 4. § 134. 6. Acts 12: 8 περιβαλοῦ τὸ ἱματίον σου. Matt. 6: 31. Part. perf. Mark 14: 51 περιβεβλημένος σινδόνα. 16: 5. Rev. 7: 9, 13. 10: 1. 11: 3. 12: 1. (17: 4.) 18: 16. 19: 13. So Sept. for הַיְיָ־הָ 1 Sam. 28: 8. הַיְיָ־הָ 2 K. 19: 1, 2.—1 Macc. 8: 14. Ael. V. H. 12. 1. p. 156 ult. Tauchn. Xen. Oec. 2. 4.—Seq. ἔν τι, Rev. 3: 5 περιβυλεύεται ἐν ἱματίοις λευκοῖς. 4: 4. So Sept. for

בּ פּוּרָ Deut. 22: 12. Ps. 147: 8. comp. P's. 45: 14.—Once seq. dat. of garment, in text. rec. Rev. 17: 4 περιβεβλημένη πορφύρα καὶ κοκκίνῳ. So Sept. for בּ פּוּרָ 1 K. 1: 1. 11: 29. Wisd. 19: 6. trop. κακοῖς Arr. Epict. 4. 12. 8. Dem. 740. 23. Diod. Sic. 12. 25. See Matth. § 402. d.

**Περιβλέπω**, f. ψω, (βλέπω,) to look around upon, c. acc. Plut. Marcell. 7. Xen. Cyr. 5. 1. 2. In N. T. only Mid. περιβλέπομαι, f. ψομαι, to look round about oneself, i. e.

a) intrans. i. q. to look around, absol. Mark 9: 8 περιβλεψάμενοι, οὐκέτι οὐδένα εἶδον. 10: 23. Seq. inf. of purpose Mark 5: 32. So Sept. for פּוּרָ Ex. 2: 12. comp. 1 K. 20: 40. — Ecclus. 9: 7. Arr. Epict. 3. 14. 3.

b) trans. i. q. to look around upon, c. acc. Mark 3: 5 περιβλεψάμενος αὐτούς. v. 34. H: 11. Luke 6: 10. Sept. for פּוּרָ Job 7: 8.—Pol. 9. 17. 6.

**Περιβόλαιον**, ου, τό, (περιβάλλω) pp. something thrown around, i. e. a covering, garment, e. g. spoken of the outer garment, mantle, pallium, comp. ἱμάτιον b. Heb. 1: 12 ὡσεὶ περιβόλαιον ἐλίξεις αὐτούς, in allusion to Ps. 102: 27 where Sept. for פּוּרָ. So for פּוּרָ Ex. 22: 27. פּוּרָ Ez. 27: 7.—Palaeoph. 52. 4. Dion. Hal. Ant. 3. 61.—By impl. a covering for the head, a head-dress, or perhaps a veil, 1 Cor. 11: 15.

**Περιδέω**, f. δήσω, perf. pass. περιδέδεται, (δέω q. v.) to bind around, Pass. John 11: 44 ἡ ὄψις αὐτοῦ σουδαρίῳ περιδέδεται. Sept. Act. for פּוּרָ Job 12: 18. — Jos. Ant. 5. 4. 2. Hdor. 4. 176. Xen. An. 4. 5. 36 si lect. san.

**Περιδρέμω**, see Περιτρέχω.

**Περιεργάζομαι**, f. άσομαι, (περιεργος,) pp. to work all around a thing, on every side, i. e. to work carefully, sedulously, to do with great and even excessive pains, Ael. V. H. 2. 44. Hence in N. T. to overdo, to do with care and pains what is not worth the pains, to be a busy-body; so in the paronomasia 2 Thess. 3: 11 μηδὲν ἐργαζάμενος, ἀλλὰ περιεργαζόμενος, doing nothing, but over-doing; not busy in work, but busy-

bodies.—Ecclus. 3: 23. Dem. 150. 24 ἐξ ὧν ἐργάζη καὶ περιεργάζη. Plato Apol. Socr. § 3.

**Περιεργος**, ου, ὁ, ἡ, adj. (εργον,) pp. working all around, i. e. doing carefully, sedulously, comp. in Περιεργάζομαι. In N. T. over-doing, doing with care and pains what is not worth the pains, or what is superfluous, i. e.

a) of persons, a busy-body, intermeddler, 1 Tim. 5: 13 οὐ μόνον ἀργαί, ἀλλὰ καὶ φλύαροι καὶ περιεργοί.—Arr. Epict. 3. 1. 21. Plut. T. Gracch. 2. Xen. Mem. 1. 3. 1.

b) of things, τὰ περιεργα, pp. overwrought, curious, superfluous, spoken of magic arts, sorcery, Acts 19: 19 ἱκανοὶ δὲ τῶν τὰ περιεργα πραζάντων.—Aristenact. 2. ep. 18. Iren. adv. Haeres. 1. 20. Isidor. III. 139 οὐ τὴν παρὰ Χαλδαίους περιεργον παιδεύσιν ξυμφορὴν οἱ παῖδες οἱ τρεῖς καὶ ὁ Δανιήλ. genr. Dem. 145. 17. Comp. Lat. curiosus Hor. Epod. 17. 77.

**Περιεργομαι**, aor. 2. περιήλθον, (ερχομαι,) to go about, to wander up and down, absol. Acts 19: 13. Heb. 11: 37. So of a ship sailing on an irregular course with unfavourable winds, Acts 28: 13. Seq. acc. of place, dependent on περι in composit. see in Περιάγω b. 1 Tim. 5: 13 περιερχόμενῳ τὰς οἰκίας going about to houses, i. e. from house to house, Sept. c. acc. for פּוּרָ Job 1: 7.—absol. Wisd. 6: 16. Xen. Oec. 6. 13. c. acc. Diod. Sic. 1. 83. Xen. Ag. 9. 3.

**Περιέχω**, f. ξω, aor. 2. περιέσχον, (έχω,) intrans. pp. to have or to hold oneself around, to be around, comp. in Έχω f; hence i. q. to surround, to environ, as a mountain Dem. 1274. 15. c. acc. Xen. An. 1. 2. 22. In N. T. to enclose, embrace.

a) to clasp around, to seize, c. acc. ὄf pers. trop. Luke 5: 9 θάμβος περιέσχεν αὐτόν.—2 Macc. 4: 16. Jos. B. J. 4. 10. 1. pp. ib. 6. 3. 1. Luc. Tox. 14.

b) i. q. to contain, as a writing, c. acc. Acts 23: 25 γράμψας ἐπιστολήν περιέχουσαν τὸν τύπον τοῦτον.—1 Macc. 15: 2. Philo. de Confus. Ling. p. 358. D. Diod. Sic. 1. 4.—Impers. or with subj. impl. 1 Pet. 2: 6 διότι περιέχει ἐν τῇ γραφῇ ἰδοὺ κ. τ. λ. where supply ἡ



περιοχή or the like; see Buttm. § 129. 8, 9.—Jos. Ant. 11. 4. 7 βούλομαι γίνεσθαι πάντα καθὼς ἐν αὐτῇ [ἐπιστολῇ] περιέχει.

**Περιζώννυμι**, f. ζώσω, (ζώννυμι,) to gird around, Sept. for רָצַח trop. Ps. 18: 40. 30: 12. In N. T. only Mid. or Pass. to gird oneself around, to be girded around, spoken in reference to the long flowing garments of the orientals, which are girded up around them while engaged in any business; see in Ἀναζώννυμι. Mid. absol. Luke 12: 37 περιζώσεται καὶ ἀνακλιθεὶς αὐτούς. 17: 8. Acts 12: 8. c. acc. trop. τὴν ὄσφρην ἐν ἀληθείᾳ Eph. 6: 14. Sept. c. acc. for רָצַח Is. 32: 11. רָצַח Jer. 1: 17. c. ἐν for רָצַח Sept. 1 Chr. 15: 27.—1 Macc. 3: 58. Pol. 30. 13. 10.—Pass. perf. part. περιέζωσμένος, girded around; absol. Luke 12: 35 ἔστισαν ὑμῶν αἱ ὄσφρην περιέζωσμένοι, i. e. be ye ready, prepared, comp. in Ἀναζώννυμι. So Sept. and רָצַח Ex. 12: 11. Seq. acc. of thing, girdle, etc. Buttm. § 134. 6. Rev. 1: 13 περιέζωσμένον . . . ζώνην χρυσοῦν. 15: 6.—Diod. Sic. 1. 72.

**Περιθήσεις**, εὼς, ἦ, (περιθήμι,) a putting around, wearing, sc. of golden ornaments, 1 Pet. 3: 3 περιθήσεις χρυσίων.—comp. Diod. Sic. 12. 21 μηδὲ περιτιθεσθαι χρυσία.

**Περιύστημι**, f. περιύστησω, (ὑστημι q. v.) trans. to cause to stand around, to place around, Hdian. 7. 10. 13. Xen. Cyr. 7. 5. 1. In N. T. only Aor. 2, Perf. and Mid. intrans. to stand around, e. g. a) pp. and absol. John 11: 42 διὰ τὸν ὄχλον τὸν περιεστώτα. Acts 25: 7 περιέστησαν οἱ ἀπὸ Ἱεροσ. se. around the tribunal. Sept. for נִצַּב 2 Sam. 13: 31.—Judith 6: 1. Hdian. 5. 5. 19. Xen. Cyr. 7. 5. 41.

b) Mid. περιύσταμαι, pp. 'to place oneself round about,' i. e. by impl. at a distance from, so as not to come near, i. q. to stand aloof from, to avoid, c. acc. depending on περι in composit. see in Περιάγω b. 2 Tim. 2: 16 τὰς δὲ βεβήλους κενοφωνίας περιύστασο. Tit. 3: 9.—Jos. Ant. 1. 1. 4 φεύγει . . . καὶ περιύσσεται. ib. 4. 6. 12. Jamblich. Vit. Pythag. 31. Luc. Hermot. 86.

**Περίκαθαρχα**, ατος, τό, (περικαθαίρω to cleanse all around, wholly,) i. q. κάθαρχα, but stronger, pp. 'cleansings,' i. e. off-scouring, sweepings, filth, as collected in cleansing, Phavorin. περικαθάρατα, ἀντὶ τοῦ ἀποψήγματος, καὶ ὡς περὶ ἀποσαρώματα. Also an expiatory victim, ransom, as cleansing from guilt and punishment; so Sept. for רָצַח Prov. 21: 18 περικάθαρχα δικαίων ἄνομος. Hesych. περικαθάρατα ἀντιλιττρα, . . . περικαθαίροντες τὰς πολεῖς, in allusion to the custom by which, in times of public calamity, malefactors or other worthless persons were immolated as victims, to make expiation for the state. So κάθαρχα, Schol. in Aristoph. Plut. 454 καθάρματα ἐλέγοντο οἱ ἐπὶ τῇ καθάρσει λοιμοῦ τινος ἢ τινος ἐτέρας νόσου, θνόμενοι τοῖς θεοῖς. τοῦτο δὲ τὸ ἔθος καὶ περὶ Ῥωμαίοις ἐπεκράτησε. Comp. Wetstein N. T. II. p. 114. Munthe Obs. in N. T. e Diod. Sic. p. 321 sq. Adam's Rom. Ant. p. 326. J. Caes. Bell. Gall. 6. 16.—Hence genr. and in N. T. meton. for a vile and worthless person, a wretch, outcast, 1 Cor. 4: 13 ὡς περικαθάρατα τοῦ κόσμου, where some Mss. read ὡς περὶ v. ὡς περὶ καθάρματα in the same sense.—Arr. Epict. 3. 22. 78. So κάθαρχα Jos. B. J. 4. 4. 3. Luc. D. Mort. 2. 1. Dem. 574. 14. Lat. 'purgamentum servorum' Q. Curt. 10. 2. 7. Comp. Tittm. Syn. N. T. p. 186.

**Περίκαλύπτω**, f. ψω, (καλύπτω,) to cover around, e. g. τὸ πρόσωπον, i. q. to blindfold, Mark 14: 65. c. acc. of pers. id. Luke 22: 64. Pass. i. q. to be overlaid e. g. with gold, Heb. 9: 4. Sept. for כִּסְוָה 1 K. 7: 42. חִסְוָה 1 K. 8: 7.—genr. Xen. Cyr. 7. 3. 13.

**Περίκειμαι**, f. κείσομαι, (κείμεν,) pp. to lie around, to be circumjacent, e. g. mountains Hdian. 2. 11. 16. In N. T. to lie around, and also to be laid around, i. q. Perf. Pass. of περιτίθημι, see Buttm. § 109. 11.

a) i. q. to surround, to encompass, c. dat. of pers. Heb. 12: 1 περικείμενον ἡμῖν νέφος μαρτύρων. Comp. Matth. § 402. d.—Hdian. 5. 6. 16. ib. 6. 1. 2.

b) i. q. perf. pass. of περιτίθημι, to

be laid or put around, and so to be hung around, as the neck, *περὶ τράχηλον*, e. g. *λίθος*, Mark 9: 42. Luke 17: 2. Comp. Winer § 56. 2. Butt. § 147. n. 12.—Hdian. 3. 5. 11. Xen. Eq. 5. 3.—Seq. acc. of thing in the manner of passive verbs, Butt. § 134. 6, 7. Acts 28: 20 *τὴν ἄλυσιν ταύτην περικείμεαι*, i. q. I am hung around with this chain, bound with it. Trop. Heb. 5: 2 *ἀσθίνειαν*.—Jos. de Macc. 12. 3 *τὰ δεσμά*. Hdian. 2. 13. 17. trop. Theocr. Id. 23. 14 *ὑβριν*.

*Περικεφαλαία*, *ας*, ἡ, (adj. *περικεφαλαίως*, from *κεφαλή*), a head-piece, helmet, trop. Eph. 6: 17 et 1 Thess. 5: 8, in allusion to Is. 59: 17 where Sept. for *עֲרִיב*, as also 1 Sam. 17: 5. 2 Chr. 26: 14.—Pol. 3. 71. 4. ib. 6. 23. 8.

*Περικρατής*, *έος*, *ούς*, ὁ, ἡ, adj. (*κρατέω*), pp. strong round about any thing, i. q. all powerful, Anthol. Gr. I. p. 137 *γαμφηλῆσι περικρατέουσιν ἔρμυμόν*.—In N. T. having wholly in one's power, being wholly master of, and *περικρατής γίνεσθαι*, to become master of, c. gen. Acts. 27: 16 *περικρατέως γενέσθαι τῆς σκάφης* to become master of the boat, i. e. to secure it so as to hoist it into the ship, comp. v. 17, 30. For the gen. comp. Matth. § 361. Butt. § 132. 5. 3.—Hist. of Sus. 39 in Cod. Alex.

*Περικρύπτω*, *φ*, *ψω*, (*κρύπτω*), to hide all around, to hide wholly, carefully, e. g. *ἐαυτήν* Luke 1: 24.—Luc. D. Deor. 10. 8.

*Περικυκλώω*, *ῶ*, *φ*, *ώσω*, (*κυκλώω*), to encircle round about, to surround, e. g. a city as besiegers, Luke 19: 43. So Sept. for *קָרַב* 2 K. 6: 14. *בָּבֶר* Josh. 7: 9.—Aristoph. Av. 346. Xen. An. 6. 3. 11.

*Περιλάμπω*, *φ*, *ψω*, (*λάμπω*), to shine around, c. acc. see in *Περιάγω* b. Luke 2: 9. Acts 26: 13.—Jos. B. J. 6. 5. 3. Plut. Camill. 17. Diod. Sic. 3. 12.

*Περιλείπω*, *φ*, *ψω*, (*λείπω*), to leave over, Pass. to be left over, to remain over, i. q. *περιγίνομαι*, comp. in *Περί* note. Part. *οἱ περιλειπόμενοι* those remaining over, the survivors, 1 Thess. 4: 15, 17.—2 Macc. 1: 31. Hdian. 2. 1. 16. Pol. 1. 37. 2.

*Περίλυπος*, *ου*, ὁ, ἡ, adj. (*περὶ* intens. *λύπη*) pp. environed with grief, i. e. wholly grieved, very sorrowful, Matt. 26: 38 *περίλυπός ἐστιν ἡ ψυχὴ μου ἕως θανάτου*. Mark 6: 26. 14: 34. Luke 18: 23, 24. Sept. for *פְּרִיָּוֶשֶׁת* Ps. 42: 6, 12. 43: 5.—Esd. 8: 71, 72. Aristot. Eth. 4. 3. Plut. Thes. 20, 26.

*Περιμένω*, *φ*, *ψω*, (*περὶ* intens. *μένω*) pp. to wait around, about any thing, i. e. to wait for it, to await in earnest expectation, e. g. *τὴν ἐπαγγελίαν* Acts 1: 4. Sept. for *תַּיָּר* Gen. 49: 18.—Jos. Ant. 6. 6. 2. Dem. 1314. 6. Xen. An. 2. 1. 3.

*Περίξ*, (*pp*. i. q. *περὶ* strengthened,) round about, c. gen. Pol. 1. 45. 8. In N. T. as adv. c. art. ὁ, ἡ, *τὸ περίξ*, surrounding, circumjacent, comp. Butt. § 125. 6. Acts 5: 16 *τὸ πλῆθος τῶν περίξ πόλεων*.—Jos. Ant. 11. 2. 1. Xen. Cyr. 1. 5. 2. gen. Xen. An. 4. 4. 7.

*Περιοικέω*, *ῶ*, *φ*, ἡσω, (*περίοικος*), to dwell around, c. acc. see in *Περιάγω* b. Luke 1: 65 *τοῖς περιουικοῦντας αὐτούς*, i. e. their neighbours.—Xen. An. 5. 6. 16.

*Περίοικος*, *ου*, ὁ, ἡ, adj. (*οἶκος*), one dwelling around or near, a neighbour, Luke 1: 58. Sept. for *קָרְבָּן* Deut. 1: 7.—Jos. Vit. § 14. Ael. V. H. 3. 1. Thuc. 8. 6, 22.

*Περιούσιος*, *ου*, ὁ, ἡ, adj. (*περιουσία* what is over and above, abundance, property laid up, from *περίεμι*), having abundance, superabundant, Hesych. *περιουσίον*· *πολὸν*, *περιττόν*. In N. T. by impl. *one's own*, special, peculiar, as *λαὸς περιούσιος* Tit. 2: 14, i. q. *λαὸς εἰς περιποίησιν* 1 Pet. 2: 9. So Sept. *λαὸς περιούσιος* for *קָרְבָּן* Ex. 19: 5. Deut. 7: 6. 14: 2. 26: 18.—Hesych. *περιούσιον* . . . *περιποίητον*. Theophylact. *περιούσιος*· *οἰκῆος*.

*Περιοχή*, *ῆς*, ἡ, (*περιέχω* q. v.) circumference, circuit, compass, Jos. B. J. 5. 4. 3. Diod. Sic. 1. 91. contents of a writing, argument in general, Hesych. *περιοχὴ καὶ ὑπόθεσις*. Hence in N. T. the argument or contents within certain limits, a period, section, passage, Acts 8: 32 *ἡ δὲ περιοχὴ τῆς γραφῆς κ. τ. λ.*—



Stobaeus in Eclog. Phys. p. 164. A. Dion. Hal. de Thucyd. 25. Cic. ad Attic. 13. 25.

**Περιπατέω**, ὠ, f. ἴσω, (πατέω,) pp. *to tread about*, i. e. *to walk about*, and *genr. to walk, to be walking*, intrans.

a) pp. and *genr.* Matt. 9: 5 ἔγειραι καὶ περιπατεῖ. 11: 5 χωλοὶ περιπατοῦσι. Mark 2: 9. 8: 24. 16: 12. Luke 24: 17. John 1: 36. Acts 3: 8, 9. 1 Pet. 5: 8. Rev. 9: 20. al. Sept. for  $\text{פָּרַד}$  Prov. 6: 22.—Ael. V. H. 2. 5. Xen. Mem. 3. 13. 5. Conv. 9. 7.—With an adjunct of place or manner: c. adv. Luke 11: 44. John 21: 18 ὅπου ἦθελε. c. adj. γυμνός as adv. Rev. 16: 15. So with prepositions, e. g. *διὰ τοῦ φωτός αὐτῆς* Rev. 21: 24. *ἐν* c. dat. of place, Mark 11: 27 *ἐν τῷ ἱερῷ*. John 10: 23. Rev. 2: 1. (Sept. Gen. 3: 8. Cebet. Tab. 1. Dem. 1258. 22.) John 7: 1 *περιπατεῖ ὁ Ἰ. ἐν τῇ Γαλιλαίᾳ*, i. e. *went about, remained in Galilee*; and so by impl. John 11: 54. *ἐν* c. dat. *genr.* Mark 12: 38 *ἐν στολαῖς*. John 11: 9 *ἐν ἡμέρᾳ*. v. 10 *ἐν τῇ νυκτί*. 12: 35 *ἐν τῇ σκοτίᾳ*. So trop. John 8: 12. 1 John 1: 6, 7. 2: 11. *ἐπὶ* c. *genr.* as *ἐπὶ τῆς θάλασσης* Matt. 14: 25. Mark 6: 48, 49. John 6: 19. (Sept. 2 Sam. 11: 2. Eccus. 9: 13.) *ἐπὶ* c. acc. as *ἐπὶ τὴν θάλασσαν* Matt. 14: 26, 29. *μετὰ* c. *genr.* of pers. i. q. *to accompany*, to associate with, John 6: 66. Rev. 3: 4. (comp. Job. 34: 8. Prov. 13: 20.) *παρὰ* c. acc. as *παρὰ τὴν θάλασσαν* Matt. 4: 18. Mark 1: 16.

b) trop. and from the Heb. *to live*, to pass one's life, always with an adjunct of manner, circumstances, etc. comp. Heb.  $\text{פָּרַד}$  Gesen. Lex. no. 2. E. g. c. adv. Rom. 13: 13 *ἐδυσχημόνως περιπατήσω*. 1 Cor. 7: 17 ὡς. Eph. 4: 1, 17. 5: 8, 15. Phil. 3: 17 οὕτως. Col. 1: 10 ἀξίως. 2 Thess. 3: 6, 11. So Sept. for  $\text{פָּרַד}$  2 K. 20: 3. Seq. dat. of rule or manner, Winer § 31. 3. b. comp. Butt. § 133. 3. 2. Acts 21: 21 τοῖς ἔθεσι περιπατεῖν. 2 Cor. 12: 18 τῷ πνεύματι. Gal. 5: 16. So with prepositions, e. g. *διὰ* c. *genr.* as *διὰ πίστιως* 2 Cor. 5: 7; see in *Διά* 1. 4. b. *ἐν* c. dat. e. g. of state or condition, as *ἐν σαρκί* 2 Cor. 10: 3; also of rule or manner, Rom. 6: 4 *ἐν καινότητι ζωῆς π.* 2 Cor. 4: 2. Eph. 2: 2. Col. 3: 7. Heb. 13: 9. *ἐν ἀληθείᾳ*

2 John 4. 3 John 3, 4. *ἐν Χριστῷ* Col. 2: 6. See in *Ἐν* 3. b. β. So Sept. for  $\text{בְּ}$  Prov. 8: 20. Ecc. 11: 9. *κατὰ* c. acc. implying manner or rule, Mark 7: 5 οὐ π. *κατὰ τὴν παράδοσιν* κ. τ. λ. Rom. 8: 1, 4 *κατὰ σάρκα*. 14: 15. 1 Cor. 3: 3. Eph. 2: 2. 2 John 6. Comp. in *Κατά* no. 4. a. AL.

**Περιπέρω**, f. περῶ, (περὶ intens. *περῶ* to pierce,) *to pierce quite through, to transfix*, pp. so that the weapon is wholly surrounded and covered; c. acc. Jos. B. J. 3. 7: 31 πολλοὶ δὲ τοῖς ἰδίοις περιπέροντο ξίφεσιν. Luc. Zeux. § 10 bis. Diod. Sic. 16. 80. In N. T. metaph. 1 Tim. 6: 10 *ἑαυτοὺς περιπέραν ὀδύνας πολλὰς*.—Philo in Flacc. init. p. 965. A, [αὐτοὺς] ἀνημέστοις περιπέριξε κακοῖς.

**Περιπίπτω**, aor. 2 περιπέσον, (πίπτω,) *to fall around any one, to embrace him*, Xen. An. 1. 8. 28. In N. T. *to fall into the midst of any thing, so as to be wholly surrounded by it*, i. q. *to fall into or among*, seq. dat. Luke 10: 30 *λησταῖς περιπέσον*. James 1: 2 *πειρασμοῖς περιπέσητε*. Comp. Matth. § 402. d. Butt. § 147. n. 12. — *ληστῶν περιπέσει* Diog. Laert. 4. 50. Ael. V. H. 13. 46. κακοῖς 2 Macc. 10: 4. Isocr. de Pac. p. 176. A. κινδύνους Jos. Vit. § 15. πάθει Thuc. 2. 54.—Seq. εἰς τόπον Acts 27: 41.

**Περιποιέω**, ὠ, f. ἴσω, (ποιέω,) *to make remain over and above*, i. e. *to lay up, to acquire*, Jos. Ant. 17. 10. 2 ult. Plut. Phoc. 6. Xen. Oec. 2. 10. *to preserve*, e. g. life, τὴν ψυχὴν, Isocr. p. 408. B. Xen. Cyr. 4. 4. 10.—In N. T. only Mid. *to acquire for oneself*, trans. Acts 20: 28 ἦν περιποιήσατο διὰ τοῦ ἰδίου αἵματος. 1 Tim. 3: 13 βαθμὸν ἑαυτοῖς καλὸν περιποιούντα, where for ἑαυτοῖς with the Mid. see Winer § 39. 6. p. 211. Sept. for  $\text{פָּרַד}$  Gen. 31: 18.  $\text{פָּרַד}$  Prov. 6: 32. — 1 Macc. 6: 44. Diod. Sic. 1. 74. Xen. Mem. 2. 7. 3.

**Περιποιήσις**, εως, ἦ, (περιποιέω,) pp. *a making remain over, a laying up*, i. e.

a) *genr. acquisition, an obtaining*, 1 Thess. 5: 9 οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὄργην, ἀλλ' εἰς περιποίησιν σωτηρίας

2 Thess. 2: 14. Eph. 1: 14 εἰς ἀπολύ-  
τρωσιν τῆς περιποίησεως, i. q. εἰς ἀπολ.  
τὴν περιποιήθεισαν, the redemption ac-  
quired for us by Christ; comp. Butt. m.  
§ 123. n. 4. Winer § 34. 2. b.—Meton.  
thing acquired, a possession, 1 Pet. 2: 9  
λαὸς εἰς περιποίησιν a people for a pos-  
session, i. e. peculiar, one's own, i. q.  
λαὸς περιούσιος Tit. 2: 14. So Sept.  
for חַבְדַּמַּל Mal. 3: 17, Aquil. περιούσιον.  
b) preservation, a saving of life, Heb.  
10: 39 εἰς περιποίησιν ψυχῆς, opp. ἀπό-  
λεια. So Sept. for חַבְדַּמַּל 2 Chr. 14: 12.  
—Test. XII Patr. p. 633 ἵνα γένηται  
περιποίησις τῷ Ἰωσήφ. Comp. in Πε-  
ριποίηω.

Περιφόρηγμα, f. περιφόρηξω, (ῥή-  
γμα,) to tear from around any one,  
e. g. fetters Diod. Sic. 4. 44; in N. T.  
only of garments, to tear off, e. g. the  
clothes of persons about to be scourged,  
τὰ ἱμάτια Acts 16: 22. — 2 Macc. 4: 38.  
Diod. Sic. 17. 35. Plut. Poplic. 6 οἱ δὲ  
[ὑψηλοῖται] εὐθὺς συλλαβόντες τοὺς νεα-  
νοῖκους, περιεφόρηγνον τὰ ἱμάτια, τὴν  
χεῖρας ἀπήγον ὀπίσω, ῥάβδοις ἔξαινον τὰ  
σώματα.

Περισπάω, ᾧ, f. ἄσω, (σπάω,) to  
draw from around any one, to draw off,  
as περισπάσας τὸ διάδημα Plut. de Gar-  
rul. 12. T. VIII. p. 24. 7. ed. R. τὴν  
τιάραν Xen. Cyr. 3. 1. 13. to draw about  
or away, e. g. a stream into other chan-  
nels, Plut. Camill. 4; persons to another  
object, Dion. Hal. Ant. 10. 33. Diod.  
Sic. 19. 10. — In later usage and N. T.  
Pass. περισπάομαι, ᾧμαι, trop. to be  
drawn about in mind, to be distracted,  
over-occupied, sc. with cares or business,  
seq. περί c. acc. Luke 10: 40 ἡ δὲ Μάρθα  
περιεσπᾶτο περὶ πολλὴν διακονίαν. — c.  
περὶ Eccles. 41: 2. Pol. 3. 105. 1. Diod.  
Sic. 1. 74 ἰδεῖν ἐστι τοὺς τεχνίτας περὶ  
πολλὰ τῆ διανοίᾳ περισπαιόμενους. c. πρός  
τι Jos. Ant. 5. 1. 15. B. J. 5. 6. 2. c.  
dat. ib. B. J. 1. 11. 7. In this sense  
found only in late writers, Phryn. et  
Lob. p. 415.

Περὶσσεῖα, ας, ἡ, (περισσός,) more  
than enough, superabundance. Rom. 5:  
17 τὴν περισσεῖαν τῆς χάριτος, i. q. τὴν  
χάριτα τὴν περισσεῖαν, superabounding  
grace. 2 Cor. 8: 2. 10: 15 εἰς περισσεῖ-

αν adv. superabundantly, exceedingly.  
James 1: 21 περ. τῆς κακίας, i. e. super-  
abounding wickedness. Comp. Butt. m.  
§ 123. n. 4. Winer § 34. 2. So Sept.  
for יְרַחֵק Ecc. 6: 8. וְיִרְחַק Ecc. 1: 3.  
5: 8.

Περὶσσευμα, αῖτος, τό, (περισσεύω),  
more than enough, i. e.

a) what is left over, remainder, resi-  
due, Mark 8: 8 περισσεύματα τῶν κλασ-  
μάτων.

b) what is laid up, superabundance,  
i. e. wealth, affluence, 2 Cor. 8: 13, 14  
καὶ τὸ ἐκείνων περίσσευμα γένηται εἰς τὸ  
ὑμῶν ὑπέρημα. Trop. Matt. 12: 34 et  
Luke 6: 45 ἐκ τοῦ περισσεύματος τῆς  
καρδίας.

Περὶσσεύω, f. εἰσω, (περισσός,) to  
be over and above, to overgo, to exceed in  
number or measure, Xen. An. 4. 8. 11.  
Conv. 4. 35. In N. T. to be more than  
enough, i. e.

a) to be left over, to remain, intrans.  
John 6: 12 τὰ περισσεύσαντα κλάσματα.  
c. dat. v. 13 ἃ περισσεύσει τοῖς βεβρωκό-  
σιν. Part. τὸ περισσεύον, remainder, resi-  
due, e. g. τῶν κλασμάτων Matt. 14: 20.  
15: 37. So τὸ περισσεύσαν c. dat. Luke  
9: 17. — Jos. Ant. 3. 9: 2 ἃ δ' ἂν περισ-  
σεύσῃ, κατακαίονσι.

b) to superabound, to abound richly,  
intrans. (a) of persons, i. q. to have  
more than enough, to have superabun-  
dance, absol. Phil. 4: 12, 18. Seq. gen.  
Luke 15: 17 περισσεύσιν ἄρτων, comp.  
Buttm. § 132. 5. 2. Seq. εἰς τι to or  
for any thing, εἰς πᾶν ἔργον ἀγαθόν  
2 Cor. 9: 8. ἐν τινι in or in respect to  
any thing, Rom. 15: 13. Phil. 4: 12. Col.  
2: 7.—c. dat. Sept. Jer. 30: 10. Eccles.  
11: 12 πτωχεῖα περισσεύει. c. ἐν 19: 24.  
—(β) of things, i. q. to abound intens.  
c. dat. Luke 12: 15 οὐκ ἐν τῷ περισσεύ-  
ειν τινὶ ἢ ζωῇ αὐτοῦ. Part. τὸ περισ-  
σεύον τινι i. q. one's abundance, wealth,  
Mark 12: 44. Luke 21: 4. (Tob. 4: 16.  
Xen. Cyr. 6. 2. 30 τὰ ἐπιτήδεια περισ-  
σεύοντα.) Seq. εἰς τινα, to abound un-  
to any one, to happen to him abundantly,  
Rom. 5: 15. 2 Cor. 1: 5 see in Πά-  
θημα. Seq. εἰς τι, to abound unto any  
thing, to redound, to conduce, 2 Cor. 4:  
15 ἵνα ἡ χάρις . . . περισσεύῃ εἰς τὴν  
δόξαν τοῦ Θεοῦ. 8: 2. Absol. 2 Cor. 1: 5.



So with the idea of increment, *to abound more and more*, i. q. *to increase*, to be augmented, c. dat. Acts 16: 5 ἐπερίσσειον τῷ ἀριθμῷ. c. ἐν τινι Phil. 1: 9. διὰ τινος 2 Cor. 9: 12. Phil. 1: 26.—(γ) Causat. *to make superabundant, to cause to abound*, see Butt. § 113. 2sq. Matth. § 496. 2. So of persons, 1 Thess. 3: 12 ἡμᾶς δι' ὃ κύριος πλεονύσαι καὶ περισσεύσαι τῇ ἀγάπῃ. Of things, 2 Cor. 9: 8 δυνατός ὁ θεὸς πᾶσαν χάριν περισσεύσαι εἰς ἡμᾶς. Eph. 1: 8 in attract. Pass. *to be made to abound*, of persons, i. q. *to have more abundantly*, Matt. 13: 12. 25: 29.—Aquil. for Hiph. fut. רָחַף Prov. 12: 26 περισσεύων τὸν πληθὸν δίκαιος.

c) by impl. in a comparative sense, *to be more abundant*, i. q. *to be more conspicuous, distinguished, to excel*, e. g. c. πλεῖον et gen. Matth. 5: 20 ἐὼν μὴ περισσεύσῃ ἢ δικαιοσύνη ἡμῶν πλεῖον τῶν γραμματέων κ. τ. λ. Seq. ἐν τινι in or in respect to any thing, 1 Cor. 15: 58 περισσεύοντες ἐν τῷ ἔργῳ τοῦ κυρίου. 2 Cor. 3: 9. 8: 7 bis. Absol. Rom. 3: 7 εἰ γὰρ ἡ ἀλήθεια τοῦ θεοῦ . . . ἐπερίσσεισεν, i. e. has been made more conspicuous. 1 Cor. 8: 8 οὐτέ γὰρ ἐὰν φάγωμεν, περισσεύομεν. 14: 12. 1 Thess. 4: 1, 10. — 1 Macc. 3: 30. Dion. Hal. Ant. 3. 11. Thuc. 2. 65.

*Περισσός, ἢ, ὅν*, (περι I. d, comp. note,) *over and above, more than enough*.

a) pp. as exceeding a certain measure, c. gen. i. q. *more than*, Matt. 5: 37 τὸ δὲ περισσὸν τούτων lit. 'the overplus of these,' what is beyond or more than these; comp. Matth. § 334. Sept. for רָחַף Ex. 10: 5. 2 K. 24: 31. רָחַף 1 Sam. 30: 9.—Jos. Ant. 10. 4. 2 τὸ περισσὸν τῶν χρημάτων. Ael. V. H. 14. 32. Xen. Cyr. 8. 3. 21. — In the sense of *superfluous*, 2 Cor. 9: 1 περισσὸν μοι ἐστὶ τὸ γράφειν ὑμῖν.—2 Macc. 12: 44. Hdian. 5. 1. 3. Xen. Oec. 18. 2.—For the adv. ὑπὲρ ἐκ περισσοῦ, see in ὑπερεκπερισσοῦ.

b) genr. *superabundant*, i. e. *abundant, much, great*. (a) positive, only as adv. e. g. neut. *περισσὸν abundantly*, in superabundance, John 10: 10 ἵνα ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν. So ἐκ περισσοῦ, *beyond measure, vehemently*, Mark 6: 51. 14: 31. Comp. in Ἐκ no 3. e.

— Test. XII Patr. p. 711 ἐκ περισσοῦ ἐποίησε.—(β) Comparat. *περισσότερος, η, ον, more abundant, more, greater*; e. g. in number, Luke 12: 4; in degree, Matt. 23: 13 *περισσότερον κρίμα*. Mark 12: 40. Luke 20: 47. 1 Cor. 12: 23 bis, 24. 2 Cor. 2: 7.—Neut. *περισσότερον* as adv. *more abundantly, more, more earnestly or vehemently, absol.* Luke 12: 48 *περισσότερον αἰτήσουσιν αὐτόν*. 2 Cor. 10: 8 ἐὰν καὶ περισσότερόν τι καυχῆσωμαι κ. τ. λ. Heb. 6: 17. seq. gen. 1 Cor. 15: 10. c. μάλλον Mark 7: 36, comp. in Μάλλον c. Winer § 36. 3. n. 1. Also like μάλλον it forms with a positive a periphrasis for a comparative, comp. in Μάλλον b. Heb. 7: 15 καὶ περισσότερον ἐπι κατὰδὴλόν ἐστιν.

c) by impl. in a comparative sense, *more abundant*, i. e. *distinguished, excellent, better*, Matt. 5: 47 τί περισσὸν ποιεῖτε; Hence neut. τὸ περισσόν, *excellence, pre-eminence*, Rom. 3: 1. Comparat. Matth. 11: 9 καὶ περισσότερον προφήτου. Luke 7: 26. Sept. for Chald. רָחַף Dan. 5: 12. 6: 4. — Isocr. Panegy. 1. Plut. Romul. 12 bis. Diö. Sic. 12. 15 ὁ νόμος οὐδὲν ὀραῖται περιζῶν σοφὸν ἢ περιττόν.

*Περισσοτέρως*, adv. of compar. degree instead of the more usual form *περισσότερον*, Butt. § 115. 5. Matth. § 262; *more abundantly, more, more earnestly or vehemently*, comp. in Περισσός b. β. The object compared is every where implied; see Winer § 36. 3. Mark 15: 14 in text rec. *περισσοτέρως ἔκραζαν they cried out more vehemently*, sc. than before. 2 Cor. 1: 12 *περισσοτέρως δὲ πρὸς ἡμᾶς more abundantly towards you*, sc. than towards others. 2: 4 ἦν ἔχω πρὸ. εἰς ὑμᾶς, sc. than others have, etc. 7: 15. 11: 23 bis. 12: 15. Gal. 1: 14. Phil. 1: 14. Also the *more abundantly, the more*, 1 Thess. 2: 17. Heb. 2: 1. 13: 19. c. μάλλον 2 Cor. 7: 13, comp. in Μάλλον c. — Test. XII Patr. p. 721 *περισσοτέρως ἠγάπησαν αὐτούς*.

*Περισσῶς*, adv. (περισσός,) *abundantly, exceedingly, vehemently*, Matt. 27: 23 *περισσῶς ἔκραζαν*. Mark 10: 26. (15: 14.) Acts 26: 11. Sept. for רָחַף Dan. 8: 9. — 2 Macc. 8: 27. Plut. Con-

sol. ad Apoll. 28 fin. Tom. VI. p. 443.  
3. Reiske.

**Περιστερά**, ἄς, ἡ, a dove, pigeon, Matt. 3: 16. 10: 16. 21: 12. Mark 1: 10. 11: 15. Luke 3: 22. John 1: 32. 2: 14, 16. Luke 2: 24 δύο νεοσσούς περιστερῶν two young doves, the offering of the poor, comp. Lev. 5: 7. 14: 22, where Sept. for  $\text{קָרְבָּן}$ . So Sept. for  $\text{קָרְבָּן}$  Is. 38: 14. Neh. 2: 7.—Jos. Ant. 3. 9. 3. Ael. H. A. 3. 15. Xen. An. 1. 4. 9.

**Περιτέμνω**, f. τεμῶ, aor. 2 περιτέμνω, (τέμνω) to cut around, to circumcise, Mid. to let oneself be circumcised, comp. Buttin. § 135. 8; only in the Jewish sense, 'to remove the prepuce.'

a) pp. c. acc. of pers. Luke 1: 59 ἦλθον περιτεμεῖν τὸ παιδίον. 2: 21. John 7: 22. Acts 7: 8. 15: 5. 16: 3. 21: 21. Mid. Acts 15: 1, 24. 1 Cor. 7: 18. Gal. 2: 3. 5: 2, 3. 6: 12, 13 bis. Pass. part. perf. περιτεμημένος 1 Cor. 7: 18. Sept. for  $\text{כָּרַע}$  Gen. 17: 27. 21: 4. Mid. ib. 34: 15, 17.—Jos. Ant. 1. 10. 5. Diod. Sic. 1. 28. Hdot. 2. 36.

b) metaph. in a spiritual sense, i. q. 'to put away impurity.' Col. 2: 11 περιτεμήθητε περιτομῇ ἀχειροποιήτω. So Sept. and  $\text{כָּרַע}$  Deut. 10: 16. Jer. 4: 4. Comp. Rom. 2: 29.—Philo Abr. I. p. 450.

**Περιτίθημι**, f. περιθήσω, (τίθημι,) 3 plur. pres. περιτιθέασι Mark 15: 17, see Buttin. § 107. n. 1, 1; to put around, to place around any person or thing, seq. acc. et dat. expr. or impl. Matt. 21: 33 φράγμασιν αὐτῷ περιέθηκεν. Mark 12: 1. Matt. 27: 28 περιέθηκεν αὐτῷ χλαμύδα. 27: 48 περιέθεις [τὸν σπόγγον] καλάμῳ, i. e. putting it around the end of a rod. Mark 15: 17, 36. John 19: 29. Sept. for  $\text{כָּרַע}$  Ruth 3: 3.  $\text{כָּרַע}$  Lev. 8: 13.  $\text{כָּרַע}$  Gen. 27: 16.—Eccl. 6: 31. Jos. Ant. 3. 7. 1. Hdian. 1. 3. 7. Xen. Eq. 5. 1, 3.—Trop. to bestow upon, to give, 1 Cor. 12: 23 τοῖς τιμὴν περισσοτέρην περιτίθειμεν. So Sept. for  $\text{כָּרַע}$  Esth. 1: 20. Job 39: 19.—Hdian. 5. 1. 11. Dem. 1417. 2. Xen. Athen. 1. 2.

**Περιτομή**, ῆς, ἡ, (περιτέμνω,) circumcision, in the Jewish sense, the removal of the prepuce, as the distinguishing sign of the Jewish nation from Abraham onwards; practised al-

so by several ancient oriental nations, and by all the Mohammedans of the present day; see Gen. 17: 10 sq. Lev. 12: 3. Jos. Ant. 1. 10. 5. c. Apion. 1. 22. Barnab. Epist. c. 9. Comp. Luke 1: 59.

a) pp. e. g. (α) the act or rite of circumcision, John 7: 22, 23 περιτομὴν λαμβάνειν to receive circumcision, to be circumcised. Acts 7: 8. Rom. 4: 11. Gal. 5: 11. Phil. 3: 5. So Sept. thrice for  $\text{כָּרַע}$ ,  $\text{כָּרַע}$ , Gen. 17: 12. Ex. 4: 26. Jer. 11: 16.—(β) The state of circumcision, the being circumcised, Rom. 2: 25 bis, 26, 27 comp. in Διά I. 4. b. Rom. 4: 10 bis, ἐν περιτομῇ ὄν, i. q. being circumcised. 3: 1. 1 Cor. 7: 19. Gal. 5: 6. 6: 15. So οἱ ἐκ περιτομῆς, those of the circumcision, i. e. the circumcised, put for the Jews, Rom. 4: 12; for Jewish Christians, Acts 10: 45. 11: 2. Gal. 2: 12. Col. 4: 11. Tit. 1: 10.—(γ) Meton. and collect. ἡ περιτομή for the circumcised, i. e. the Jews, the Jewish people, Rom. 3: 30 ὅς δικαιώσει περιτομὴν ἐκ πύστεως. 4: 9, 12. 15: 8. Gal. 2: 7, 8, 9. Eph. 2: 11. Col. 3: 11.

b) Metaph. in a spiritual sense, i. q. 'the putting away of impurity from the heart.' Rom. 2: 28, 29 περιτομή καρδίας. Col. 2: 11 bis περιτεμήθητε περιτομῇ ἀχειροποιήτῳ . . ἐν τῇ περιτομῇ τοῦ Χριστοῦ, i. e. the circumcision which has Christ for its author and object. Collect. and emphat. Phil. 3: 3 ἡμεῖς γὰρ ἐσμεν ἡ περιτομή, i. e. we are the true spiritual circumcision, the true people of God.

**Περιτρέπω**, f. ψω, (τρέπω) to turn about, as a person, Plato Axioch. init. p. 364. A. p. 370. B. to turn upside down, to overturn, Wisd. 5: 24. Plut. Marcell. 7. Luc. Contempl. 7. In N. T. trop. to turn about into any state etc. i. q. to cause to become any thing, to make, seq. eis, Acts 26: 24 σὲ εἰς μανίαν περιτρέπτει, i. e. turns thee about into madness, makes thee mad.—Jos. Ant. 2. 14. 1 εἰς ὄργην περιτρέπέν. Comp. Lys. 210. 2.

**Περιτρέχω**, aor. 2. παρέδραμον, (τρέχω) to run around in a circle, Xen. Oec. 13. 8. In N. T. to run about in a place, c. acc. Mark 6: 55 περιδραμόντες ὅλην τὴν περίχωρον, comp. for the acc.



in *Περιάγω* b. Sept. for  $\Psi\Omega$  Pol. Jer. 5: 1. Am. 8: 12.—Cebet. Tab. 14. Lys. 185. 13. Xen. H. G. 7. 2. 15.

*Περιφέρω*, f. *περιόισω*, (φέρω), *to bear or carry around*, pp. in a circle or to a company, Xen. Cyr. 2. 2. 2. In N. T.

a) *to bear about*, sc. hither and thither, to various places, c. acc. Mark 6: 55 *τοὺς κακῶς ἔχοντάς περιφέρειν*. 2 Cor. 4: 10 *τὴν νέκρωσιν τοῦ Ἰησοῦ περιφέροντες ἐν τῷ σώματι*. see in *Νέκρωσις* a.—2 Macc. 7: 27. Xen. Cyr. 7. 5. 50.

b) Pass. *to be carried or driven about* hither and thither, sc. by the wind, e. g. clouds, Jude 12 *νεφέλαι ἄνυδροι ὑπὸ ἀνέμων περιφερόμεναι* in text rec. but later edit. read *παραφερόμεναι*, see in *Παραφέρω* b. (Of a ship Maxim. Tyr. 31. p. 306.) Trop. Eph. 4: 14 *περιφ. παντὶ ἀνέμῳ τῆς διδασκαλίας*. So Heb. 13: 9 in text. rec. see in *Παραφέρω* b.

*Περιφρονέω*, ᾧ, f. ἴσω, (φρονέω), *to think round about a thing*, to consider it on all sides, Ael. V. H. 12. 52. In N. T. *to think over or beyond* a thing, i. q. *to overlook*, *to despise*, seq. gen. Butt. § 132. 5. 3. Matth. § 378. n. 2. Tit. 2: 14 *μηδεὶς σου περιφρονεῖτω*, comp. 1 Tim. 4: 12.—Plut. Thes. 1. Aeschin. Dial. Socr. 3. 2. c. acc. Jos. Ant. 4. 8. 24. Thuc. 1. 25.

*Περίχωρος*, ου, ὁ, ἡ, adj. (χώρος place,) *around a place*, i. e. circumjacent, neighbouring, Ael. V. H. 1. 34. Hence in N. T. fem. ἡ *περίχωρος* sc. γῆ, *country round about*, circumjacent region, Matt. 14: 35. Mark 1: 28. 6: 55. Luke 3: 3. 4: 14, 37. 7: 17. 8: 37. Acts 14: 6. Meton. of inhabitants, Matt. 3: 5. Sept. for  $\text{בְּכָרְךָ}$  Deut. 3: 13, 14.  $\text{בְּכָר}$  Gen. 13: 10, 11.—So τὰ *περίχωρα* id. 1 Chr. 5: 16. Palaeph. 21. 2.

*Περίφημα*, ατος, τό, (περιψάω *to wipe or scrape all around*), pp. *scrapings*, *scum*, Hesych. *περίφημα*· *περικατάμαγμα*. Also, like *περικάθαγμα*, an *expriatory victim*, *ransom*, spoken espec. of human victims, comp. in *Περίκάθαγμα*. Hesych. *περίφημα*· *ἀντίλυτρον*, *ἀντίψυχον*. Suid. οὕτως ἐπέλεγον [οἱ Ἀθηναῖοι] τῷ κατ' ἐνιαυτὸν συνίχοντι

τῶν κακῶν (al. πάντων κακά)· *περίφημα ἡμῶν γένον*, ἧτοι σωτηρία καὶ ἀπολύτρωσις· καὶ οὕτως ἐνέβαλλον τῇ θαλάσῃ, ὡσανεὶ τῷ Ποσειδῶνι θυσίαν ἀποτινύντες. Tob. 5: 18 *ἀργύριον . . . περίφημα τοῦ παιδίου ἡμῶν γένοιτο*.—Hence in N. T. meton. for a vile and worthless person, as in Engl. *scrapings*, *offscouring*, *scum*, 1 Cor. 4: 13 πάντων *περίφημα* ἕως ἄρτι. —Symmach. for  $\text{בְּכָרְךָ}$  Jer. 22: 28.

*Περπερεύομαι*, depon. Mid. (πέρπερος a boaster, braggart, Pol. 40. 6. 2.) *to show oneself a boaster*, i. q. *to boast oneself*, *to vaunt*, 1 Cor. 13: 4. —M. Antonin. 5. 5 καὶ τὸ σωματίον καταιτιᾶσθαι, καὶ ἀρῆσκασθαι, καὶ περπερεύσθαι. Liban. Or. 14. p. 427. A. So ἐμπερπερεύσθαι Arr. Epict. 2. 1. 34. Cic. ad Att. 1. 14.

*Περσίς*, ἰδος, ἡ, *Persis*, pr. n. of a female Christian, Rom. 16: 12.

*Πέρυσι*, adv. (πέρας,) *the past year*, a year ago, Xen. H. G. 3. 2. 7; in N. T. only with ἀπό, i. e. ἀπὸ πέρυσι pp. *since a year ago*, 2 Cor. 8: 10. 9: 2. Comp. in Ἀπό II. c. Lob. ad Phryn. p. 47.—So πρὸ πέρυσι Dem. 467. 14. ἐκ πέρυσι Luc. Soloeec. § 7.

*Πετιάομαι*, see in *Πέτομαι*.

*Πτεινόν*, οῦ, τό, (pp. neut. of adj. *πετεινός* flying, winged,) a bird, fowl, in N. T. only plur. τὰ *πετεινά*, Matt. 6: 26. 8: 20. 13: 4, 32. Mark 4: 4, 32. Luke 8: 5. 9: 58. 12: 24. 13: 19. Acts 10: 12. 11: 6. Rom. 1: 23. James 3: 7. Sept. plur. for  $\text{פְּתִינִים}$  Gen. 1: 26. Deut. 14: 19, 20. sing. for  $\text{פְּתִינָה}$  Ez. 39: 4. —pl. Palaeph. 23. 1. Hdot. 2. 123. sing. Theogn. 1093 or 1097.

*Πέτομαι*, f. *πέτησομαι* or *πήσομαι*, depon. Mid. *to fly*, intrans. Rev. 12: 14 *ἵνα πέτηται εἰς τὴν ἔρημον*. Part. *πέτομενος*, *flying*, in later edit. Rev. 4: 7. 8: 13. 14: 6. 19: 17. Sept. for  $\text{פְּתִינָה}$ ,  $\text{פְּתִינָה}$ , Gen. 1: 20. Is. 31: 5.—Palaeph. 13. 2. Luc. Soloeecist. 7. Xen. An. 1. 5. 3.—A later present form *πετιάομαι*, ᾧ-μαι, whence part. *πετώμενος*, is found in text rec. in the four passages above quoted. Comp. Butt. § 114 under

πέτροι. Lob. ad Phr. p. 581. — Diod. Sic. 4. 77 fin. comp. Luc. Dial. Marin. 15. 3 παραπετώμενος.

Πέτρα, ας, ἡ, a rock, pp. a projecting rock, cliff.

a) pp. Rev. 6: 15 εἰς τὰς πέτρας τῶν ὀρέων. v. 16. In such, sepulchres were hewn, Mark 27: 51, 60. Mark 15: 46; see in Μνημῖον. On such also houses and villages were built for security, Matt. 7: 24, 25. Luke 6: 48 bis. Spoken of a rocky soil, i. q. πετρώδης, Luke 8: 6, 13. Sept. for פֶּטְרָה 1 Sam. 13: 6. Is. 2: 21. Ps. 40: 3. פֶּטְרָה Prov. 30: 19. Is. 2: 10. — Ceb. Tab. 15. Hdian. 8. 1. 13. Xen. An. 4. 7. 4.

b) trop. of a man of firmness and energy, one like a rock, Matt. 16: 18. So Sept. and פֶּטְרָה 2 Sam. 22: 2. — Of Christ, in allusion to the rock whence the waters flowed in the desert, 1 Cor. 10: 4 bis, comp. Ex. 17: 6. Num. 20: 8 sq. where Sept. for פֶּטְרָה, פֶּטְרָה. Also as ἡ πέτρα σκανδάλου, a rock of offence or stumbling, i. e. Christ as the occasion of destruction to those who reject him, Rom. 9: 33 et 1 Pet. 2: 7, quoted from Is. 8: 14 where Sept. for פֶּטְרָה. Comp. in Αἶθος b.

Πέτρος, ου, ὁ, pp. i. q. πέτρα, a rock, stone, Luc. Navig. 44. Xen. An. 4. 7. 12. In N. T. as pr. n. Peter, in Aram. פֶּטְרָה קְהָפָא a rock q. v. the surname of Simon one of the Apostles, son of Jonas, and brother of Andrew, a fisherman of Bethsaida, Matt. 16: 18. John 1: 43, 45. He afterwards lived at Capernaum, and was married, Mark 1: 29, 30, comp. v. 21. Luke 4: 38. This name was given him by Jesus at the first interview, John 1: 43, prob. on account of the boldness and usual firmness of his character. He was of an ardent but unequal temperament; at one time expressing unbounded devotedness to Jesus, and then denying him; Matt. 26: 33 sq. 69 sq. al. Although the first to preach the gospel directly to the Gentiles, Acts 15: 7, 14, comp. c. 10, yet he wavered in respect to the introduction of Jewish observances among them, for which he was openly reprobated by Paul, Gal. 2: 11 sq. — In later years he is said to have gone abroad,

and to have preached the gospel in the Parthian empire, whence prob. his first epistle was written; and a still later legendary account makes him to have been the first bishop of Rome, and to have suffered martyrdom in that city along with Paul. See Neander Gesch. der Pflanz. u. Leit. d. Kirche etc. II. p. 443 sq. 457 sq. AL.

Πετρώδης, εος, ους, ὁ, ἡ, ἄδῃ. (πέτρος, εἶδος,) rock-like, stone-like, i. e. having the form of a rock Diod. Sic. 3. 45. In N. T. rocky, stony, and τὸ πετρώδες rocky ground, stony soil, Mark 4: 5. τὰ πετρώδη id. Matt. 13: 5, 20. Mark 4: 16. — Jos. B. J. 2. 6. 1. Plut. Sylla 16. On the form comp. Buttm. § 109. 14. b.

Πήγγυμον, ου, τό, (πήγγυμι,) rue, a plant, ruta graveolens of Linn. Luke 11: 42. — Theophr. H. Plant. 1. 15. Plut. ed. R. VIII. p. 563. 3.

Πηγή, ῆς, ἡ, a fountain, source.

a) genr. James 3: 11, (12). Sept. for פֶּטְרָה 1 K. 1: 9. — Hdian. 1. 6. 5. Xen. An. 1. 2. 7. — From the Heb. פְּיָנוֹת מַיִם פְּיָנוֹת פְּיָנוֹת fountains of water, Rev. 8: 10. 14: 7. 16: 4. So Sept. and פְּיָנוֹת מַיִם Ex. 15: 27. Num. 33: 9. פְּיָנוֹת מַיִם 1 K. 18: 5. 2 K. 3: 19, 25. (Judith 12: 7.) Metaph. of life-giving doctrine, John 4: 14; also as an emblem of the highest enjoyment, Rev. 7: 17. 21: 6; comp. in Ζωή α. β. So Sept. and פְּיָנוֹת מַיִם Prov. 13: 14. 14: 29. — Ecclus. 21: 13.

b) i. q. a well, τὸ φρέαρ. John 4: 6 bis ἡ πηγή τοῦ Ἰακώβ κ. τ. λ. comp. v. 11 where it is τὸ φρέαρ. 2 Pet. 2: 17.

c) i. q. an issue, flux, πηγή τοῦ αἵματος Mark 5: 29, i. q. ἡ ῥύσις τοῦ αἵματος Luke 8: 44. So Sept. for פְּיָנוֹת מַיִם Lev. 12: 7.

Πήγγυμι, f. πῆξω, to fix, to fasten, to make fast and firm, Luc. Philopat. 17. Thuc. 5. 66. Xen. Venat. 6. 7, 9. to fix or fasten together, to construct, to build, Pol. 3. 46. 1. Hdot. 5. 83. In N. T. of a tent, to set up, to pitch, Heb. 8: 2 ἦν (σκηρῆν) ἔπηξεν ὁ κύριος. So Sept. for פֶּטְרָה Gen. 26: 25. 1 Chr. 16: 1. — Dion. Hal. Ant. 1. 55. Pol. 6. 27, 2. Hdot. 6. 12.



**Πηδάλιον, ίου, τό, (πήδον, πέδον,)**  
*a helm, rudder, Acts 27: 40. James 3: 4.*  
 —Ael. V. H. 9. 40. Xen. An. 5. 1. 11.

**Πηλίκος, η, ον,** pron. correl. *how great, quantum,* corresponding to *ήλικος, τηλικος,* Buttm. § 79. 6. Gal. 6: 11 ἴδε-τε πηλίκους ὑμῖν γραμμασιν ἔγραψα τῇ ἐμῇ χειρὶ, i. e. either *with what large letters,* implying a stiff and unpractised hand which made the Greek letters large like the Hebrew; or i. q. *with how large a letter I have written* etc. The former sense is given by Chrysost. Theophylact, Jerome and other fathers; the latter by Erasmus, Bengel, etc. Trop. of dignity, Heb. 7: 4. Sept. for **תְּמַח** Zeph. 2: 6 [2].—Luc. Halcy. 2. Pol. 1. 2. 8.—Others in Gal. 1. c. take *πηλίκος* as i. q. *ποιός, what, of what kind, qualis;* and render, *ye see with what letters I write with my own hand,* i. e. with what characters, what a hand, perhaps i. q. οὕτω γράφω in 2 Thess. 3: 17.—Hesych. *πηλίκον· οἶον, ὁποῖον, ποταπὸν, διάφορον.*

**Πηλός, οῦ, ὁ, clay, mire, mortar,**  
 John 9: 6 bis ἔπτυσε χαμαὶ καὶ ἐποίησε πηλὸν ἐκ τοῦ πύσματος κ. τ. λ. v. 11, 14, 15. So Sept. for **תְּמַח** Job 30: 19. **טַח** 2 Sam. 22: 43.—Pol. 3. 79. 9. Xen. An. 1. 5. 7, 8.—Spec. *potter's clay,* Rom. 9: 21. Sept. for **תְּמַח** Is. 29: 16. **טַח** Is. 41: 25.—Ecclus. 33 [36]: 13. Pol. 12. 15. 6. Dem. 313. 17.

**Πήρα, ας, ἡ, a bag, sack, wallet,**  
 Lat. *pera,* of leather, in which shepherds and travellers carried their provisions. Matt. 10: 10 μὴ πήραν εἰς ὁδόν. Mark 6: 8. Luke 9: 3. 10: 4. 22: 35, 36.—Judith 13: 10. Luc. D. Mort. 10. 2. Plut. Quaest. Gr. 13. T. VII. p. 179. 3. ed. Reisk.

**Πῆχυς, εως, ὁ, (kindr. with παχύς,)**  
 gen. plur. *πίχτων,* later form contr. *πηχῶν* John 21: 8. Rev. 21: 17. Xen. An. 4. 7. 16; comp. Lob. ad Phr. p. 245 sq. Buttm. § 51. n. 5. Winer p. 61; pp. *the fore-arm, from the wrist to the elbow,* Ael. V. H. 5. 19. Hom. Od. 17. 38.—In N. T. *a cubit,* the common ancient measure of length, equal to the distance from the elbow to the tip of

the middle finger, and usually reckoned at 1½ foot; comp. Adam's Rom. Ant. p. 503. Matt. 6: 27 πῆχυν ἑνα. Luke 12: 25. John 21: 8. Rev. 21: 17. Sept. for **תְּמַח** Gen. 6: 15, 16.—Jos. B. J. 6. 2. 9. Xen. An. 4. 7. 16.

**Πιάζω, f. άσω, (Dor. for πιέζω, q. v.)**  
 pp. *to press, to hold fast;* hence *to lay hold of, to take, to seize,* trans.

a) persons, *to take one by the hand,* c. acc. et gen. of the part, Acts 3: 7 *πιάσας αὐτὸν τῆς δεξιᾶς χειρὸς,* comp. Buttm. § 132. 6. 3. (Theocr. Id. 4. 35.) In a judicial sense, *to take, to arrest,* John 7: 30 *ἐξήρουν οὖν αὐτὸν πιάσαι.* v. 32, 44. 8: 20. 10: 39. 11: 57. Acts 12: 4. 2 Cor. 11: 32.—Ecclus. 23: 21.

b) animals, *to take in hunting or fishing, to catch,* c. acc. John 21: 3 *ἐν τῇ νυκτὶ ἐπίασαν οὐδέν.* v. 10. Rev. 19: 20 *ἐπιάσθη τὸ θηρίον.* So Sept. for **תְּמַח** Cant. 2: 15.

**Πιέζω, f. έσω, (perh. kindr. with βιάζω,)** *to press, to hold fast,* e. g. one's hand Pol. 32. 10. 9. In N. T. *to press down, to make compact,* e. g. *μέτρον* Luke 6: 38. Sept. for **תְּמַח** Mic. 6: 15.—Pol. 18. 1. 10. Xen. Mem. 3. 10. 13.

**Πιθανολογία, ας, ἡ, (πιθανός)**  
*persuasive, Xen. Cyr. 6. 4. 5, and λόγος, persuasive discourse, enticing words,* Col. 2: 4.—So *πιθανοὶ λόγοι* Jos. Ant. 8. 9. 1. *πιθανολογίω* Dioid. Sic. 1. 39.

**Πικραίνω, f. άνω, (πικρός,)** pp. *to make sharp;* hence of taste, *to make bitter, acrid,* trans.

a) e. g. water, pass. Rev. 8: 11; comp. Ex. 15: 23. Meton. of the pain caused by bitter and poisonous food or drink, i. q. *to make painful, to cause bitter pain,* c. acc. Rev. 10: 9 *πικραίνει σου τὴν κοιλίαν.* v. 10. Comp. Sept. and **תְּמַח** Hiph. Job 27: 2.

b) trop. of the feelings, *to embitter,* Pass. *to be or become bitter,* i. e. to be harsh, angry, Col. 3: 19. So Sept. pass. for **תְּמַח** Ex. 16: 20. Jer. 37: 14.—Esdr. 4: 31. Dem. 1464. 18.

**Πικρία, ας, ἡ, (πικρός,)** *bitterness.*  
 a) pp. and with the accessory idea of *venom,* the two being often connected in the mind of the Hebrew, comp. Heb.

Deut. 29: 17. 32: 24. Am. 6: 12. Rev. 8. 11.—So in place of an adj. comp. Butt. § 123. n. 4. Winer § 34. 2. Heb. 12: 15 ἕξις πικρίας i. q. ἕξις πικρά. (comp. Deut. 29: 17.) Acts. 8: 23 εἰς χολήν πικρίας, i. q. χ. πικράν.—Comp. πικρόχολος Anthol. Gr. III. 208.

b) trop. *bitterness* of spirit, of speech, Eph. 4: 31 πᾶσα πικρία καὶ θυμός. Rom. 3: 14 ὃν τὸ στόμα ἀρᾶς καὶ πικρίας γέμει, quoted from Ps. 10: 7 where Sept. for דַּבַּר דַּבַּר deceit. Sept. for דַּבַּר Job 7: 11. Is. 38: 17.—Pol. 8. 12. 1. Dem. 1482. 21.

Πικρός, ἄ, ὄν, pp. *pricking*, *pointed*, *sharp*, as πικρός οἰστός Hom. Il. 4. 118, 134. π. βέλματα 22. 206. comp. Engl. *pike*. Hence gener. and in N. T. of taste, *bitter*, *acid*.

a) pp. and opp. to γλυκός, James 3: 11. Sept. for דַּבַּר Prov. 27: 7. Ex. 15: 23.—Ael. V. H. 1. 34. Xen. An. 4. 4. 13.

b) metaph. of the feelings, spirit, *bitter*, *harsh*, *cruel*, James 3: 14 ζῆλον πικρόν.—Diod. Sic. 1. 78. Pol. 7. 14. 3.

Πικρῶς, adv. (πικρός,) *bitterly*, in N. T. of bitter weeping, Matt. 26: 75 et Luke 22: 62 ἔκλαυσε πικρῶς. So Sept. for דַּבַּר בְּכֹה Is. 33: 7. דַּבַּר Pi. Is. 22: 4.—Aristaen. 1. 21 or 22. comp. Hom. Od. 4. 153. gener. Jos. B. J. 7. 2. 1. Pol. 9. 34. 1.

Πίλατος, ον, ὁ, *Pilate*, i. e. Pontius Pilatus, the fifth Roman procurator of Judea, see in Ἑγεμών no. 2. The first was Coponius, sent out with Quirinus after the banishment of Archelaus, see in Κυρηνίος; the second was Marcus Ambivius; the third, Annius Rufus; the fourth Valerius Gratus; who was succeeded by Pilate about A. D. 26. See Jos. Ant. 18. 2. 2. Pilate continued in office about ten years; and being hated by both Jews and Samaritans for the caprice and cruelty of his administration, he was accused by them before Vitellius then governor of Syria, and sent by him to Rome to answer to these complaints before the emperor; Jos. Ant. 18. 3. 1. ib. 18. 4. 1, 2. Tiberius was dead before the arrival of Pilate; and the latter is said to have been banished by Caligula to Vienna

in Gaul, and there to have died by his own hand about A. D. 41. Euseb. H. E. 2. 7, 8. For the part taken by Pilate in the condemnation of Jesus, comp. Jos. Ant. 18. 3. 3. A spurious tract called *Acta Pilati* was current in the early ages of Christianity, in which Pilate was said to have made to Tiberius a full report of the whole matter concerning Jesus. This tract however is apparently the same with the apocryphal Gospel of Nicodemus; or, at least, is contained in this latter; which, together with Pilate's pretended letters, may be seen in the Codex Apocr. Nov. Test. p. 214 sq. ed. Fabric. or p. 487 sq. ed. Thilo. Comp. also Thilo's Prolegom. p. cviii sq.—Matt. 27: 2 sq. Mark 15: 1 sq. Luke 13: 1. 23: 1 sq. John 18: 29 sq. 19: 1 sq. Acts 3: 13. 4: 27. 13: 28. 1 Tim. 16: 13. Al.

Πίμπλημι, f. πλήσω, aor. 1 ἐπλήσα, aor. 1 pass. ἐπλήσθην, (from obsol. ΠΛΑΩ, whence also the intrans. form πλήθω, not found in N. T.) comp. Butt. § 114.—*To fill*, *to make full*, trans.

a) pp. aor. 1 ἐπλήσα, c. acc. Luke 5: 7; also c. gen. of that *with which*, Matt. 27: 48. John 19: 29 πλήσαντες σπόγγον ὄξους. Pass. c. gen. Matt. 22: 10. Comp. Butt. § 132. 5. 2. Sept. for דַּבַּר Gen. 21: 19. 24: 16.—Anthol. Gr. IV. 89. Xen. An. 1. 5. 10.

b) metaph. aor. 1 pass. ἐπλήσθην, *to be filled*, *to be full*, e. g. (α) persons *to be filled with* any thing, i. e. *to be wholly imbued*, *affected*, *influenced*, *with* or *by* any thing, seq. gen. of thing, as τοῦ πνεύματος ἁγίου Luke 1: 15, 41, 67. Acts 2: 4. 4: 8, 31. 9: 17. 13: 9. θυμοῦ Luke 4: 28. φόβου 5: 26. ἀνοίας 6: 11. also Acts 3: 10. 5: 17. 13: 45. Meton. of a place, Acts 19: 29. Sept. for דַּבַּר Gen. 6: 11, 13. Prov. 12: 22. Chald. Dan. 3: 19.—Ecclus. 37: 27. Comp. Anthol. Gr. IV. p. 28. σοφίης πληθόμενος. Act. Dem. 1491. 9.—(β) Of prophecy, *to be fulfilled*, *accomplished*, Luke 21: 22 τοῦ πλησθῆναι τὰ γεγραμμένα, in later edit. So Heb. דַּבַּר, Sept. πληρωθῆναι, 1 K. 2: 27.—(γ) Of time, *to be fulfilled*, *completed*, *to be fully past*, Luke 1: 23 ὡς ἐπλήσθησαν αἱ



ἡμέραι τῆς λειτουργίας. v. 57. 2: 6, 21, 22. So נֶזְרָה, Sept. πληρωθῆναι, Gen. 25: 24.

**Πίμπρομη**, f. πρήσω, to set on fire, to burn, Ael. V. H. 12. 23. Comp. Buttm. § 114. In N. T. Pass. only trop. to be inflamed, to swell, to become swollen, e. g. from the bite of a serpent, Acts 28: 6.—Ael. H. An. 3. 18. Luc. Dipsad. 4 ὄφεις . . . ἐκκαίει, καὶ σήπει, καὶ πίμπρασθαι ποιεῖ.

**Πινακίδιον**, ου, τό, (dimin. of πίναξ,) a small tablet, writing-tablet, pugillaris, Luke 1: 63. Comp. Pollux On. 10. 83, 84. Adam's Rom. Ant. p. 510, 511.—Symm. for πικρῆ Ex. 9: 2. Arr. Epict. 3. 22. 74.

**Πίναξ**, ακος, ὁ, (πλάξ, comp. Buttm. Ausf. Sprachl. I. p. 74,) a board, table, spec. a writing-table or tablet, covered with wax, Jos. de Macc. 17. Dem. 1055. 16. comp. Adam's Rom. Ant. p. 508. In N. T. a plate, platter, dish, on which food and the like was served up. Matt. 14: 8 ἐπὶ πίνακι τὴν κεφαλὴν τοῦ Ἰωάννου. v. 11. Mark 6: 25, 28. Luke 11: 39. — Jos. Ant. 8. 3. 8. Athen. 6. 3. Hom. Od. 1. 141.

**Πίνω**, f. πίνομαι Buttm. § 114. § 95. n. 18; 2 pers. πίνομαι Buttm. § 103. III. 1; aor. 2 ἐπίον, perf. πέπωκα; to drink.

a) genr. of persons, absol. Matt. 27: 34 οὐκ ἤθελε πίνειν. Luke 12: 19. Acts 9: 9. 1 Cor. 11: 25. trop. John 7: 37, comp. in Διψάω b. Infin. final, e. g. δοῦναι πίνειν to give to drink, Matt. 27: 34. John 4: 7, 10. Rev. 16: 6. αἰτεῖν πίνειν John 4: 9. Sept. for πρησῆ Gen. 24: 14, 18 sq.—Luc. D. Deor. 7. 1. Xen. Mem. 2. 1. 18. infin. final Antiph. 114. 15. Xen. Cyr. 1. 2. 8.—With adjuncts: (α) Seq. ἐκ c. gen. of the drink, or meton. of the vessel containing the drink, i. e. to drink of any thing, a part of it, see in Ἐκ h, and comp. Ἐσθίω b. Matt. 26: 27 πίετε ἐξ αἵτου σ. τοῦ ποτηρίου. v. 29. John 4: 12, 13, 14. 1 Cor. 10: 4. Rev. 18: 3. 14: 10 καὶ αὐτὸς πικται ἐκ τοῦ οἴνου τοῦ θυμοῦ του θεοῦ, see espec. in Θυμός. So Sept. for כֶּן כֶּהֱשֵׁ Gen. 9: 21. 2 Sam. 12: 3. — Ael. V. H. 1. 4. Xen. Cyr. 4. 5. 4. — (β) Seq. ἀπό c. gen. of the drink, see in Ἀπό no. 7. Luke

22: 18 οὐ μὴ πῖω ἀπὸ τοῦ γενν. τῆς ἀμπέλου. Sept. for πρησῆ Jer. 51: 7.—(γ) Seq. accus. of the thing drank, to drink any thing, to use as drink, Luke 1: 15 σίκερα οὐ μὴ πῖη. Rom. 14: 21. 1 Cor. 10: 4; to drink of Matt. 26: 29. Trop. John 6: 53, 54, 56, see in Δίμα α. β. So Sept. for πρησῆ Ex. 7: 18, 21. 1 K. 13: 18, 16 sq. Is. 5: 22. (Luc. D. Deor. 4. 3 καὶ νέκταρ πῖη. Xen. Cyr. 6. 1. 10.) Meton. τὸ ποτήριον πίνειν, to drink a cup e. g. of wine, pp. 1 Cor. 10: 21; trop. of suffering, to drink the cup which God presents, to submit to the allotments of his providence, Matt. 20: 22, 23. 26: 42. Mark 10: 38, 39. John 18: 11. See in Ποτήριον. — For the phrase ἐσθίειν v. φαγεῖν καὶ πίνειν, in its various senses, see in Ἐσθίω c. For τρώγειν καὶ πίνειν Matt. 24: 38, see in Τρώγω.

b) trop. of the earth, to drink in, to imbibe, c. acc. Heb. 6: 7 ἡ γῆ ἡ πιούσα τὸν—ύετον. So Sept. and πρησῆ Deut. 11: 11.—Hdot. 3. 117. Xen. Conv. 2. 25. Comp. sat prata biberunt Virg. Ecl. 3. 111. AL.

**Πιώτης**, τητος, ἡ, (πίων,) fatness, Rom. 11: 17 τῆς π. τῆς ἐλάλας. So Sept. for πωτ Judg. 9: 9 where see. Job 36: 16. רִתְּצָה Zech. 4: 14.

**Πιπράσκω**, perf. πέπρακα, perf. pass. πέπραμαι, aor. 1 pass. ἐπράθην, (περάω,) pp. to traffic away, pp. beyond sea, in other lands; hence genr. to sell, c. acc. Matt. 13: 46 πέπρακε πάντα ὅσα εἶχε. Acts 2: 45. Pass. Matt. 18: 25 ἐκέλευσεν αὐτὸν . . . πρᾶθῆναι. Mark 14: 5. Acts 4: 34. 5: 4. Seq. gen. of price, Matt. 26: 9 πρᾶθῆναι πολλοῦ. John 12: 5. Buttm. § 132. 6. 2. Sept. רָכַח Gen. 31: 15. Lev. 27: 27. c. gen. Deut. 21: 14.—2 Macc. 8: 14. Hdian. 2. 6. 22. Xen. Conv. 4. 1. c. gen. Xen. An. 7. 7. 26.—Trop. pass. to be sold to or under any one, i. q. to be his slave, seq. ὑπό c. acc. Rom. 7: 14 πεπραμένος ὑπὸ τὴν ἁμαρτίαν, i. q. to be the slave of sin, devoted to it. Comp. Sept. and רָכַח 1 K. 21: 25. Is. 50: 1.—1 Macc. 1: 15. Dem. 215. 6.

**Πίτω**, f. πισοῦμαι, aor. 2 ἔπεισον, aor. 1 ἔπεισα, Rev. 1: 17. 5: 14; comp

Buttm. § 96. n. 9. § 114. Winer § 13. 1. a. p. 68. Lob. ad Phr. p. 724.—*To fall*, intrans. Sept. for Heb.  $\text{פָּל}$ .

a) pp. *to fall*, sc. from a higher to a lower place, spoken of persons and things; in N. T. always with an adjunct of place whence or whither; e. g. seq.  $\text{ἀπό}$ , *to fall from*, Matt. 15:27  $\text{ἀπό τῆς τραπέζης}$ . Luke 16:21. Acts 20:9. Matt. 24:29 see in  $\text{Οὐρανός}$  b. Seq.  $\text{ἐκ}$ , *to fall from*, Luke 10:18  $\text{ἐκ τοῦ οὐρανοῦ}$ . Acts 27:34. Rev. 8:10 ἐπ' 9:1, see in  $\text{Οὐρανός}$  b. (Sept. and  $\text{פָּל}$  Job 1:16.)  $\text{ἐν μέσῳ τῶν ἀκανθῶν}$ , among, Luke 8:7.  $\text{ἐπί}$  c. acc. *to fall upon* any pers. or thing, Matt. 10:29  $\text{ἐπὶ τὴν γῆν}$ . 13:5, 7, 8. 21:44 bis. Mark 4:5. Luke 8:6, 8. 20:18 bis. 23:30. Rev. 6:16. 8:10. Rev. 7:16 οὐδὲ μή πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος i. e. the burning sun shall not injure them. Trop. i. q. *to seize*, Rev. 11:11 καὶ φόβος μέγας ἔπεσεν ἐπὶ τοὺς κ. τ. λ. Seq.  $\text{εἰς τι}$  *to fall into*, among, upon, anything, Matt. 15:14  $\text{εἰς βόθυνον}$ . 17:15. Mark 4:7, 8. Luke 6:39. 8:14. John 12:24. Rev. 6:13. (Diod. Sic. 4. 77  $\text{εἰς θάλασσαν}$ . Xen. H. G. 4. 7. 7.) Seq.  $\text{παρά}$  c. acc. of place, *to fall at, by, near*, Matt. 13:4. Mark 4:4. Luke 8:5.

b) of persons, *to fall down*, to fall prostrate, absol. Matt. 18:29  $\text{πεσῶν ὄν ὁ σύνδουλος}$ , in later edit. Acts 5:5. Joined with  $\text{προσκυνεῖν}$ , Matt. 2:11  $\text{πεσόντες προσκύνησαν}$ . 4:9. 18:26. Rev. 5:14. 19:4. So Sept. and  $\text{פָּל}$  2 Sam. 1:2. Dan. 3:5, 6. (Anthol. Gr. I. p. 92.) More usually with an adjunct of place or manner, e. g. seq.  $\text{ἐνώπιόν τινος}$  Rev. 5:8; c.  $\text{προσκυνεῖν}$  4:10. Seq.  $\text{εἰς}$  c. acc.  $\text{εἰς ἕδαφος}$  Acts 22:7, comp. 9:4.  $\text{εἰς τοὺς πόδας τινός}$  John 11:32. Matt. 18:29 in text rec. (Diog. Laert. 2. 79.) Seq.  $\text{ἐπί}$  c. gen. of place, Mark 9:20  $\text{ἐπὶ τῆς γῆς}$ . 14:35. c. acc. of place or manner,  $\text{ἐπὶ τὴν γῆν}$  Acts 9:4.  $\text{ἐπὶ τοὺς πόδας τινός}$  10:25. (Sept. 1 Sam. 25:24.)  $\text{ἐπὶ πρόσωπον οὐ}$  one's face Matt. 17:6. 26:39. Luke 5:12; with  $\text{παρά τοὺς πόδας}$  Luke 17:16. c.  $\text{προσκυνεῖν}$  1 Cor. 14:25. Rev. 7:11. 11:16. (Sept. and  $\text{פָּל}$  1 Sam. 25:23.  $\text{ἐπὶ τὴν ὄψιν}$  Jos. Ant. 6. 9. 5.  $\text{ἐπὶ στόμα}$  Xen. Venat. 10. 13.) Seq.  $\text{παρά τοὺς πόδας τινός}$  Luke 8:41. Acts 5:10. comp. Luke 17:16.  $\text{πρὸς τοὺς πόδ.}$  Mark 5:

22. Rev. 1:17.  $\text{ἐμπροσθεν τῶν ποδῶν}$ , c.  $\text{προσκυνεῖν}$  Rev. 19:10. 22:8. Seq.  $\text{χαμαί}$  John 18:6. (Sept. Job 1:20.) Spoken of those who *fall dead*, i. e. *to die, to perish*; Luke 21:24  $\text{πεσούνται στόματι μαχαίρας}$ . 1 Cor. 10:8. Heb. 3:17. Rev. 17:10. comp. Acts 5:5, 10. Comp. Sept. and  $\text{פָּל}$  Num. 14:43. Ex. 32:27. Num. 14:19, 32. — Hdian. 3. 7. 10. Xen. An. 1. 8. 28. — Trop. *to fall* from any state or dignity, c.  $\text{πόθεν}$  Rev. 2:5.

c) of edifices, walls, etc. *to fall*, to fall in ruins, Matt. 7:25, 27. Luke 6:49. 13:4. Heb. 11:30. Trop. Luke 11:17. Acts 15:16 comp. in  $\text{Σκηνή}$ . So in prophetic imagery, Rev. 11:13. 14:8  $\text{ἔπεσε, ἔπεσε Βαβυλῶν}$ . 16:19. 18:2. Sept. for  $\text{פָּל}$  Is. 21:9. — Xen. H. G. 5. 2. 5.

d) of a lot, *to fall to or upon* any one, seq.  $\text{ἐπὶ}$  c. acc. Acts 1:26. See in  $\text{Ἐπί}$  III. 1. a. β. So Sept. and  $\text{פָּל}$  Jon. 1:7. Ez. 24:6.

e) Metaph. of persons, *to fall into or under* any thing, e. g. condemnation,  $\text{ὑπὸ κρίσιν}$  James 5:12. (Diod. Sic. 19. 8 π.  $\text{ὑπ' ἐξουσίαν τῶν ἐχθίστων}$ .) Absol. *to fall into sin*, i. q. *to transgress, to sin*, Rom. 11:22. 14:4. 1 Cor. 10:12. Hence also *to fall from happiness*, i. q. *to be made miserable, to perish*, Rom. 11:11  $\text{μὴ ἔπταισαν, ἵνα πέσωσι}$ ; Heb. 4:11. So Sept. and  $\text{פָּל}$  Prov. 11:28. 24:16. — Ecclus. 1:27. 2:7. comp. Hdot. 8. 16. Diod. Sic. 13. 37. — Of things, i. q. *to fall to the ground, to fail, to become void*, Luke 16:17  $\text{ἢ τοῦ νόμου μίαν κερταῖαν πεσεῖν}$ . So Sept. and  $\text{פָּל}$  Josh. 23:14. 1 Sam. 3:19. — Plato Euthyphr. 17. p. 14. D,  $\text{οὐ χαμαί ποτε πεσεῖται ὅτι ἂν εἴπῃς}$ . Comp. Liv. 2. 31 'irrita cadunt promissa.'

**Πισιδία**, ας, ἡ, *Pisidia*, a district of Asia Minor, lying mostly on Mount Taurus, between Pamphylia, Phrygia, and Lycaonia. Its chief city was Antioch. Acts 13:14. 14:24.

**Πιστεύω**, f.  $\text{ἐύσω}$ , (πίστις), aor. I  $\text{ἐπίστευσα}$ , perf.  $\text{πεπίστευκα}$ , plupf.  $\text{πεπιστεύκειν}$  without augm. Acts 14:23, comp. Buttm. § 83. n. 6. Winer § 12. 12.—*To have faith, to believe, to trust*, pp. to have a firm persuasion, a confiding



belief, in the truth, veracity, reality of any person or thing.

a) pp. *to be firmly persuaded* as to any thing, *to believe*, seq. infin. Rom. 14: 2 ὅς μιν πιστεύει φραγεῖν πάντα. seq. ὅτι Mark 11: 23. Rom. 10: 9. James 2: 19. absol. ibid. (c. inf. Hdian. 5. 4. 5. Xen. Cyr. 4. 5. 45.) So with the idea of hope and certain expectation, c. inf. Acts 15: 11. c. ὅτι Rom. 6: 8.—Xen. An. 7. 7. 47.—More commonly of words spoken and things, e. g. seq. dat. of a person speaking, whose words one believes and confides in, Mark 16: 13 οὐδὲ ἐκεῖνοις ἐπίστευσαν. John 5: 46 εἰ γὰρ ἐπιστεύετε Μωϋσῆ, ἐπιστεύετε ἂν ἐμοί. Acts 8: 12. 1 John 4: 1. c. ὅτι John 4: 21.—Hdian. 2. 1. 23. Luc. Hermet. 17.—With an adjunct of the words or thing spoken, e. g. seq. dat. Luke 1: 20 οὐκ ἐπίστευσας τοῖς λόγοις μου. John 4: 50. Acts 24: 14. 2 Thess. 2: 11. (Hdian. 4. 9. 10.) Seq. ἐπὶ c. dat. Luke 24: 25 ἐπὶ πάντων. Seq. ἐν c. dat. Mark 1: 15 ἐν τῷ εὐαγγελίῳ in the glad tidings, i. e. believe and embrace the glad tidings announced; so Sept. c. ἐν for ἐπίστευσαν Jer. 12: 6. Ps. 78: 22.—Dion. Hal. de Comp. verbor. p. 150. ed. Schaef.—With an adjunct of the thing believed, e. g. seq. dat. Acts 13: 41 ἔργον, ὃ οὐ μὴ πιστεύσητε. (Hdian. 8. 3. 10.) Seq. accus. of thing, John 11: 26 πιστεύεις τοῦτο; 1 Cor. 13: 7. 1 John 4: 16. Hence Pass. 2 Thess. 1: 10 ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς, comp. Winer §. 40. 1. (Hdian. 8. 3. 22. Pass. ib. 2. 9. 4.) Seq. εἰς τι, 1 John 5: 10 εἰς τὴν μαρτυρίαν. Seq. ὅτι i. q. acc. et infin. John 14: 10 οὐ πιστεύεις ὅτι ἐγὼ κ. τ. λ. Rom. 10: 9. περί τιος, ὅτι John 9: 18.—c. ὅτι Hdian. 1. 14. 10. Xen. Hi. 1. 37.—Absol. where the case of pers. or thing is implied from the context, Matt. 24: 23. Mark 13: 21. John 12: 47. Acts 8: 13 καὶ αὐτὸς ἐπίστευσε, sc. τῷ Φιλίππῳ τῷ εὐαγγελιστάμηνῳ, comp. v. 12. Acts 15: 7 καὶ πιστεῖσαι, sc. τῷ λόγῳ τοῦ εὐγγ. 1 Cor. 11: 18.—Hdian. 4. 4. 10. Thuc. 1. 1.

b) of God, *to believe on God, to trust* in him, e. g. as able and willing to help, to listen to prayer, etc. seq. dat. of pers. c. ὅτι, Acts 27: 25 πιστεύω γὰρ τῷ Θεῷ ὅτι οὕτως ἔσται. Seq. εἰς, John

14: 1 πιστεύετε εἰς τὸν Θεόν. Absol. Matt. 21: 22 πιστεύοντες, i. q. εἰ πιστεύετε. 2 Cor. 4: 13. (c. dat. Ecclus. 2: 6, 8.) Also as faithful to his promises, c. dat. Rom. 4: 3 ἐπίστευσε Ἀβραάμ τῷ Θεῷ, καὶ ἐλογίσθη κ. τ. λ. quoted from Gen. 15: 6 where Sept. for יָצַדָּךְ. Gal. 3: 6. James 2: 23. Rom. 4: 17 κατέναντι οὗ ἐπίστευσε Θεοῦ, by attract. for κατ. τοῦ Θεοῦ, ὃ ἐπίστευσε. absol. Rom. 4: 18. Heb. 4: 3.—Or genr. to believe in the declarations and character of God as made known in the Gospel, c. dat. John 5: 24. Acts 16: 34 οἱ πεπιστευότες τῷ Θεῷ. 1 John 5: 10. Seq. εἰς c. acc. pp. praegn. i. q. *to believe and rest upon*, to believe in and profess; see Winer § 31. 2. p. 173. 1 Pet. 1: 21 τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεόν. Seq. ἐπὶ c. acc. id. Rom. 4: 24, comp. Winer l. c. Absol. Luke 8: 12, 13, comp. v. 11. Acts 13: 48.

c) of a messenger from God, *to believe on* and *trust in* him as coming from God and acting under divine authority. (α) Of John the Baptist, c. dat. αὐτοῦ, Matt. 21: 25, 32. Mark 11: 31. Luke 20: 5.—(β) Of Jesus as the Messiah; e. g. as able and ready to help his followers, c. εἰς John 14: 1; or to heal the sick and comfort the afflicted, c. ὅτι Matt. 9: 28. absol. 8: 13. Mark 5: 36. John 4: 48. Genr. as a teacher and the Messiah sent from God; seq. dat. of pers. John 5: 38 ὃν ἀπέστειλεν ἐκείνος, τοῦτω ὑμεῖς οὐ πιστεύετε. 8: 31. 10: 37, 38. Acts 5: 14. 2 Tim. 1: 12. Seq. ὅτι, John 11: 27 ἐγὼ πεπίστευκα, ὅτι σὺ εἶ ὁ Χριστός. 20: 31. 1 John 5: 1, 5. John 8: 24 ἐὰν γὰρ μὴ πιστεύσητε, ὅτι ἐγὼ εἶμι. 13: 19. 16: 27, 30. 17: 8, 21. al. saep. So c. γινώσκειν John 6: 69. 10: 38.—Seq. εἰς c. acc. of pers. pp. praegn. i. q. *to believe and rest upon*, to believe in and profess, comp. Winer p. 173. Matt. 18: 6 τῶν μικρῶν τούτων, τῶν πιστεύνοντων εἰς ἐμέ. Mark 9: 42. John 2: 11. 3: 15, 16. 4: 39. 6: 35. 7: 5, 38. 8: 30 πολλοὶ ἐπίστευσαν εἰς αὐτόν. 17: 20. Acts 10: 43. 19: 4. Rom. 10: 14. Gal. 2: 16. 1 Pet. 1: 8. trop. εἰς τὸ φῶς John 12: 36. So c. εἰς τὸ ὄνομα Ἰησοῦ in a like sense, see in Ὄνομα d; i. q. 'to believe on Jesus and invoke or profess his name.' John 1: 12 τοῖς

πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. 2: 23. 1 John 5: 13. seq. τῷ ὀνόματι αὐτοῦ, id. 1 John 3: 23.—Seq. ἐπί c. acc. of pers. i. q. εἰς τινα, comp. Winer p. 173. Acts 9: 42. 11: 17, comp. v. 21. So ἐπί c. dat. 1 Tim. 1: 16. (Matt. 27: 42.) trop. Rom. 9: 33 et 1 Pet. 2: 6 τῶν ἐν Σιών λίθων . . . καὶ πᾶς ὁ πιστεύων ἐπ' αὐτῷ x. τ. λ. quoted from Is. 28: 16 where Sept. for ἰστανῆ. Pass. 1 Tim. 3: 16 ἐπιστεύθη ἐν κόσμῳ.—Dem. 464. 20. Xen. An. 7. 6. 33.—Hence absol. to believe, i. e. to believe and profess Christ, to be or become a Christian, Mark 15: 32. Luke 22: 67. John 1: 7. 12: 39. Acts 4: 4. 14: 1. 17: 12, 34. Rom. 4: 11. 1 Cor. 1: 21. al. saep. Part. οἱ πιστεύοντες, οἱ πιστεύσαντες, believers, Christians, Acts 2: 44. 4: 32. 19: 18. Gal. 3: 22. 1 Thess. 1: 7. 1 Pet. 2: 7. al.

d) trans. i. q. to entrust, to commit in trust to any one; Luke 16: 11 τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; John 2: 24.—Wisd. 14: 5. Luc. D. Deor. 25. 2. Xen. Mem. 4. 4. 17.—Pass. πιστεύομαι τι, to be entrusted with any thing, to have committed to one's charge, seq. acc. comp. Buttm. § 134. 7. Winer § 40. 1. Rom. 3: 2. Gal. 2: 7 πεπίστευμαι τὸ εὐαγγέλιον. 1 Cor. 9: 17 οἰκονομίαν πεπίστευμαι. 1 Thess. 2: 4. 1 Tim. 1: 11. Tit. 1: 3.—Jos. Ant. 2. 9. 5. Diog. Laert. 7. 1. 29 πιστευθέντος τὴν ἐν Περγάμῳ βιβλιοθήκην. Polyaen. 2. 36. Diod. Sic. 20. 19, 27. Al.

Πιστικός, ἡ, ὄν, (πίστις,) causing belief or persuasion, Xen. Cyr. 1. 6. 10. faithful, trustworthy, γυναῖκα πιστικὴν Artemid. 2. 33. p. 121. Hence in N. T. trop. true, genuine, pure, e. g. καρδοῦ πιστικῆς Mark 14: 3. John 12: 3. So Theophylact ad h. 1. ἡ ἄδολος καὶ μετὰ πίστεως κατασκευασθεῖσα.—Others derive it here from πίνω, and render it potable, liquid; but without authority. See Winer § 16. 3. p. 86. Fritzche IV Evang. II. p. 596 sq.

Πίστις, εὖς, ἡ, (πίστις, πείθω,) faith, belief, trust, pp. firm persuasion, confiding belief in the truth, veracity, reality of any person or thing.

A) In the common Greek usage. a) pp. and genr. Acts 17: 31 πίστιν παρασχὼν πᾶσιν, see in Παράχω b.

Rom. 14: 22 σὺ πίστιν ἔχεις, thou hast faith, i. e. art firmly persuaded. v. 23 bis. Heb. 11: 1. So with the idea of hope and certain expectation, 2 Cor. 5: 7 διὰ πίστεως γὰρ περιπατοῦμεν, οὐ διὰ εἰδους. 1 Pet. 1: 5, 7, 9.—Diod. Sic. 1. 39, 86. Plut. Romul. 8. Xen. Cyr. 1. 6. 19. Hi. 4. 1.—Seq. gen. of object, 2 Thess. 2: 13 πιστεῖ ἀληθείας belief of the truth, i. e. gospel truth, comp. below in B. c.—Hdian. 2. 14. 8.

b) i. q. good-faith, faithfulness, sincerity, Matt. 23: 23 τὰ βαρύτερα τοῦ νόμου, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. Rom. 3: 3 τοῦ θεοῦ. Gal. 5: 22. 1 Tim. 1: 19 ἔχων πίστιν i. e. being faithful, sincere. 2: 7. 2 Tim. 2: 22. 3: 10. Tit. 2: 10 πίστιν πᾶσαν ἀγαθὴν all good fidelity. Rev. 2: 19. 13: 10. So in the usage of Sept. for אֱמוּנָה 1 Sam. 26: 23. Hab. 2: 4. Prov. 12: 22.—Ecclus. 1: 26. Hdian. 3. 9. 4. Diod. Sic. 1. 79. Xen. An. 3. 3. 4.

c) i. q. faith given, a pledge, promise; so some 2 Tim. 4: 7 τὴν πίστιν τετήρηκα.—Pol. 2. 52. 4. Thuc. 4. 86. Xen. An. 1. 2. 26. Comp. below in B. c.

B) In N. T. πίστις as spoken in reference to God and divine things, to Christ and his gospel, becomes in some measure a technical word, especially in the writings of Paul, denoting that faith, that confiding belief, which is the essential trait of Christian life and character, i. e. gospel faith, Christian faith; comp. Rom. 3: 22 sq.

a) of God, i. e. faith in, on, towards God, e. g. ἐπὶ θεῶν Heb. 6: 1. πρὸς τὸν θεόν 1 Thess. 1: 8. εἰς θεόν, c. ἐλπίς, 1 Pet. 1: 21. c. gen. θεοῦ Mark 11: 22. Col. 2: 12. Absol. Matt. 17: 20. 21: 21. Luke 17: 5, 6; comp. Mark 11: 22. Heb. 4: 2. 10: 22, 38 ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται in allusion to Hab. 2: 4 where Sept. for אֱמוּנָה fidelity. v. 39. James 1: 6 αἰτεῖτω δὲ ἐν πίστει, i. e. in filial confidence, nothing doubting. 5: 15 ἡ εὐχὴ πίστεως.—Spoken analogically of the faith of the patriarchs and pious men under the Jewish dispensation, who looked forward in faith and hope to the blessings of the gospel; comp. Gal. 3: 7 sq. Heb. 11: 13. So of Abraham, Rom. 4: 5, 9 ελογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην. v. 11,



12, 13, 14, 16 bis, 19, 20. Heb. 6: 12. Genr. of others, Heb. 11: 3, 4, 5, 6, 7 bis, 8, 9, 11, 13, 17, 20, 21, 22, 23, 24, 27, 28, 29, 30, 31, 33, 39. Also Luke 18: 8.

b) of Christ, *faith in Christ*, e. g. (α) as able to work miracles, to heal the sick etc. absol. Matt. 8: 10 οὐδὲ ἐν τῷ Ἰσραὴλ τοσαυτὴν πίστιν εἶδρον. 9: 2, 22, 29. 15: 28. Mark 2: 5. 5: 34. 10: 52. Luke 5: 20. 7: 9, 50. 8: 48. 17: 19. 18: 42. Acts 3: 16 bis. So mediately, Acts 14: 9.—(β) Of faith in Christ's death, as the ground of justification before God, i. q. *saving faith*, only in Paul's writings, Rom. 3: 22 δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰ. Χρ. v. 25 διὰ πίστεως ἐν τῷ αὐτοῦ αἵματι. v. 26 ἐκ π. Ἰησοῦ. So from the connexion, absol. v. 27, 28, 30 bis, 31. 1 Cor. 15: 14, 17. So genr. Rom. 1: 17 bis. 5: 1, 2. 9: 30, 32. 10: 6, 17. Gal. 2: 16 bis, 20. 3: 2, 5, 7, 8, 9, 11, 12, 14, 22, 24. 5: 5, 6. Eph. 2: 8. 3: 12 διὰ τ. πίστεως αὐτοῦ. Phil. 3: 9 bis. So of the faith of Abraham, see above in a. Others in Rom. 1: 17 take εἰς πίστιν by meton. as i. q. εἰς τοὺς πιστεύοντας, comp. 3: 22.—(γ) Genr. as the Messiah and Saviour, the Head of the gospel dispensation, c. εἰς, Acts 20: 21 πίστιν τὴν εἰς τὸν κ. Ἰ. Χρ. 26: 18. Col. 2: 5. ἐν Χριστῷ Gal. 3: 26. Eph. 1: 15. Col. 1: 4. 1 Tim. 1: 14. 3: 13. 2 Tim. 1: 13. 3: 15. τοῦ κυρίου Ἰ. Χρ. James 2: 1. Eph. 4: 13. c. gen. μου Rev. 2: 13, i. e. thy faith toward me. 14: 12. Absol. Mark 4: 40. Luke 8: 25. 22: 32. Acts 6: 5 ἀνδρα πλήρη πίστεως καὶ πν. ἁγ. v. 8. 11: 24. Eph. 3: 17. Col. 2: 7 coll. v. 5. So Eph. 6: 16 θυρεὸν τῆς πίστεως. 1 Thess. 5: 8.

c) genr. e. g. c. gen. ἡ πίστις τοῦ εὐ-αγγελίου the *faith of or in the gospel* i. e. gospel-faith, Phil. 1: 27. ἡ π. τῆς ἀληθείας id. *faith in the truth*, i. e. in the gospel, 2 Thess. 2: 13; comp. above in A. a.—Absol. in the same sense, i. e. *Christian faith*, a firm and confiding belief in Jesus and his gospel; genr. 1 Cor. 2: 5 ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρώπων κ. τ. λ. 2 Cor. 4: 13. Phil. 1: 25. 2: 17. 1 Thess. 1: 3. 1 Tim. 1: 5. 6: 11, 12. 2 Tim. 1: 5. 2: 18. Tit. 1: 1. Philem. 6. Heb. 12: 2. James 2: 5. 1 Pet. 5: 9. Elsewhere also *πίστις* seems to mark various predominant traits of Christian character as arising from

and combined with Christian faith, without implying however any sharp distinction; e. g. *Christian knowledge*, espec. in Paul and James, Rom. 12: 3 μέτρον τῆς πίστεως. v. 6. 14: 1 ἀσθενῶν τῇ πίστει. 1 Cor. 12: 9. 13: 2, 13. Tit. 1: 13. 2 Pet. 1: 5. So in James, as opp. to ἔργα, James 2: 14 bis, 17, 18 ter, 20, 22 bis, 24, 26. So of the Christian profession, the faith professed, Acts 13: 8 ζητῶν διαστρέψαι τὸν ἀνθρώπου ἀπὸ τῆς πίστεως. 14: 22. 15: 9. 16: 5. 1 Cor. 16: 13. 2 Cor. 1: 24 fin. Gal. 6: 10. 1 Tim. 2: 15. 2 Tim. 4: 7, comp. above in A. c. Of Christian zeal, ardour in the faith, Rom. 1: 8 ὅτι ἡ πίστις ὑμῶν καταγγέλλεται κ. τ. λ. 11: 20. 2 Cor. 8: 7. 10: 15. 13: 5. Eph. 6: 23. 2 Thess. 1: 4, 11. Of Christian love, as springing from faith, Rom. 1: 12 ἡ ἐν ἀλλήλοις πίστις, i. e. mutual faith and love. 2 Thess. 1: 3. Philem. 5 πίστιν ἣν ἔχεις πρὸς τὸν κύριον καὶ πάντας τοὺς ἁγίους. Of Christian life and morals, practical faith, 1 Tim. 4: 12 τύπος γίνου . . . ἐν ἀναστροφῇ, ἐν ἀγαπῇ, ἐν πίστει, ἐν ἀγνείᾳ. 5: 8, 12. 6: 10. Tit. 2: 2. Of constancy in the faith, Col. 1: 23. 1 Thess. 3: 2, 5, 6, 7, 10. Heb. 13: 7. James 1: 3.

d) meton. of the object of Christian faith, *the faith*, i. e. doctrines received and believed, *Christian doctrine*, and genr. the system of Christian doctrines, *the Gospel*, *the Christian religion*. Acts 6: 7 ὑπήκουον τῇ πίστει were obedient to the faith, i. e. embraced the gospel. Rom. 1: 5. 16: 26. Acts 14: 27 θύρα πίστεως i. e. access for the gospel. 24: 24. Rom. 10: 8. 2 Cor. 1: 24 init. Gal. 1: 23. 3: 23 bis, 25. Eph. 4: 5. 1 Tim. 1: 4, 19. 3: 9. 6: 21. 2 Pet. 1: 1. 1 John 5: 4. Jude 3 εἴ ἀπαξ παραδοθεῖση τοῖς ἁγίοις πίστει. v. 20. So Tit. 3: 15 φιλοῦντας ἡμᾶς ἐν πίστει i. e. in the gospel, as Christians. 1 Tim. 1: 2 τέκνον ἐν πίστει. Tit. 1: 4. Emphat. *the true faith*, true doctrine, 2 Thess. 3: 2. 1 Tim. 4: 1, 6. 2 Tim. 3: 8.

Πιστός, ἡ, όν, (πίστις, πείθω), pp. worthy of belief, trust, confidence, i. e. *faithful*.

a) pp. in the sense of *trust-worthy*. 1 Cor. 7: 25 ἡλεημένος ὑπὸ κυρίου πιστός εἶναι. 1 Tim. 1: 12. 2 Sam. 2: 2 ταῦτα

παράθου πιστοῖς ἀνθρώποις. 1 Pet. 4: 19. Rev. 19: 11. Sept. for  $\text{יָשָׁר}$  1 Sam. 3: 20.  $\text{יָשָׁר}$  Prov. 20: 6.—1 Macc. 14: 41. Ael. V. H. 8. 6. Thuc. 3. 10. Xen. An. 1. 6. 3.—Hence i. q. *true, sure, verax*, worthy of credit, as ὁ μάρτυς ὁ πιστός Rev. 1: 5. 2: 13. 3: 14; see in *Μάρτυς*. So Sept. for  $\text{יָשָׁר}$  Prov. 14: 5.  $\text{יָשָׁר}$  Ps. 89: 38. Is. 8: 2. (Ael. V. H. 3. 18 ἡν. εἰ τῷ πιστός ὁ Χῖος λέγων. Xen. Cyr. 6. 1. 42.) Of things, *true, sure, verus*, e. g. λόγος 1 Tim. 1: 15. 3: 1. 4: 9. 2 Tim. 2: 11. Tit. 1: 9. 3: 8. Rev. 21: 5. 22: 6. So Acts 13: 34 τὰ ὅσια Ἀβιδὶ τὰ πιστὰ, see in Ὅσιος b. — Dem. 377. 27. Thuc. 5. 14 ἐλπίς πιστή.

b) *faithful* in duty to oneself and to others, of true fidelity. Col. 4: 9 et 1 Pet. 5: 12 ἀδελφός πιστός. Rev. 2: 10. Of God as faithful to his promises, 1 Cor. 1: 9 πιστός ὁ θεός. 10: 13. 1 Thess. 5: 24. 2 Thess. 3: 3. Heb. 10: 23. 11: 11. 1 John 1: 9. Of Christ 2 Tim. 2: 13. So Sept. for  $\text{יָשָׁר}$  Deut. 32: 4.  $\text{יָשָׁר}$  Deut. 7: 9. Once πιστός δὲ ὁ θεός as an obtestation or oath, as *God is faithful*, 2 Cor. 1: 18; comp. Heb.  $\text{יָשָׁר}$   $\text{יָשָׁר}$  Is. 65: 16. — Espec. of servants, ministers, who are faithful in the performance of duty. Matt. 24: 45 ὁ πιστός δούλος. 25: 21, 23. Luke 12: 42 ὁ π. οἰκονόμος. 1 Cor. 4: 2. Eph. 6: 21. Col. 1: 7. 4: 7. Heb. 2: 17. So c. ἐπὶ ὀλίγα Matt. 25: 21, 23. Ἐν τιμῇ Luke 16: 10 bis, 11, 12. 19: 17. 1 Tim. 3: 11. Heb. 3: 5. c. dat. of pers. Heb. 3: 2. So Sept. for  $\text{יָשָׁר}$  Num. 12: 7. 1 Sam. 22: 14.—2 Macc. 1: 2. Hdian. 2. 8. 8. Xen. Cyr. 5. 2. 23.

c) Act. *faithful*, i. e. firm in faith, confiding, *believing*, i. q. ὁ πιστεύων. John 20: 27 μὴ γίνου ἄπιστος, ἀλλὰ πιστός. Gal. 3: 9.—Theogn. 283. Soph. Oed. Col. 1031. — Seq. dat. τῷ κυρίῳ Acts 16: 15; also ἐν κυρίῳ, i. e. *faithful to or in the Lord*, believing in him, i. q. *a believer*, Christian, 1 Cor. 4: 17. Eph. 1: 1. Col. 1: 2. Absol. id. Acts 10: 45. 16: 1. 2 Cor. 6: 15. 1 Tim. 4: 3, 10, 12. 5: 16 bis. 6: 2 bis. Tit. 1: 6. Rev. 17: 14. Adv. πιστὸν ποιῆν to *do faithfully*, in a believing manner, as a Christian, 3 John 5. So Sept. for  $\text{יָשָׁר}$  Ps. 101: 6.—Eccles. 1: 14. 1 Macc. 3: 13.

Πιστώω, ὦ, f. ὠσω, (πιστός,) pp. to *make one faithful, trust-worthy*; hence to *make one give security, pledges*, e. g. by an oath, πιστοῦν τινα ὄρκους, Jos. Ant. 15. 7. 10. Thuc. 4. 88. Pass. or Mid. to *make oneself or be made trust-worthy*, i. e. to *give security, to pledge oneself*, Pol. 18. 22. 6. Hom. Od. 15. 436. —In N. T. ἐπιστώθην to *be made confiding, believing, to be assured*, comp. in Πιστός c; hence i. q. to *believe*, 2 Tim. 3: 14 μένεν οἷς ἔμαθες καὶ ἐπιστώθης, by attract. for ἐν τούτοις ἄ.—So πιστωθείς Soph. Oed. Col. 1039, i. q. πιστός ib. 1031.

Πλανῶμαι, ὦ, f. ἦσω, (πλάνη,) to *make wander, to lead astray*, c. acc. Pass. to *wander, to go astray*.

a) pp. e. g. persons, Heb. 11: 38 ἐν ἐρημίαις πλανώμενοι. Of flocks, 1 Pet. 2: 25 ὡς πρόβατα πλανώμενα. Matt. 18: 12 bis, 13. Sept. for  $\text{יָשָׁר}$  Gen. 37: 14. Ex. 23: 4. —Cebet. Tab. 6. Ael. V. H. 5. 7. Xen. An. 1. 2. 25.

b) trop. to *mislead*, i. e. (α) to *deceive, to cause to err*, Pass. to *err, to mistake*, to form a wrong judgment. Matt. 24: 4 et Mark 13: 5 βλέπετε μὴ τις ὑμᾶς πλανήσῃ. Matt. 24: 5, 11, 24. Mark 13: 6. 1 John 1: 8. 3: 7. Rev. 13: 14. Pass. Matt. 22: 29 πλανᾶσθε. Mark 12: 24, 27. Luke 21: 8 μὴ πλανηθῆτε. John 7: 47. 1 Cor. 6: 9. 15: 33. Gal. 6: 7. Heb. 3: 10. James 1: 16. So Sept. and  $\text{יָשָׁר}$  Prov. 12: 27.—Jos. B. J. 6. 5. 4. Mosch. Id. 1. 25. Plut. Thes. 27.—(β) to *seduce*, e. g. a people into rebellion, John 7: 12 πλανᾷ τὸν ὄχλον. Rev. 20: 8, 10. Also to *seduce from the truth*, Pass. to *be seduced, to go astray*; 1 John 2: 26 περὶ τῶν πλανώντων ὑμᾶς, comp. v. 21, 22. 2 Tim. 3: 13. Pass. James 5: 19 εἴαν τις ἐν ὑμῖν πλανηθῆ ἀπὸ τῆς ἀληθείας. 2 Pet. 2: 15. Part. οἱ πλανώμενοι *those seduced, gone astray*, Tit. 3: 3. Heb. 5: 2. Spec. to *seduce to idolatry*, Rev. 2: 20. 12: 9. 18: 23. 19: 20. 20: 3. Sept. for  $\text{יָשָׁר}$  2 K. 21: 9. Ez. 44: 10, 15. —Eccles. 9: 8.

Πλάνη, ης, ἡ, (perh. πλάζω,) a *wandering*, Sept. Ez. 34: 12. Ael. V. H. 5. 7. In N. T. only trop. *error*, i. e.

a) *genr. delusion, false judgment or*



opinion, 1 Thess. 2: 3 ἡ παραύλησις ἡμῶν οὐκ ἐν πλάνῃς. 2 Thess. 2: 11. — Sept. Jer. 23: 17. Diod. Sic. 2: 18.

b) Act. *deceit, fraud, seduction to error and sin.* Eph. 4: 14 μεθοδεῖα τῆς πλάνης. 2 Pet. 3: 17. 1 John 4: 6 τὸ πνεῦμα τῆς πλάνης *a spirit of error, i. e. a deceiving spirit, a teacher who seeks to seduce.* So *a deception, fraud*, Matt. 27: 64. Sept. for מַרְמָרָה Prov. 14: 8. — Hesych. πλάνη· ἀπάτη.

c) of conduct, *perverness, wickedness, sin*, Rom. 1: 27. James 5: 20. 2 Pet. 2: 18 τοὺς ἐν πλάνῃ ἀναστρεφόμενους. Jude 11. Sept. for שָׁשׁ Ez. 33: 10. — Wisd. 1: 12. 12: 24.

Πλανήτης, ου, ὁ, (πλανᾶω,) *one wandering about, a wanderer*, Sept. for part. רָגַל Hos. 9: 17. Xen. Ven. 5: 17. In N. T. ἀστὴρ πλανήτης *a wandering star, planet*, trop. of a false teacher, Jude 13, coll. v. 4. — pp. Jos. Ant. 3: 6. 7. Diod. Sic. 1: 81. Xen. Mem. 4: 7. 5.

Πλάνος, ου, ὁ, ἡ, adj. (πλάνη,) *wandering about*; subst. *a wanderer, vagabond, juggler*, Athen. XIV. p. 615. E. In N. T. *deceiving, seducing*, 1 Tim. 4: 1 προσέχοντες πνεύμασι πλάνοις. Subst. *a deceiver, impostor*, Matt. 27: 63 ἐκείνος ὁ πλάνος. 2 Cor. 6: 8. 2 John 7 bis. — adj. Jos. B. J. 2: 13. 4 πλάνοι ἄνθρωποι καὶ ἀπατεῶντες. Subst. Lib. Hen. in Fabr. p. 162. Act. Thom. § 45. Diod. Sic. Tom. VI. 199. Tauchn.

Πλάξ, ἀκός, ἡ, *any broad and flat surface*, e. g. of the sea, πλάκα πόντου βαθείαν Pind. Pyth. 1: 46. comp. Diod. Sic. 5: 36. In N. T. and genr. *a table, tablet*, of wood or stone on which any thing was inscribed, e. g. the two tables of the decalogue given to Moses, Heb. 9: 4 πλάκες τῆς διαθήκης. 2 Cor. 3: 3. So Sept. and תְּרַחֵבֵי Ex. 31: 17. 32: 14 sq. 34: 1, 4. al. — Jos. Ant. 3: 5. 4. Luc. Soma. 3. — Trop. 2 Cor. 3: 3 ἐν πλαξὶ καρδίας σαρκίνας, comp. Rom. 2: 15 et Heb. 8: 10. So Sept. and תְּרַחֵבֵי Prov. 3: 3. Jer. 17: 1.

Πλάσμα, ατος, τό, (πλάσσω,) *a thing formed*, e. g. by a potter, Rom. 9: 20 μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι; quoted from Is. 29: 16 where Sept. for הַפְּסֵלִים הַפְּסֵלִים. — Artem. 1: 56. Luc.

D. Deor. 6. 4. Trop. *a figment*, Dem. 1110. 18.

Πλάσσω, Att. τρω, f. πλάσω, comp. Buttm. § 92. n. 2. § 95. 3; *to form, to fashion, to mould*, e. g. any soft substance, as a potter the clay; absol. Rom. 9: 20 see in Πλάσμα. Pass. 1 Tim. 2: 13 Ἀδὰμ γὰρ πρῶτος ἐπλάσθη. Sept. for רָצַף Gen. 2: 7, 8. פָּשַׁף Is. 29: 16. — Wisd. 15: 7, 8. Luc. D. Deor. 1. 1. Xen. Mag. Eq. 6. 1.

Πλαστός, ἡ, ὄν, (πλάσσω,) *formed, fashioned*; metaph. *feigned, false, deceitful*, 2 Pet. 2: 3 πλαστοῖς λόγοις. — Plut. Thes. 20 γράμματα πλαστά προσφέρων.

Πλατεῖα, see in Πλατύς b.

Πλάτος, εος, τό, (πλατύς,) *breadth*, Rev. 21: 16 bis. Trop. Eph. 3: 18. Sept. for רָחֵב Gen. 6: 15. Ex. 37: 1. — Hdian. 8. 4. 2. Xen. Cyr. 7. 5. 8. — Rev. 20: 9 τὸ πλάτος τῆς γῆς *the breadth of the earth*, i. q. wide plain, such as the earth was supposed to be. So Sept. for רָחֵב Hab. 1: 6.

Πλατύνω, f. νῶ, (πλατύς,) aor. 1 pass. ἐπλατύνθη, perf. pass. πεπλάτυναί, 3 pers. sing. πεπλάτυνται 2 Cor. 6: 11, see in Buttm. § 101. n. 7; *to make broad, to enlarge, trans.*

a) pp. Matt. 23: 5 πλατύνουσι δὲ φυλακῆν αὐτῶν. Sept. for רָחֵבֵי Ex. 34: 24. Hab. 2: 5. — 1 Macc. 14: 6. Plut. M. Anton. 36. Xen. Cyr. 5. 5. 34.

b) trop. i. q. Heb. רָחֵבֵי to *make broad or large to or for any one*, i. e. to give him enlargement, deliverance from straits; so Sept. and Heb. Ps. 4: 2, comp. Ps. 18: 20. Hence in N. T. pass. *to be enlarged*, i. e. to have enlargement, to rejoice, opp. στενοχωρέω, see Buttm. § 134. 5. 2 Cor. 6: 13 πλατύνθητε καὶ ὑμεῖς, comp. v. 12. So of the heart, καρδία, ib. v. 11. Comp. Sept. and Heb. רָחֵבֵי in a somewhat different sense, Ps. 119: 32.

Πλατύς, εἶα, ὄν, *broad, wide.*

a) Matt. 7: 13 πλατεῖα ἡ πύλη. Sept. for רָחֵב Neh. 9: 35. — Jos. B. J. 3. 2. 2. Xen. Cyr. 5. 3. 36 ὁδὸς πλατεῖα.

b) Subst. ἡ πλατεῖα, sc. ὁδός, *a broad way, wide street* in a city, see Jahn § 41.

Matt. 6: 5 ἐν ταῖς γωνίαις τῶν πλατειῶν. 12: 19. Luke 10: 10. 13: 26. 14: 21. Acts 5: 15. Rev. 11: 8. 21: 21. 22: 2. So Sept. for כִּתְרֵי Judg. 19: 15, 20. Zech. 8: 4, 5. גִּרְתֵּי Is. 15: 3.—Tob. 13: 17. Ecclus. 23: 21. Artemid. 3. 62.

*Πλέγμα, αἶος, τό, (πλέω),* pp. any thing *plaited, braided, woven*, e. g. *πλέγμα βύβλινον*, the ark or basket in which Moses was exposed Jos. Ant. 2. 9. 4; a *net, toil*, Xen. Cyr. 1. 6. 28. In N. T. a *braid of hair, braided hair*; 1 Tim. 2: 9 *μή ἐν πλέγμασιν*, comp. 1 Pet. 3: 3 ἐν ἐμπλοῇ τριχῶν. — Aquil. and Theodot. for כִּתְרֵי diadem, Is. 28: 5.

*Πλείστος, η, ον, (πλείων,)* the most, the greatest, very great, the usual superlative to *πολύς*, Butt. § 68. 6; in N. T. only of number, Matt. 11: 20. 21: 8 ὁ πλείστος ὄχλος, i. e. a very great multitude.—Jos. Ant. 5. 1. 24. Xen. Ag. 3. 1. H. G. 7. 1. 23.—Neut. τὸ πλείστον adv. at most 1 Cor. 14: 27. Comp. Butt. § 128. n. 4.

*Πλείων, ονος, ὁ, ἡ, neut. πλείον* Matt. 5: 20. 6: 25. Thuc. 7. 63. Xen. Oec. 7. 24, 25; more usually neut. *πλέον* Luke 3: 13. Acts 15: 28. Luc. Parasit. 5. Xen. Cyr. 8. 2. 7; comp. Butt. Ausf. Sprachl. § 68. 6. Matth. § 135. Plur. contr. *πλείους*, also *πλείους* Heb. 7: 23. Xen. H. G. 4. 2. 11; accus. *πλείους*, also *πλείονας* Matt. 21: 36. Thuc. 2. 37. Xen. Mem. 3. 13. 5; neut. *πλείονα* Matt. 20: 10. Xen. Apol. 22.—*More*, the usual comparative to *πολύς*, comp. Butt. § 68. 6.

a) pp. of number, but also of magnitude and in comparison expr. or impl. E. g. seq. gen. Matt. 21: 36 *πλείονας τῶν πρώτων more than the first* or former ones. Mark 12: 43. Luke 21: 3. John 7: 31.—Diod. Sic. 12. 21.—Seq. ἢ than, Matt. 26: 53 *πλείους ἢ δώδεκα*. John 4: 1. (Diod. Sic. 1. 79. Xen. An. 4. 8. 27.) Before a numeral, ἢ is regularly omitted, Acts 4: 22 *ἐτῶν πλείονων τεσσαράκοντα*. 23: 13, 21. 24: 11. 25: 6. Comp. Lob. ad Phryn. p. 410 sq. Matth. § 455. n. 4. (Plato Apol. Soc. p. 17. D.) Once *πλέον ἢ πάντις* Luke 9: 13. Comp. Lob. l. c. Matth. l. c. and § 437. n. 2.—Xen. Cyr. 2. 1. 5, 6.—Seq. *παρά*, Luke 3: 13;

see in *Παρά* III. d. Once seq. *πλήν* c. gen. Acts 15: 28.—So when the object of comparison is implied, Matt. 20: 10. Luke 11: 53. John 4: 41. 15: 2. Acts 2: 40. 18: 20. 28: 23. Luke 7: 43 τὸ πλεῖον *the more* i. e. the greater debt.—Hdian. 8. 3. 11. Xen. Vect. 4. 32.—Hence genr. and emphat. i. q. *many, very many*, Acts 13: 31 ὅς ὄφθη ἐπὶ ἡμέρας πλείους. 21: 10. 24: 17. 25: 14. 27: 20. So Heb. 7: 23 οἱ μὲν πλείους εἰσι ἱερεῖς, in opp. to one.—Xen. Cyr. 1. 1. 1. Comp. Xen. Venat. 5. 7.

b) plur. c. art. οἱ πλείονες, οἱ πλείους, *the more, the most, the many*, comp. Matth. § 266. Acts 19: 32 οἱ πλείους οὐκ ἤδεισαν κ. τ. λ. 27: 12. 1 Cor. 9: 19 ἵνα τοὺς πλείονας κερδήσω, i. e. that I may gain, if not all, yet the greater part. 10: 5. 15: 6. 2 Cor. 2: 6. 4: 15. 9: 2. Phil. 1: 14.—Jos. Ant. 10. 7. 3. Xen. H. G. 2. 3. 34.

c) trop. of worth, importance, dignity, *more, greater, higher*; seq. gen. Matt. 6: 25 ἡ ψυχὴ πλείον ἐστὶ τῆς τροφῆς. 12: 41, 42 πλείον Σολομῶνος ὧδε. Mark 12: 33. Luke 11: 31, 32. 12: 23. Heb. 3: 3 *πλείονα τιμὴν ἔχει τοῦ οἴκου*. Rev. 2: 19. Pleon. c. *περισσεύειν* Matt. 5: 20. Seq. *παρά* Heb. 3: 3. 11: 4.—absol. Hdian. 8. 4. 1. Xen. Cyr. 5. 4. 43. Ag. 2. 24.

d) Neut. *πλείον* as adv. *more*. (α) c. gen. John 21: 15 ἀγαπᾷς με πλείον ὑπὸ τῶν; impl. Luke 7: 42.—Hdian. 5. 2. 7. Xen. Cyr. 8. 2. 7.—(β) ἐπὶ πλείον, *further, longer*, comp. in Ἐπι III. 2. a; spoken of space 2 Tim. 3: 9. Acts 4: 17; seq. gen. ἀσεβείας, i. e. further *as to* or *in* *ungodliness*, 2 Tim. 2: 16; comp. Matth. § 340, 341. Winer § 30. 4. (Xen. Eq. 1. 9.) Spoken of time, Acts 20: 9. 24: 4.—Pol. 3. 58. 8.

*Πλέω, f. ξω, to plait, to braid, to weave*, trans. Lat. *plico, plecto*. Matt. 27: 29 πλέξαντες στέφανον ἐξ ἀκανθῶν. Mark 15: 17. John 19: 2.—Sept. Is. 28. 5. Xen. An. 3. 3. 18.

*Πλέον*, see in *Πλείων*.

*Πλεονάζω, f. άσω, (πλείων, πλείον,)* to be more than enough, intrans.

a) of persons, to have or do more than enough, to have an overplus. 2 Cor. 8: 15 ὁ τὸ πολὺ, οὐκ ἐπλέονασε, quoted from



Ex. 16: 18 where Sept. for  $\text{קָרַבְתִּי}$ . — Trop. to be immoderate, excessive, Dem. 117. 5. Thuc. 1. 120.

b) of things, i. q. to be abundant, to abound more, to increase. Rom. 5: 20 bis ἵνα πλεονάσῃ τὸ παραπτώμα κ. τ. λ. 6: 1. 2 Cor. 4: 15. 2 Thess. 1: 3. 2 Pet. 1: 8. Seq. εἰς τι, to abound unto any thing, i. q. to redound, to conduce, Phil. 4: 17. Sept. for  $\text{רָב}$  2 Chr. 24: 11.  $\text{רָבַרְב}$  1 Chr. 4: 27. — Ecclus. 23: 3. Pol. 4. 3. 12. Diod. Sic. 1. 40. ib. 3. 49.

c) trans. to cause to abound, to increase. 1 Thess. 3: 12 ὡμᾶς δὲ ὁ κύριος πλεονάσαι [Opt.] . . . τῇ ἀγάπῃ κ. τ. λ. So Sept. for  $\text{רָבַרְב}$  Num. 26: 54. Ps. 71: 21. — 1 Macc. 4: 35.

**Πλεονεκτέω, ὦ, f. ἴσω, (πλέον, ἔχω),** intrans. to have more than another, i. q. πλεῖον ἔχω, Xen. Mem. 2. 6. 21. to have an advantage, to be superior, Jos. B. J. proem. 5. Xen. An. 3. 1. 37. to be ὁ πλεονέκτης, to covet more, Xen. Cyr. 1. 3. 18. to take advantage, to seek unlawful gain, Jos. Ant. 2. 11. 2. Xen. Cyr. 1. 6. 31. — In N. T. trans. to take advantage of any one, to circumvent for gain, to defraud, c. acc. 2 Cor. 7: 2 οὐδένα ἐπλεονεκτήσαμεν. 12: 17, 18. 1 Thess. 4: 6. Pass. 2 Cor. 2: 11. — Test. XII Patr. p. 625. Act. Thom. § 12 χήρας πλεονεκτοῦντες. Plut. Marcell. 29. Pass. Xen. Mem. 3. 5. 2.

**Πλεονέκτης, ου, ὁ, (πλέον, ἔχω),** pp. 'one who will have more,' i. e. a covetous person, a defrauder for gain, 1 Cor. 5: 10, H. 6: 10. Eph. 5: 5. — Ecclus. 14: 9. Pol. 15. 21. 1. Xen. Mem. 1. 5. 3.

**Πλεονεξία, ας, ἡ, (πλέον, ἔχω),** pp. 'a having more,' i. e. a larger portion, advantage, superiority, Jos. Ant. 5. 1. 20. Pol. 2. 19. 3. Xen. Mem. 1. 6. 12. In N. T. pp. 'the will to have more,' i. e. covetousness, greediness for gain, which leads a person to defraud others. Mark 7: 22 πλεονεξίας, i. e. covetous thoughts, plans of fraud and extortion. Luke 12: 15. Rom. 1: 29. Eph. 4: 19. 5: 3. Col. 3: 5. 1 Thess. 2: 5. 2 Pet. 2: 3, 14. 2 Cor. 9: 5 οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν, as bounty and not as covetousness, i. e. as bounty on your

part and not as covetousness on ours, not as extorted by us from you. Sept. for  $\text{רָבַרְב}$  Jer. 22: 17. Hab. 2: 9. — Ael. V. H. 3. 16. Xen. Cyr. 1. 6. 28.

**Πλευρά, ἄς, ἡ, the side,** pp. of the body, John 19: 34. 20: 20, 25, 27. Acts 12: 7. Sept. for  $\text{רִיב}$  rib Gen. 2: 21.  $\text{רָב}$  Num. 33: 55. 2 Sam. 2: 16. — Ecclus. 30: 11. Pol. 5. 26. 6. Xen. An. 4. 1. 18.

**Πλέω, f. πλεῖν, usually uncontracted,** see Buttm. § 105. n. 2; to sail, absol. Luke 8: 23. Acts 27: 24. Seq. εἰς c. acc. of place, Acts 21: 3 ἐπλεόμεν εἰς Συρίαν. 27: 6. seq. ἐπὶ c. acc. Rev. 18: 17 in later edit. Seq. acc. of place by or near which, i. e. of the way; Acts 27: 2 πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους, i. e. to sail along or by the coast of Asia Minor; see Matth. § 409. 4. — Xen. An. 5. 1. 4. c. εἰς Jos. Ant. 9. 10. 2. Xen. H. G. 1. 1. 8. c. ἐπὶ Luc. Alex. 54. c. acc. Pol. 3. 4. 10 πλεῖν τὰ πελάγη. Xen. H. G. 4. 8. 6.

**Πληγή, ῆς, ἡ, (πλήσσω), a stroke, stripe, blow.**

a) pp. Luke 12: 48 ἄξια πληγῶν. Acts 16: 23. 2 Cor. 6: 5. 11: 23. Sept. for  $\text{רָבַרְב}$  Deut. 25: 3.  $\text{רָבַרְב}$  Prov. 29: 15. — 2 Macc. 3: 26. Jos. Ant. 2. 16. 2. Luc. D. Deor. 24. 2. Xen. Cyr. 1. 3. 16.

b) meton. a wound, caused by a stripe or blow, Luke 10: 30. Acts 16: 33 ἔλουσεν [αὐτοὺς] ἀπὸ τῶν πληγῶν, i. e. from the blood and filth of their wounds; comp. v. 23. Rev. 13: 14. v. 3, 12 ἡ πληγή τοῦ θανάτου i. e. deadly wound, comp. Buttm. § 123. n. 4. Winer § 34. 2. So Sept. and  $\text{רָבַרְב}$  1 K. 22: 35. Is. 1: 6. — Jos. Ant. 10. 5. 1. Luc. D. Deor. 14. 2. Xen. Cyr. 2. 3. 20.

c) from the Heb. like  $\text{רָבַרְב}$ , a plague, i. e. a stroke or blow inflicted from God, calamity. Rev. 9: (18), 20. 11: 6. 15: 1 πληγὰς ἐπὶ τὰς ἐσχάτας. v. 6, 8. 16: 9, 21 bis. 18: 4, 8. 21: 9. 22: 18. So Sept. and  $\text{רָבַרְב}$  Lev. 26: 21. Deut. 28: 59, 61. 29: 21. — 1 Macc. 13: 32. Philo de Vit. Mos. p. 624. Jos. Ant. 6. 5. 6. ib. 14. 13. 8.

**Πλήθος, εος, ους, τό, (πλήσσω, πλήθω),** pp. fulness, hence a multitude, a great number.

a) genr. Luke 5: 6 *πλήθος ἰχθύων πολύ.* John 21: 6. Acts 28: 3. Heb. 11: 12. James 5: 20. 1 Pet. 4: 8. So Sept. and בָּר Gen. 27: 28. Is. 1: 11.—Hdian. 7. 10. 3. Xen. An. 4. 7. 26.

b) of persons, a *multitude, throng*; seq. gen. of class etc. Luke 2: 13. Acts 4: 32. 6: 2 τὸ πλήθος τῶν μαθητῶν. Acts 5: 14 *πλήθη ἀνδρῶν κ. τ. λ. i. e. multitudes.* C. gen. impl. Acts 2: 6 coll. v. 5. 23: 7. (Ceb. Tab. I.) So πολὺ πλήθος c. gen. Luke 6: 17. 23: 27. John 5: 3. Acts 14: 1. 17: 4. *πάν πληθος c. gen.* Luke 1: 10. Acts 25: 24; c. gen. impl. Acts 15: 12 coll. v. 6. 15: 30 coll. v. 22. Acts 6: 5 coll. v. 2. *ἅπαν πληθος c. gen.* Luke 19: 37; c. gen. impl. Luke 23: 1 coll. 22: 66. Seq. gen. of place, Luke 8: 37 *ἅπαν πληθος τῆς περιχώρου.* Acts 5: 16. Collect. with a verb plur. Mark 3: 7, 8. Sept. for גְּבֻרַת 2 K. 7: 13. Is. 17: 12.—Hdian. 4. 6. 11. Xen. H. G. 4. 4. 12.

c) i. q. *the multitude, i. e. the people, populace,* Acts 14: 4 τὸ πλήθος τῆς πόλεως. 19: 9. 21: 22, 36. So Sept. and גְּבֻרַת Ez. 30: 15.—Hdian. 2. 7. 5. Xen. Mem. 1. 2. 42.

*Πληθύνω, f. νῶ, (πληθύς i. q. πλήθος), pp. to make full; hence to multiply, to increase.*

a) trans. 2 Cor. 9: 10. Heb. 6: 14 bis, *πληθύνων πληθυνῶ σε*, quoted from Gen. 22: 17 where Sept. for Heb. רַבַּרְבָּה, of which Hebrew idiom this is an imitation; comp. Gen. 3: 16. 16: 10. Winer § 46. 7. Gesen. Lebrg. p. 778.—Pass. *πληθύνομαι, to be multiplied, increased,* e. g. in number, Acts 6: 7 καὶ ἐπληθύνετο ὁ ἀριθμὸς. 7: 17. 9: 31. Sept. for רַבַּרְבָּה Deut. 11: 21. Also in magnitude, extent, Matt. 24: 12 *πληθυνθήσονται τὴν ἀνομίαν.* Acts 12: 24. Sept. for רַבַּרְבָּה Gen. 7: 17, 18. Seq. dat. of person i. q. *to abound to any one,* 1 Pet. 1: 2 χάρις ὑμῶν καὶ εἰρήνη πληθυνθεῖη. 2 Pet. 1: 2. Jude 2.

b) intrans. *to multiply oneself, to increase.* Acts 6: 1 *πληθυνόντων τῶν μαθητῶν.* Sept. for רַבַּרְבָּה Ex. 1: 20. רַבַּרְבָּה 1 Sam. 14: 19.—Theophr. Caus. Plant. 1. 19. 5. Hdian. 3. 8. 14.

*Πλήθω, see Πηκλιμ.*

*Πλήκτης, ου, ὁ, (πλήσσω,) a striker,*

one apt to strike; trop. *one contentious, a quarreller,* 1 Tim. 3: 3. Tit. 1: 7.—Plut. Marcell. 1. Pyrrh. 30.

*Πλημμύρα, ας, ἡ, (πλήν, μύρω, or prolonged from πλήμα, πλήμη, comp. Butt. Ausf. Sprachl. I. p. 39,) the tide, flood-tide, and hence by impl. flood, inundation,* Luke 6: 48, comp. Matt. 7: 27.—Hesych. *πλημμύρα τὸ ὄρημα τῆς θαλάσσης, ἢ ἐπιφύσεις.* Anthol. Gr. II. p. 135. Plut. Romul. 3.

*Πλήν, prep. and adv. (contr. for πλέον,) pp. more than, over and above; hence besides, except, but.*

a) in the middle of a clause, e. g. seq. gen. Mark 12: 32 *οὐκ ἔστιν ἄλλος πλήν αὐτοῦ there is no other besides him,* i. q. but he. John 8: 10. Acts 8: 1 *πάντες . . . πλήν τῶν ἀποστόλων.* 15: 28. 27: 22. So Sept. for רַבַּרְבָּה Deut. 4: 35. q. v. Lev. 23: 38. דַּבְּרָה Is. 45: 14. 46: 9.—Pol. 3. 54. 4. Plut. Mor. II. p. 32. Tauchn. Xen. An. 1. 9. 9.—Seq. *ὅτι,* Acts 20: 23 *μὴ εἰδώς, πλήν ὅτι τὸ πνεῦμα κ. τ. λ. except that,* pp. knowing nothing more than that, etc. Comp. Butt. § 146. n. 1.—*πλήν ὅτι* Dion. Hal. de Comp. Verbor. p. 13. 24 ed. Sylb. p. 176.

b) adv. at the beginning of a clause, i. q. *much more, rather, besides,* passing over into an adverbial particle, i. q. *but rather, but yet, nevertheless,* etc. Matt. 11: 22, 24 *πλήν λέγω ὑμῖν.* 18: 7. 26: 39, 64. Luke 6: 24, 35. 10: 11, 14, 20. 11: 41. 12: 31. 13: 33. 18: 8. 19: 27. 22: 21, 42. 23: 28. 1 Cor. 11: 11. Phil. 1: 18. 3: 16. 4: 14. Rev. 2: 25. So Sept. and דַּבְּרָה Num. 22: 35. Judg. 4: 9.—Hdian. 1. 12. 6. Xen. An. 1. 8. 25.—So where the writer returns after a digression to a previous topic, Eph. 5: 33, comp. v. 25, 28. (Pol. 11. 17. 1.) Once corresponding to μέν, Luke 22: 22; comp. in Μέν α. β.

*Πλήρης, εος, ους, ὁ, ἡ, adj. (πλή-ος,) full, filled.*

a) pp. of hollow vessels, seq. of that of which any thing is full, expr. or impl. Butt. § 132. 5. 2. Mark 6: 43 καὶ ἤραν κλασμάτων δώδεκα κοφίνους πλήρεις. 8: 19. impl. Matt. 14: 20. 15: 37. So Sept. for מְלֵא Num. 14: 20. Deut. 6: 11.—Hdian. 3. 13. 9. Xen. An. 2. 3. 10.—



Of a surface, *full*, i. e. fully covered, c. gen. Luke 5: 12 ἀνὴρ πλήρης λέπρας. So Sept. and ⲛⲉⲛⲓⲛ 2 K. 6: 17. 7: 15.—Xen. An. 1. 5. 1 πεδίον ἀψινθίου πλήρες. Oec. 4. 8.

b) trop. *full, filled*, i. e. fully imbued, furnished, abounding in any thing, seq. gen. Luke 4: 1 et Acts 7: 55 πλήρης πνεύματος ἁγίου. John 1: 14. Acts 6: 3, 5, 8. 9: 36 πλήρης ἀγαθῶν ἔργων. 11: 24. 13: 10. 19: 28. Sept. and ⲛⲉⲛⲓⲛ Is. 51: 20. Jer. 5: 27. Ez. 28: 12.—Eccclus. 19: 26. Dem. 1445. 13. Xen. Cyr. 7. 2. 13.

c) trop. *full*, i. e. *complete, perfect*. Mark 4: 28 σῖτος πλήρης. 2 John 8 μισθὸς πλήρης. So Sept. and ⲛⲉⲛⲓⲛ Gen. 41: 7, 22. Ruth 2: 12.—Philo de Migr. Abr. p. 399. Dem. 776. 9. Xen. An. 7. 5. 5 μισθὸν πλ.

*Πληροφορέω, ὦ, ἦσω, (πλήρης, φορέω,)* pp. *to bear or bring fully*, and hence *to give full assurance, to persuade fully*, trans.

a) of persons, Pass. *to be fully assured, persuaded*. Rom. 4: 21 πληροφορηθεῖς ὅτι κ. τ. λ. 14: 5. Sept. for ⲛⲉⲛⲓⲛ Ecc. 8: 11.—Clem. Rom. Homil. 11. 17. Ctesias Excerpt. 38 πολλοῖς οὖν λόγοις καὶ ὄρκοις πληροφορήσαντες Μεγάβυζον. Isocr. Trapez. 6. p. 626. ed. Lange.

b) of things, *to make fully assured, to give full proof of, to confirm fully*; c. acc. 2 Tim. 4: 5 τὴν διακονίαν σου πληροφορήσον, sc. by fulfilling to the utmost all its duties.—Pass. *to be fully assured, confirmed*, to be fully established as true, Luke 1: 1. 2 Tim. 4: 17.

*Πληροφορέα, ας, ἦ, (πληροφορέω,)* full assurance, firm persuasion. 1 Thess. 1: 5 ἐν πληροφορίᾳ πολλῇ. Col. 2: 2. Heb. 6: 11 πλ. τῆς ἐλπίδος. 10: 22.—Not found in profane writers.

*Πληρόω, ὦ, f. ὠσω, (πλήρης,)* to make full, to fill, to fill up, trans.

a) pp. a vessel, hollow place, etc. Pass. Matt. 13: 48 ἦν, ὅτε ἐπληρώθη, sc. ἡ σαγήνη. Luke 3: 5 πᾶσα φάραγξ πληρωθήσεται, quoted from Is. 40: 4 where Sept. for ⲛⲉⲛⲓⲛ. Trop. Matt. 23: 32. πληρώσατε τὸ μέτρον τῶν πατέρων ὑμῶν i. e. the measure of their sins; comp.

in Ἀναπληρόω a. Sept. pp. for ⲛⲉⲛⲓⲛ Jer. 13: 12. 2 K. 4: 4.—Hdian. 3. 9. 10. Diod. Sic. 2. 39. Xen. Eq. 1. 5.—Genr. of a place, *to fill*, by diffusing any thing throughout; c. acc. Acts 2: 2 ἦχος . . . ἐπλήρωσεν ὅλον τὸν οἶκον. Seq. ἐκ c. gen. of thing *from* or *with* which, John 12: 3 ἡ δὲ οἰκία ἐπληρώθη ἐκ τῆς ὄσμῆς, comp. in Ἐκ no. 3. f. Winer p. 165. Matth. § 574. p. 1133. Trop. c. acc. et gen. Acts 5: 28 ἐπληρώκατε τὴν Ἰερουσαλήμ τῆς διδαχῆς ὑπῶν, comp. Winer p. 164, 165. So Sept. and ⲛⲉⲛⲓⲛ 2 Chr. 7: 1. Hagg. 2: 8.—Comp. Liban. Epist. p. 721 πάσας [πόλεις] ἐπέπλησας τῶν ὑπὲρ ἡμῶν λόγων.—Trop. πληροῦν τὴν καρδίαν τινός, *to fill the heart of* any one, to take possession of it, John 16: 6. Acts 5: 3.

b) trop. *to fill*, i. q. *to furnish abundantly* with any thing, *to impart richly, to imbue with*, seq. acc. often also with an adjunct of that *with* which any one is filled or furnished. E. g. (α) c. acc. et gen. Matth. § 352. Acts 2: 28 πληρώσεις με εὐφροσύνης. 13: 52. Luke 2: 40 πληρούμενον σοφίας. Rom. 15: 13, 14. 2 Tim. 1: 4. So Phil. 1: 11 in text rec. see in δ fin.—Hdian. 4. 5. 17. Plut. Fab. Max. 5.—(β) Seq. acc. et dat. in Pass. c. dat. Rom. 1: 29 ἐπιπληρωμένους πάση ἀδικίᾳ. 2 Cor. 7: 4. Comp. Matth. § 352. n.—2 Macc. 7: 21. pp. Diod. Sic. 2. 39. Eurip. Here. Fur. 372.—(γ) Seq. ἐν c. dat. instead of the simple dat. Matth. § 396. n. 2. Winer § 31. 5. Eph. 5: 18 πληροῦσθε ἐν πνεύματι.—(δ) Seq. acc. simply, e. g. πᾶσαν χρείαν ὑμῶν, i. q. *to supply fully*, Phil. 4: 19. Also πλ. τὰ πάντα Eph. 1: 23. 4: 10, spoken of Christ as filling the universe with his influence, presence, power.—Hence Pass. πληροῦμαι absol. *to be filled, full, to be fully furnished, to abound*; Phil. 4: 18. Col. 2: 10 ἐν αὐτῷ i. e. in Christ, in his work. Eph. 3: 19 ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θεοῦ, *into* or *unto* the fullness of God, i. e. either, that ye may fully participate in all the rich gifts of God; or, that ye may be received into full communion of the whole church of God.—Also pass. c. acc. Col. 1: 9 ἵνα πληρωθῆτε τὴν ἐπίγνωσιν κ. τ. λ. Phil. 1: 11

πεπληρωμένοι καρπὸν δικαιοσύνης in later edit. comp. in Ἀναφαίνω. Text recept. καρπῶν.

c) i. q. *to fulfil, to perform fully, c. acc.* (α) spoken of duty, obligation, etc. Matt. 3: 15 πληρῶσαι πᾶσαν δικαιοσύνην. Acts 12: 25 πληρῶσαντες τὴν διακονίαν. Rom. 8: 4. 13: 8. Gal. 5: 14. Col. 4: 17. — 1 Macc. 2: 55. Hdian. 3. 11. 9. π. ἐντολάς. Pol. 4. 63. 3. — (β) Of a declaration, prophecy, *to fulfil, to accomplish, c. acc.* Acts 13: 27 τὰς φωνὰς τῶν προφητῶν . . . ἐπλήρωσαν. 3: 18. Oftener Pass. *to be fulfilled, accomplished, to have an accomplishment*; Matt. 2: 17 τότε ἐπληρώθη τὸ ῥηθὲν. 27: 9. 26: 54. Mark 15: 28 ἐπληρώθη ἡ γραφή. Luke 1: 20. 4: 21. (21: 22.) 24: 44. Acts 1: 16. James 2: 23. Here belongs the frequent phrase ἵνα πληρωθῆ, for which see in Ἰνα no. 2. d. Matt. 1: 22. 2: 15. 4: 14. 21: 4. 26: 56. 27: 35. Mark 14: 49. John 12: 38. 13: 18. 15: 25. 17: 12. 18: 9. 32. 19: 24, 36. Also ὅπως πληρωθῆ, see in Ὅπως II. 2. Matt. 2: 23. 8: 17. 12: 17. 13: 35. Sept. for נָשָׂא 1 K. 2: 27. 2 Chr. 36: 21. — Hdian. 2. 7. 9 π. τὰς ὑποσχέσεις.

d) i. q. *to fulfil, i. e. to bring to a full end, to accomplish, to complete.* (α) Pass. of time, *to be fulfilled, completed, ended.* Mark 1: 15 πεπληρώται ὁ καιρὸς. Luke 21: 24 ἄχρι πληρωθῶσι καιροί. John 7. 8. Acts 7: 23, 30. 9: 23. 24: 27. Once Act. Rev. 6: 11 in some edit. ἕως οὗ πληρῶσονται sc. τὸν καιρὸν v. χρόνον, comp. also in γ. So Sept. and נָשָׂא Gen. 25: 24. 29: 21. — Tob. 8: 20. Jos. Ant. 6. 4. 1 πληρωθέντος αὐτοῦ sc. τοῦ χρόνου. — (β) Of a business, work, etc. *to accomplish, to finish, to complete.* Luke 7: 1 ἐπεὶ δὲ ἐπλήρωσε πάντα τὰ ῥήματα αὐτοῦ. 9: 31. Acts 13: 25. 14: 26 εἰς τὸ ἔργον, ὃ ἐπλήρωσαν. 19: 21. Rom. 15: 19 πεπληρωκέναι τὸ εὐαγγέλιον, i. e. the preaching of the Gospel. Col. 1: 25. So Sept. and נָשָׂא 1 K. 1: 14. Comp. Lat. *implere messem* Pallad. Jun. 2. So Rev. 6: 11 in text rec. ἕως πληρωθῶσι καὶ οἱ σύνδουλοι, i. e. until their number is full, is completed. — Xen. Mag. Eq. 1. 3. — (γ) By impl. *to fill out, to complete, to make perfect, c. acc.* Matt. 5: 17, opp. καταλῦσαι. Phil. 2: 2 πληρώσατέ

μου τὴν χαράν. 2 Thess. 1: 11. Pass. *to be made full, complete, perfect, c. g. ἡ χάρις* John 3: 29. 15: 11. 16: 24. 17: 13. 1 John 1: 4. 2 John 12. τὸ πάσχα Luke 22: 16. ὑπακοή 2 Cor. 10: 6. ἔργα Rev. 3: 2. Of persons, Col. 4: 12 ἵνα στήτε τέλειοι καὶ πεπληρωμένοι ἐν παντὶ θελήματι τοῦ θεοῦ.

Πλήρωμα, ατος, τό, (πληρώω,) *fulness, filling, pp.* that with which any thing is filled, of which it is full, the contents.

a) pp. 1 Cor. 10: 26, 28 ἡ γῆ καὶ τὸ πλήρωμα αὐτῆς, i. e. all that it contains; quoted from Ps. 24: 1 where Sept. for נָשָׂא, as also Ps. 50: 12. 96: 11. So Mark 8: 20 πόσον σπυριδῶν πληρώματα κλασμαμάτων ἤρατε; *how many basket-fulls of fragments?* i. q. πόσας ἀνύριδας πλήρεις *how many baskets full*; see Buttm. § 123. n. 4. Winer § 34. 2. — Philo Quod omnis prob. p. 871. c, of a ship's ballast. Vit. Mos. p. 451, of the animals in Noah's ark. Philostrat. Heroic. 10. § 12, of the Greeks in the Trojan horse. — Also a *filling up, supplement*, that which fills up; and hence i. q. ἐπιβλημα, a patch, Matt. 9: 16. Mark 2: 21.

b) trop. *fulness, i. e. full measure, abundance.* (α) genr. John 1: 16 ἐκ τοῦ πληρώματος αὐτοῦ. Eph. 3: 19 see in Πληρώω b. δ. Col. 2: 9 τὸ πλήρωμα τῆς θεότητος i. e. the fullness, plenitude of the divine perfections; and so absol. Col. 1: 19. Rom. 15: 29 ἐν πληρώματι εὐλογίας τοῦ εὐαγγ. i. e. in the full, abundant blessings of the gospel; comp. Buttm. Winer l. c. So of a state of fullness, abundance, opp. ἥττημα, Rom. 11: 12. — (β) Of persons, *full number, complement, multitude.* Rom. 11: 25 τὸ πλήρωμα τῶν ἐθνῶν, i. e. the full number, all the multitude of the Gentiles. So of the church of Christ, Eph. 1: 23 ἐκκλησίαν, ἣτις ἐστὶ τὸ σῶμα αὐτοῦ, τὸ πλήρωμα τοῦ κ. τ. λ. see in Πληρώω b. δ. [3: 19.] — In Greek writers often for a ship's complement, crew, Hdtot. 8. 43. Luc. Vera Hist. 2. 37. Pol. 1. 21. 1. Xen. H. G. 5. 1. 11. Also for the inhabitants of a city, Aristid. Περὶ τοῦ μὴ δεῖν κομωδεῖν, ed. Cant. p. 282 παῖδας δὲ καὶ γυναῖκας καὶ πάντα τὰ τῆς πόλεως



πληρώματα. p. 374 τὸ πλήρωμα πόλεως ἄξιον i. e. civis Roma digni. Liban. Orat. ed. Reisk. I. p. 301.

c) i. q. *fulfilment, a fulfilling, full performance*, i. q. ἡ πληρώσις, e. g. τοῦ νόμου Rom. 13: 10. Comp. Πληρώω c. α. — Philo de Abr. p. 387 πλήρωμα ἐπιπιδων.

d) i. q. *fulfilment, i. e. full end, completion*. (α) of time, *full period*, Gal. 4: 4 ἤλθε τὸ πλήρωμα τοῦ χρόνου. Eph. 1: 10 πλ. τῶν καιρῶν. — Hdot. 3. 22 ὀδωκόνα δ' ἔτεα ζῆσις πλήρωμα ἀνδρὸς μακροτάτου προκίεσθαι. — (β) By impl. *completeness, perfectness*, comp. in Πληρώω d. β. Eph. 4: 13 εἰς ἄνδρα τέλειον, εἰς μέτρον ἡλικίας τοῦ πληρώματος τοῦ Χρ. as adj. i. e. to the full and perfect stature of a man in Christ, to full maturity in Christian knowledge and love; comp. Butt. Winer, l. c.

Πλησίον, adv. (πλησίος, πέλας, πελάζω,) *near, near by*.

a) pp. and seq. gen. John 4: 5 π. τοῦ χωρίου. comp. Butt. § 146. 2. Sept. for 𐤇𐤆𐤁 Deut. 11: 30. 𐤇𐤆 Deut. 1: 1. — Jos. Ant. 5. 6. 5. Hdian. 1. 7. 4. Xen. Mem. 1. 4. 6. — Trop. εἶναι πλησίον τινος, to be near any one, to be neighbour to him, Luke 10: 29, 36. Comp. in b. Winer p. 115.

b) c. art. ὁ πλησίον subst. *one near, a neighbour, fellow*, another person of the same nature, country, class, etc. (α) genr. *a fellow-man*, any other member of the human family; so in the precept, ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτὸν, quoted from Lev. 19: 18 where Sept. for 𐤆𐤇, Matt. 19: 19. 22: 39. Mark 12: 31, 33. Luke 10: 27. Rom. 13: 9, 10. Gal. 5: 14. Eph. 4: 25. James 2: 8. Also Heb. 8: 11 in text. rec. So Sept. and 𐤆𐤇 also Ex. 20: 17. Deut. 5: 19 sq. — Luc. Contempl. 15. Pol. 12. 4. 13. Xen. Mem. 2. 6. 2. — (β) One of the same people or country, *a fellow-countryman*. Acts 7: 27, comp. v. 24, 26. — (γ) One of the same faith, *a fellow-Christian*, Rom. 15: 2. — (δ) From the Heb. *a friend, associate*, like 𐤆𐤇, opp. ὁ ἐχθρός, Matt. 5: 43. So 𐤆𐤇, Sept. φίλος, Job 2: 11. 19: 21. Prov. 17: 17.

Πλησμονή, ἦς, ἡ, (πιμπλημι,) *a filling, satisfying*, sc. with food; also

*fulness, satiety*. Col. 2: 23 πρὸς πλησμονὴν σαρκός. So Sept. for 𐤆𐤇 Ex. 16: 8. 𐤆𐤇 Ex. 16: 3. — Ecclus. 45: 28. Ael. V. H. 9. 26. Xen. Ag. 5. 1. Mem. 3. 11. 14.

Πλήσσω v. τιω, f. ξω, *to strike, to smite*, Palaeph. 12. 2. Xen. An. 5. 8. 2, 4. In N. T. from the Heb. *to plague, to smite*, i. e. to afflict with disease, calamity, evil, Pass. Rev. 8. 12 ἐπλήγη τὸ τρίτον τοῦ ἡλίου. So Sept. for 𐤆𐤇 Ex. 9: 32, 33. Ps. 102: 5. Comp. Πατάσσω c.

Πλοιάριον, ου, τό, (dimin. from πλοῖον,) *a small vessel, boat*, spoken of the fishing vessels on the sea of Galilee, Mark 3: 9 coll. 4: 1. Mark 4: 36. John 6: 22 bis, 23. 21: 8. — Aristoph. Ran. 139. Diod. Sic. 2. 55.

Πλοῖον, ου, τό, (πλέω,) *a ship, vessel*, genr. Acts 20: 13, 38. 21: 2, 3. 27: 2, 6, 10 sq. James 3: 4. al. Spoken in the Gospels of the small fishing vessels on the sea of Galilee, Matt. 4: 21, 22. Mark 4: 1, 36. Luke 5: 2, 3. John 6: 17, 19. al. Sept. for 𐤆𐤇 Gen. 49: 13. Deut. 28: 68. Jon. 1: 3, 4, 5. — Luc. D. Deor. 26. 2. Xen. Oec. 8. 11. ἀλιευτικὰ πλοῖα Xen. H. G. 5. 1. 23. Al.

Πλόος, contr. πλοῦς, Gen. οὐ, οὔ; but in later writers also Gen. πλόος Acts 27: 9. Arr. Peripl. Erythr. p. 176; see Winer § 8. 2. Lob. ad Phr. p. 453 sq. comp. in Νοῦς; *sailing, navigation, voyage*, Acts 21: 7. 27: 9, 10. — Wisd. 14: 1. Ael. V. H. 2. 14. Xen. An. 6. 1. 33.

Πλούσιος, ἰα, ον, (πλοῦτος,) *rich, wealthy*, in N. T. only in masc.

a) pp. Matt. 27: 57 ἀνθρῶπος πλούσιος ἀπὸ Λαμαδαίας. Luke 12: 16. 16: 1, 19. Luke 14: 12 μηδὲ γείτονας πλουσίους. 18: 23. 19: 2. Trop. *happy, prosperous*, wanting nothing, 2 Cor. 8: 9. Rev. 2: 9. 3: 17. Sept. pp. for 𐤆𐤇 2 Sam. 12: 1, 2, 4. Prov. 28: 11. — Palaeph. 35. 2. Hdian. 1. 8. 10. Xen. Ath. 2. 18. — Subst. ὁ πλούσιος, plur. οἱ πλούσιοι, *a rich man, the rich*, Matt. 19: 23, 24 ἡ πλοῦσιον εἰς τ. βασι. τοῦ θ. εἰσελεθῆν. Mark 10: 25. 12: 41 πολλοὶ πλούσιοι. Luke 6: 24. 16: 21, 22. 18: 25.

21: 1. 1 Tim. 6: 17. James 1: 10, 11. 2: 6. 5: 1. Rev. 6: 15. 13: 16. So Sept. and רַב־עֲשָׂרָה Prov. 22: 2, 7. Jer. 9: 22. — Luc. Kron. 15. Xen. Mem. 4. 2. 37, 39.

b) trop. rich in any thing, *abounding in*, seq. *ἐν* c. dat. Eph. 2: 4 θεὸς πλούσιος ὢν ἐν ἐλέει. James 2: 5 πλ. ἐν πίστει.

*Πλουσίως*, adv. (πλούσιος,) richly, i. e. abundantly, largely, Col. 3: 16. 1 Tim. 6: 17. Tit. 3: 6. 2 Pet. 1: 11.—Dion. Hal. de Demosth. 38. p. 186. 8. Sylburg.

*Πλουτέω*, ὦ, f. ἴσω, (πλοῦτος,) to be rich, intrans.

a) pp. Luke 1: 53 πλουτοῦντας ἀπέστειλε κενούς. 1 Tim. 6: 9. Seq. ἀπό of source, Rev. 18: 15; ἐκ Rev. 18: 3, 19. Sept. for רַב־עֲשָׂרָה Jer. 5: 27. Hos. 12: 8. — Judith 15: 6. Ael. V. H. 2. 11. Xen. An. 7. 7. 28. c. ἀπό Luc. D. Deor. 16. 1.—Trop. Luke 12: 21 μὴ πλουτῶν εἰς θεόν not rich toward God, i. e. laying up no treasure in heaven. Also i. q. to prosper, to be happy, 1 Cor. 4: 8. 2 Cor. 8: 9. Rev. 3: 17, 18.

b) trop. to be rich in any thing, to abound, seq. *ἐν*, 1 Tim. 6: 18 πλουτεῖν ἐν ἔργοις ἀγαθοῖς. Absol. Rom. 10: 12 κύριος πλουτῶν εἰς πάντα, i. e. rich in gifts and spiritual blessings towards all.

*Πλουτίζω*, f. ἴσω, (πλοῦτος,) to make rich, to enrich, trans. in N. T. only trop. i. q. to bestow richly, to furnish abundantly; 2 Cor. 6: 10 ὡς πτωχοὶ, πολλοὺς δὲ πλουτίζοντες. Pass. to be enriched, i. e. richly furnished, seq. *ἐν παντί* 1 Cor. 1: 5. 2 Cor. 9: 11. — Sept. Prov. 13: 7. Xen. Mem. 4. 2. 9. pp. Sept. for רַב־עֲשָׂרָה Gen. 14: 23. Xen. Ag. 1. 17.

*Πλουῦτος*, ου, ὅ, (πλέος, or πολὺ ἔτος an abundant year,) also τὸ πλοῦτος in Mss. see Winer § 9. n. 2; riches, wealth.

a) pp. Matt. 13: 22 ἡ ἀπάτη τοῦ πλοῦτου. Mark 4: 19. Luke 8: 14. 1 Tim. 6: 17. James 5: 2. Rev. 18: 16. Meton. as a source of power and influence, in ascriptions, Rev. 5: 12. Sept. for רַב־עֲשָׂרָה 1 K. 3: 11. Prov. 8: 18. יָדָה Prov. 28: 8. יָדָה Is. 30: 6.—Hdian. 3. 14. 13. Luc. Tim. 5. Xen. Cyr. 4. 2. 44.—Trop. ὁ πλοῦτος τοῦ θεοῦ v. τοῦ Χρι-

στοῦ, i. q. the rich gifts and blessings imparted from God or Christ, Phil. 4: 19. Eph. 3: 8. Also i. q. good, welfare, happiness, Rom. 11: 12 bis. Heb. 11: 26.

b) trop. riches, i. q. richness, abundance, usually before the genit. of another noun, i. q. adj. rich, abundant, pre-eminent; comp. Butt. § 123. n. 4. Winer § 34. 2. Rom. 2: 4 τὸν πλοῦτον τοῦ χρηστότητος, i. q. his rich goodness. 2 Cor. 8: 2. Eph. 1: 7 πλ. τῆς χάριτος. 2: 7. Col. 2: 2. So πλοῦτος τῆς δόξης i. e. the abundant, pre-eminent glory of God, as displayed in his beneficence, Rom. 9: 23. Eph. 1: 18. 3: 16. Col. 1: 27. Comp. in Λόξα b. γ.—Rom. 11: 33 ὃ βάθος πλοῦτον καὶ σοφίας καὶ γνώσεως, O the deep richness both of wisdom and knowledge! — Plato Euthyphr. 13. p. 12. A, τρυφῆς ἐπὶ πλοῦτον τῆς σοφίας.

*Πλύνω*, f. νῶ, to wash, to rinse, espec. clothes, trans. Rev. 7: 14 ἔπλυναν τὰς στολὰς αὐτῶν. 22: 14 in Mss. Sept. for רַב־עֲשָׂרָה Gen. 49: 11. Ex. 19: 10.—Hom. II. 22. 155. Artemid. 2. 4. Comp. Theocr. 27. 5, 6. Xen. Eq. 5. 7.

*Πνεῦμα*, αἰος, τό, (πνέω to breathe, to blow.)

1. breath. a) of the mouth or nostrils, a breathing, blast, 2 Thess. 2: 8 πνεῦμα τοῦ στόματος, breath of the mouth, here spoken of the destroying power of God; so Sept. and רִיחַ אֱלֹהִים Is. 11: 4; comp. Ps. 33: 6. Of the vital breath, Rev. 11: 11 πνεῦμα ζωῆς breath of life; so Sept. and Heb. רִיחַ אֱלֹהִים Gen. 6: 17. 7: 5, 22. — Hdian. 2. 13. 9. Diod. Sic. 2. 12. Thuc. 2. 49. Xen. Venat. 7. 3.

b) breath of air, air in motion, a breeze, blast, the wind. John 3: 8 τὸ πνεῦμα, ὅπου θελεῖ, πνεῖ. Heb. 1: 7 ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα, quoted from Ps. 104: 4 where Sept. for רִיחַ; as also Gen. 8: 1. Is. 7: 2. — Jos. Ant. 2. 16. 3, 5. Hdian. 5. 4. 22. Dem. 48. 24. Xen. An. 6. 1. 14. ib. 6. 2. 1.

2. spirit, i. e. a) the vital spirit, life, soul, Lat. anima, the principle of life residing in the breath, breathed into man from God and again returning to God, comp. Gen. 2: 7. Ecc. 12: 7. Ps. 104: 29.—Matt. 27: 50 ἀφῆκε τὸ πνεῦμα



he gave up the ghost, expired. John 19: 30. Luke 23: 46 εἰς χεῖρας σου παραθήσομαι τὸ πνεῦμά μου, comp. Ps. 31: 5. Acts 7: 59. Luke 8: 55 ἐπέστρεψε τὸ πνεῦμα αὐτῆς καὶ ἀνέστη. James 2: 26. Rev. 13: 15. So Sept. and ἡῃ Gen. Ecc. Ps. II. cc. Gen. 45: 27. Judg. 15: 19. al. — Ecclus. 38: 23. Eurip. Hec. 571 ἀφῆκε πνεῦμα. Diod. Sic. 3. 40 τὸ πνεῦμα τῆ δούσῃ φύσει πάλιν ἀναπαίδουσαν. Anthol. Gr. IV. p. 284. — Trop. John 6: 63 bis, τὸ πνεῦμά ἐστι τὸ ζωοποιεῖν κ. τ. λ. i. e. as the spirit in man giveth life to the body, so my words are spirit and life to the soul. Also 1 Cor. 15: 45 ἐγένετο . . . Ἀδάμ εἰς ψυχὴν ζῶσαν· ὁ δὲ ἐσχ. Ἀδάμ [ἐστι] εἰς πνεῦμα ζωοποιεῖν, a quickening spirit, i. e. a spirit of life, as raising the bodies of his followers from the dead into immortal life; comp. Phil. 3: 21.

b) the rational spirit, mind, soul, Lat. *animus*. (α) genr. as opp. to the body and animal spirit. 1 Thess. 5: 23 τὸ πνεῦμα καὶ ἡ ψυχὴ καὶ τὸ σῶμα, as a periphrasis for the whole man. Luke 1: 47 μεγαλύνει ἡ ψυχὴ μου τὸν κύριον, καὶ ἠγαλλίασε τὸ πνεῦμα μου. Heb. 4: 12 ἄχρι μερισμοῦ ψυχῆς τε καὶ πνεύματος. Rom. 2: 29. 8: 10 τὸ σῶμα νεκρὸν . . . τὸ δὲ πνεῦμα ζῶν. 1 Cor. 5: 3 ἐγὼ ὡς ἀπὸν τῷ σώματι, παρὼν δὲ τῷ πνεύματι. v. 4, 5 εἰς ὄλεθρον τῆς σαρκὸς ἵνα τὸ πνεῦμα σωθῆ. 6: 20. 7: 34. 2 Cor. 7: 1. Phil. 3: 3. Col. 2: 5. 1 Pet. 4: 6. Heb. 12: 9 ὁ πατὴρ τῶν πνεύματων, opp. οἱ πατέρες τῆς σαρκὸς. (Comp. Sept. and ἡῃ Num. 16: 22. 27: 16, also Zech. 12: 1.) So where ψυχὴ or σῶμα are not expressed; Rom. 8: 16 αὐτὸ τὸ πνεῦμα (τοῦ Θεοῦ) συμμαρτυρεῖ τῷ πνεύματι ἡμῶν the divine spirit itself testifieth to our spirit, mind. Gal. 6: 18. 2 Tim. 4: 22. Philem. 25. Also Rom. 1: 9. John 4: 23, 24 προσκυνεῖν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ in spirit and in truth, i. e. with a sincere mind, with a true heart, not with mere external rites; comp. Phil. 3: 3. — Wisd. 2: 3 opp. σῶμα. 16: 14 opp. ψυχὴ. — (β) As the seat of the affections, emotions, passions of various kinds; e. g. of humility, Matt. 5: 3 πτωχοὶ τῷ πνεύματι poor in spirit i. e. lowly of mind. (Comp. Sept. and ἡῃ Ps. 34: 19.) So of enjoyment, quiet, 1

Cor. 16: 18 ἀνεπαύσαν γὰρ τὸ ἐμὸν πνεῦμα. 2 Cor. 2: 12. 7: 13; of joy, Luke 10: 21 ἠγαλλιάσατο τῷ πνεύματι ὁ Ἰησοῦς. Of ardour, fervour, Acts 18: 25 et Rom. 12: 11 ζέων τῷ πνεύματι. Luke 1: 17 ἐν πνεύματι καὶ δυνάμει Ἠλίου, i. e. in the powerful, energetic spirit of Elijah; comp. Ecclus. 48: 1 ἀνέστη Ἠλίας προφήτης ὡς πῦρ, καὶ ὁ λόγος αὐτοῦ ὡς λαμπὰς ἐκαίετο, and v. 12 καὶ Ἐλισαῖ ἐνεπλήσθη πνεύματος αὐτοῦ. Of perturbation, e. g. from grief, indignation, Mark 3: 12 ἀναστεινάξας τῷ πνεύματι αὐτοῦ. John 11: 33. 13: 21. Acts 17: 16 παρωξύνετο τὸ πνεῦμα αὐτοῦ ἐν αὐτῷ. Comp. Sept. and ἡῃ Gen. 26: 35. Is. 65: 14.—Wisd. 5: 3. — (γ) As referring to disposition, feelings, temper of mind, Engl. spirit. Luke 9: 55 οὐκ οἶδα σίτου πνεύματός ἐστε ὑμεῖς. Rom. 8: 15 πνεῦμα δουλείας a slavish spirit, opp. τὸ πν. υἰοθεσίας q. v. infr. no. 3. D. b. e. Rom. 11: 8. 1 Cor. 4: 21 et Gal. 6: 1 πν. πραότητος i. e. a mild, gentle spirit. 1 Cor. 14: 14 τὸ πνεῦμά μου προσεύχεται, ὁ δὲ τοῦς μου ἄκαρπός ἐστι my spirit prays, i. e. my own feelings thus find utterance in prayer, but what I mean is not understood by others. v. 15 bis, 16. 2 Cor. 4: 13. 11: 4. 12: 18. Eph. 2: 2 see below in no. 3. A. b. Eph. 4: 23. Phil. 1: 27. 2: 1. 2 Tim. 1: 7. 1 Pet. 3: 4. So James 4: 5, comp. Prov. 21: 10, 26. Ecc. 4: 4. Comp. Sept. and ἡῃ Ez. 11: 19. 18: 31. Num. 5: 30. — Soph. Oed. Col. 612.—(δ) As implying will, counsel, purpose. Matt. 26: 41 et Mark 14: 38 τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἄσθενής. Acts 18: 5 συνείχεται τῷ πνεύματι in text rec. 19: 21 ἔθετο Παῦλος ἐν τῷ πν. 20: 22 see in Λέω, c. β. So Sept. and ἡῃ 1 Chr. 5: 26. Ezra 1: 1.—Esd. 2: 2.—(ε) As including the understanding, intellect, Mark 2: 8 ἐπιγνοὺς τῷ πνεύματι. Luke 1: 80 et 2: 40 τὸ δὲ παιδίον ἠῤῥανε καὶ ἐκραταιοῦτο πνεύματι πληροῦμενον σοφίας. 1 Cor. 2: 11, 12 πν. τοῦ κόσμου, as compared with πν. τοῦ ἀνθρ. in v. 11. So Sept. and ἡῃ Ex. 28: 3. Job 20: 3. Is. 29: 24. — (ς) For πνεῦμα as signifying the mind or disposition as affected by the Holy Spirit, see below in no. 3. D. b. e.

3. a spirit, i. e. a simple, incorporeal, immaterial being, possessing higher

capacities than man in his present state.

A) Spoken of created spirits, viz.

a) of the human *soul*, *spirit*, after its departure from the body and as existing in a separate state, Lat. *umbra*, *manes*. Heb. 12: 23 *προσεληλύθατε . . . πνεύμασι δικαίων τετελειωμένων*, i. e. *to the spirits of the just advanced to perfect happiness and glory*. 1 Pet. 3: 19 *ἐν ᾗ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεῖς ἐκήρυσεν*, in which [spiritual nature] also he once preached [through Noah] to those spirits now in prison, comp. 2 Pet. 2: 4, 5. Others refer this to the supposed descent of Christ into Sheol after his crucifixion, and his there preaching the gospel. Acts 23: 8. So of the soul of a person re-appearing after death, a *spirit*, *ghost*, Luke 24: 37, 39. Acts 23: 9.

b) of an *evil spirit*, *demon*, i. q. *δαίμονιον*, *δαίμων*, q. v. mostly with the epithet *ἀκαθάarton*, see in *Ἀκάθαρτος* b. E. g. *πνεῦμα ἀκάθ.* Matt. 10: 1. 12: 43. Mark 1: 23, 26, 27. 3: 11, 30. 5: 2, 8, 13. 6: 7. 7: 25. 9: 25. Luke 4: 36. 6: 18. 8: 29. 9: 42. 11: 24. Acts 5: 16. 8: 7. Rev. 16: 13. 18: 2. Also *πν. δαιμονίου ἀκαθαρτον* Luke 4: 33. *πνεύματα δαιμονίων* Rev. 16: 14. *πνεῦμα πονηρόν* Acts 19: 15, 16, and *τὰ πνεύματα πονηρὰ* v. 12, 13. Matt. 12: 45. Luke 7: 21. 8: 2. 11: 26. *πνεῦμα ἄλαλον* Mark 9: 17, 25. *πνεῦμα ἀσθενείας* a *spirit of infirmity*, i. e. causing disease, Luke 13: 11, comp. v. 16. *πν. πύθωνος* a *spirit of divination*, soothsaying demon, Acts 16: 16, 18. Absol. Matt. 8: 16. Mark 9: 20. Luke 9: 39. 10: 20. Eph. 2: 2 *τὸν ἄρχοντα τῆς ἐξουσίας τοῦ ἀέρος, τοῦ πνεύματος τοῦ ἐνεργούντος κ. τ. λ.* i. e. Satan, the gen. *πνεύματος* being an Anacoluthon for *τὸ πνεῦμα*. Or *τοῦ πνεύματος* may here be taken in the sense of *disposition*, as above in no. 2. b. γ. See Winer § 65. p. 465. — Test. XII Patr. p. 657 *ἀπὸ τοῦ Σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ*. p. 729 *τὰ πν. τοῦ Βελιάρ.*

c) less often in plur. of *angels*, as God's ministering *spirits*. Heb. 1: 14 *οὐχὶ πάντες εἰς λειτουργικὰ πνεύματα*; Rev. 1: 4 *ἀπὸ τῶν ἐπτά πνεύματων ἃ ἔστιν ἐνώπιον τοῦ θρόνου αὐτοῦ*, i. e.

the seven archangels, see in *Ἀρχάγγελος*. Rev. 3: 1. 4: 5. 5: 6. — Jos. Ant. 4. 6. 3 *ἄγγελος . . . θεῖον πνεῦμα*.

B) Of God in reference to his immateriality; John 4: 24 *πνεῦμα ὁ θεός*.

C) Of Christ in his exalted spiritual nature, in distinction from his human nature. 1 Pet. 3: 18 *θανατωθεὶς μὲν σαρκί, ζωοποιηθεὶς δὲ πνεύματι*, referring to the spiritual exaltation of Christ after his resurrection to be Head over all things to the church, comp. Eph. 1: 20, 21, 22; in which spiritual nature also he is said (in v. 19) to have preached through Noah, see above in A. a. So Rom. 1: 4 *κατὰ πνεῦμα ἁγιοσύνης*, opp. *κατὰ σάρκα*. 1 Tim. 3: 16, comp. in *Δικαιω*. In the same manner Storr and others take *πνεῦμα αἰώνιον* in Heb. 9: 14, in opposition to the perishable beasts in v. 13, comp. 7: 16, 24; while others understand here a *divine spirit*, *influence*, see in D. b. β. — For 1 Cor. 15: 45 see in no. 2. a. 2 Cor. 3: 17 see in D. a. γ.

D) Of the *Spirit of God*, Heb. *רוּחַ יְהוָה* v. *רוּחַ יְהוָה*, in N. T. *τὸ πνεῦμα τοῦ θεοῦ* v. *κυρίου*; also *τὸ πνεῦμα τὸ ἅγιον* the *Holy Spirit*, and absol. *τὸ πνεῦμα* the *Spirit*, καὶ *ἐξοχήν*; called likewise the *Spirit of Christ* as being sent or communicated by him after his resurrection and ascension, e. g. *τὸ πν. Ἰησοῦ* Acts 16: 7. *Χριστοῦ* Rom. 8: 9. 1 Pet. 1: 11. *Ἰησοῦ Χρ.* Phil. 1: 19. *τοῦ κυρίου* 2 Cor. 3: 17. *τοῦ υἱοῦ θεοῦ* Gal. 4: 6. For the Heb. usage, see Gesen. Lex. art. *רוּחַ* no. 4. In N. T. this Spirit is everywhere represented as in intimate union with God the Father and Son, as proceeding from and sent forth by them, as possessing the same attributes and performing the same acts with God the Father and Son. — The passages in N. T. in which *πνεῦμα* is to be referred to this signification, may be divided into two classes, viz. those in which being, intelligence, and agency are predicated of the Spirit; and meton. those in which the effects and consequences of this agency are spoken of.

a) *The Holy Spirit*, as possessing being, intelligence, agency, etc.

(a) joined with *ὁ θεός* v. *ὁ πατήρ* and *ὁ Χριστός*, etc. with the same or



with different predicates. Matt. 28: 19 *βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος*, see in Ὄνομα d. 1 Cor. 12: 4, coll. 5, 6, τὸ δὲ αὐτὸ πνεῦμα—καὶ ὁ αὐτὸς κύριος—ὁ δὲ αὐτὸς θεός. 2 Cor. 13: 13 ἡ χάρις τοῦ κυρίου Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ θεοῦ, καὶ ἡ κοινωνία τοῦ ἁγίου πνεύματος μετὰ πάντων ὑμῶν. 1 Pet. 1: 2 κατὰ πρόγνωσιν θεοῦ πατρὸς ἐν ἀγιασμῷ πνεύματος, εἰς ὑπακοὴν καὶ ἄντισμόν αἵματος Ἰησοῦ Χριστοῦ. Jude 20 ἐν πνεύματι ἁγίῳ προσευχόμενοι, ἐαυτοὺς ἐν ἀγάπῃ θεοῦ τηροῦσατε, προσδεχόμενοι τὸ ἔλεος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ εἰς ζωὴν αἰώνιον. [1 John 5: 7.]

(β) spoken in connexion with or in reference to God, ὁ θεός, ὁ πατήρ. E. g. where intimate union or oneness with the Father is predicated of τὸ πνεῦμα. John 15: 26 τὸ πνεῦμα τῆς ἀληθείας, ὁ παρὰ τοῦ πατρὸς ἐκπορεύεται, comp. below in δ. Where the same omniscience is predicated of τὸ πνεῦμα as of ὁ θεός. 1 Cor. 2: 10 τὸ γὰρ πνεῦμα πάντα ἐρευνᾷ, καὶ τὰ βάθη τοῦ θεοῦ. v. 11 οὕτω καὶ τὰ τοῦ θεοῦ οὐδὲς οἶδεν, εἰ μὴ τὸ πνεῦμα τοῦ θεοῦ. Where the same things are predicated of τὸ πνεῦμα which in other places are predicated of ὁ θεός, e. g. Ananias and Sapphira are said to lie to the Holy Spirit, etc. Acts 5: 3 ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον, and so v. 9; comp. v. 4 οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ θεῷ.—As speaking through the prophets of the O. T. Acts 1: 16 γραφήν . . . ἣν προεῖπε τὸ πνεῦμα τὸ ἅγιον διὰ στόματος Δαβὶδ, comp. 4: 24, 25 σὺ ὁ θεός . . . ὁ διὰ στόματος Δαβὶδ . . . εἶπόν, and comp. 3: 21 et Heb. 1: 1. Acts 28: 25 καλῶς τὸ πνεῦμα τὸ ἅγιον ἐλάλησε διὰ Ησαΐου, comp. Is. 6: 8, 11 where it is  $\text{וַיִּשְׁמָע הַיְהוָה}$ . Heb. 3: 7 καθὼς λέγει τὸ πνεῦμα τὸ ἅγιον, comp. Ps. 95: 7 where it is  $\text{וַיִּשְׁמָע הַיְהוָה}$ . Heb. 10: 15 μαρτυρεῖ δὲ ἡμῖν καὶ τὸ πνεῦμα τὸ ἅγιον, comp. Jer. 31: 31 where it is  $\text{וַיִּשְׁמָע הַיְהוָה}$ . So Heb. 9: 8, comp. 1: 1. Also genr. as speaking and warning men through prophets and apostles, Acts 7: 51, comp. v. 52. — Where a person is said to be born of the Spirit, spoken of the moral renovation, the new spiritual life imparted to those who sincerely embrace the gospel. John 3: 5, 6, 8 ὁ γεγεννημένος

ἐκ τοῦ πνεύματος, comp. John 1: 13 ἐκ τοῦ θεοῦ ἐγενήθησαν.—Where τὸ πνεῦμα etc. is said to dwell in or be with Christians, as Rom. 8: 9 *εἴπερ πνεῦμα θεοῦ οἰκεῖ ἐν ὑμῖν*. v. 11 bis, εἰ δὲ τὸ πνεῦμα τοῦ ἐγγειραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν . . . διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν ὑμῖν. 1 Cor. 3: 16 οὐκ οἴδατε ὅτι ναὸς θεοῦ ἐστέ, καὶ τὸ πνεῦμα τοῦ θεοῦ οἰκεῖ ἐν ὑμῖν; 6: 19 τὸ σῶμα ὑμῶν ναὸς τοῦ ἐν ὑμῖν ἁγίου πνεύματος ἐστίν. 2 Tim. 1: 14 διὰ πνεύματος ἁγίου, τοῦ ἐνοικοῦντος ἐν ἡμῖν. Compare 2 Cor. 6: 16 ἡμεῖς γὰρ ναὸς θεοῦ ἐστέ ζῶντος· καθὼς εἶπεν ὁ θεός· ὅτι ἐνοικήσω ἐν αὐτοῖς κ. τ. λ. comp. John 14: 23. Eph. 2: 22.—Where τὸ πνεῦμα and ὁ θεός are interchanged; as 1 Cor. 12: 11 πάντα δὲ ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, spoken of miraculous gifts, comp. v. 7 where it is ὁ θεός ὁ ἐνεργῶν τὰ πάντα ἐν ἡμῖν. So Eph. 6: 17 μάχαιρα τοῦ πνεύματος, ὁ ἐστὶ ὄπλον θεοῦ.

(γ) spoken in connexion with or in reference to Christ; e. g. joined with ὁ Χριστός in a form of swearing, Rom. 9: 1 ἀληθεῖαν λέγω, ἐν Χριστῷ· οὐ ψεύδομαι . . . ἐν πνεύματι. In a solemn obtestation, Rom. 15: 30 παρακαλῶ δὲ ὑμᾶς . . . διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ πνεύματος. In the renovation and sanctification of Christians, 1 Cor. 6: 11 ἀλλὰ ἀπελούσασθε, ἀλλὰ ἡγιασθήτε, ἀλλ' ἐδικαιώθητε, ἐν τῷ ὀνόματι τοῦ κυρίου Ἰησοῦ καὶ ἐν τῷ πνεύματι τοῦ θεοῦ ἡμῶν. 2 Cor. 3: 17 bis, ὁ δὲ κύριος τὸ πνεῦμά ἐστιν (comp. v. 8), οὐ δὲ τὸ πνεῦμα κυρίου, ἐκεῖ ἐλευθερία. v. 18. Heb. 10: 29.—So τὸ πνεῦμα and ὁ Χριστός are said to be or dwell with men; compare the examples cited above in β, with John 14: 23. 15: 4. 2 Cor. 13: 5. Eph. 3: 17.—Also where τὸ πνεῦμα τὸ ἅγιον is said to descend, σωματικῶς εἶδει, upon Jesus after his baptism, Luke 3: 22. Matt. 3: 16. Mark 1: 10. John 1: 32, 33.

(δ) as coming to and acting upon men, Christians, exerting in and upon them an enlightening, strengthening, sanctifying influence. Thus where the H. S. is represented as the author of revelations to men, e. g. through the prophets of the O. T. see above in β; or as communicating a knowledge of

future events, Acts 10: 19 εἶπεν αὐτῷ (Πέτρῳ) τὸ πνεῦμα ἰδοὺ ἄνδρες τρεῖς ζητοῦσί σε. 20: 23. 21: 11. 1 Tim. 4: 1. Rev. 19: 10 see in Μαρτυρία b. Or as directing or impelling to any act, Acts 11: 12.—As communicating instruction, admonitions, warnings, invitations through the apostles; Rev. 2: 7 ὁ ἔχων οὓς ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. v. 11, 17, 29. 3: 6, 13, 22. 14: 13. 22: 17 καὶ τὸ πνεῦμα καὶ ἡ νύμφη λέγουσιν ἔρχου, i. e. the Spirit and the whole Church. So 1 Cor. 2: 10, comp. above in β.—As speaking through the disciples when brought before rulers etc. Matt. 10: 20. Mark 13: 11. Luke 12: 12. As qualifying the apostles powerfully to propagate the Gospel, λήψασθε δύναμιν ἐπιθρόνους τοῦ ἁγ. πν. ἐφ' ὑμᾶς Acts 1: 8; or aiding in building up and comforting the churches, 9: 31; or directing in the appointment of church-officers, 20: 28; or assisting to speak and hear the Gospel aright, 1 Cor. 2: 13 ἐν διδακτοῖς πνεύματος ἁγίου (λόγοις) in words taught, suggested by the Holy Spirit. v. 14 ψυκικός δὲ ἄνθρωπος οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ. Emphat. as the Spirit of the Gospel, 2 Cor. 3: 17, see above in γ, and comp. in b. γ, below. — Also as coming to Christians and remaining with them; imparting to them spiritual knowledge, aid, consolation, sanctification; making intercession with and for them, and the like. John 14: 17, 26 ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, . . . ἐκεῖνος ὑμᾶς διδάξει πάντα. 15: 26 ὁ παράκλητος . . . τὸ πνεῦμα τῆς ἀληθείας, i. e. that divine Spirit who will impart the knowledge of divine truth; as 16: 13 τὸ πνεῦμα τῆς ἀληθείας ὀδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν. Rom. 8: 14 ὅσοι γὰρ πνεύματι θεοῦ ἄγονται, οὗτοι εἰσιν υἱοὶ θεοῦ. v. 16 αὐτὸ τὸ πνεῦμα κ. τ. λ. v. 26 bis, 27. 14: 17. 15: 13, 16. 2 Cor. 1: 22 et 5: 5 ἀφάρων τοῦ πνεύματος. Eph. 3: 16. 6: 18. 1 Thess. 1: 6. 2 Thess. 2: 13. 1 Pet. 1: 22. — So where any one is said to grieve the Holy Spirit; Eph. 4: 30 μὴ λυπεῖτε τὸ πνεῦμα τὸ ἅγιον τοῦ θεοῦ, ἐν ᾧ ἐσφραγίσθητε, i. e. by whose gifts and influences ye are strengthened and confirmed, comp. Is. 63: 10 where Sept. for קָדְשׁוֹ קָדְשׁוֹ.

b) Meton. the Holy Spirit, as put for the effects and consequences of the agency and operations of the Spirit of God, i. e. a divine influence, a divine energy or power, an inspiration, resulting from the immediate agency of the Holy Spirit, i. q. δύναμις τοῦ ἁγίου πνεύματος Acts 1: 8.—Spoken

(α) of that physical procreative energy exerted in the miraculous conception of Jesus. Luke 1: 35 πνεῦμα ἅγιον ἐπιλεύσεται ἐπὶ σέ, where it is i. q. δύναμις ὑψίστου in the next clause. Matt. 1: 18, 20. So in respect to the conception of Isaac out of the course of nature, Gal. 4: 29.

(β) of that special divine influence, inspiration, energy, which rested upon and existed in Jesus after the descent of the Holy Spirit upon him at his baptism. Luke 4: 1 Ἰησοῦς δὲ πνεύματος ἁγίου πλήρης, comp. 3: 22. John 3: 34 οὐ γὰρ ἐκ μέτρου δίδωσιν ὁ θεὸς τὸ πνεῦμα, i. e. the divine influence, energy, resting upon Christ was not measured and occasional, like that of prophets and apostles, but ever abundant and constant. Acts 1: 2. Matt. 12: 18 ἀγαπητός μου . . . θήσω τὸ πνεῦμα μου ἐπ' αὐτόν, quoted from Is. 42: 1 where Sept. for קָדְשׁוֹ קָדְשׁוֹ. Luke 4: 18 πνεῦμα κυρίου ἐπ' ἐμέ, quoted from Is. 61: 1 where Sept. for קָדְשׁוֹ קָדְשׁוֹ. Acts 10: 38 Ἰησοῦν . . . ὡς ἔχρισεν αὐτόν ὁ θεὸς πνεύματι ἁγίῳ καὶ δυνάμει. 1 John 5: 6 bis, 8 τὸ πνεῦμα, καὶ τὸ ὕδωρ, καὶ τὸ αἶμα, i. e. that divine spirit, energy, which was in Jesus; by which also he was sealed as a spotless victim for his atoning sacrifice, Heb. 9: 14; comp. above in C.—As prompting him to various actions, e. g. to go into the desert to be tempted, Matt. 4: 1. Mark 1: 12. Luke 4: 1 ἦγετο ἐν τῷ πνεύματι εἰς τὴν ἔρημον, and afterwards to return into Galilee Luke 4: 14.—As enabling him to cast out demons; Matt. 12: 28 εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, comp. Luke 11: 20 where it is εἰ δὲ ἐν δακτύλῳ θεοῦ ἐκβάλλω τὰ δαιμόνια. In this connexion τὸ πνεῦμα τὸ ἅγιον is said to be blasphemed, Matt. 12: 31, 32. Mark 3: 29. Luke 12: 10. comp. Matt. 12: 28.

(γ) of that divine influence by which



prophets and holy men were excited, when they are said to have spoken or acted *ἐν πνεύματι* v. *διὰ πνεύματος*, in or through the Spirit, i. e. by inspiration. Matt. 22: 43 πῶς οὖν Δαβὶδ ἐν πνεύματι κύριον αὐτὸν καλεῖ; Mark 12: 36. So 2 Pet. 1: 21 ὑπὸ πνεύματος ἁγίου φερόμενοι ἐλάλησαν. 1 Pet. 1: 11 τὸ ἐν αὐτοῖς πνεῦμα Χριστοῦ. Of John in the Apocalypse, as being *ἐν πνεύματι*, i. e. *rapt in prophetic vision*, Rev. 1: 10. 4: 2. 17: 3. 21: 10.—Of the inspiration resting upon John the Baptist, Luke 1: 15; Zacharias 1: 67; Elizabeth 1: 41; Simeon 2: 25, 26, 27. — So of that divine influence and inspiration imparted to Christians, by which they are taught, enlightened, guided, in respect to faith and practice. John 7: 39 bis, τοῦτο δὲ εἶπε περὶ τοῦ πνεύματος, . . . οὐπω γὰρ ἦν πνεῦμα ἅγιον, ὅτι ὁ Ἰησοῦς οὐδέπω ἐδοξάσθη, comp. John 16: 13, 14. So Luke 11: 13. Rom. 5: 5. 1 Cor. 12: 3 bis, οὐδεὶς ἐν πνεύματι Θεοῦ λαλῶν, λέγει ἀνάθεμα Ἰησοῦν· καὶ οὐδεὶς δύναται εἰπεῖν κύριον Ἰησοῦν, εἰ μὴ ἐν πνεύματι ἁγίῳ. 2 Cor. 3: 3 ἐπιστολῇ . . . ἐγγεγραμμένη οὐ μέλανι, ἀλλὰ πνεύματι Θεοῦ ζῶντος. Gal. 5: 5. Tit. 3: 5 ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου, οὐ ἔρχεν ἐφ' ἡμᾶς πλουσίως. Heb. 6: 4. 1 Pet. 4: 14. So when the disciples of Christ are said to be baptized with the Holy Spirit, i. e. to be richly furnished with all spiritual gifts, see in Βαπτίζω no. 2. b. Matt. 3: 11 αὐτὸς ἡμᾶς βαπτίσει ἐν πνεύματι ἁγίῳ καὶ πυρὶ. Mark 1: 8. Luke 3: 16. John 1: 33. For Acts 1: 5 et 11: 16, see below in δ. — So τὸ ἅγιον πνεῦμα Wisd. 9: 17. — Emphat. as the Spirit of the Gospel, put for the Gospel in opp. to the letter of the Mosaic law, 2 Cor. 3: 6 bis, 8; comp. v. 17, and above in a. δ.

(δ) of that influence of the Spirit by which the apostles were originally qualified to act as founders and directors of the church of Christ; John 20: 22 ἐνεφύσε καὶ λέγει αὐτοῖς· λάβετε πνεῦμα ἅγιον, comp. v. 23. — Spec. of that powerful energy and inspiration imparted by the Holy Spirit on the day of Pentecost and afterwards, by which the Apostles and early Christians were endowed with high supernatural quali-

fications for their work; e. g. a full knowledge of Gospel truth, the power of prophesying, of working miracles, of speaking with tongues, etc. E. g. where they are said to be baptized with this Holy Spirit Acts 1: 5 et 11: 16, comp. 1: 8. 1 Cor. 12: 13 bis. comp. v. 8, 9. — Acts 2: 4 bis, καὶ ἐπλήσθησαν ἅπαντες πνεύματος ἁγίου· καὶ ἤρξαντο λαλεῖν ἐτέρας γλώσσαις, καθὼς τὸ πνεῦμα ἐδίδου αὐτοῖς ἀποφθέγγεσθαι, i. e. as the Spirit impelled them. 2: 17, 18, quoted from Joel 3: 1, 2, [2: 28, 29,] where Sept. for יְהוָה. Acts 2: 33 Ἰησοῦς . . . τὴν τε ἐπαγγελίαν τοῦ ἁγίου πνεύματος λαβὼν παρὰ τοῦ πατρὸς, ἐξέχευ τοῦτο. v. 38. 5: 32. 8: 15, 17, 18, 19. 9: 17. 10: 44, 45, 47. 11: 15, 24. 13: 9. 15. 8. 19: 2 bis, εἶπε πρὸς αὐτούς· εἰ πνεῦμα ἅγιον ἐλάβετε πιστεύσαντες· οἱ δὲ εἶπον πρὸς αὐτόν· ἀλλ' οὐδὲ εἰ πνεῦμα ἅγιον ἐστίν, ἠκούσαμεν, i. e. they did not know that the Holy Spirit had yet been given, that the time foretold by Joel had arrived; comp. Acts 2: 17, 18. — Acts 19: 6. Rom. 15: 19 ἐν δυνάμει σημείων καὶ τεράτων, ἐν δυνάμει πνεύματος ἁγίου, i. e. through the power of the internal influences and revelations of the Spirit. 1 Cor. 2: 4. 7: 40. 12: 7, 8 bis, 9 bis. 14: 2, 32 καὶ πνεύματα προφητῶν προφηταῖς ὑποτάσσεται, the spirits of the prophets are subject to the prophets, i. e. inspiration and self-possession go hand in hand, holy inspiration can never cause confusion and disorder, comp. v. 33. Eph. 1: 13. Gal. 3: 2, 3, 5, 14. 1 Thess. 1: 5. 4: 8. 5: 19 (comp. 2 Tim. 1: 6.) Heb. 2: 4. 1 Pet. 1: 12. — So as prompting to or restraining from particular actions or conduct; Acts 8: 29, 39 πνεῦμα κυρίου ἤρπασε τὸν Φίλιππον, i. e. the divine influence, afflatus, which rested on Philip, hurried him away, comp. Matt. 4: 1; so Acts 13: 2, 4. 15: 28: 16: 6, 7. — As prompting to holy boldness, energy, zeal, in speaking and acting. Acts 4: 8 τότε Πέτρος πλησθεὶς πνεύματος ἁγίου, εἶπε πρὸς αὐτούς. v. 31. 6: 3 ἄνδρες ἐπίτα, πλήρεις πνεύματος ἁγίου καὶ σοφίας. v. 5, 10, comp. v. 8. — As the medium of divine communications and revelations, Acts 11: 28 Ἀγαβὸς ἐσήμανε διὰ τοῦ πνεύματος κ. τ. λ. 21: 4. Eph. 3: 5. — As the source of

support, comfort, Christian joy and triumph, Acts 7: 55. 13: 52. Eph. 5: 18. Phil. 1: 19. — Plur. πνεύματα, *spiritual gifts*, 1 Cor. 14: 12.

(ε) spoken of that divine influence by which the temper or disposition of mind in Christians is affected; or rather, put for *the spirit, temper, disposition of mind produced in Christians by the influences of the Holy Spirit*, which corrects, elevates, and ennobles all their views and feelings; fills the mind with peace and joy, and is the pledge and foretaste of everlasting happiness. E. g. (1) as opposed to ἡ σὰρξ, which includes the idea of that which is earthly, grovelling and imperfect. John 3: 6 τὸ γεγεννημένον ἐκ τῆς σαρκὸς, σὰρξ ἐστὶ καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος, πνεῦμα ἐστὶ, put for πνευματικὸν ἐστὶ, *is spiritual*, i. e. has those dispositions and feelings which are produced by the Spirit of God. Rom. 8: 1 μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ πνεῦμα, i. e. not indulging the depraved affections and lusts of our physical natures and unrenewed hearts, but following those holy and elevated affections and desires which the Spirit imparts and cherishes. v. 2, 4, 5 bis, 6, 9 ἐν πνεύματι. v. 13. 1 Cor. 6: 17 οἱ δύο εἰς σάρκα μίαν· ὁ δὲ κολλούμενος τῇ κυρίῳ, ἐν πνεύματι ἐστίν, i. e. through the influence of the Spirit of God, they have the same disposition and the same temper of mind with Christ. Gal. 5: 16 πνεύματι περιπατεῖτε, καὶ ἐπιθυμίαν σαρκὸς οὐ μὴ τελέσητε. v. 17 bis, 18, 22, 25 bis, 6: 8 bis. — (2) Genr. Rom. 8: 9 πνεῦμα Χριστοῦ i. e. the same mind as Christ possessed, wrought in us by the Spirit, comp. Eph. 3: 17. Rom. 7: 6. 8: 15 ἐλάβετε πνεῦμα υἱοθεσίας *a spirit of sonship*, i. e. a filial spirit. v. 23. 1 Cor. 2: 12. 2 Cor. 6: 6. Gal. 4: 6 (comp. Rom. 8: 15.) Eph. 1: 17 δόξῃ ὑμῖν πνεύμα σοφίας καὶ ἀποκαλύψεως *a spirit of wisdom and illumination*, imparted through the Holy Spirit. 2: 18, 22. 4: 3, 4. (5: 9.) Col. 1: 8. 1 Tim. 4: 12. 1 John 3: 24. 4: 13. Jude 19.

c) Meton. spoken of a person or teacher *who acts or professes to act under the inspiration of the Holy Spirit*, by divine inspiration. 1 Cor. 12: 10 διακρί-

σεις πνεύματων *the trying of spirits* or teachers, i. e. a critical faculty of the mind quickened by the Holy Spirit, consisting not only in the power of discerning who was a prophet and who was not, but also of distinguishing in the discourses of a teacher what proceeded from the Holy Spirit and what did not; see Neander Apost. Gesch. I. p. 174, and in Bibl. Repos. IV. p. 251. — 1 John 4: 1 bis, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα. v. 2 bis, 3, 6 bis. 1 Thess. 4: 1. 2 Thess. 2: 2 μήτε διὰ πνεύματος, i. e. neither by any one professing to be inspired.

Πνευματικός, ἢ, ὄν, (πνεῦμα,) *breathing, aerial*, Theophr. de Animal. color. mut. *windy*, Theophr. Caus. Pl. 4. 12. 5. *spiritual, mental*, Plut. ed. R. VI. p. 491. 2. — In N. T. *spiritual*, i. e.

a) pertaining to the nature of spirits, see Πνεῦμα no. 3. A. 1 Cor. 15: 44 bis σῶμα πνευματικόν *a spiritual body*, having the nature of a spirit, opp. σῶμα ψυχικός the animal body. v. 46 bis. — Eph. 6: 12 τὰ πνευματικά τῆς πονηρίας, i. q. τὰ πνεύματα πονηρά, comp. Matth. § 445. 5. Lob. ad Phryn. p. 242. Winer § 34. n. 3. p. 193. — So τὰ ληστικά for τοὺς ληστίαις Polyaeu. 5. 14.

b) pertaining to or proceeding from the Holy Spirit, τὸ πνεῦμα τὸ ἅγιον, see in Πνεῦμα no. 3. D. (α) Of persons, *spiritual*, i. e. *enlightened by the Holy Spirit*, enjoying the influences, graces, gifts of the Holy Spirit. 1 Cor. 2: 13 πνευματικοῖς. v. 15. 3: 1 ὑμῖν ὡς πνευματικοῖς. 14: 37. Gal. 6: 1. — (β) Of things *spiritual*, i. e. *communicated or imparted by the Holy Spirit*, Rom. 15: 27. 1 Cor. 2: 13 πνευματικά, i. q. τὰ τοῦ πνεύματος in v. 14. 1 Cor. 9: 11. Eph. 1: 3. Col. 1: 9. 1 Cor. 12: 1 et 14: 1 τὰ πνευματικά *spiritual gifts*, miraculous powers. Eph. 5: 19 et Col. 3: 16 ᾠδαῖς πνευματικαῖς in *spiritual songs*, i. e. composed in the Spirit, on spiritual and religious subjects. Rom. 7: 14 ὁ νόμος πν. ἐστίν, i. e. is according to the mind and will of the Spirit. Rom. 1: 11 χάρισμα πνευματικόν *a spiritual gift*, i. e. a gift relating to the mind or spirit of Christians as enlightened and quickened by the Ho-



ly Spirit; comp. in v. 12, and see in Πνεῦμα no. 3. D. b. ε.— Also spoken of things in a higher and *spiritual sense*, i. e. not literal, not corporeal, including also a reference to the Holy Spirit. 1 Cor. 10: 3, 4 bis, βροῦμα πνευματικὸν ἔφαγον, πόμα πν. ἔπιον, κ. τ. λ. 1 Pet. 2: 5 bis οἶκος πνευματικὸς κ. τ. λ.

**Πνευμαικῶς**, adv. (πνευματικός,) *spiritually*, i. e. in accordance with the Holy Spirit, in or through the Spirit, 1 Cor. 2: 14. So Rev. 11: 8 ἥτις καλεῖται πν. Σόδομα καὶ Αἴγυπτος, i. e. speaking in the Spirit, prophetically, allegorically.—Clem. Rom. Ep. ad Cor. 1. § 47 πνευματικῶς ἐπέστειλεν ἡμῖν, sc. Παῦλος.

**Πνέω**, f. πνεύσομαι, aor. 1 ἔπνευσα, Butt. § 114; not usually contracted, see Butt. § 105. n. 2. Lob. ad Phryn. p. 220 sq. *to breathe, to breathe out*, Hom. II. 17. 447. Anthol. Gr. IV. p. 129. 2. trop. Plut. IX. p. 588. 4. Reisk.—In N. T. *to blow*, intrans. only of the wind, Matt. 7: 25, 27 καὶ ἔπνευσαν οἱ ἄνεμοι. Luke 12: 55. John 3: 8. 6: 18. Rev. 7: 1. So Acts 27: 40 τῇ πνεύσει sc. αὐρῆ. Sept. for פּוּעַ Ps. 147: 18. הַפּוּעַ Is. 40: 24.—Ecclus. 43: 19, 24. Palaeph. 47. 2. Xen. An. 4. 5. 3.

**Πνίγω**, f. ξω, *to choke, to strangle*, by stopping the breath, trans. Matt. 18: 28 κρατήσας αὐτὸν ἔπνιγε, where it is i. q. ἄγω, comp. Luc. D. Mort. 19. 1. ib. 22. 1. Pass. of drowning Mark 5: 13.—Jos. Ant. 10. 7. 5. Xen. An. 5. 7. 25.

**Πνικτός, ἤ, ὄν**, (πνίγω,) *strangled*, pp. Athen. IV. p. 147. D, κεφάλαιον . . . πνικτῶς ἐρίφον παρέθρηκε. In N. T. meton. τὸ πνικτὸν *strangled meat*, i. e. the flesh of animals killed by strangling, without shedding their blood, Acts 15: 20, 29. 21: 25. This was forbidden to the Jews, see Lev. 17: 13, 14; comp. 7: 26, 27. Deut. 12: 16, 23.

**Πνοή, ἡς, ἡ**, (πνέω,) *breath*, i. e.

a) *vital breath, respiration*, Acts 17: 25 ζῶν καὶ πνοήν. Sept. for הַנְּשִׁיבָה Gen. 2: 7. Is. 42: 5.—Wisd. 2: 2. 2 Macc. 7: 9. Hom. II. 21. 355.

b) *breath of air, a blast, wind*, Acts 2: 2. Sept. for הַנְּשִׁיבָה Job 37: 10.—Hom. II. 16. 149. Thuc. 4. 100 blast of a bellows.

**Ποδήρης, εος, ους, ὁ, ἡ**, adj. (πούς, ἄρω,) *reaching to the feet*, spoken of long flowing robes, Rev. 1: 13 ἐνδεδυμένον ποδήρη sc. ἐσθῆτα. So Sept. for חַיְוּרָה Ex. 28: 4.—Wisd. 18: 24. Jos. Ant. 8: 3. 8. Xen. Cyr. 6. 4. 2 χιτῶνα ποδήρη.

**Πόθεν**, interrog. adv. *whence?* cor. rel. with ποῦ, ποίτε, etc. comp. Butt. § 116. 4.

a) pp. of place, i. q. from what place or quarter? Matt. 15: 33 πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσούτοι κ. τ. λ. Mark 8: 4. John 4: 11. 6: 5. Rev. 7: 13. Also indirect, as often in N. T. comp. Winer p. 426. Luke 13: 25 οὐκ οἶδα ὑμᾶς πόθεν ἐστέ, v. 27. John 3: 8. 8: 14 bis. Trop. of state, condition, indir. Rev. 2: 5. Sept. for הַנְּשִׁיבָה Num. 11: 13. Gen. 29: 4. Judg. 19: 17.—Hom. Od. 16. 57. Xen. Oec. 16. 8.

b) of source, author, cause, also manner, *whence? how?* Matt. 13: 27 πόθεν οὖν ἔχει ζιζάνιου; v. 54, 56. 21: 25. Mark 6: 2. John 1: 49. 19: 9 πόθεν εἶ σὺ; James 4: 1. Indirect, Luke 20: 7 μὴ εἰδέναι πόθεν. John 2: 9. 7: 27 bis, 28. 9: 29, 30. Sept. and הַנְּשִׁיבָה 2 K. 6: 27.—Xen. Conv. 2. 5.—Spoken in surprise, admiration, Luke 1: 43 καὶ πόθεν μοι τοῦτο, ἵνα κ. τ. λ. (Epict. Euch. 22.) Implying strong negation, comp. Matth. § 611. 1. Mark 12: 37 καὶ πόθεν υἱὸς αὐτοῦ ἐστί;—Ael. V. H. 13. 2. Dem. 749. 10.

**Ποία, ας, ἡ**, (Dor. for ποῖα, Ion. ποίη,) *grass, herb, herbage*; so some James 4: 14 ποία γὰρ ἡ ζωὴ ὑμῶν, comp. 1: 10. Better ποία as fem. of ποίος q. v.—Theocr. Idyll. 5. 34. ποῖα Sept. for הַנְּשִׁיבָה Prov. 27: 25. Theophr. H. Plant. 1. 3. ποίη Hdot. 8. 115. Hom. Od. 18. 369. Comp. Lob. ad Phr. p. 496.

**Ποίεω, ᾶ**, f. ἦσω, aor. 1 ἐποίησα, perf. πεποίηκα, pluperf. πεποιήκειν, without augm. Mark 15: 7, see Butt. § 83. n. 6. Other variations from the regular forms are: fut. Att. ποιῶ Matt. 26: 18, see Butt. § 95. 8; Aor. I Opt. 3 pers. plur. ποιήσεσθαι Luke 6: 11, see Butt. § 103. II. 4. Winer § 13. 2. d.—The various significations of this verb may all be classed under the two primary ones, *to make, to do*, i. e. express-

ing action either as completed or continued. Sept. usually for  $\text{פָּעַץ}$ .

1. *to make*, i. e. *to form, to produce; to bring about, to cause*, pp. spoken of any external act as manifested in the production of something tangible, corporeal, obvious to the senses, i. e. completed action; see Passow s. v. *init*. Here the Middle also is often used with only a remote reference to the subject; which not seldom wholly vanishes, so that the Mid. does not apparently differ from the Active; see Passow l. c. Butt. § 135. 7, 8, and espec. n. 4. Winer § 39. 6.

a) *genr.* (a) pp. and c. acc. Matt. 17: 4  $\text{ποιήσομεν ἅδε τρεῖς σιγήας}$ . John 9: 11  $\text{πλήρῳ ἐποίησε}$ . 18: 18  $\text{ἀνδραγιάων πεποιηότες}$ . 19: 23. Acts 7: 40  $\text{Θεοῦ}$ . v. 43. 9: 39  $\text{ἰμάτια}$ . 19: 24. Rom. 9: 20. Heb. 12: 13. Rev. 13: 14. — Seq.  $\text{ἐκ}$  c. *genr.* of material, John 2: 15  $\text{ποίησας φραγγέλίων ἐκ σχοινίων}$ . 9: 6. Rom. 9: 21. Seq.  $\text{κατά}$  τι of manner, model, Acts 7: 44. Heb. 8: 5. Mid. Acts 1: 1  $\text{τὸν μὲν πρῶτον λόγον ἐποιήσαμεν περὶ πάντων κ. τ. λ.}$  see above. Sept. for  $\text{פָּעַץ}$  Gen. 6: 14 sq. Ex. 25: 9 sq. c.  $\text{ἐκ}$  Gen. 6: 14. Ex. 25: 10. — Hdian. 1. 11. 2. Xen. Mem. 2. 7. 5. c.  $\text{ἐκ}$  An. 4. 5. 14.  $\text{λόγον ποιεῖν}$  Diog. Laert. 7. 1. 21, comp. Hdian. 7. 6. 6.—(β) Spoken of God, *to make*, i. q. *to create*, c. acc. Acts 4: 24  $\text{ὁ ποιήσας τὸν οὐρανὸν κ. τ. λ.}$  7: 50. 14: 15. 17: 24. Heb. 1: 2. 12: 27. Rev. 14: 7. So Luke 11: 40. c. *dupl.* acc. Matt. 19: 4. Mark 10: 6. Sept. for  $\text{פָּעַץ}$  Gen. 1: 7, 16, 25, 31.  $\text{נָּרַץ}$  Gen. 1: 1, 21, 27. Is. 42: 5. 45: 7.

b) *trop.* spoken of a state or condition, or of things intangible and incorporeal, and *genr.* of such things as are produced by an inward act of the mind or will; *to make*, i. e. *to cause, to bring about, to occasion*; see Passow no. 1. b. (a) *genr.* c. acc. Luke 1: 68  $\text{ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ}$ . Acts 15: 3  $\text{ἐποίησαν χαρὰν μεγάλην πᾶσι τ. ἀδελφοῖς}$ . 24: 12  $\text{ἐπισύστασιν ποιοῦντα ὄχλου}$ . Rom. 16: 17. 1 Cor. 10: 13. Eph. 2: 15  $\text{ποιοῦν εἰρήνην}$ . 4: 16. Heb. 8: 9. Mid. Rom. 15: 26. Heb. 1: 3. — Hom. Od. 1. 250. Xen. An. 1. 8. 18. Ag. 1. 7  $\text{εἰρήνην}$ . Mid. Hdot. 5: 30. Xen. Mem. 4. 4. 14. — (β) *Ποιεῖν* with its accus. like Engl.

*to make*, often forms here a periphrasis for the cognate verb. E. g. Active,  $\text{ἐκδίχησιν ποιεῖν}$  *to make defence of one's cause*, i. q.  $\text{ἐκδικεῖν}$  to defend, to right, Luke 18: 7, 8. Acts 7: 24; comp. Luke ib. v. 3, 5. Sept. for  $\text{פָּעַץ}$   $\text{פָּעַץ}$  Mic. 5: 15. (Pol. 3. 8. 10.)  $\text{ἐνέδρῳν ποιεῖν}$  *to make an ambuscade*, i. q.  $\text{ἐνεδρῶναι}$  to lie in wait, Acts 25: 3. (Palaeph. 1. 10. Xen. H. G. 4. 8. 35.)  $\text{τὸ ἱκανὸν ποιεῖν}$  *to make satisfaction*, i. q.  $\text{ἱκανοῦν}$  to satisfy, to gratify, Mark 15: 15. (Pol. 32. 7. 13.)  $\text{μονὴν ποιεῖν}$  *to make one's abode*, i. q.  $\text{μῆναι}$  to abide, to dwell, John 14: 23. (Jos. Ant. 13. 2. 1.)  $\text{ὁδὸν ποιεῖν}$  *to make one's way, to go*, i. q.  $\text{ὁδοποιῶμαι}$ , Mark 2: 23, comp. in Ὀδός b. a.  $\text{πόλεμον ποιεῖν}$  *to make battle or war*, i. q.  $\text{πολεμεῖν}$  to war, to fight; construed by Hebr. seq.  $\text{μετὰ τινος}$  instead of the dat. Rev. 11: 7. 12: 17. 13: 7. 19: 19. comp.  $\text{Μετὰ}$  I. 2. c. So Sept. for  $\text{פָּעַץ}$   $\text{פָּעַץ}$  Gen. 14: 2.  $\text{συμβούλιον ποιεῖν}$  *to make a consultation*, i. q.  $\text{συμβουλευσθαι}$  to consult together, Mark 3: 6. 15: 1. (Plato Protag. p. 313. B.)  $\text{συνωμοσίαν ποιεῖν}$  *to make a conspiracy*, i. q.  $\text{συνόμναιμι}$  to conspire, Acts 23: 13. (Hdian. 7. 4. 7. Pol. 1. 70. 6.)  $\text{συστραφήν ποιεῖν}$  *to make a combination*, i. q.  $\text{συστρέφεισθαι}$  to combine, Acts 23: 12. Sept. for  $\text{פָּעַץ}$  Am. 7: 10; comp.  $\text{συστρέφομαι}$  for  $\text{פָּעַץ}$  2 Sam. 15: 31. 2 K. 21: 22. — Also the Middle, often with only a remote reference to the subject; comp. above under no. 1 *init*. E. g.  $\text{ἀναβολὴν ποιεῖσθαι}$  *to make delay*, pp. on one's part, i. q.  $\text{ἀναβάλλεισθαι}$  to delay, Acts 25: 17. (Polyb. V. p. 44. ed. Schweigh.)  $\text{δεήσεις ποιεῖσθαι}$  *to make prayers*, i. q.  $\text{δεῖσθαι}$  to pray, Luke 5: 33. Phil. 1: 4. 1 Tim. 2: 1.  $\text{ἐκβολὴν ποιεῖσθαι}$  *to make a casting out*, i. q.  $\text{ἐκβάλλειν}$  to cast out, Acts 27: 18. (Polyb. On. 1. 99.)  $\text{κωπειὸν ποιεῖσθαι}$  *to make lamentation*, i. q.  $\text{κόπτεισθαι}$  to lament, Acts 8: 2. ( $\text{πένθος π.}$  Sept. Gen. 50: 10. Hdot. 2. 1.)  $\text{λόγον ποιεῖσθαι}$  *to make account of*, i. q.  $\text{λογίζεσθαι}$ , Acts 20: 24. (Diod. Sic. 20. 36. Pol. 25. 1. 3.)  $\text{μνείαν ποιεῖσθαι}$ , i. q.  $\text{μιμνήσκειν}$ , see in *Μνεία*.  $\text{μνήμην ποιεῖσθαι}$ , see in *Μνήμη*.  $\text{πορείαν ποιεῖσθαι}$  *to make progress or a journey*, i. q.  $\text{πορεύεσθαι}$  to journey, Luke 13: 22. (2 Macc. 3: 8.



Xen. An. 6. 2. 11.) *πρόνοιαν ποιέσθαι to make provision for*, i. q. *προνοεῖσθαι to provide for*, Rom. 13: 14. (Pol. 4. 6. 11. Diod. Sic. 5. 1. comp. Dem. 14:33. 5.) *σπουδὴν ποιέσθαι to make diligence*, i. e. *to give diligence*, i. q. *σπουδάξεν*, Jude 3. — Pol. 1. 46. 2. Plut. de puer. educ. c. 7. T. I. p. 9. Tauchn. — (γ) Spoken of a feast, banquet, *to make*, i. q. *to give, to hold, to celebrate*. Luke 5: 29 *ἐποίησε δοχὴν μεγάλην*. 14: 12 *ὅταν ποιῆς ἄριστον* κ. τ. λ. v. 13, 16. c. dat. of pers. to whom, i. e. in honour of whom, Matt. 22: 2. Mark 6: 21. John 12: 2. Sept. π. *δοχὴν μεγ.* for Heb. לֶחֶם חֵמֶר מְעַד Gen. 21: 8. (c. dat. Esdr. 3: 1. *δειπνὸν ποιέσθαι* Xen. Cyr. 3. 3. 25.) Hence of a festival, i. q. *to hold, to keep, to celebrate*; Matt. 26: 18 *πρὸς σε ποιῶ τὸ πάσχα*. Acts 18: 21. So in the sense of *instituting*, Heb. 11: 28. Sept. and *ἔψα* Ex. 12: 48. Josh. 5: 10.—Jos. Ant. 2. 15. 3 π. *τὰς θυσίας*. Xen. H. G. 7. 4. 28 *ποιεῖν τὰ Ὀλύμπια*.

c) i. q. *to make exist, to cause to be*, pp. spoken of generative power, *to beget, to bring forth, to bear*; as *παῖδας ποιέσθαι* Dem. 1312. 7, i. q. *παῖδοποιέσθαι*, see Lob. ad Phr. p. 200. In N. T. (α) of trees and plants, *to germinate, to bring forth fruit, to yield*, as *καρπὸν v. καρπούς ποιεῖν* Matt. 3: 10. 7: 17 sq. 13: 23, 26. Luke 3: 9. Rev. 22: 2. al. Metaph. Matt. 3: 8. 21: 43. Luke 3: 8. James 3: 12 *μη δύναται συκὴ ἐλαίας ποιήσαι*. So of branches, i. q. *to shoot forth*, Mark 4: 32. Once of a fountain, James 3: 12 *οὔτε ἄλκον γλῆκνὴ ποιῆσαι ὕδωρ*. Sept. for *ἔψα* of plants, Gen. 1: 11, 12. Is. 5: 2, 4.—Jos. Ant. 11. 3. 5. Theophr. Caus. Pl. 4. 11. Aristot. de Plant. 2. 10. — (β) Trop. of persons, *to make for oneself*, i. q. *to get, to acquire, to gain*. Luke 12: 33 *ποιήσατε ἑαυτοῖς βαλάντια . . . θησαυρὸν ἀνεκλείπτου ἐν τοῖς οὐρ.* 16: 9 *φίλους*. John 4: 1 *μαθητάς*. So Sept. and *ἔψα* Gen. 11: 4.—Diod. Sic. 11. 39 *δόξαν μεγ.* Xen. Cyr. 5. 5. 12 *φίλους*. — So of profit, advantage, i. q. *to profit, to gain*, genr. 1 Cor. 15: 29 *τί ποιήσουσιν*; In a pecuniary sense, Engl. *to make*, Matt. 25: 16 *ἐποίησεν ἄλλα πέντε τάλαντα*. Luke 19: 18. — Pol. 2. 62. 12. Dem. 1045. 5.

d) causat. *to make do or be any thing,*

*to cause to do or be*; Passow no. 1. c. Herm. ad Vig. p. 761. (α) Seq. infin. Matt. 5: 32 *ποιεῖ αὐτὴν μοιχᾶσθαι*. Mark 1: 17. 7: 37 *τοὺς κερφοὺς ποιεῖ ἀκούειν*. 8: 25. Luke 5: 34. John 6: 10. Acts 17: 26. Rev. 13: 13. inf. c. τοῦ, Acts 3: 12 *πεποιήκοσι τοῦ περιπατεῖν αὐτόν*, see in *Ὁ, ἡ, τό*, H. G. c. p. 555. Comp. Winer § 45. 4. p. 270. Matth. § 540. — Jos. Ant. 2. 9. 5. Hdian. 8. 3. 22. Xen. Cyr. 1. 6. 40. — (β) Seq. *ἵνα* c. Subjunct. *to make or cause that etc.* see in *ἵνα* 3. a. δ. John 11: 37 *οὐκ ἰδύνατο οὗτος ποιῆσαι . . . ἵνα οὗτος μὴ ἀποθάνη*. Col. 4: 16. Rev. 13: 15. By attract. *ποιήσω αὐτοὺς ἵνα* κ. τ. λ. Rev. 3: 9. 13: 12, 16. Comp. Butt. § 151. I. 6.

e) causat. *to make be or become any thing, to cause to be or become so or so, to make into any thing*; seq. dupl. accus. of object and a predicate of that object, either subst. or adj. or adv. strictly with *εἶναι* implied. (α) c. Subst. as predicate; e. g. of things, Matt. 21: 13 *αὐτόν (οἶκον) ἐποίησατε σπήλαιον ληστῶν*. John 4: 46 *ὅπου ἐποίησε τὸ ὕδωρ οἶνον*. 1 Cor. 6: 15. Heb. 1: 7. (Hdian. 4. 10. 5.) Of persons, Matt. 4: 19 *ποιήσω ὑμᾶς ἁλεῖς ἀνθρώπων*, comp. Mark 1: 17 fully π. *ὑμᾶς γενέσθαι ἁλεῖς*. Matt. 23: 15 *ποιεῖτε αὐτὸν υἱὸν γέννης*. Luke 15: 19. Sept. for *ἔψα* Gen. 27: 37. So *to make*, i. q. *to constitute, to appoint*; John 6: 15 *ἵνα ποιήσωσιν αὐτὸν βασιλεία*. Acts 2: 36. Rev. 1: 6. 3: 12. 5: 10. c. predic. impl. Heb. 3: 2, comp. v. 1, c. *ἵνα* instead of acc. Mark 3: 14 *καὶ ἐποίησε δώδεκα, ἵνα ὡσι μετ' αὐτοῦ*. Sept. for *ἔψα* Ex. 18: 25. (Hdian. 8. 4. 25. Xen. Cyr. 1. 3. 18.) In the sense of *to declare, to give out as any one*. John 8: 53 *τίνα σεαυτὸν ποιεῖς*; 10: 33 *ποιεῖς σεαυτὸν θεόν*. 19: 7, 12. 1 John 1: 10. — Jos. Ant. 2. 11. 2 *ποιεῖται αὐτὸν υἱὸν* i. e. declares him a son, adopts him; comp. ib. 3. 12. 4.—(β) c. Adj. as predicate; e. g. of persons, Matt. 20: 12 *ἴσους ἡμῖν αὐτοὺς ἐποίησας*. 28: 14. John 16: 2. Rev. 12: 15. In the sense of *declaring*, John 5: 18, comp. above in a. (Hdian. 5. 1. 8. Xen. Mem. 1. 6. 15.) Of things, Eph. 2: 14 *ὁ ποιήσας τὰ ἀμφότερα ἐν*. (Ael. V. H. 14. 32. Xen. Cyr. 1. 4. 22.) Once *to make by supposition*, i. q. *to suppose, to judge, to*

assume. Matt. 12: 38 ἢ ποιήσατε τὸ δένδρον καλόν, καὶ τὸν καρπὸν αὐτοῦ καλόν κ. τ. λ. i. e. either assume the tree to be good and its fruit good, or the contrary. Comp. Herm. ad Vig. p. 761.—Hdot. 7. 186. Dion. Hal. Ant. 4. 6. Xen. An. 5. 7. 9 ποιῶ δ' ὑμᾶς ἐξ-απατηθέντας . . . ὑπ' ἐμοῦ ἦκειν εἰς Φῶ-σιν.—In this construction also ποιεῖν, with the acc. of the adj. often forms a periphrasis for the cognate verb; e. g. δῆλον ποιεῖν to make manifest, to betray, i. q. δηλοῦν to manifest, Matt. 26: 73. (Xen. An. 3. 5. 17.) ἐκθετον ποιεῖν, i. q. ἐκτιθέναι, to expose infants, Acts 7: 19. εὐθείας ποιεῖν τὰς τρίβους to make straight and level the ways, i. q. εὐθύνειν, Matt. 3: 3. Mark 1: 3. Luke 3: 4; comp. John 1: 23. λευκόν v. μέ-λαν ποιεῖν to make white or black, i. q. λευκαίνειν v. μελαινεῖν, Matt. 5: 36. ὕγιη ποιεῖν to make whole, to heal, i. q. ὑγιά-ζειν, John 5: 11, 15. 7: 23. (Palaeph. 27. 3.) φανερόν ποιεῖν to make known, to betray, i. q. φανεροῦν, Matt. 12: 16. Mark 3: 12. (Hdian. 2. 8. 10. Xen. Cyr. 8. 4. 34.) Mid. βέβαιον ποιῆσθαι to make firm, sure, i. q. βεβαιοῦσθαι, 2 Pet. 1: 10.—(γ) c. Adv. as predicate, ποιεῖν τινα ἔξω, to make one be or go out, to cause one to go out, i. q. to put forth; comp. Viger. p. 283. Acts 5: 34 ἐκέλευ-σεν ἔξω βραχύ τι τοὺς ἀποστόλους ποιῆ-σαι.—Ael. V. H. 10. 3 τὰ τῶν περὶδικῶν νεότητια, ἐπειδὴν τάχιστα τοὺς πόδας ἔξω ποιήσῃ τοῦ λέμματος. Xen. Cyr. 4. 1. 3 ἔξω βιλέων τὴν τάξιν ποιήσας.

2. to do, expressing an action as continued or not yet completed; what one does repeatedly, continuedly, habitually; like πράσσω. Comp. Passow, no. 2.

a) seq. accus. of thing, and without reference to a person as the remote object; comp. below in d. (α) Seq. acc. of pron. to do, genr. Matt. 5: 47 τί πε-ρισσὸν ποιεῖτε; Mark 11: 3 τί ποιεῖτε τοῦτο; 14: 8 ὃ ἔσχεν αὐτῆ, ἐποίησε. Luke 6: 2, 3. Matt. 8: 9 ποιήσον τοῦτο, καὶ ποιῶ. Luke 7: 8. 20: 2 ἐν ποίᾳ ἔξου-σίᾳ ταῦτα ποιεῖς; John 19: 24. Acts 1: 1. 14: 15. 1 Cor. 7: 36. Gal. 2: 10 αὐτὸ τοῦτο ποιῆσαι. Eph. 6: 9. Phil. 2: 14 πάντα ποιῶτε. Col. 3: 17. 1 Tim. 5: 21 μηδὲν ποιῶν. James 4: 15. al. With a participle following, Mark 11: 5 τί ποι-

εῖτε λόντες τὸν πῶλον, as in Engl. what do ye, loosing the colt? Acts 11: 30. 21: 13. Sept. genr. for ποιῶ 1 K. 7: 23. 2 K. 6: 21. saep.—Hdian. 4. 8. 10 τὸ τοι-οῦτο. Xen. An. 1. 4. 17 ταῦτα. Mem. 1. 3. 1.—(β) Spoken of a subst. rarely implied, and seq. of particular deeds, acts, works, done repeatedly or continuedly, to do, i. q. to perform, to execute; e. g. ποιεῖν τὰ ἔργα τοῦ Ἀβραάμ John 8: 39, 41. τὰ πρῶτα ἔργα Rev. 2: 5. τὰ ἔργα τοῦ Θεοῦ i. e. the works which God requires, John 10: 37, 38. ἔργον εὐαγγελιστοῦ 2 Tim. 4: 5. π. ἔλεος to do mercy, to show mercy, James 2: 13. π. ἐλεημοσύνην to do alms, to give alms, Matt. 6: 2, 3. Acts 10: 2. 24: 17. π. δι-καιοσύνην id. Matt. 6: 1. So of mighty deeds, wonders, miracles, e. g. δυνάμεις Matt. 7: 22. 13: 58. al. ἔργα John 5: 36. 10: 25. χάριτος Luke 1: 51. ση-μεῖα John 2: 11, 23. 4: 54. 6: 30. 11: 47. al. τέρατα καὶ σημεῖα Acts 6: 8. 7: 36. 15: 12. genr. Matt. 9: 28. Acts 14: 11. al. So Sept. and ποιῶ Ex. 4: 17. Ps. 72: 18. 77: 15.—Also of the will, precept, re-quirement of any one, to do, to perform, to fulfil; as Matt. 21: 31 τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; 23: 3. Mark 6: 20 καὶ Ἡρώδης . . . πολλὰ ἐποί-ησε, i. e. which John admonished him to do. Luke 17: 9, 10. John 2: 5. Acts 16: 21. Eph. 2: 3. Rev. 17: 17. (Hdian. 6. 1. 23. Xen. Cyr. 1. 2. 5.) So of the precepts of God or of Christ, Matt. 5: 19. 7: 21 ὁ ποιῶν τὸ θέλημα τοῦ πατρὸς μου. v. 24, 26. Luke 6: 46. 8: 21. John 7: 19 τὸν νόμον. Acts 13: 22. Rev. 22: 14. Of that which one asks, entreats, promises; John 14: 13 ὃ, τι ἂν αἰτήσητε . . . ἐγὼ ποιῶ. v. 14. Rom. 4: 21 ὃ ἐπηγγέλται, δυνατός ἐστι καὶ ποιῆσαι. Eph. 3: 20. 1 Thess. 5: 24. c. dat. of pers. Mark 10: 35. ἵνα ὁ ἐὰν αἰτήσω-μεν, ποιήσης ἡμῖν. v. 36. Of a purpose, plan, decree, Acts 4: 28. Rom. 9: 28 λό-γον συντετημημένον ποιήσει κύριος the Lord will execute his word decreed, i. e. his threatening, 2 Cor. 8: 10, 11. Gal. 5: 17. Eph. 3: 11.—(γ) Spoken of a course of action or conduct, to do, i. q. to execute, to exercise, to practise; e. g. κρίσιν ποιεῖν to do judgment, to act as judge, i. q. κρίνειν, John 5: 27. Jude 15. (Xen. H. G. 4. 2. 6, 8.) τὴν ἐξουσίαν



τινός ποιῆν *to exercise the power of any one*, Rev. 13: 12. Spec. of right, duty, virtue; Rom. 2: 14 τὰ τοῦ νόμου ποιῆ. 10: 5. τὴν ἀληθειάν John 3: 21. 1 John 1: 6. τὴν δικαιοσύνην 1 John 2: 29. 3: 7. ποιῶν χρησιότητα Rom. 3: 12. So Matt. 19: 16 τί ἀγαθὸν ποιήσω; John 5: 29. 8: 29 τὰ ἀρεστά. Rom. 7: 19. Eph. 6: 8. James 4: 17 καλὸν ποιῆν. 3 John 5.—Xen. Cyr. 3. 1. 15 τὰ δίκαια ποιῶν. 5. 3. 48 καλὸν τι ποιοῦντες. Sept. and πῶψ Ps. 14: 3. Gen. 18: 19. al.—(δ) Of evil deeds or conduct, *to do*, i. q. *to commit, to practise*, e. g. ἀμάρτημα 1 Cor. 6: 18. τὴν ἁμαρτίαν John 8: 34. 2 Cor. 11: 7. 1 John 3: 4. τὴν ἀνομίαν Matt. 13: 41. 1 John 3: 4. ἅσια πληγῶν Luke 12: 48. αὐτὰ Rom. 1: 32. 2: 3. βδελύγμα Rev. 21: 27. τὸ ἔργον τοῦτο 1 Cor. 5: 2. 3 John 10. τὰ μὴ καθήκοντα Rom. 1: 28. οὐδὲν ἐναντιὸν τινι Acts 28: 17. κακόν Matt. 27: 23. Luke 23: 22. κακά Rom. 3: 8. 1 Pet. 3: 12. πορηγὰ Luke 3: 19. φόνον Mark 15: 7. ψεδός Rev. 22: 15. genr. John 7: 51. 18: 35. Acts 21: 33. 1 Tim. 1: 13. al. So Sept. and πῶψ Ps. 51: 6. Gen. 34: 7. al.—Hdian. 1. 16. 13 μηδὲν ἀνάξιον. Luc. Pisc. 9 πολλὰ ἄδικα. Xen. Cyr. 5. 3. 48 αἰσχρόν τι ποιῆν.

b) intrans. *to do*, i. q. *to act*, e. g. (α) absol. i. q. *to be active, to work*, Matt. 20: 12 οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν. Rev. 13: 5 ἐδόθη αὐτῷ ἐξουσία ποιῆσαι μῆνας κ. τ. λ. So Sept. and πῶψ Ruth 2: 19. comp. Xen. An. 1. 5. 8. Mem. 3. 9. 9. But both these passages may also be referred to e, below. —(β) c. adv. of manner, *to do so and so, to act in any manner*, as καλῶς Matt. 12: 12. 1 Cor. 7: 37; and so seq. particip. Acts 10: 33 καλῶς ἐποίησας παραγενόμενος. Phil. 4: 14. 3 John 6. (Xen. Cyr. 1. 4. 13 καλῶς ἐποίησας προειλην.) c. χρῆσιν 1 Cor. 7: 38. οὕτω John 14: 31. 1 Cor. 16: 1. φρονίμως Luke 16: 8. ὡς Matt. 1: 24. 28: 15. So κατὰ τι ποιῆν Matt. 23: 3. Luke 2: 27. πρὸς τι Luke 12: 47.—Dem. 17. 9 ὧν καλῶς ποιοῦντες κέκτηνται. 141. 19. Luc. D. Mort. 11. 3 εὖ ἐποίησαν.

c) Ποιέω, like Engl. *to do*, is often used in the latter member of a sentence, instead of repeating the verb of the preceding member; see Passow no. 2. f. E.

g. seq. acc. of thing, Matt. 5: 46 ἐὰν γὰρ ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα μισθὸν ἔχετε; οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιοῦσιν; Luke 6: 10. Rom. 12: 20 ἐὰν διψῆ, πότιζε αὐτόν· τοῦτο γὰρ ποιῶν κ. τ. λ. Heb. 6: 3. With an adv. as οὕτω, Matt. 5: 47 ἐὰν ἀσπάσῃθε τοὺς ἀδελφούς· . . οὐχὶ καὶ οἱ ἐθνικοὶ οὕτω ποιοῦσιν; 24: 46, comp. 45. Luke 9: 15. Acts 12: 8. ὁμοίως ποιῆν Luke 3: 11. 10: 37. ὡς, Matt. 6: 2 μὴ σαλπίζης ἔμπροσθέν σου, ὡς περὶ οἱ Ἵ�ποκριταὶ ποιοῦσιν. Luke 9: 54. ὡσαύτως Matt. 20: 5. καθὼς 1 Thess. 5: 11.—c. acc. Dem. 1148. 13 ἡμέδιδος ἐπιτορκῆσιν, ὅπερ καὶ ἄλλοις πεποίηκε. Luc. de Merc. cond. 7 ὡς ποιήσουσι.

d) Spoken in reference to a person, *to do to or in respect to any one*, i. e. *for or against him*; the person being the remoter object. (α) Seq. accus. of person, also c. acc. of thing; Matt. 27: 22 τί οὖν ποιήσω Ἰησοῦν; Mark 15: 12. c. Adv. εὖ ποιῆν τίνα, Engl. *to do one good*, Mark 14: 7. Comp. Butt. § 131. 5. Matth. § 415. — Xen. Mem. 2. 2. 8. αὐτὴν οὐτ' εἶπα οὐτ' ἐποίησα οὐδὲν. An. 1. 9. 11. Mem. 2. 1. 19 τοὺς φίλους εὖ ποιῶσι.—(β) Seq. dat. of pers. see Matth. § 415. n. 1. Viger. p. 289. n. E. g. *to or for any one*, in his behalf, c. acc. of thing. Matt. 20: 32 τί θέλεις ποιῆσω ὑμῖν. Mark 5: 19 ὅσα σοι ὁ κύριος πεποίηκε. v. 20. Luke 1: 49. John 9: 26. 12: 16. c. acc. impl. Matt. 25: 40, 45. c. adv. Matt. 5: 44 καλῶς ποιεῖτε τοῖς μισοῦσιν ὑμᾶς. Mark 15: 8. Luke 1: 25. John 13: 15. Sept. and πῶψ Gen. 21. 1. (Plato Apol. Socr. 17 τὰντα καὶ νεωτέρῳ καὶ προσβυτέρῳ . . . ποιήσω, καὶ ξένῳ καὶ ἀστυῷ. Xen. Mem. 3. 10. 8.) Also *against any one*, to his detriment, c. acc. of thing, Acts 9: 13 ὅσα κακὰ ἐποίησε τοῖς ἁγίοις. John 15: 21. Heb. 13: 6. c. adv. Matt. 21: 36. Luke 2: 48. Sept. and πῶψ Gen. 20: 9. (Dem. 855. 15. Xen. Oec. 2. 9.) Or, genr. *in respect to any one*, in his case; c. acc. of thing, Matt. 7: 12. 21: 40. Mark 9: 13. Acts 4: 16. c. adv. Matt. 7: 12. Luke 6: 23, 26, 31.—comp. Xen. Mem. 4. 2. 16 ποιῆν τι πρὸς τίνα.—(γ) Seq. ἐν c. dat. of pers. *to do in respect to any one*, in his case; c. acc. of thing. Matt. 17: 12 Ἠλίας ἤδη ἦλθε . . . ἀλλ' ἐποίησαν ἐν

αὐτῶ ὅσα ἠθέλησαν. Luke 23: 31. Comp. Winer § 31. 5. p. 178.—Sept. Gen. 40: 14 π. ἐν ἐμοὶ ἔλεος. Luc. Philopat. 18 μὴ ἐπερεῖόν τι ποιήσης ἐν ἐμοί.—(δ) Seq. μετὰ c. gen. of pers. to do with any one, by Hebraism, see in Μετὰ I. 1. c. Luke 1: 72 ποιῆσαι ἔλεος μετὰ τῶν πατέρων. 10: 37. Acts 14: 27. 15: 4. So Sept. for עַבְדָּךְ Gen. 24: 12, 14. Ps. 119: 65. —Tob. 12: 6. Judith 8: 26.

e) Seq. accus. of time, pp. intrans. to do or act for a certain time, or as in vulg. Engl. to do up a certain time, i. q. to spend, to pass; comp. Lat. transigere vitam Sall. Cat. 2. Acts 15: 33 ποιήσαντες δὲ χρόνον. 18: 23. 20: 3 ποιήσας τε ἡμέρας τρεῖς. 2 Cor. 11: 25 νυχθήμερον ἐν τῷ βυθῷ πεποιήκα. James 4: 13. Perhaps Matt. 20: 12. Rev. 13: 5; see above in no. 2. b. a. This usage appears to belong to the later Greek, see Sturz de Dial. Maced. p. 189. Viger. p. 281; contra, Stallbaum ad Plat. Phileb. p. 158. Sept. for עַבְדָּךְ Ecc. 6: 12.—Sept. Prov. 13: 24. Jos. Ant. 6. 1. 4 π. μῆνας τέσσαρας. Dion. Hal. Ant. 6. 5. Gr. Anthol. III. p. 67. 1. Dem. 392. 18 οὐδ' ἐποίησαν χρόνον οὐδένα. AL.

Ποίημα, αἰος, τό, (ποιέω), a thing made, work. Rom. 1: 20 τὰ ἀόρατα αὐτοῦ . . . τοῖς ποιήμασι νοούμενα καθοραῖται. Trop. Eph. 2: 10. Sept. for עַבְדָּךְ Ecc. 3: 11. Ps. 143: 5. רָצָה Is. 29: 16. —Luc. de Dea Syra 29, 49. Hdot. 4. 5.

Ποίησις, εως, ἡ, (ποιέω), a making, Jos. Ant. 18. 3. 1. νεῶν ποιήσιν Thuc. 3. 2. In N. T. a doing, keeping of a law, James 1: 25 ἐν τῇ ποιήσει sc. τοῦ νόμου. Comp. in Ποιέω no. 2. a. β. —Eccles. 19: 17 ποιήσις νόμου. Test. XII Patr. p. 681.

Ποιητής, οῦ, ὁ, (ποιέω). 1. a maker of any thing, inventor, Xen. Cyr. 1. 6. 38 π. μηχανημάτων. In N. T. a poet, maker of a poem, Acts 17: 28. —Ceb. Tab. 13. Xen. Mem. 1. 2. 56. So ποιέω to make verses, to describe in verse, Hdot. 2. 116.

2. a doer, keeper of a law or precept. Rom. 2: 13 οἱ ποιηταὶ τοῦ νόμου. James 1: 22, 23. 4: 11. ib. 1: 25 π. ἔργου intens. a doer of the deed, i. q. a doer in deed, sc. of the law.—1 Macc. 2: 67.

Ποικίλος, η, ον, pp. variegated, party-coloured, Sept. for תִּבְרֵךְ Gen. 31: 8, 10, 12. Ceb. Tab. 21. Xen. Mem. 3. 10. 14. In N. T. various, divers, manifold, as ποικίλαις νόσοις Matt. 4: 24. Mark 1: 34. Luke 4: 40. ἐπιθυμίας ποικ. 2 Tim. 3: 6. Tit. 3: 3. Heb. 2: 4 ποικ. δυνάμει. 13: 9. James 1: 2. 1 Pet. 1: 6. 4: 10 ποικίλης χάριτος θεοῦ, i. e. of his manifold grace, various gifts.—2 Macc. 15: 21. Hdian. 4. 2. 13. Xen. Oec. 16. 1.

Ποιμαίνω, f. αὐῶ, (ποιμήν,) to feed a flock or herd, i. e. to let feed, to pasture, to tend, trans.

a) pp. Luke 17: 7 δοῦλον ἔχων . . . ποιμαίνοντα. 1 Cor. 9: 7. Sept. for עֶבֶד Gen. 30: 31, 36. Ex. 3: 1. —Luc. D. Deor. 4. 4. Hdian. 6. 8. 2. Dem. 1155. 3.

b) trop. to feed, i. q. to lead, to cherish, to provide for, e. g. kings and princes their people, Matt. 2: 6 ὅστις ποιμανεῖ τὸν λαόν μου. Rev. 7: 17; and so pastors and teachers the church, John 21: 16. Acts 20: 28 ποιμαίνειν τὴν ἐκκλησίαν. 1 Pet. 5: 2. So Sept. for עֶבֶד 2 Sam. 5: 2. 1 Chr. 11: 2.—Anacr. Od. 60. 8. —Hence by impl. to rule, to govern, sc. with severity. Rev. 2: 27 ποιμανεῖ αὐτοὺς ἐν ῥάβδῳ σιδηρᾷ. 12: 5. 19: 15. So Sept. and עֶבֶד Mic. 5: 6. 7: 14.—In a bad sense, c. εἰαυτόν, to feed or cherish oneself, to take care of oneself, sc. at the expense of others, Jude 12. Comp. Sept. Prov. 29: 3. Ez. 34: 8 ἐβόσθησαν οἱ ποιμένες εἰαυτοῦς.

Ποιμήν, ἐνος, ὁ, a herdsman, shepherd, one who tends herds or flocks.

a) pp. Matt. 9: 36 πρόβατα μὴ ἔχοντα ποιμένα. 25: 32. Mark 6: 34. Luke 2: 8, 15, 18, 20. Sept. for עֶבֶד Gen. 4: 2. Num. 27: 17. —Dem. 1155. 4. Xen. Mem. 2. 3. 9.

b) trop. of Jesus, as the Great Shepherd who watches over and provides for the welfare of the church, his flock. Matt. 26: 31 et Mark 14: 27 πατάξω τὸν ποιμένα κ. τ. λ. quoted from Zech. 13: 7 where Sept. for עֶבֶד. John 10: 2, 11 bis, 12, 14, 16. 1 Pet. 2: 25. Heb. 13: 20. So Sept. for עֶבֶד of the Messiah, Ez. 34: 23. 37: 24. —Act. Thom. § 25 ποιμήν ἀγαθός, of Christ. So of a king as



ποιμὴν λαῶν Hom. Il. 1. 263. Xen. Mem. 3. 2. 1.—Also a pastor, the teacher and spiritual guide of a particular church, Eph. 4: 11. So Sept. and עֲבָדֵי Jer. 2: 8. 3: 15. Ez. 34: 2, 5 sq.

**Ποίμνη, ης, ἡ, (ποιμὴν,) a flock,** espec. of sheep, Matt. 26: 31. Luke 2: 8. 1 Cor. 9: 7 bis. Sept. for עֲבָדֵי Gen. 32: 17.—Ael. V. H. 1. 29. Dem. 1155. 5. — Trop. the flock of Christ, his disciples, church, John 10: 16. Comp. Ποίμνιον. —Act. Thom. § 25.

**Ποίμνιον, ου, τό, (synec. for ποιμὴν from ποιμὴν, Opp. Cyn. 4. 2. 69.) a flock, i. q. ποιμνη, Sept. for עֲבָדֵי Gen. 29: 2, 3. גֹּאֲזֵי Gen. 31: 4. 1 Sam. 14: 32. Luc. D. Deor. 4. 2, 3. Hdot. 2. 2. — In N. T. only trop. the flock of Christ, his disciples, church, Luke 12: 32. Acts 20: 28, 29. 1 Pet. 5: 2, 3. Comp. Sept. τὸ π. κυρίου for עֲבָדֵי Jer. 13: 17. Zech. 10: 3.—Psalt. Salom. 17: 45. Themist. Orat. 23. p. 289, i. q. disciples.**

**Ποῖος, ποία, ποῖον, correl. pron. interrog. corresponding to οἷος, τοῖος, Buttm. § 79; pp. what? of what kind or sort? Lat. qualis.**

a) pp. Mark 4: 30 ἐν ποίᾳ παραβολῇ παραβόλωμεν αὐτήν. Luke 6: 32 ποία ὑμῖν χάρις ἐστὶ; v. 33, 34. 24: 19. John 12: 33 ποίῳ θανάτῳ. 18: 32. 21: 19. Acts 7: 49. Rom. 3: 27. 1 Cor. 15: 35. James 4: 14 ποία γὰρ ἡ ζωὴ ὑμῶν; comp. in Ποία. 1 Pet. 1: 11. 2: 20. So ἐν ποίᾳ ἐξουσίᾳ by what authority, i. q. by whose authority, Matt. 21: 23, 24, 27. Mark 11: 28, 29, 33. Luke 20: 2, 8. Acts 4: 7 bis, ἐν ποίᾳ δυνάμει, ἢ ἐν ποίῳ ὀνόματι; Adv. Luke 5: 19 ποίας, or in text. rec. διὰ ποίας sc. ὁδοῦ, what way, how; comp. δι' ἐκείνης 19: 4. Sept. for עֲבָדֵי 1 K. 22: 24. — Ceb. Tab. 12. Hdian. 1. 17. 13. Xen. Mem. 3. 12. 8.

b) what one? sc. out of a number, i. q. what? which? Matt. 19: 18. 22: 36 ποία ἐντολὴ μεγάλη ἐν τῷ νόμῳ; 24: 42 ποία ὥρα. v. 43. Mark 12: 28. Luke 12: 39. John 10: 32 διὰ ποῖον αὐτῶν ἔργων. Acts 23: 34. Rev. 3: 3. So Sept. for עֲבָדֵי 2 Sam. 15: 2. 1 K. 13: 12. Jonah 1: 8. — 1 Macc. 2: 10. Ceb. Tab. 6. Xen. Mem. 2. 4. 5.

**Πολεμέω, ὤ, f. ἴσω, (πόλεμος,) to**

war, to make war, to fight, seq. κατὰ c. gen. Rev. 12: 7 ὁ Μιχαὴλ . . . τοῦ πολεμήσαι κατὰ τοῦ δράκοντος, (later edit. μετὰ τ. δ.) see in Ὁ, ἡ, τό, G. c. β. 3. p. 557. By Hebr. seq. μετὰ c. gen. Rev. 2: 16 πολεμήσω μετ' αὐτῶν. 13: 4. 17: 14. So Sept. μετὰ for Heb. עִם עֲבָדֵי; Judg. 11: 5, 20. 2 K. 14: 15. עִם בְּ Judg. 11: 25. See in Μετὰ I. 2. c. β. The usual Greek construction is c. dat. Matth. § 404. c. Buttm. § 133. 2. 1.—Absol. Rev. 12: 7; once joined with κρίνω, 19: 11 ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ, i. e. he makes war upon those whom he has condemned, i. q. to avenge, to punish; comp. Jer. 21: 5, also πόλεμος θεῶν Xen. An. 2. 5. 7. — c. dat. Jos. c. Ap. 1. 29. Hdian. 2. 11. 7. Xen. Cyr. 3. 1. 10. — Hyperbol. once i. q. to contend, to quarrel, James 4: 2. So Sept. and part. עֲבָדֵי Ps. 56: 2, 3, comp. v. 6. — Diod. Sic. 13. 84.

**Πόλεμος, ου, ὁ, (πέλομαι, kindr. Lat. pello, bellum,) pp. 'the agitation and tumult of battle; hence fight, battle, war.**

a) pp. fight, battle, 1 Cor. 14: 8 τίς παρασκευάσεται εἰς πόλεμον; Heb. 11: 34 ἰσχυροὶ ἐν πολέμῳ. Rev. 9: 7, 9. 12: 7. 16: 14. 20: 8. So ποιῆσαι πόλεμον μετὰ τινος to do battle, to fight, to make war with any one, i. q. πολεμεῖν, Rev. 11: 7. 12: 17. 13: 7. 19: 19; see in Ποιῶ and Πολεμέω. So Sept. and עֲבָדֵי Ex. 13: 17. 2 Sam. 19: 10. Job 39: 25.—Ael. V. H. 3. 9. Diod. Sic. 13. 79. Xen. Cyr. 6. 2. 4.—Hyperbol. once i. q. contest, strife, James 4: 1.—Hdian. 1. 11. 4. comp. Plato Phaedo 11.

b) genr. war, Matt. 24: 6 bis ἀκούειν πολέμους καὶ ἀκοῆς πολέμων. Mark 13: 7 bis. Luke 14: 31. 21: 9. So Sept. and עֲבָדֵי Ex. 1: 10. 2 K. 3: 7. — Pol. 3. 7. 1, 2. Xen. Mem. 4. 4. 14.

**Πόλις, εως, ἡ, (πόλις, πέλομαι,) a city, pp. enclosed with a wall, a walled town.**

a) pp. and. genr. Matt. 2: 23 κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ. Mark 6: 56. Luke 8: 1. John 11: 54. 2 Cor. 11: 26. al. saep. — Hdian. 3. 1. 10, 14. Xen. Mem. 3. 1. 1. — In various constructions: (α) c. art. ἡ πόλις, the city,

i. e. before mentioned, as Matt. 21: 17, 18, coll. v. 10. Mark 11: 19, coll. v. 1. John 4: 8, 28, 30, coll. v. 5. Acts 8: 9, coll. v. 5. al. Or κατ' ἐξοχὴν, the city, i. q. the chief city, *metropolis*, e. g. *Jerusalem* Matt. 26: 18. Luke 7: 37. 24: 49. Acts 12: 10. (Jos. Ant. 10. 3. 1, 2.) So of *Gadara* Matt. 8: 33 coll. v. 28. Mark 5: 14. Luke 8: 34. — (β) c. adj. or a like adjunct, Matt. 10: 14, 15 τῇ πόλει ἐκείνῃ. Acts 19: 29 ἡ π. ὄλη. 26: 11 εἰς τὰς ἔξω πόλεις. Rev. 16: 19 ἡ πόλις ἡ μεγάλη sc. *Βαβυλῶν*. 18: 10, 21. So ἡ ἴδια πόλις *one's own city*, i. e. in which one dwells, Matt. 9: 1, comp. 4: 13; or, the chief city of one's family, Luke 2: 3. ἡ ἅγια πόλις the *Holy City*, i. e. *Jerusalem* as the public seat of God's worship, Matt. 4: 5. Rev. 11: 2. So Sept. and עִירָה עִירָה Neh. 11: 1. Is. 52: 1. Called also ἡ πόλις ἡ ἡγαπημένη in a like sense, Rev. 20: 9. — (γ) Seq. gen. of pers. the city of any one, i. e. one's native city, π. *Δαβὶδ* Luke 2: 4, 11. (2 Chr. 8: 11.) or in which one dwells, Luke 4: 29. John 1: 45. Rev. 16: 19. π. τοῦ μεγάλου βασιλέως, i. e. where God dwells, Matt. 5: 35, comp. Ps. 48: 2. Tob. 13: 15. Seq. gen. of a gentile name, Matt. 10: 5 εἰς πόλιν *Σαμαρειτῶν*. v. 23. Luke 23: 51. Acts 19: 35. 2 Cor. 11: 32.—(δ) With the pr. n. of the city subjoined; e. g. in apposit. in the same case, Luke 2: 4 ἐκ πόλεως *Ναζαρέτ*. v. 39. Acts 11: 5. 27: 8; or in the genit. Acts 16: 14. 2 Pet. 2: 6 πόλις *Σοδομόων καὶ Γ.* comp. Winer § 48. 2. — Apollon. Argon. 2. 654 or 656 πόλιν *Ὀρχομενοῦ*.—(ε) Seq. gen. of region or province, Luke 1: 26 εἰς πόλιν τῆς *Γαλιλαίας*. John 4: 5. Acts 21: 39. impl. Matt. 14: 13. Luke 5: 12. So Luke 1: 39 εἰς πόλιν *Ἰούδα*, i. e. a city of *Judah*; where others suppose it to be i. q. the city *Ἰούτα*, Heb. יְרוּשָׁלַיִם or יְרוּשָׁלַיִם Josh. 15: 55. 21: 16. See *Reland Palaest. p. 870. Rosenm. Bibl. Geogr. II. ii. p. 317.*

b) meton. for the inhabitants of a city, Matt. 8: 34 πᾶσα ἡ πόλις ἐξῆλθεν. 21: 10. Mark 1: 33. Acts 13: 44. 21: 30. al. — *Hdian. 2. 11. 6. Xen. Cyr. 1. 4. 25.*

c) symbol. of the celestial or spiritual *Jerusalem*, the seat of the Messiah's kingdom, described as descending out

of heaven, Rev. 3: 12. 21: 2 τὴν πόλιν τὴν ἁγίαν, *Ἱεροσ. καινὴν, εἶδον καταβαίνουσαν ἐκ τοῦ οὐρανοῦ*. v. 10, 14 sq. 22: 14, 19. Heb. 11: 10, 16. 12: 22. See *Schoettgen's Dissert. in Hor. Heb. I. p. 1205 sq. AL.*

*Πολιτάρχης, ου, ὁ, (πόλις, ἄρχω,) a city-ruler, prefect, magistrate, Acts 17: 6, 8.—Greek writers use the form πολιτάρχος Aeneas c. 26; or better πολιάρχος Pind. Nem. 7. 152.*

*Πολιτεία, ας, ἡ, (πολιτεῖα,) pp. 'the being a free citizen,' the relation of a free citizen to the state; hence*

a) *citizenship, the right of citizenship, freedom of a city, Acts 22: 28.—3 Mácc. 3: 21, 23. Jos. B. J. 1. 9. 5. Dem. 161. 16. Xen. H. G. 1. 1. 26.*

b) *the state itself, a community, commonwealth, Eph. 2: 12 π. τοῦ Ἰσραήλ.—2 Macc. 4: 11. Pol. 6. 14. 4. Xen. Mem. 2. 1. 13.*

*Πολίτευμα, ατος, τό, (πολιτεῖα,) any public measure, administration of the state, Dion. Hal. Ant. 2. 15. Dem. 107. 25. In N. T. the state itself, community, commonwealth, trop. of Christians in reference to their spiritual community, Phil. 3: 20. — pp. 2 Macc. 12: 7. Jos. Ant. prooem. 3. Pol. 2. 41. 6.*

*Πολιτεύω, f. εὔσω, (πολίτης,) to administer the state, Thuc. 2. 37, 65. to live as a free citizen Pol. 4. 76. 2. Xen. H. G. 3. 1. 21.—Often and in N. T. depon. Pass. πολιτεύομαι, to be a citizen of a state, to live as a good citizen, to conduct oneself according to the laws and customs of a state, pp. Dem. 665. 20. Hence in N. T. genr. to live, to order one's life and conduct, sc. according to a certain rule, c. adv. Phil. 1: 27 ἀξίως τοῦ εὐαγγελίου πολιτεύεσθε. c. dat. Acts 23: 1 πεπολιτευμαι τῷ θεῷ, i. e. to or for God, according to his will; comp. in θεός a. γ. — 2 Macc. 6: 1 τοῖς τοῦ θεοῦ νόμοις. 3 Macc. 3: 4. Jos. de Vit. § 2. de Macc. § 4 τῷ πατρῷ νόμῳ.*

*Πολίτης, ου, ὁ, (πόλις,) a citizen, an inhabitant of a city. Acts 21: 39 οὐκ ἀσήμερον πόλεως πολίτης. Luke 15: 15.—2 Macc. 5: 23, 24. Jos. B. J. 2. 18. 6. Xen. Mem. 4. 6. 14.—Seq. gen. αὐτοῦ,*



i. q. *fellow-citizen*, Luke 19: 14; also Heb. 8: 11 in later edit. where text rec. τὸν πλησίον. Sept. for ַרְבִּי־גֵר Gen. 23: 11. ַרְבִּי Jer. 31: 34. Prov. 24: 28.—Hdian. 3. 10. 11. Xen. H. G. 6. 3. 6.

Πολλά, see Πολύς.

Πολλάκις, adv. (πολύς,) *many times*, often, Matt. 17: 15 bis. Mark 5: 4. 9: 22. John 18: 2. Acts 26: 11. Rom. 1: 13. 2 Cor. 8: 22. 11: 23, 26, 27 bis. Phil. 3: 18. 2 Tim. 1: 16. Heb. 6: 7. 9: 25, 26. 10: 11.—Xen. Mem. 3. 12. 6.

Πολλαπλασίον, ονος, ὁ, ἡ, adj. (πολύς,) *manifold, many times more*, Luke 18: 30.—Test. XII Patr. p. 640. Pol. 35. 4. 4. The form πολλαπλάσιος is more usual, Jos. B. J. 5. 13. 5. Xen. Mem. 2. 2. 7. Comp. Buttm. § 71. 3.

Πολυεὺσπλαγχνος, see in Πολύ-σπλαγχνος.

Πολυλογία, ας, ἡ, (πολυλόγος, from πολύς, λέγω,) *much speaking, loquacity*, Matt. 6: 7. Sept. for ַרְבִּי־דְבַר בְּרֵב Prov. 10: 19.—Plut. de Curiosit. 9 init. Xen. Cyr. 1. 4. 3.

Πολυμερῶς, adv. (πολυμερής consisting of many parts, manifold, Wisd. 7: 22. Anthol. Gr. II. p. 214; from πολύς, μέρος,) *in many parts, in manifold ways*, Heb. 1: 1.—Jos. Ant. 8. 3. 9 ταῦτα πάντα ὁ Σολομὼν εἰς τὴν θεοῦ τιμὴν πολυμερῶς καὶ μεγαλοπρεπῶς κατεσκεύασε. Comp. πολυμερής Max. Tyr. Diss. 37. p. 363.

Πολυποίκιλος, ου, ὁ, ἡ, adj. (πολύς, ποίκιλος,) *much variegated*, π. φάρμα Soph. Iph. Taur. 1155. In N. T. *very various, manifold, multifarious*, e. g. ἡ π. σοφία τοῦ θεοῦ Eph. 3: 10.

Πολύς, πολλή, πολύ, Genit. πολλοῦ, ἡς, οὔ, see Buttm. § 64. 1. Compar. πλείων, Superl. πλείστος, see in their order.—*Many, much*, pp. of number, quantity, amount. For the usual construction with the article, see in Ὁ, ἡ, τό, II. A. 2. b.

a) Sing. pp. *many, much*; and with a noun implying number or multitude, *great, large*. (α) Without artic. c. Subst. John 6: 10 χόρτος πολύς. 15: 5 καρπὸν πολύν. Acts 15: 32 διὰ λόγου πολλοῦ

*with much discourse*, many words. 20: 2. 16: 16 ἐργασίαν πολλήν. 22: 28. Matt. 13: 5 γῆν πολλήν *much earth, soil*. So with a noun of multitude, Acts 11: 21 π. ἀριθμὸς *a great number*; 18: 10 λαὸς πολὺς. Mark 5: 24 ὄχλος π. John 6: 2. Acts 14: 1 πολὺ πλῆθος. 17: 4. trop. Matt. 9: 37 ὁ μὲν θρισμὸς πολὺς, comp. v. 36. al. (Xen. Cyr. 4. 2. 1.) Absol. πολὺ, *much*, e. g. Luke 12: 48 ὧ ἐδόθη πολὺ, πολὺ ζητηθήσεται κ. τ. λ. 16: 10 bis ἐν πολλῷ πιστός, ἐν πολλῷ ἄδικος. Acts 26: 29. Matt. 26: 9 πρᾶθῆναι πολλοῦ *to be sold for much*.—Xen. Mem. 1. 2. 60.—(β) With the art. c. Subst. Heb. 5: 11 περὶ οὗ πολὺς ἡμῖν ὁ λόγος *of whom we have much to say*, many things. Mark 12: 37 ὁ πολὺς ὄχλος, i. q. Engl. *the great multitude*, the common people. (Hdian. 1. 1. 1 ὁ πολὺς ὄμιλος. Xen. An. 3. 2. 36 ὁ π. ὄχλος. Comp. Lob. ad Phr. p. 193, 390.) Absol. τὸ πολὺ, *the much*, 2 Cor. 8: 15 ὁ τὸ πολὺ sc. συλλέξας, quoted from Sept. Ex. 16: 18, comp. v. 17. See Winer § 66. 3. p. 472.—Xen. An. 7. 7. 36 ὁ ὀρίζων τὸ πολὺ καὶ ὀλιγον.

b) Plur. πολλοί, αἱ, ἅ, *many*, and with nouns of multitude, *great, large*. (α) Without artic. c. Subst. Matt. 8: 16 δαμονιζομένους πολλούς. 24: 11. Mark 2: 15 πολλοὶ τελῶναι. Luke 7: 21. 12: 7, 19 πολλά ἀγαθά. v. 47 see in Λέγω. John 3: 23 ὕδατα πολλά. Acts 2: 43. Heb. 2: 10. al. So with a noun of multitude, Matt. 4: 25 ὄχλοι πολλοί. Luke 14: 25. (Xen. An. 4. 7. 14.) With another Adj. ἕτεροι πολλοί Matt. 15: 30; fem. Luke 8: 3; neut. 22: 65. ἄλλαι πολλαί Mark 15: 41; neut. 7: 4. John 21: 25. πολλοὺς ἄλλους Mark 12: 5. Coupled by καί, as π. καὶ ἕτερα Luke 3: 18. π. καὶ ἄλλα σημεῖα John 20: 30. π. καὶ βαρεὰ αἰτιώματα Acts 25: 7. Tit. 1: 10. (Xen. Cyr. 1. 4. 1. c. καὶ Xen. Conv. 1. 6. Mem. 1. 2. 24.) Absol. πολλοί, *many*, Matt. 7: 13 καὶ πολλοὶ εἰσιν οἱ εἰσερχόμενοι. v. 22 πολλοὶ ἐροῦσίν μοι. Luke 4: 41 ἀπὸ πολλῶν. John 8: 30. Acts 10: 27. 2 Pet. 2: 2. So by impl. *many* i. q. a multitude, *all*, Matt. 20: 28 λύτρον ἀντὶ πολλῶν. Mark 10: 45. 14: 24. Heb. 9: 28, comp. Sept. Is. 53: 12. Neut. πολλά, *many things, much*, Matt. 13: 3 καὶ ἐλάλησεν πολλά ἐν παρα-

βολαίς. Mark 5: 26. Luke 10: 41. John 8: 26. 2 Cor. 8: 22 ἐν πολλοῖς. 2 John 12. al. (Xen. Cyr. 8. 3. 50.) Seq. gen. partit. Matt. 3: 7 πολλοὺς τῶν Φαρισαίων. Luke 1: 16. John 6: 66. Acts 4: 4. al. Seq. ἐκ c. gen. partit. comp. Ἐκ no. 3. h. John 6: 60 πολλοὶ ἐκ τῶν μαθητῶν. 10: 20. Acts 17: 12. — c. gen. Xen. An. 1. 7. 20. Apol. Socr. 13. — (β) With the art. as referring to something well known; c. Subst. Luke 7: 47 αἱ ἀμαρτίαι αὐτῆς αἱ πολλαί, comp. v. 37, 39. Rev. 17: 1, comp. v. 15. Acts 26: 24 τὰ πολλὰ γράμματα the much learning sc. which thou hast, q. d. thy much learning. (Luc. Cynic. 16. Plato Apol. Socr. 1 init.) Absol. οἱ πολλοί, the many, i. e. those before spoken of, including the idea of all; as Rom. 5: 15, 19, i. e. the many of whom the apostle had been treating as having all suffered through Adam. So of the many i. e. all who receive Christ, v. 15. 12: 5. 1 Cor. 10: 17. v. 33 τὸ τῶν πολλῶν ἵνα σωθῶσι the many i. e. all to whom I preach. (Xen. An. 3. 1. 10.) Also the many, i. q. the most, the greater number, but implying exceptions. Matt. 24: 12 ἡ ἀγάπη τῶν πολλῶν. 2 Cor. 2: 17 ὡς οἱ πολλοὶ as the most do, i. e. the Judaizing teachers. Comp. Winer p. 93. Matth. § 266.—Xen. Cyr. 3. 1. 3.

c) trop. and intens. of amount, degree, much, great, vehement, comp. Passow no. 1. b. Matt. 2: 18 ὄδυσμός πολὺς. 5: 12. Luke 10: 40. Col. 4: 13. ζῆλον πολύν. Matt. 24: 30 δόξης πολλῆς. Mark 13: 26. John 7: 12 γογγυσμός π. Acts 15: 7. 21: 40 πολλῆς σιγῆς. 24: 3, 7. 25: 23. 27: 10, 21. Rom. 9: 22. 1 Cor. 2: 3 ἐν τρόπῳ πολλῷ. 2 Cor. 8: 4. Eph. 2: 4. al. saep. Sept. for בְּרַב Gen. 41: 29. Dan. 11: 44.—Eccles. 15: 18. Hdian. 7. 1. 2. Dem. 23. 31. Xen. Cyr. 7. 1. 25. Mem. 2. 1. 6.

d) of time, much, long, plur. many. Matt. 25: 19 μετὰ δὲ χρόνον πολύν. Mark 6: 35 ὥρας πολλῆς γενομένης. Luke 8: 29. John 5: 6. Luke 12: 19 ἔτη πολλά many years. Acts 24: 10. Rom. 15: 23. ἐπὶ πολὺ for a long time Acts 28: 6. μετ' οὐ πολὺ not long after Acts 27: 14. μετ' οὐ πολλὰς ἡμέρας Luke 15: 13. Acts 1: 5. Sept. ἡμέραι π. for Heb. יָמֵי רַבִּים

Hos. 3: 3, 4.—Xen. An. 5. 2. 17 πολλοῦ χρόνου. Plato Apol. Socr. 2 πολλά ἔτη.

e) Neut. πολὺ, πολλά, adverbially, Butt. § 115. 4. Matth. § 446. (α) Sing. πολὺ, much, greatly, Mark 12: 27 πολὺ πλανῶσθε. Luke 7: 47 ἡγάπησε πολὺ. Acts 18: 27. Rom. 3: 2. James 5: 16. c. compar. 2 Cor. 8: 22 πολὺ σπουδαιότερον. Dat. πολλῷ id. c. compar. John 4: 41. πολλῷ μᾶλλον Matt. 6: 30. Mark 10: 48. — Sept. Dan. 6: 14, 23. Hdian. 2. 3. 4. Xen. Mem. 3. 5. 11. c. compar. Luc. D. Deor. 2. 1. Xen. Mem. 2. 10. 2. πολλῷ c. compar. Xen. Mem. 1. 2. 9. Comp. Passow no. 4. a, b. — (β) Plur. πολλά without artic. many times, often, Matt. 9: 14 νηστεύομεν πολλά. James 3: 2. (Luc. D. Deor. 19. 2 fin. Xen. Cyr. 1. 5. 14.) Also much, greatly, Mark 1: 45 ἤρξατο κηρύσσειν πολλά. 3: 12. 5: 10 παρεκάλε αὐτὸν πολλά. 1 Cor. 16: 12. Rev. 5: 4 ἔκλειον πολλά.—Sept. 2 K. 10: 18. Is. 23: 16. Hdian. 1. 16. 11. Xen. Cyr. 8. 3. 47 fin. — With the art. τὰ πολλά, this many times, for the most part, greatly, Rom. 15: 22. — Luc. D. Deor. 16. 1. Xen. H. G. 6. 2. 30. AL.

Πολύσπλαγχνος, ου, ὅ, ἡ, adj. (πολύς, σπλάγχνον,) very compassionate, of great mercy, James 5: 11, where some Mss. read πολυεύσπλαγχνος.—Not found elsewhere.

Πολυτελής, ἐός, οὖς, ὅ, ἡ, adj. (πολύς, τέλος,) very expensive, very costly, sumptuous, e. g. νάρδος Mark 14: 3. ἱματισμός 1 Tim. 2: 9. Sept. for רַבִּי Prov. 1: 13.—Hdian. 6. 4. 7. Xen. An. 1. 5. 8. —Trop. very precious, excellent, 1 Pet. 3: 4.—Diod. Sic. 14. 30.

Πολύτιμος, ου, ὅ, ἡ, adj. (πολύς, τιμή,) of great value or price, very costly, very precious, e. g. μαργαρίτης Matt. 13: 46. νάρδος John 12: 3. 1 Pet. 1: 7 in later edit.—Hdian. 1. 17. 5.

Πολυτρόπως, adv. (πολύτροπος, from πολὺς, τρόπος, τρέπω,) in many ways, in diverse manners, Heb. 1: 1. — Hesych. πολυτρόπως· διαφόρων, ποικίλως.

Πόμα, ατος, τό, (πίνω, πέπομαι,) drink, 1 Cor. 10: 4. Heb. 9: 10. Sept.



for פְּנֵי Ps. 102: 10. דָּן Dan. 1: 16.—Ceb. Tab. 6. Xen. Mem. 4. 7. 9. Comp. Lob. ad Phr. p. 455 sq.

**Πονηρία, ας, ἡ** (πονηρός,) *evil nature, badness*, pp. in a physical sense, Sept. for פָּר Jer. 24: 2, 3, 8. In N. T. only in a moral sense, *evil disposition, wickedness, malice*. Matt. 22: 18 γυνὸς δὲ ὁ Ἰησοῦς τὴν πονηρίαν αὐτῶν. Luke 11: 39. Rom. 1: 29. 1 Cor. 5: 8. Eph. 6: 12 τὰ πνεύμ. τῆς πονηρίας i. q. τὰ πονηρά, Buttm. § 121. n. 4. Winer § 34. 2. Plur. αἱ πονηρίαί, *wicked counsels* Mark 7: 22; *wicked deeds, iniquities*, Acts 3: 26. Sept. for פָּר Ex. 32: 11. פָּר Ps. 28: 5. plur. for פָּר Jer. 32: 32. 33: 5.—Luc. D. Mort. 12. 6. Plut. de aud. Poet. 4. T. I. p. 49. Tauchn. Xen. Oec. 1. 19. plur. Dem. 521. 6.

**Πονηρός, ἄ, ὄν**, (ποιέω, πόνος,) Comparat. πονηρότερος Matt. 12: 45. Luke 11: 26; pp. 'causing or having labour, sorrow, pain'; hence genr. *evil*, act. and passive.

a) Act. *evil*, i. e. causing evil to others, *evil-disposed, malevolent, malignant, wicked*. (α) Of persons, Matt. 5: 45 ἐπὶ πονηροὺς καὶ ἀγαθοὺς. 7: 11 εἰ ὑμεῖς, πονηροὶ ὄντες κ. τ. λ. 12: 34, 35. 13: 49. 18: 32. Luke 6: 35, 45. 11: 13. Acts 17: 5. 2 Thess. 3: 2. So Sept. and פָּר Esth. 7: 6. Job 21: 30.—Ecclus. 14: 5. Hdian. 5. 2. 5. Xen. Mem. 2. 6. 20.—So πνεύματα πονηρά *evil spirits*, malignant demons, Matt. 12: 45. Luke 7: 21. 8: 2. 11: 26. Acts 19: 12, 13, 15, 16. (Sept. and פָּר 1 Sam. 16: 14 sq. 18: 10.) Hence ὁ πονηρός *the Evil one*, κατ' ἐξοχήν, i. e. Satan, Matt. 13: 19, 38, coll. 39. Eph. 6: 16. 1 John 2: 13, 14. 3: 12. 5: 18. Others also refer here Matt. 5: 37. 6: 13. Luke 11: 4. John 17: 15. 1 John 5: 19; see below in β, and in b. α.—Act. Thom. § 45. Barnab. Ep. 21.—(β) Of things, e. g. ὀφθαλμὸς πονηρός *an evil eye*, envy, Matt. 20: 15. Mark 7: 22. Comp. in ὀφθαλμὸς α. γ. So διαλογισμοὶ πονηροὶ Matt. 15: 19. James 2: 4, see in Διαλογισμός. 1 Tim. 6: 4. Matt. 12: 35 et Luke 6: 45 ἐκ τοῦ πονηροῦ θησαυροῦ τῆς καρδίας, i. q. θησαυρ. τῆς πονηρίας.—Hdian. 1. 8. 5. Ael. V. H. 2. 11 πον. δειπνα q. d. Thyestean epulae.—So pp. as causing pain or hurt, *hurtful*, e. g.

words, *injurious, calumnious*, πῶν πονηρόν ἕημα Matt. 5: 11. Acts 28: 21. 3 John 10. So Sept. and פָּר Gen. 37: 1. Ps. 64: 6. (Judith 8: 8.) Also *painful, grievous*, Rev. 16: 2 ἔλκος κακὸν καὶ πονηρόν. So Sept. and פָּר Deut. 28: 35, 59.—Ecclus. 28: 23. Hdian. 2. 12. 11.—Neut. τὸ πονηρόν, *evil*, i. e. *evil intent, malice, wickedness*. Matt. 5: 37 τὸ δὲ περισσὸν τούτων, ἐκ τοῦ πονηροῦ ἐστίν. v. 39. John 17: 15. 2 Thess. 3: 3. Also *evil* as inflicted, *calamity, affliction*, Matt. 6: 13 ὄψαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. Luke 11: 4.

b) Pass. *evil*, i. e. made evil, evil in nature or quality, *bad, ill, vicious*. (α) In a moral sense, e. g. of persons, *wicked, corrupt, an evil-doer*, 1 Cor. 5: 13 ἐξαιρεῖτε τὸν πονηρόν ἐξ ὑμῶν. 2 Tim. 3: 13. So γενεὰ πονηρά Matt. 12: 39, 45. 16: 4. Luke 11: 29. αἰὼν πονηρός Gal. 1: 4. So Sept. for פָּר Deut. 21: 21. פָּר Is. 1: 4. 9: 17. (Hdian. 5. 2. 5. Xen. Ath. 1. 1.) Of a servant, i. q. *re-miss, slothful*, Matt. 25: 26. Luke 19: 22.—Ecclus. 42: 5. Hdian. 1. 13. 6. Xen. Oec. 7. 41.—Of things, *wicked, corrupt, flagitious*, e. g. τὰ ἔργα, John 3: 19 ἦν γὰρ πονηρά αὐτῶν τὰ ἔργα. 7: 7. Col. 1: 21. 2 Tim. 4: 18. 1 John 3: 12. 2 John 11. φαιδουόρημα πον. Acts 18: 14. 1 Thess. 5: 22 ἀπὸ παντὸς εἶδους πονηροῦ, see in Ὁ, ἡ, τό, A. 2. b. p. 553. Heb. 3: 12. 10: 22. James 4: 16. So Sept. and פָּר Deut. 17: 5. 2 K. 17: 13. Prov. 26: 23. (Jos. Ant. 2. 3. 1. Hdian. 3. 6. 9.) Also of times, pp. as full of sorrow and affliction, *evil, sorrowful, calamitous*, e. g. ἡμέραι πονηραὶ Eph. 5: 16. 6: 13. So Sept. and פָּר Gen. 47: 9. Ps. 94: 13.—Neut. τὸ πονηρόν, *evil, wickedness, guilt*, Luke 6: 45. Rom. 12: 9. 1 John 5: 19. Plur. τὰ πονηρά *evil things, wicked deeds*, Mark 7: 23. πονηρά Matt. 9: 4. 12: 35. Luke 3: 19. So Sept. for פָּר, e. g. τὸ π. Deut. 17: 2. Judg. 2: 11. Ecc. 8: 12. saep. τὰ π. Gen. 6: 5. 8: 21. πονηρά Ps. 97: 10. Hos. 7: 15.—(β) In a physical sense, or rather of external quality and condition, *evil, bad*, e. g. καρποὶ πονηροὶ *bad fruit*, Matt. 7: 17, 18. ὀφθαλμὸς πονηρός i. e. *ill, diseased*, Matt. 6: 23. Luke 11: 34. Comp. Sept. and פָּר Lev. 27: 10. 2 K. 2: 19. Once of persons in

reference to external state, dress, etc. Matt. 22: 10 *πονηρούς τε καὶ ἀγαθούς*, *bad and good*, q. d. high and low, rich and poor, a periphrasis for *all*. So Luke 6: 22 *ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πονηρόν*, i. e. as a disgrace, reproach; see in Ἐκβάλλω a.

*Πόνος, ου, ὄ*, (*πένω, πένομαι*) *labour, toil, travail*, Col. 4: 13 in Mss. for *ζῆλον*. — Jos. Ant. 3. 2. 3. Hdian. 2. 10. 17. Xen. Mem. 2. 1. 3. — Hence, *sorrow, pain, anguish*, Rev. 16: 10 *ἐμασσώντο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου*. v. 11. 21: 4. Sept. for *כַּסֵּף* Is. 65: 14. comp. Gen. 34: 25. *כַּסֵּף* Job 4: 5. — Ael. V. H. 5. 6. Xen. Mem. 2. 2. 5.

*Ποντικός, ἡ, ὄν*, *belonging to Pontus*, a Pontian, Acts 18: 2.

*Πόντιος, ου, ὄ*, *Pontius*, the praenomen of Pilate, see *Πιλῆτος*. Matt. 27: 2. Luke 3: 1. Acts 4: 27. 1 Tim. 6: 13. See Adam's Rom. Ant. p. 32.

*Πόντιος, ου, ὄ*, *Pontus*, the north-eastern province of Asia Minor, Acts 2: 9. 1 Pet. 1: 1. It was bounded N. by the Euxine; W. by Paphlagonia and Galatia; S. by Cappadocia and part of Armenia; and E. by Colchis. The kingdom of Pontus became celebrated under Mithridates the Great, who waged a long war with the Romans; in which he was at last defeated by Pompey, and his kingdom made a Roman province.

*Πούλιος, ου, ὄ*, Lat. *Publius*, pr. n. of a wealthy inhabitant of Malta, Acts 28: 7, 8.

*Πορεία, ας, ἡ*, (*πορεύω*) *a going, way, journey*. Luke 13: 22 *πορείαν ποιούμενος* *making his way*, i. e. *journeying*. Sept. for *יָצֵאתָ* Jon. 3: 3, 4. — 2 Macc. 12: 10. Jos. de Vit. § 52. Xen. Mem. 3. 13. 5. — From the Heb. in Plur. *goings, ways, journey of life*, James 1: 11. So Sept. for *יָצֵאתָ* Prov. 2: 7. Comp. in Ὀδός c. γ.

*Πορεύω, f. εἶσω*, (*πόρος* a passing, passage, from *πεῖρω; περάω*) *to cause to pass over* by land or water, *to transport*, trans. Eurip. Med. 180 or 182. Pind. Ol. 1. 185. Ael. V. H. 8. 2. — Oftener and in N. T. only depon. Mid. *πορεύο-*

*μαι, f. εἶσωμαι, aor. 1 pass. ns* Mid. *ἐπορεύθην* Butt. § 136. 2; pp. *to transport oneself, to betake oneself*, i. q. *to pass from one place to another*, intrans. Hence

a) pp. *to pass, to go*, implying motion from the place where one is, and hence often i. q. *to pass on, to go away, to depart*; found chiefly in Matt. Luke, John, and Acts. E. g. absol. Matt. 2: 9 *οἱ δὲ ἀκούσαντες τοῦ βασιλέως, ἐπορεύθησαν*. Mark 16: 10. Luke 4: 30. Acts 5: 20. 1 Cor. 10: 27. (Xen. An. 3. 4. 41.) Once c. acc. Acts 8: 39 *ἐπορεύτην ὁδὸν αὐτοῦ*, see in Ὀδός b. a. Seq. inf. of object, Luke 2: 3 *ἐπορεύοντο πάντες ἀπογράφεσθαι*. John 14: 2. Comp. Butt. § 140. 2. — Usually with an adjunct of place *whence* or *whither*; e. g. with a Preposition and its case: *ἀπὸ* c. gen. Matt. 24: 1 *ἐπορεύετο ἀπὸ τοῦ ἱεροῦ*. Luke 4: 42. Acts 5: 41. (Xen. An. 4. 4. 17.) *διὰ* c. gen. Matt. 12: 1 *διὰ τῶν σπορίμων*. (Xen. Cyr. 2. 4. 24.) *εἰς* c. acc. of place, Matt. 2: 20 *εἰς γῆν Ἰσραὴλ*. Mark 16: 15. Luke 4: 42. al. (Xen. H. G. 7. 4. 10.) also c. acc. of state or condition, Luke 22: 33 *εἰς θάνατον*. 7: 50 *εἰς εἰρήνην*, see in *Εἰς* no. 4 fin. *ἐμ-προσθεν* c. gen. of pers. John 10: 4. *ἐν* c. dat. of state or manner, Acts 16: 36, comp. in *Εἰς* no. 4 fin. *ἐπὶ* c. acc. of place, Matt. 22: 9 *ἐπὶ τὰς διεόδους κ. τ. λ.* Acts 8: 26. 9: 11. (Xen. Ag. 1. 16.) c. acc. of pers. Acts 25: 12; also c. acc. of thing sought, object, Luke 15: 4 π. *ἐπὶ τὸ ἀπολωλός*. (Xen. Cyr. 5. 3. 16. H. G. 7. 4. 10.) *ἕως* c. gen. of place, *ἕως Καισαρείας* Acts 23: 23. *κατά* c. acc. of place *towards* which, Acts 8: 26; of way *along* which, 8: 36. *ὀπίσω* c. gen. of pers. by Hebr. *to go after* any one, to follow, Luke 21: 8. Sept. for *יָצֵאתָ* Judg. 2: 12. 1 Sam. 6: 12. *πρός* c. acc. of pers. Matt. 10: 6 *πρός τὰ πρόβατα κ. τ. λ.* Luke 11: 5. Acts 27: 3. al. Sept. for *בְּ* *יָצֵאתָ* Gen. 26: 26: (Xen. H. G. 7. 3. 6.) *σύν* c. dat. of pers. Luke 7: 6 *ἐπορεύετο σὺν αὐτοῖς*. So with Adverbs: *ἐκεῖθεν* Matt. 19: 15. *ἐντεῦθεν* Luke 13: 31. *οὗ* for *ὅποι* Luke 24: 28. *ποῦ* John 7: 35. — By a sort of pleonasm, *πορεύομαι* is often prefixed, espec. in the participle, to verbs which already imply the idea of *going*, in ar-



der to render the expression more full and complete; comp. in Ἐρχομαι no. 2. a. Ἀνίστημι II. d. So Part. Matt. 2: 8 πορευθέντες, ἀκριβῶς ἐξετάσατε. 9: 13. 10: 7 πορευόμενοι δὲ κηρύσσετε. Luke 7: 22. 14: 10. 22: 8. 1 Pet. 3: 19. Imperat. Luke 10: 37 πορεύου, καὶ σὺ ποιεῖ ὁμολογίαν. So Sept. and חָזַק 2 K. 5: 10. 1 K. 9: 6. Josh. 23: 16.—Jos. Ant. 7. 13. 1 προσέταξεν Ἰωάβη πορευθῆναι τὸν ὄχλον ἐξαριθμησαί.

b) by impl. to depart this life, i. q. to die, Luke 22: 22. So Heb. חָזַק Gen. 15: 2. Ps. 39: 14, Sept. ἀπολόομαι, ἀπέρχομαι.—So οἶχομαι Xen. Cyr. 3. 1. 13. Comp. Wisd. 3: 2, 3.

c) genr. to go, to walk, pp. Xen. Mem. 1. 4. 11. In N. T. only trop. and from the Heb. to walk, i. q. to live, to conduct oneself, joined with an adjunct of manner. E. g. c. dat. of rule or manner, Acts 9: 31 πορευόμενοι τῷ φόβῳ τοῦ κυρίου. 14: 16. Jude 11. Matth. § 399. n. 2. Winer § 31. 3. b. (1 Macc. 6: 23.) So with a preposition and its case: ἐν c. dat. of rule or manner, Luke 1: 6 ἐν π. ταῖς ἐπιτολαῖς. 1 Pet. 4: 3. 2 Pet. 2: 10. So Sept. for חָזַק 1 K. 8: 61. Prov. 28: 6. (Ecclesi. 5: 2.) κατὰ c. acc. of rule or manner, 2 Pet. 3: 3 κατὰ τὰς ἰδίας αὐτῶν ἐπιθυμίας. Jude v. 16, 18. (Sept. Num. 24: 1. Wisd. 6: 4.) ὀπίσω c. gen. of rule or manner, 2 Pet. 2: 10 ὀπίσω σαρκός, comp. above in a. ὑπὸ c. gen. under or among, Luke 8: 14 ὑπὸ μεριμῶν . . . πορευόμενοι κ. τ. λ. Absol. Luke 13: 33 πλην δεῦ με σήμερον . . . πορεύεσθαι i. e. to walk, to act, to fulfil my duties. AL.

Πορδέω, ὦ, f. ἴσω, (πέρθω,) to lay waste, to ravage, to destroy, e. g. τὴν ἐκκλησίαν Gal. 1: 13. τὴν πίστιν v. 23. τοὺς Acts 9: 21.—pp. a city, country, Jos. Ant. 10. 8. 2. Hdian. 6. 7. 5. Xen. Mem. 3. 5. 4.

Πορισμός, οὐ, ὄ, (πόρος, πορίζω) to bring to pass, to procure, to acquire, acquisition, gain, meton. a source or means of gain, 1 Tim. 6: 5, 6.—Wisd. 13: 19. 14: 2. Plut. M. Crass. 2. Diod. Sic. 3. 4.

Πόρκιος, οὐ, ὄ, Porcius, the praenomen of the procurator Festus, Acts

24: 27. See in Φῆσιος, and comp. Adam's Rom. Ant. p. 32.

Πορνεία, ας, ἡ, (πορνέω,) fornication, lewdness.

a) pp. and genr. Matt. 15: 19 μοιχεύαι, πορνεῖαι. Mark 7: 21. Rom. 1: 29. 1 Cor. 6: 13, 18. 7: 2. 2 Cor. 12: 21. Gal. 5: 19. Eph. 5: 3. Col. 3: 5. 1 Thess. 4: 3. Rev. 9: 21. John 8: 41 ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα we are not born of fornication, we are not spurious children, born of a concubine, but are the true descendants of Abraham. Sept. for פְּרִיָּה Gen. 38: 24. Hos. 1: 2.—Palaeph. 53: 6. Dam. 403. 26.—Spec. of adultery, Matt. 5: 32. 19: 9. (Ecclus. 23: 23.) Of incest, incestuous marriage, 1 Cor. 5: 1 bis. Prob. also in reference to marriages within the degrees prohibited by the Mosaic law, and genr. to all such intercourse as that law interdicted, Acts 15: 20, 29. 21: 25. Comp. Lev. c. 18, and 20: 10 sq.

b) from the Heb. symbol. for idolatry, the forsaking of the true God in order to worship idols; comp. in Πορνέω b. Rev. 2: 21. 14: 8. 17: 2, 4. 18: 3. 19: 2. So Sept. and פְּרִיָּה Hos. 2: 2. 4: 12. פְּרִיָּה Jer. 3: 2, 9. פְּרִיָּה Ez. 16: 15, 22, 32 sq.

Πορνέω, f. εἶσω, (πόρνος, πόρνη,) to commit fornication, to play the harlot, intrans.

a) pp. 1 Cor. 6: 18 ὁ δὲ πορνέω. 10: 8 bis, comp. Num. 25: 1, 9. Sept. for פְּרִיָּה Hos. 3: 3.—Luc. Alex. 5. Demosth. 612. 5.

b) from the Heb. symbol. of idolatry; the relation existing between God and his church being shadowed forth under the emblem of the conjugal union, which is broken by those who worship idols. Rev. 2: 14, 20. Seq. μετὰ c. gen. Rev. 17: 2. 18: 3, 9; comp. in Μετά I. 2. c. β. So Sept. and פְּרִיָּה 1 Chr. 5: 25. Ez. 23: 19. Hos. 9: 1.

Πόρνη, ης, ἡ, (fem. to πόρνος, from πρηνάω i. q. πέρνημι to sell,) a harlot, prostitute, who sells her favours, Matt. 21: 31, 32. Luke 15: 30. 1 Cor. 6: 15, 16. Heb. 11: 31. James 2: 25. Sept. for פְּרִיָּה Gen. 38: 15. Josh. 2: 1.—Ecclus. 19: 2. Ael. V. H. 4. 14. Xen.

Mem. 1. 5. 4.—From the Heb. symbol of Babylon, ἡ πόρνη μεγάλη, the great harlot, as being the chief seat of idolatry, Rev. 17: 1, 5, 15, 16. 19: 2. So Sept. and תְּרִיף Is. 1: 21. Ez. 16: 29 sq. See in Πορνεία b.

**Πόρνος, ου, ὁ,** (see in πόρνη,) a male prostitute, catamite, Xen. Mem. 1. 6. 13. In N. T. a fornicator, 1 Cor. 5: 9, 10, 11. 6: 9. Eph. 5: 5. 1 Tim. 1: 10. Heb. 12: 16. 13: 4. Rev. 21: 8. 22: 15.—Eccles. 23: 16, 17.

**Πρόσω, adv.** (πρόσω, Dor. πόρσω, from πρό, Buttm. § 115. 6,) pp. forwards, far forwards; hence far, far off, Luke 14: 32 εἰ αὐτοῦ πόσῳ ὄντος. Seq. ἀπό, Matt. 15: 8 et Mark 7: 6 ἢ κ. αὐτῶν πόσῳ ἀπέχει ἀπ' ἐμοῦ, quoted from Is. 29: 13 where Sept. for קִרְבָּה. Sept. for קִרְבָּה Jer. 12: 2.—Luc. Gymnas. or Anachar. 27. Xen. H. G. 4. 6. 4. c. ἀπό Xen. H. G. 1. 1. 16.—Comparat. ποσῶντι, farther, Luke 24: 28. See Buttm. l. c. and Ausf. Sprachl. II. p. 270. n. 4.—Luc. Tox. 63. Xen. H. G. 4. 2. 11.

**Πόσῳθεν, adv.** (πόσῳ,) from far, from a distance, Buttm. § 116. 1. Heb. 11: 13 π. αὐτῶν ἰδόντες. Sept. for קִרְבָּה Job 2: 12. Is. 49: 12.—Jos. B. J. 3. 6. 1. Xen. Mem. 2. 6. 31.—Also, far off, at a distance, Luke 17: 12 οἱ ἔσταναν πόσῳθεν. So Sept. and קִרְבָּה Jer. 23: 23. קִרְבָּה Is. 33: 13.—Hdian. 2. 6. 20 ἐστῶτες πόσῳ.

**Πόσῳτιέρω,** see in Πόσῳ.

**Πορφύρα, ας, ἡ,** Lat. purpura, i. e. the purple-mussel, a species of shellfish found on the coasts of the Mediterranean, which yields a reddish-purple dye, much prized by the ancients, Ael. H. Anim. 7. 31, 34. comp. Plin. H. N. 9. 36 or 60. Heb. תְּרִיף, different from the תְּרִיף or helix iantha of Linn. which yields the bluish or cerulean purple. See Gesen. Lex. s. voc. Braun de Vestit. Sacerdot. p. 211 sq. Bochart Hieroz. II. 740 sq. Rees' Cyclop. art. Purple and Purple-fish.—In N. T. meton. purple, i. e. any thing dyed with purple, purple cloths, robes of purple, worn by persons of rank and

wealth, Luke 16: 19 ἐνεδιδύκατο πορφύραν καὶ βύσσον. Rev. 17: 4 in text. rec. 18: 12. So Sept. and תְּרִיף Ex. 25: 4. 26: 1, 31.—1 Macc. 4: 23. Jos. B. J. 6. 8. 3. Hdian. 7. 1. 21.—Spec. a purple robe, put upon Christ as a mock emblem of royalty, Mark 15: 17, 20; comp. ἡ πορφύρα βασιλική Hdian. l. 16. 8. 2 Macc. 4: 38. In Matt. 27: 28 the same is called χλαμύς κοκκίνη i. e. cocco-dyed, crimson; just as in English the expressions purple-red and crimson are often interchanged. So Hor. Sat. 2. 6. 102 'rubro cocco tincta vestis,' i. q. 'vestis purpurea' in v. 106.

**Πορφύρεος, οὔς; ἑα, ἄ; ἰόν,** οὔν, adj. (πορφύρα,) purple, i. e. reddish-purple; John 19: 2, 5 ἱμάτιον πορφυροῦν, comp. in Πορφύρα fin. Rev. 18: 16 περιβεβλημένη πορφυροῦν sc. περιβόλαιον. So Rev. 17: 4 in later edit. Sept. for תְּרִיף Judg. 8: 26. Esth. 1: 6.—Hdian. 7. 5. 7. Xen. Cyr. 6. 4. 2.

**Πορφυρόπωλις, εως, ἡ,** (πορφύρα, ποιλίω,) a seller of purple cloths, a purple-dealer, Acts 16: 14. Comp. in Θνάτιρα.

**Ποσάκις, adv.** interrog. (πόσος,) how many times? how often? Matt. 18: 21. 23: 37. Luke 13: 34.—Eccles. 20: 17. Comp. Buttm. § 71. 2.

**Πόσις, εως, ἡ,** (πίνω,) a drinking, Luc. D. Deor. 18. 2. In N. T. drink, John 6: 55. Rom. 14: 17 βρώσις καὶ πόσις. Col. 2: 16. Sept. for תְּרִיף Dan. 1: 10.—Hdian. 1. 17. 17. Xen. Mem. 1. 3. 15.

**Πόσος, η, ον,** interrog. pron. correlative to ὅσος, τόσος, Buttm. § 79. 3; how great? quantus?

a) of magnitude, quantity, how great? how much? Luke 16: 5 πόσον ὀφείλεις τῷ κυρίῳ μου; v. 7. Intens. Matt. 6: 23 τὸ σκότος πόσον; 2 Cor. 7: 11. Dat. πόσῳ by how much, seq. comparat. e. g. μᾶλλον, how much more, Matt. 7: 11. 10: 25. Luke 11: 13. 12: 24, 28. Rom. 11: 12, 24. Philem. 16. Heb. 9: 14. χείρων Heb. 10: 29. διαφέρει Matt. 12: 12.—Wisd. 12: 21. Xen. Mem. 2. 5. 4. πόσῳ μᾶλλον Diod. Sic. 1. 2.—Of an amount of time, how much, how long,



πόσον χρόνον Mark 9: 21. — Isocr. Panath. p. 424 π. χρόνος.

b) plur. of number, *how many?* Matt. 15: 34 πόσους ἄρτους ἔχετε; 16: 9, 10. Mark 6: 38. 8: 5, 19, 20. Luke 15: 17. Acts 21: 20 πόσαι μυριάδες. Intens. Matt. 27: 13 et Mark 15: 4 πόσα σου κατὰ μαρτυροῦσιν; i. e. *how many and great things*, what things. So Sept. for קַטְוֹ Gen. 47: 8. 2 Sam. 19: 35. — Aeschin. 2. 20. Xen. Mem. 1. 2. 35.

**Ποταμός, οὔ, ὄ,** (prob. πότος, πίνω, q. d. πότιμον ὕδωρ,) *a river, stream;* Mark 1: 5 ἐν τῷ Ἰορδάνῃ ποταμῷ, comp. in Ὁ, ἦ, τό, A. 2. a. β. p. 552. Acts 16: 13. Rev. 8: 10. 9: 14 τῷ ποταμῷ τῷ μεγ. Εὐφράτη. 16: 4, 12. Allegor. John 7: 38. Rev. 22: 1, 2. Sept. for קַטְוֹ Gen. 2: 10. 15: 18. רִבְיָה Gen. 41: 1. Ex. 1: 22.—Hdian. 7. 1. 13, 17. Xen. An. 4. 1. 2. — Spoken of a stream as swollen, overflowing, i. q. *a torrent, flood*, Matt. 7: 25, 27. Luke 6: 48, 49. 2 Cor. 11: 26. Rev. 12: 15, 16. Comp. Sept. and רִבְיָה Is. 59: 19.

**Ποταμοφόρητος, ου, ὄ, ἦ,** adj. (ποταμός, φορέω, φέρω,) *borne away by a flood*, Rev. 12: 15. — Hesych. ἀπόρρσιν ἀλέπνιξε, τουτέστι ποταμοφόρητον ἐποίησεν.

**Ποταπός, ἦ, ὄν,** interrog. adj. *what?* i. e. *of what kind, sort, manner?* spoken of disposition, character, quality, i. q. *ποιός*. Matt. 8: 27 ποταπός ἐστιν οὗτος; *what manner of man is this?* Mark 13: 1 bis π. λίθοι καὶ π. οἰκοδομαί; Luke 1: 29. 7: 39. 2 Pet. 3: 11. 1 John 3: 1.—Dion. Hal. Ant. 1. 7. ib. 4. 66. Luc. Parasit. 22. So once ποδαπός Dem. 782. 8. The form ποταπός is a later corruption from ποδαπός, which the earlier Greeks used only in the sense of *from what country? whence?* Lat. *cujas?* as if from ποῦ, πάθεν, and obsol. δάπος i. q. ἔδαφος, δάπεδον. Buttman derives it from ποῦ ἀπό or πόθεν ἀπό; see Lexil. I. 125, 302. Comp. Lob. ad Phr. p. 56 sq. Passow in ποδαπός.

**Πότε,** interrog. adv. correl. to τότε, ὅτε, Buttman, 116. 4; *when? at what time?* e. g. direct, Matt. 24: 3 πότε ταῦτα ἐστί; 25: 37 πότε σε εἶδομεν πεινῶντα; v. 38,

39, 44. Mark 13: 4. Luke 17: 20. 21: 7. John 6: 25. 10: 24. Rev. 6: 10. So ἕως πότε, *until when? how long?* Matt. 17: 17 bis, ὃ γενεὰ ἄπιστος, ἕως πότε ἔσομαι μεθ' ὑμῶν κ. τ. λ. Mark 9: 19 bis. Luke 9: 41. Sept. πότε for קַטְוֹ Ps. 80: 5. Jer. 4: 14, 21. — Xen. Mem. 4. 2. 32. ἕως π. 1 Macc. 6: 22. Comp. in ἕως II. 1. c. —Indirect, Mark 13: 33 οὐκ οἴδατε γὰρ, πότε ὁ καιρός ἐστί. v. 35. Luke 12: 36. —Jos. Ant. 7. 10. 1 μένει, ποί' ἐπ' αὐτὸν ὁ Ἀβσαλόμος ἔλθῃ.

**Ποιέ,** indef. and enclitic, correl. to τότε, ὅτε, Buttman, § 116. 4; pp. *when, whenever*, i. e.

a) *at some time, one time or other, once*, both of time past and future. E. g. of the past, *once, formerly*, John 9: 13 τὸν ποτὲ τυφλόν. Rom. 7: 9 χωρὶς νόμου ποτέ. 11: 30, Gal. 1: 13, 23 bis. Eph. 2: 2, 3, 11, 13. 5: 8. Phil. 4: 10 οὔτι ἤδη ποτέ *that now once*, i. e. now at length. (Dion. Hal. Ant. 7. 32, 51.) Col. 1: 21 ὑμῶν ποτε ὄντας κ. τ. λ. 3: 7. Tit. 3: 3. Philem. 11. 1 Pet. 2: 10. 3: 5, 20. 2 Pet. 1: 21.—Ceb. Tab. 2. Hdian. 1. 15. 11. Xen. Mem. 1. 4. 2.—Of the future, *once, one day, at last*, Luke 22: 32. Rom. 1: 10 εἰπὼς ἤδη ποτέ εὐδοθήσομαι. — Hdian. 2. 2. 18.

b) *at any time, ever*, Eph. 5: 29 οὐδεὶς γὰρ ποτε τὴν ἑαυτοῦ σάρκα ἠμίσησεν. 1 Thess. 2: 5 οὔτε γὰρ ποτε. 2 Pet. 1: 10. With the negat. μή it takes the form μήποτε, which see in its order. — Luc. D. Deor. 10. 2. Xen. Mem. 1. 4. 19. — Intens. in an interrogation, like Engl. *ever, now*, expressing surprise, Buttman, § 149 fin. p. 432. 1 Cor. 9: 7 τίς στρατεύεται ἰδίοις ὀφθαλμοῖς ποτέ; Heb. 1: 5, 13. Indirect, Gal. 2: 6 ὅλοιοι ποτε ἦσαν. —Ceb. Tab. 2, 3. Xen. Mem. 1. 1. 1, 2. indir. Ael. V. H. 2, 8 ὅστις ποτε οὕτως ἐστιν.

**Πότερος, η, ον,** interrog. pron. *which of two?* Buttman, § 78. 2. Xen. Mem. 1. 4. 4. — In N. T. only Neut. *ποίερον* as Adv. *whether? utrum?* indirect, and followed by ἢ, or. John 7: 17 ποίερον ἐκ ταῦ θεοῦ ἐστιν, ἢ ἐγὼ κ. τ. λ. Sept. for קַטְוֹ Job 7: 12.—Jos. Ant. 6. 5. 1. Xen. Mem. 2. 7. 4.

**Ποτήριον, ου, τό,** (neut. of adj.)

ποτήριος, from ποτήρ, πότος, πίνω,) a drinking vessel, a cup.

a) pp. Matt. 10: 42 ποτήριον ψυχροῦ μόνον. 23: 25 τὸ ἔξωθεν τοῦ ποτηρίου. v. 26. 26: 27. Mark 7: 4, 8. 9: 41. 14: 23. Luke 11: 39. 22: 17, 20. 1 Cor. 11: 25. Rev. 17: 4. Sept. for דָּגָנָא Gen. 40: 11, 13, 21. 2 Chr. 4: 5.—Ceb. Tab. 5. Luc. Jup. Trag. 42. Plut. Mor. II. p. 13. Tauchn.

b) meton. cup for the contents of a cup, cup-full, e. g. cup of wine, spoken of the wine drank at the eucharist. Luke 22: 20 et 1 Cor. 11: 25 τοῦτο τὸ ποτήριον ἢ καινὴ διαθήκη. 1 Cor. 10: 16 τὸ π. τῆς εὐλογίας, see in Πάσχα.—So πίνειν τὸ ποτήριον to drink the cup; 1 Cor. 10: 21 bis τὸ ποτήριον κυρίου . . . καὶ τὸ π. δαιμονίων, i. e. consecrated to the Lord or to idols. 11: 26, 27. v. 28 πίνειν ἐκ τοῦ ποτηρίου, comp. John 4: 14.

c) metaph. from the Heb. lot, portion, under the emblem of a cup which God presents to be drank, either for good, as Ps. 16: 5. 23: 5; or also for evil, Ps. 11: 6. 75: 8. Ez. 23: 31 sq. In N. T. cup of sorrow, i. e. the bitter lot, which awaited the Saviour in his sufferings and death, Matt. 20: 22, 23. 26: 39, 42. Mark 10: 38, 39. 14: 36. Luke 22: 42. John 18: 11. Spoken also of the cup of which God in his wrath causes the nations to drink, so that they reel and stagger to destruction, see espec. in Θνμός. Rev. 14: 10. 16: 19. 18: 6.—Arabian writers use the same figure, e. g. 'cup of death' Hamasa ed. Schult. p. 440; 'cup of destruction' Abulf. Ann. I. 352. See Gesen. Heb. Lex. art. דָּגָנָא. Comment. on Is. 51: 17.

Ποίζω, f. ἴσω, (πότος, πίνω,) to let drink, to give to drink.

a) pp. e. acc. of pers. Matt. 25: 35, 42 ἐποίησαί με. 27: 48. Mark 15: 36. Rom. 12: 20. acc. impl. Matt. 25: 37. Luke 13: 15. Trop. Rev. 14: 8. Pass. trop. 1 Cor. 12: 13. Sept. for דָּגָנָא Gen. 21: 19. 24: 18. (Ceb. Tab. 5.) Seq. dupl. acc. of pers. and thing, comp. Buttm. § 131. 5, and n. 4. Winer § 32. 4. Matt. 10: 42 ὃς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τ. ποτήριον ψυχροῦ. Mark 9: 41. Trop. 1 Cor. 3: 2. So Sept. and דָּגָנָא Gen. 19: 32 sq. Judg. 4: 19. Job 22: 7.

Comp. Gesen. Lehrg. p. 810 sq. — Ecclus. 15: 3. Cebet. Tab. 19.

b) of plants, to water, to irrigate, only trop. of instruction, absol. 1 Cor. 3: 6 ἐγὼ ἐφύτευσα, Ἀπολλῶς ἐπότισεν. v. 7, 8. — pp. Sept. for דָּגָנָא Gen. 2: 6. Ez. 17: 7. Xen. Conv. 2. 25.

Ποιτόλοι, ων, οἱ, Puteoli, now Puzzuoli, a maritime town of Italy on the northern shore of the bay of Naples not far distant from the latter city. Its ancient Greek name was Δικαιάρχεια. It was a favourite place of resort for the Romans, on account of the adjacent mineral waters and hot baths; and its harbour was defended by a celebrated mole, the remains of which are still to be seen. Here Paul landed on his way to Rome. Acts 28: 13.

Πότος, ου, ὁ, (πίνω,) pp. a drinking, act of drinking, Xen. An. 2. 3. 15. Oftener and in N. T. a drinking together, a drinking-bout, 1 Pet. 4: 3 ἐν κοίμοις καὶ πότοις. Sept. for דָּגָנָא Gen. 19: 3. 40: 20.—Jos. Ant. 5. 8. 6. Ael. V. H. 3. 23. Xen. Conv. 8. 4. 1.

Ποῦ, indef. particle, enclitic, (correl. with ποῦ, οὔ,) somewhere, in some place or other; see Buttm. § 116. 4. § 149 fin. p. 432. Viger. p. 446. Heb. 2: 6 διμαρτύρετο δὲ ποῦ τις. 4: 4.—Jos. B. J. 6. 3. 3. Xen. Conv. 4. 7 εἶπε γὰρ ποῦ Ὀμηρος. — Joined with numerals, somewhere about, nearly, Rom. 4: 19 ἑκατοναετίης που ὑπάρχων.—Ael. V. H. 13. 4. Xen. Oec. 17. 2.

Ποῦ, interrog. adv. (correl. to ποῦ indef. and οὔ,) where? in what place? Buttm. § 116. 4. Matth. § 611. 3.

a) pp. and genr. (α) in a direct question, seq. indic. Matt. 2: 2 ποῦ ἐστιν ὁ τεχθεὶς βασιλεύς. Mark 14: 14. Luke 17: 17, 37. 22: 11. John 1: 39. 7: 11. 8: 10, 19. 9: 12. 11: 34. 1 Pet. 4: 18. Seq. θέλειν c. Subj. Matt. 26: 17 ποῦ θέλεις ετοιμάσωμέν σοι φαγεῖν τὸ πάσχα. Mark 14: 12. Luke 22: 9. Sept. for דָּגָנָא Gen. 4: 9. דָּגָנָא Gen. 18: 9.—Luc. D. Deor. 4. 4. Xen. Mag. Eq. 7. 14.—(β) Indirect, often in N. T. see Winer § 61. 2. p. 426. Seq. indic. Matt. 2: 4 ἐπνυθάνειο παρ' αὐτῶν, ποῦ ὁ Χ. γεννάται. Mark 15: 47. John 1: 40 καὶ



εἶδον ποῦ μένει. 11:57. 20:2, 13, 15. Rev. 2:13. Seq. Subj. Matt. 8:20 ποῦ τὴν κερὰ λήν κλίνῃ. Luke 9:58. 12:17.—(γ) In a direct question implying a negative, i. e. that a person or thing is not present, does not exist; comp. Matth. § 611.3. Luke 8:25 ποῦ ἐστὶν ἡ πίστις ὑμῶν; Rom. 3:27. 1 Cor. 1:20 ter. 12:17 bis, 19. 2 Pet. 3:4: 1 Cor. 15:55 bis, quoted from Sept. Hos. 13:14, where Heb.  $\text{יָדָא}$ . So Sept. and  $\text{יָדָא}$  Judg. 9:38. Job 17:15. Joel 2:17.—Luc. D. Deor. 4.2. Eurip. Phoen. 558 or 562.

b) by attract. after verbs of motion, where? i. q. whither? to what place? as often in English; comp. Buttm. § 151. I. 8. So in a direct question, John 7:35 ποῦ οὗτος μέλλει πορεύεσθαι; 13:36 κύριε, ποῦ ὑπάγεις; 16:5. Sept. for  $\text{יָדָא}$  Gen. 16:8. Deut. 1:28. Cant. 5:18. (Luc. D. Mort. 3.2.) Indirect, John 3:8 οὐκ οἶδας . . . ποῦ ὑπάγει. 8:14. 12:35. 14:5. Heb. 11:8. 1 John 2:11.

Πούδης, δεινός, ὁ, *Pudens*, pr. n. of a Christian, 2 Tim. 4:21.

Πούς, πόδος, ὁ, *the foot*, e. g. of men, Matt. 10:14. 18:8 bis ἢ ὁ πούς σου σκανδαλίζει σε . . . ἢ δύο πόδας ἔχοντα. 22:13. Luke 15:22. 24:39, 40. John 20:12. Acts 21:11. Rev. 2:18. al. saep. Of animals, Matt. 7:6. Anthropoth. of God Matt. 5:35. Acts 7:49; comp. Is. 66:1. Sept. for  $\text{לָבֵי}$  Gen. 8:9. Judg. 1:6, 7. saep.—Luc. D. Deor. 19.1. Xen. Mem. 2.3.19. of anim. Hdian. 1.15.11. Xen. Venat. 4.1 fin. For the accent πούς instead of ποῦς, see Lob. ad Phr. 453, 765. Buttm. Ausf. Sprachl. § 41.7, and Addend. II. p. 398.—The following special uses of πούς may be noted: (α) *παρὰ τοὺς πόδας τινός*, spoken of what is at one's feet, e. g. to cast or lay at one's feet, i. q. to give over into one's care and charge, as sick persons, Matt. 15:30; money, property, Acts 4:35, 37. 5:2. 7:58. Also to sit at the feet of any one, as disciples were accustomed to sit on the ground before their master or teacher, see Schoettgen Hor. Heb. I. p. 477. Luke 8:35. 10:39 ἢ παρακαθίσωσα παρὰ τοὺς π. τοῦ Ἰ. Acts 22:3 παρὰ τ. π. Γαμαλιὴλ πεπαιδευμένος. But Luke

7:38 *στᾶσα παρὰ τοὺς πόδας αὐτοῦ ὀπίσω*, i. e. standing behind the triclinium at the feet of Jesus as he reclined upon it. See also in γ below.—(β) *ὑπὸ τοὺς πόδας τινός*, i. e. to put or subdue under one's feet, i. q. to make subject to any one, in allusion to the ancient manner of treading down or putting the foot upon the necks of vanquished enemies, see Josh. 10:24. Lam. 5:5, comp. Ps. 8:7. So Rom. 16:20 ὁ θεὸς . . . συντριβεί τὸν Σατανᾶν ὑπὸ τοὺς π. ὑμῶν. 1 Cor. 15:25, 27. Eph. 1:22. Also Heb. 2:8 πάντα ὑπετάξας ὑποκάτω τῶν ποδῶν αὐτοῦ, quoted from Ps. 8:7 where Sept. for  $\text{יַדְיָרְהִתְהִת}$ .—In a similar sense put after ὑποπόδιον q. v. Matt. 22:44 ἕως ἂν θῶ τοὺς ἔχθρούς σου ὑποπόδιον τῶν ποδῶν σοι, and so Mark 12:36. Luke 20:43. Acts 2:35. Heb. 1:13. 10:13, all quoted from Ps. 110:1 where Sept. for  $\text{יַדְיָרְהִתְהִת}$ .—(γ) Spoken of the oriental mode of making supplication, or of doing reverence and homage to a superior, by prostrating oneself before him, comp. Esth. 8:3. Gen. 44:14. Ruth 2:10. 2 Sam. 1:2. etc. Jahn § 175. So to fall at one's feet, e. g. in supplication, πεσὼν οὖν εἰς τοὺς πόδας αὐτοῦ Matt. 18:29. πρὸς τοὺς πόδας Mark 5:22. 7:25. So Sept. πρὸς τοὺς π. for  $\text{יַדְיָרְהִתְהִת}$  Esth. 8:3. In reverence and homage, πεσὼν εἰς τοὺς πόδας John 11:32. ἐπὶ τοὺς π. Acts 10:25. παρὰ τοὺς π. Luke 17:16. ἐνώπιον τῶν π. Rev. 3:9, and ἔμπροσθεν Rev. 19:10. 22:8; comp. Heb.  $\text{יַדְיָרְהִתְהִת}$  Esth. 8:3. In a like sense, κρατήσαι τοὺς πόδας τινός Matt. 28:9.—(δ) In allusion to the custom of washing the feet of strangers and guests, and also of anointing the feet. The washing was usually done by the lowest slaves, see 1 Sam. 25:41, and comp. Gen. 24:32. 43:24; but sometimes apparently by the master himself in token of respect, comp. Gen. 18:4. 19:2. Jahn § 123, 149. E. g. Luke 7:44 ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας. John 13:5 (Ἰησοῦς) ἤρξατο νίπτειν τοὺς πόδας τῶν μ. v. 6, 8, 9, 10, 12, 14 bis. So of Mary, who washed Jesus' feet with her tears, and kissed and anointed them in token of affection, Luke 7:38 ter, 44, 45, 46. John 11:2. Comp. in Ἀλεξάνω.—(ε)

Meton. to the feet as the instrument of going is sometimes ascribed that which strictly belongs to the person who goes, walks, etc. comp. in Ὀφθαλμός α. γ. Luke 1: 79 κατενθύναι τοὺς πόδας ἡμῶν εἰς ὄδον εἰρήνης. Heb. 12: 13. (Ps. 119: 110. Prov. 4: 26.) Acts 5: 9 οἱ πόδες τῶν θαψάντων κ. τ. λ. Rom. 3: 15. 10: 15 ὡς ὠραῖοι οἱ πόδες τῶν εὐαγγ. κ. τ. λ. quoted from Is. 52: 7, where see Gesen. Comment. Comp. 1 K. 14: 12. Prov. 1: 16. Job 31: 5. Αλ.

**Πράγμα, αἰτος, τό, (πράσσω), pp.** a thing done or to be done, e. g.

a) thing done, deed, act, fact, matter. Luke 1: 1 διήγησιν περὶ τῶν . . . ἐν ἡμῖν πραγμάτων i. q. events. James 3: 16 πᾶν φαῦλον πρᾶγμα. Heb. 6: 18. 10: 1. 11: 1. So Sept. for רבך Gen. 24: 50. Deut. 17: 5. Judg. 6: 29.—1 Macc. 7: 3. Hdian. 7. 5. 8. Xen. Cyr. 5. 4. 7.

b) thing doing or to be done, matter, business, affair. Matt. 18: 19 ἐάν δύο ὑμῶν συμφωνήσωσιν περὶ παντός πράγματος. Acts 5: 4. Rom. 16: 2. 2 Cor. 7. 11. 1 Thess. 4: 6. Sept. for גרתי Ecc. 3: 1.—Luc. D. Deor. 6. 2. Diod. Sic. 2. 2. Xen. An. 5. 6. 28. — In a judicial sense, πρᾶγμα ἔχειν, to have a matter at law, a lawsuit, 1 Cor. 6: 1.—Xen. Mem. 2. 9. 1.

**Πραγματεύειν, ας, ἡ, (πραγματεύομαι), a doing, business, affair,** 2 Tim. 2: 4. Sept. for עבדתי 1 Chr. 28: 21. — 2 Macc. 2: 32. Dem. 101. 22. comp. Xen. Eq. 3. 12.

**Πραγματεύομαι, ε, εἶσομαι, de-**pon. Mid. (πρᾶγμα), to be doing, to be busy, occupied, Luc. Philops. 36. Xen. Cyr. 2. 4. 26. In N. T. like Engl. to do business, i. e. to trade, to traffic, Luke 19: 13; i. q. ἐργάζομαι in Matt. 25: 16. — So πραγματεύτης, see in Διαπραγματεύομαι.

**Πραιτώριον, ου, τό, Lat. praetorium,** i. e. in Latin usage, the general's tent in a camp, Liv. 3. 5. Cic. de Divin. 1. 33. comp. Adam's Rom. Ant. p. 373; the house or palace of the governor of a province, whether a praetor or other officer, Cic. Verr. Act. II. 4. 28. ib. 5. 35. any large house, palace, Sueton. Calig. 37. Aug. 63, 72. Tit. 8. — Hence in N.

T. a praetorian residence, governor's house, palace; spoken

a) of the palace of Herod at Jerusalem, built with great magnificence at the northern part of the upper city, westward of the temple and overlooking the latter, to which there was also access from the palace over the open place called the Xystus and a bridge across the Cheesemongers' valley; see Jos. Ant. 15. 9. 3. ib. 20. 8. 11. B. J. 1. 21. 1. ib. 2. 16. 3. With the palace were connected the three towers Hippas, Phasael, and Mariamne, Jos. B. J. 5. 4. 3. See J. Olshausen Topogr. des alt. Jerusalem, § 3, 9. In this palace the Roman procurators, whose headquarters were properly at Caesarea (Acts 23: 23 sq. 25: 1), took up their residence when they visited Jerusalem; their tribunal, βήμα, being set up in the open court or area before it; Jos. B. J. 2. 14. 8, Φλωρος (Florus) δὲ τότε μὲν ἐν τοῖς βασιλείοις ἀλλίξεται· τῇ δὲ ὑστεραίῃ βήμα πρὸ αὐτῶν θέμενος καθέξεται κ. τ. λ. comp. ib. 2. 9. 3. Adam's Rom. Ant. p. 373.—John 18: 28 bis, 33. 19: 9. In Matt. 27: 27 et Mark 15: 16, it seems to refer to the court or part of the palace where the procurator's guards were stationed. — Act. Thom. § 3 πραιτώρια βασιλικά. ib. § 17, 18, 19, where it alternates with τὸ παλάτιον.

b) of the palace of Herod at Caesarea, perhaps in like manner the residence of the procurator, Acts 23: 35.

c) of the praetorian camp at Rome, i. e. the camp or quarters of the praetorian cohorts, Phil. 1: 13. These were a body of select troops instituted by Augustus to guard his person, and to have charge of the city; see Adam's Rom. Ant. p. 563. Comp. in Στρατοπεδάρχης.

**Πράκτωρ, ορος, ὁ, (πράσσω), a** doer, Soph. Trach. 862 or 864. Antiphon. 121. 39. In N. T. an exactor, collector, i. e. a public officer who collected debts, fines, penalties, taxes, Luke 12: 58; comp. ὑπηρέτης in Matt. 5: 25. Sept. for עבד Is. 3: 12. — Dem. 778. 18. ib. 1337. 26. Comp. Boeckh. Staatsh. d. Ath. 1. p. 167, 403. Also πρ. αἵματος i. e. avenger Aeschyl. Eu-



men. 315 or 320. πρ. φόνον Soph. El. 953.

Πραΐεις, εως, ἦ, (πράσσω,) γρ. α doing, action, i. e.

a) something done, an act, deed, practice; plur. acts, works, conduct. Matt. 16: 27 ἀποδώσει ἑκάστῳ κατὰ τὴν πράξιν αὐτοῦ. Luke 23: 51. Acts 19: 18. Rom. 8. 13. Col. 3: 9. So Πράξεις τῶν Ἀποστόλων as the title of the book of Acts. Sept. for 𐤒𐤒𐤅 2 Chr. 13: 22. 27: 7.—Ecclus. 32: 19. Jos. Ant. 10. 4. 5. Hdian. 2. 15. 12. Xen. Cyr. 1. 3. 1.

b) something to be done, business, office, function. Rom. 12: 4 τὰ δὲ μέλη πάντα οὐ τὴν αὐτὴν ἔχει πράξιν.—Ecclus. 11: 10. Xen. Mem. 2. 1. 6. Oec. 5. 4.

Πραῖος, neut. πραῖον; also written πραῖος, on, without fem. Buttm. § 64. 2, (i. q. πραῦς,) meek, mild, gentle, Matt. 11: 29 πραῖός εἰμι. — 2 Macc. 15: 12. Plut. Mor. II. p. 13. Tauchn. Xen. Ag. 11. 10. On the Iota subscript see Passow s. v. The form πραῦς is earlier, but not better; see Passow in πραῦς. Lob. ad Phr. 403.

Πραοίτης or Πραότης, τῆτος, ἦ, (πραῖος,) meekness, mildness, forbearance. 1 Cor. 4: 21 ἐν πνεύματι τε πραοτήτος. 2 Cor. 10: 1 διὰ τῆς πραοτήτος τοῦ Χριστοῦ. Gal. 5: 23. 6: 1. Eph. 4: 2. Col. 3: 12. 1 Tim. 6: 11. 2 Tim. 2: 25. Tit. 3: 2. Sept. for 𐤒𐤒𐤅 Ps. 45: 6.—Ecclus. 1: 24. Jos. B. J. 6. 8. 2. Dem. 1405. 15. Xen. Cyr. 3. 1. 41.

Πρασιά, ᾶς, ἦ, a bed in a garden, Ecclus. 24: 31. Theophr. H. Plant. 4. 4. 3. Hom. Od. 7. 127. In N. T. an area, square, like a garden-bed; Mark 6: 40 πρασιαὶ πρασιαί, i. e. by squares, like beds in a garden. The repetition without the copula denotes distribution, i. q. ἀνὰ πρασιάς, comp. Sept. and Heb. Ex. 8: 10 [14]. Gesen. Lehrs. p. 668. Winer § 58. 1. See also in Δύο.—So μυρία μυρία Aeschyl. Pers. 915 or 981, i. q. κατὰ μυριάδας.

Πράσσω v. τιῶ, f. ξῶ, aor. 1 ἔπραξα, perf. πέπραχα, to do, expressing an action as continued or not yet completed; what one does repeatedly, continuedly, habitually; like ποιέω no. 2.

Found John 3: 20. 5: 29; elsewhere only in the writings of Luke and Paul.

a) seq. acc. of thing, without reference to a person as the remote object; comp. below in c. (α) Spoken of particular deeds, acts, works, done repeatedly or continually, to do, i. q. to perform, to execute. Acts 19: 19 ἱκανοὶ δὲ τῶν τὰ περιέργα πραξάντων. v. 36 μηδὲν προπετές. 26: 26. 1 Thess. 4: 11 πρᾶσσειν τὰ ἴδια. Once put instead of repeating a preceding verb, 1 Cor. 9: 17 εἰ ἐκῶν τοῦτο πράσσω, comp. v. 16; see in Ποιέω no. 2. c.—Hdian. 3. 6. 1. Xen. Mem. 2. 9. 1 τὰ ἐαντιοῦ. Cyr. 5. 4. 11.—(β) Of a course of action or conduct, espec. of right, duty, virtue, to do, i. e. to exercise, to practise. Acts 26: 20 ἄξια τῆς μετανοίας ἔργα πράσσοις. Rom. 2: 25 νόμον, i. e. τὰ τοῦ νόμου. 7: 15. 9: 11. 2 Cor. 5: 10. Phil. 4: 9. So Sept. and 𐤒𐤒𐤅 Prov. 21: 7.—Dem. 310. 19. Xen. Mem. 2. 6. 17 καλὰ.—(γ) Oftener of evil deeds or conduct, to do, i. q. to commit, to practise. Luke 22: 23 ὁ τοῦτο μέλλον πράσσειν. 23: 15 οὐδὲ ἄξιον θανάτου ἐστὶ πεπραγμένον αὐτῷ, comp. Buttm. § 134. 6. Luke 23: 41 bis. John 3: 20 ὁ φαῦλα πράσσω. 5: 29. Acts 25: 11, 25. 26: 31. Rom. 1: 32 bis. 2: 1, 2, 3. 7: 19. 13: 4. 2 Cor. 5: 10. 12: 21. Gal. 5: 21. So Sept. and 𐤒𐤒𐤅 Prov. 10: 24. 𐤒𐤒𐤅 Job. 36: 23. Prov. 30: 20.—Hdian. 7. 6. 10. Xen. Mem. 1. 1. 20. ib. 1. 2. 29 φαῦλα.

b) intrans. to do, comp. Buttm. § 113. n. 3. E. g. (α) to do, i. q. to act, with an adjunct of manner. Acts 3: 17 κατὰ ἄγνοιαν ἐπράξατε, comp. v. 14, 15. Acts 17: 7 οὔτοι πάντες ἀπέναντι τῶν δογμ. Καίσαρος πρᾶττονσι. So Sept. and 𐤒𐤒𐤅 Gen 31: 28. Prov. 14: 17.—Pol. 3. 69. 8. ib. 5. 75. 9.—(β) Like Engl. to do, i. q. to fare, to be in any state of good or ill, with an adjunct of manner. Eph. 6: 21 τί πράσσω how I do, how I fare. Acts 15: 29 see in Ἐν.—2 Macc. 9: 19. Diod. Sic. 11. 54. Xen. Mem. 1. 6. 8.

c) Spoken in reference to a person, to do to or in respect to any one, in N. T. only of harm or evil. (α) genr. c. acc. of thing, seq. dat. of pers. Acts 16: 28 μηδὲν πράξης σεαντιῷ κακόν. So c. ἐπί τινα as to, Acts 5: 35. πρὸς τινα against,

Acts 26: 9.—c. dat. Luc. Tim. 50. Xen. An. 5. 7. 29. pp. c. dupl. acc. Xen. Oec. 12. 7. comp. Buttm. § 131. 4, 5.—(β) In the sense to do from any one, i. e. to exact, to collect money from any one; in N. T. only c. acc. of thing, Luke 3: 13 μηδὲν πλέον . . . πράσσετε. 19: 23 ἐλθὼν σὺν τόκῳ ἃν ἔπραξα αὐτό. — Jos. Ant. 9. 11. 1. Dem. 617. 24. Xen. H. G. 1. 3. 8. pp. c. dupl. acc. Luc. Vitar. Act. 18. Xen. An. 7. 6. 17 ἐὰν πράττητε αὐτὸν τὰ χρέματα.

Πραυπάθεια, ας, ἡ, (πραῦς, πάσχω,) pp. a suffering meekly, i. q. meekness, mildness, gentleness, once in Mss. 1 Tim. 6: 11.—Philo de Abr. p. 379. B. Zonaras Lex. 1576.

Πραῦς, εἶα, ὄ, Gen. ἰος, οὖς; εἶας; ἰος, οὖς; meek, mild, gentle. Matt. 5: 5 μακάριοι οἱ πραῖς. 21: 5. 1 Pet. 3: 4. Sept. for יַרְיָ Job 24: 4. Zech. 9: 9. יַרְיָ Ps. 37: 11.—Ecclus. 10: 14. Hdian. 7. 1. 3. Xen. Oec. 19. 7. See in *Ἠρώς* fin.

Πραυῆς, τητος, ἡ, (πραῦς,) meekness, mildness, forbearance, James 1: 21. 3: 13. 1 Pet. 3: 15. Sept. for יַרְיָ Ps. 45: 6.—Ecclus. 3: 17. 4: 8.

Ἠρέτω, pp. to be eminent, distinguished, to excel, Hom. II. 12. 104. Od. 8. 172. Usually and in N. T. impers. πρέπει, it becomes, it is right, proper; part. πρέπον ἐστὶ ἢ it is becoming, etc. Constr. pp. seq. dat. of pers. et infin. as subject, see Buttm. § 129. 10; e. g. Heb. 2: 10 ἔπρεπε γὰρ αὐτῷ . . . τελειῶσαι. Matt. 3: 15 πρέπον κ. τ. λ. (Luc. Imag. 22.) Seq. dat. simpl. Eph. 5: 3 καθὼς πρέπει ἁγίοις. (Xen. An. 1. 9. 6.) Seq. accus. et infin. 1 Cor. 11: 13.—Luc. D. Deor. 20. 16.—Also in the personal construction with a nominative, Buttm. l. c. 1 Tim. 2: 10 ὃ πρέπει γυναῖκιν. Tit. 2: 1. Heb. 7: 26 τοιοῦτος ἡμῖν ἔπρεπεν ἄρχιερεὺς. So Sept. for יַרְיָ Ps. 33: 1. 93: 5.—Luc. Nigrin. 15. Ael. V. H. 12. 1 penult.

Πρεσβεῖα, ας, ἡ, (πρεσβύτω,) age, seniority, primogeniture, Aeschyl. Pers. 4. Pausan. 3. 1. 4. In N. T. an embassy, for concr. ambassadors, e. g. πρεσβεῖαν ἀποστέλλειν Luke 14: 32. 19: 14.

Like examples of metonymy see in Lob. ad Phr. p. 469. — 2 Maec. 4: 11. Hdian. 2. 8. 12. Xen. Cyr. 2. 4. 1.

Πρεσβύτω, ἡ, εἶσω, (πρεσβύς an aged man, elder, also an ambassador, Buttm. § 58. p. 100,) to be aged, elder, Dion. Hal. Ant. 1. 70. Hdot. 7. 2. In N. T. to be an ambassador, to act as ambassador, intrans. 2 Cor. 5: 20 ὑπὲρ Χριστοῦ ὃν πρεσβεύομεν. Eph. 6: 20.—Jos. Ant. 12. 4. 2. Dem. 421. 16. Xen. Cyr. 5. 1. 1.

Πρεσβυτέριον, ἰου, τό, (πρεσβύτερος,) an assembly of aged men, council of elders, senate; whence Engl. presbytery. Spoken of the Jewish senate, Sanhedrim, συνέδριον q. v. Luke 22: 66. Acts 22: 5. Of the elders of the Christian church, 1 Tim. 4: 14.

Πρεσβύτερος, α, ον, pp. a comparat. form from πρεσβύς an old man, see Buttm. § 69. 3; older, elder, i. e.

a) pp. as comparat. adj. Luke 15: 25 ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος, Sept. for יַרְיָ Job. 1: 13, 18. יַרְיָ Job 32: 4. — Jos. Ant. 6. 3. 2. Ael. V. H. 9. 42.—Hence as Subst. an older person, senior; plur. old men, seniors, the aged; 1 Tim. 5: 1 πρεσβυτέρῳ μὴ ἐπιπλήξῃς. v. 2. Acts 2: 17 οἱ πρ. ὑμῶν. 1 Pet. 5: 5. So Sept. for יַרְיָ Gen. 18: 11, 12. 24: 1. (Jos. c. Apion. 2. 27. Xen. Cyr. 1. 2. 2.) Also οἱ πρεσβύτεροι the ancients, the fathers, ancestors; Matt. 15: 2 αἱ παραδόσεις τῶν πρεσβυτέρων. Mark 7: 3, 5. Heb. 11: 2.

b) Subst. in the Jewish and Christian usage, as a title of dignity, an elder, plur. elders, i. e. persons of ripe age and experience who were called to take part in the management of public affairs; so in the O. Test. Sept. and Heb. יַרְיָ, see Ex. 18: 12. 19: 7. 24: 1, 9. Num. 11: 16. al. saep. comp. Gen. 50: 7. In N. T. spoken: (α) Of members of the Jewish Sanhedrim at Jerusalem, genr. John 8: 9, comp. v. 3. Acts 24: 1. As one of the classes of members, e. g. ὁ ἀρχιερεὺς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι Matt. 26: 57; oftener οἱ ἀρχιερεῖς καὶ οἱ γρ. καὶ οἱ πρεσβ. Matt. 16: 21. 26: 3. 27: 41. Mark 8: 31. 11: 27. 14: 43, 53. 15: 1. Luke 9: 22. 20: 1. Comp. in Ἀρχιερεὺς b. Also ἀρχιερεῖς καὶ πρεσβ.



Matt. 21: 23. 26: 47, 59. 27: 1, 3, 12, 20. 28: 12 coll. v. 11. Luke 22: 52. Acts 4: 23. 23: 14. 25: 15. οἱ πρεσβ. καὶ οἱ γραμμ. Acts 6: 12. οἱ ἄρχοντες καὶ οἱ πρεσβ. καὶ οἱ γραμμ. Acts 4: 5. v. 8 ἄρχοντες τοῦ λαοῦ καὶ πρεσβύτεροι τοῦ Ἰσραήλ. Comp. Jahn § 244. — (β) Of the elders in other cities, e. g. Capernaum, Luke 7: 3. Comp. in Κεῖσις b. γ. — (γ) Of the elders of Christian churches, *presbyters*, to whom was committed the direction and government of individual churches, pp. i. q. ἐπίσκοπος q. v. Acts 11: 30. 14: 23. 15: 2, 4, 6, 22, 23. 16: 4. 20: 17. 21: 18. 1 Tim. 5: 17. Tit. 1: 5. James 5: 14. 1 Pet. 5: 1. Sing. ὁ πρεσβύτερος 1 Tim. 5: 19. 2 John 1. 3 John 1. — (δ) Symbol of the 24 elders around the throne of God in heaven, Rev. 4: 4, 10. 5: 5, 6, 8, 11, 14. 7: 11, 13. 11: 16. 14: 3. 19: 4.

*Πρεσβύτες, ου, ὁ, (πρεσβυς,) an old man, one aged*, Luke 1: 18. Tit. 2: 2. Philem. 9 ὡς Παῦλος πρεσβύτες. Sept. for יִשְׂרָאֵל Ex. 10: 9. 1 Sam. 4: 19. 1 K. 1: 15.—Hdian. 4. 12. 1. Xen. Cyr. 4. 6. 1.

*Πρεσβύτις, ιδος, ἡ, (fem. to πρεσβύτες,) an aged woman*, Tit. 2: 3.—Jos. Ant. 7. 7. 2. Hdian. 5. 3. 6. Aeschyl. Eum. 718.

*Πρήθω*, see Πιμπρημι.

*Πρηγής, έος, οῦς, ὁ, ἡ, adj. (prob. from πρό,) Lat. pronus, i. e. bending forwards, prostrate, headlong*. Acts 1: 18 πρηγής γεόμενος *falling headlong*; see more in Ἀπάγγω.—3 Macc. 6: 23. Jos. B. J. 6. 1. 6. Hom. Od. 5. 374. The form is Ionic, for Att. πρανής Xen. An. 1. 5. 8. Comp. Lob. ad Phr. p. 431.

*Πρίζω* or *πρίω*, f. *ίσω*, *to saw, to saw asunder*, Pass. Heb. 11: 37. Here spoken of a cruel punishment inflicted on captives in war, see 2 Sam. 12: 31. 1 Chr. 20: 3. Comp. in Διχοτομία. Sept. for שָׁחַט Am. 1: 3. — Susann. 59. Fabr. Cod. Pseud. V. T. p. 1088. genr. Diod. Sic. 3. 27. Plato Theag. p. 124. A.

*Πρίν*, adv. of time, (kindr. with πρό,) pp. *before, formerly*, in independent clauses, opp. νῦν, Hom. Il. 2. 112. Xen. Cyr. 5. 2. 36. Usually and in N. T. in a relative or conjunctive sense, connec-

ting the clause before which it stands with a preceding one, and having the force of a comparative, *before, sooner than*. Comp. Passow *πρίν* no. 1, 2. Butt. § 149. p. 430. Matth. § 522. 2. Viger. p. 442.

a) simply, seq. infin. aor. c. acc. when something new is introduced, not before mentioned; comp. Passow no. 2. d. Matt. 26: 34, 75 *πρίν ἀλέκτορα φωνῆσαι*. Mark 14: 72. Luke 22: 61. John 4: 49 *κατάβηθι πρίν ἀποθανῆν τὸ παιδίον μου*. 8: 58. 14: 29. So Sept. for עֲדָה Ez. 33: 22. Joel 2: 31.—Hdian. 1. 9. 7. Plato Euthyphr. § 4. Xen. Cyr. 2. 4. 4, 10.

b) with ἢ, i. e. *πρίν ἢ, sooner than*, i. q. *before*, a usage unknown to the earliest Attic writers, as the tragedians and Thucydides, but current in the middle Attic and later; see Passow no. 2. e. Elmsley Eur. Med. 179. Reisig Comm. Crit. de Soph. OC. 36. Construed: (α) Seq. infin. aor. c. acc. where something new is introduced; comp. Passow no. 2. d. Matt. 1: 18 *πρίν ἢ συνελθεῖν αὐτοὺς ἐνρέθη κ. τ. λ.* Mark 14: 30. Acts 2: 20. 7: 2.—Tob. 14: 15. Ael. V. H. 1. 5, 21. Plut. Crass. 29 fin. Plato Rep. VI. p. 501 *μηδέ γράφειν νόμους, πρίν ἢ παραλαβεῖν καθάραν, ἢ αὐτοὶ ποιῆσαι*.—(β) seq. Subjunct. aor. where the reference is to something future. Luke 2: 26 *μη ἰδεῖν θάνατον, πρίν ἢ ἴδῃ τὸν Χριστόν*. 22: 34.—Hdot. 1. 19. *πρίν Jos. Ant. 7. 9. 7*. Plato Phaedo § 6 fin.—(γ) seq. Opt. where the preceding clause contains a negative, Passow no. 2. c. Acts 25: 16 *οὐκ ἔστιν ἔθος . . . πρίν ἢ . . . κατὰ πρόσωπον ἔχοι τοὺς κατηγοροῦς*. Comp. Winer § 42. 3. p. 245. Matth. § 522. 2. b.—*πρίν Xen. Cyr. 1. 4. 14*.

*Πρίσκα, ης, ἡ, Prisca*, 2 Tim. 4: 19. Rom. 16: 3; and dimin. *Προσκίλλα, ης, ἡ, Priscilla*, Acts 18: 2, 18, 26. (Rom. 16: 3.) 1 Cor. 16: 19; pr. n. of the wife of Aquila, see in Ἀκύλας.

*Προσκίλλα*, see in Πρίσκα.

*Πρίω*, see in Πρίζω.

*Πρό*, prep. governing the genitive, with the primary signif. *before*, Lat. *pro, prae*, both of place and time. Comp. Matth. § 575. Passow s. v.

1. Of place, *before*, i. e. in front of, in presence of, in advance of; opp. to μετά c. acc. *behind*. E. g. seq. gen. of place, Acts 5: 23 ἐστῶτας πρό τῶν θυρῶν. 12: 6, 14 πρό τοῦ πυλῶνος. 14: 13. James 5: 9.—Jos. Ant. 10. 1. 2 πρό τῶν τειχῶν. Ceb. Tab. 15 πρό τῆς θύρας. Xen. H. G. 2. 4. 33 πρό τῶν πυλῶν.—Of person, from the Heb. *prô prosôpou tinós*, i. q. Heb. *פְּרֹפָּא*, pp. *before the face of* any one, but used pleonast. instead of *prô* simply, *before* any one, Matt. 11: 10 ἀποστείλω τὸν ἄγγελόν μου πρό προσώπου σου, i. q. *πρό σου*. Mark 1: 2. Luke 1: 76. 7: 27. 9: 52. 10: 1. See Winer § 67. 1. p. 488. So Sept. for *פְּרֹפָּא* Ex. 33: 2. 34: 6. Mal. 3: 1, 14. — Greek writers used simply *prô* c. gen. of pers. Diod. Sic. 16. 93 πρό τοῦ βασιλέως σιάς. Xen. Cyr. 3. 3. 33.

2. Of time, *before*, i. e. earlier than, prior to. (α) Seq. gen. of a noun of time, Matt. 8: 29 πρό καιροῦ *before the time* sc. appointed. John 11: 55 πρό τοῦ πάσχα. 13: 1. Acts 5: 36. 21: 38. 1 Cor. 2: 7. 4: 5. 2 Cor. 12: 2 πρό ἐτῶν δεκατεσσάρων. 2 Tim. 1: 9. 4: 21. Tit. 1: 2. Jude 25 in some edit. So Sept. for *פְּרֹפָּא* Zech. 8: 10. Neh. 13: 19.—Hdian. 2. 2. 3. Plut. Crass. 29 bis. Xen. Cyr. 4. 5. 14.—By inversion, John 12: 1 πρό ἑξ ἡμερῶν τοῦ πάσχα, for ἑξ ἡμ. πρό τοῦ πάσχα, *six days before the passover*. Similar inversions are: Sept. Am. 1: 1 πρό δύο ἐτῶν τοῦ σεισμοῦ. 2 Macc. 15: 36. Jos. Ant. 15. 11. 4 πρό μίας ἡμέρας τῆς ἐορτῆς. c. Arion. 2. 2 πρό ἐτῶν τριακοσίων . . . Λαλαοῦ φυγῆς. Plut. Sympos. lib. 8. qu. 1, πρό μίας ἡμέρας τῶν γενεθλίων. Luc. Macrob. 12 πρό δυοῖν ἐτῶν τῆς τελευτῆς. Ael. H. An. 11. 19. Comp. Winer § 65. 4. p. 459.—(β) Seq. gen. of a noun implying an event, as marking a point of time. Matt. 24: 38 πρό τοῦ κατακλινοῦ. Luke 11: 38 πρό τοῦ ἁρίστου. 21: 12. John 17: 24 πρό καταβολῆς κόσμου. Eph. 1: 4. Heb. 11: 5. 1 Pet. 1: 20. So Sept. πρό for *פְּרֹפָּא* Is. 18: 5.—Plato Phaedo init. πρό τοῦ θανάτου. Xen. Cyr. 6. 2. 21 πρό τοῦ ἁρίστου.—By Hebr. Acts 13. 24 πρό προσώπου τῆς εἰσόδου αὐτοῦ, i. q. *πρό εἰσόδου αὐτοῦ*, see above in no. 1. Comp. *פְּרֹפָּא*, Sept. πρό, Am. 1: 1. — (γ) Seq. gen. of pers. or thing, *before one* in time. John

5: 7 πρό ἐμοῦ καταβαίνει, *before me*, i. e. sooner than I. 10: 8 ὅσοι πρό ἐμοῦ ἤλθον. Col. 1: 17. οἱ πρό τινος *those before any one*, who preceded him, were earlier than he, Matt. 5: 12. Rom. 16: 7. Gal. 1: 17.—Palaeph. 53. 2. Hdian. 1. 5. 13 οἱ πρό ἐμοῦ. Xen. Mem. 3. 5. 11 πρό ἡμῶν. — (δ) Seq. τοῦ c. infin. expressing an event. Matt. 6: 8 πρό τοῦ ἡμᾶς αἰτῆσαι. Luke 2: 21. 22: 15. John 1: 49. 13: 19. 17: 5. Acts 23: 15. Gal. 2: 12. 3: 23. So Sept. for *פְּרֹפָּא* Gen. 13: 10. 27: 7, 10.—Ael. V. H. 2. 34.

3. Trop. of precedence, preference, dignity, *before, above*, as πρό πάντων *before all things* James 5: 12. 1 Pet. 4: 8. —3 Macc. 2: 21 θεός πρό πάντων ἁγίος. Hdian. 5. 4. 2. Plato Menex. fin. πρό γε ἄλλων. Xen. Mem. 2. 5. 3.

NOTE. In composition πρό implies: 1. place, *fore, before, forward, forth*, as προάγω, προβαίνω, προβάλλω, etc. 2. time, *fore, before, beforehand*, Lat. *prae* as προείπον, προλέγω, προμεμνῆσθαι, etc. 3. preference, as προαιρέομαι.

Προάγω, f. ἔω, (ἄγω.) 1. trans. *to lead forth, to bring forth*, e. g. a prisoner out of prison, c. acc. Acts 16: 30 προαγαγῶν αὐτούς ἔσω. So in a judicial sense, Acts 12: 6 ὅτε δὲ ἔμελλε αὐτὸν προάγειν ὁ Ἡρώδης. 25: 26 διὸ προήγαγον αὐτὸν ἐφ' ἡμῶν, i. e. *before you* as judges.—genr. 2 Macc. 5: 18. Jos. Ant. 4. 6. 4. Xen. Oec. 11. 15. In a judicial sense, c. eis, Jos. Ant. 16. 11. 6. B. J. 1. 27. 2. Arr. Exp. Alex. 4. 14. 3.

2. intrans. *to go before*, comp. in Ἄγω no. 3; referring either to place or time.

a) of place, *to go before*, i. e. in front, in advance; absol. Matt. 21: 9 οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον. Mark 11: 9. Luke 18: 39. Seq. acc. of pers. depending on the force of πρό in composit. although by itself it governs only the genitive; see Matth. § 426 pen. comp. Butt. § 147. n. 11, 12. Matt. 2: 9 ὁ ἀστὴρ . . . προῆγεν αὐτούς. Mark 10: 32.—Jos. B. J. 6. 1. 6 προῆγε δὲ πολὺ πάντας.

b) in time, i. q. *to go first, to precede*; absol. Mark 6: 45 καὶ προάγειν εἰς τὸ πέραν. Trop. 1 Tim. 5: 24 see in Κρίσις b. β. Seq. acc. of pers. depending on



πρό, see above in a. Matt. 14: 22 καὶ προάγειν αὐτὸν εἰς τὸ πέραν. 21: 31. 26: 32. 28: 7. Mark 14: 28. 16: 7.—Jos. c. Apion. 2. 15 προάγειν ἀρχαιότητι.—Particip. προάγων, οὔσα, ον, *foregoing, former, previous.* 1 Tim. 1: 18 κατὰ τὰς προακούσας ἐπὶ σε προφητείας. Heb. 7: 18.—Hdian. 8. 8. 8.

**Προαιρέω, ᾧ, f. ἦσω, (αἰρέω,) to take forth out of any place, Judith 13: 15 προελοῦσα τὴν κεφαλὴν ἐκ τῆς πύρας. Luc. Rhetor. Praec. 17 καθάπερ ἐκ ταμείου προαιρῶν. Ostener Mid. προαιρέομαι, οὔμαι, to take one thing before another, i. q. to prefer, to choose, Wisd. 7: 10. Hdian. 6. 8. 13. Xen. Luc. 9. 6 προαιρεῖσθαι θάνατον ἀντὶ τοῦ βίου.—In N. T. Mid. pp. to take or have before oneself, i. q. to propose to oneself, to purpose, to resolve, absol. 2 Cor. 9: 7 καθὼς προαιρεῖται τῇ καρδίᾳ. — Ael. V. H. 3. 10. Pol. 3. 107. 15. Xen. Mem. 2. 1. 2.**

**Προαιτιάομαι, ᾧμαι, f. ἄσομαι, depon. Mid. (αἰτιάομαι,) to accuse beforehand, Aor. 1 to have already accused, to have already brought a charge, c. acc. et. inf. Rom. 3: 9. Comp. c. 2: 1—5, 17—29.**

**Προακούω, aor. 1 προήκουσα, to hear beforehand, Aor. to have heard of before, already, c. acc. Col. 1: 5 ἦν [ἐπίδια] προηκούσατε. — Jos. Ant. 8. 12. 3 προακηκῶς τὰ μέλλοντα. Pol. 10. 5. 5. Xen. Cyr. 4. 3. 21.**

**Προαμαρτάνω, f. ἦσω, (ἁμαρτάνω,) perf. προημάρτηκα, to have sinned already, heretofore, 2 Cor. 12: 21. 13: 2. —Hdian. 3. 14. 8.**

**Προαύλιον, ου, τό, (αὐλή,) pp. 'place before the αὐλή or interior court,' i. q. the large gate-way of an oriental house or palace, q. d. gateway, vestibule, Mark 14: 68. Comp. Matt. 26: 71 where it is πυλῶν. — Suid. προαύλιον· τὰ ἔμπροσθεν τῆς αὐλῆς.**

**Προβαίνω, f. βήσομαι, (βαίνω,) to go forward, to advance, intrans. Matt. 4: 21 et Mark 1: 19 προβάς ἐκείθεν. — Jos. B. J. 6. 1. 7. Hdian. 7. 12. 10. Xen. Ag. 6. 7.—Trop. Part. perf. προβεβηκώς, νῆα, ὅς, advanced sc. in life, years, seq. ἐν c. dat. Luke 1: 7 προβεβηκότες ἐν**

ταῖς ἡμερᾶσι. v. 18. 2: 36. Sept. c. dat. for עָרַבְתָּ נָעַד Josh. 23: 1, 2. 1 K. 1: 1. —c. ἐν 2 Macc. 8: 8. c. dat. Diod. Sic. 13. 89. c. acc. 2 Macc. 6: 18. Hdian. 2. 7. 8.

**Προβάλλω, f. βαλῶ, (βάλλω,) to cast or thrust forward, trans.**

a) genr. Acts 19: 33 προβαλλόντων αὐτὸν τῶν Ἰουδαίων, the Jews thrusting him (Alexander) forward. — Sept. Jer. 46: 4. 2 Macc. 7: 10. Hdian. 7. 6. 19. Luc. Catapl. 25 πρόβαλλ' αὐτὸν ἐς τὸ μέσον.—Others in Acts l. c. to put forward sc. as an advocate, to propose, to recommend, as Mid. and Pass. Jos. B. J. 4. 4. 1. Pol. 6. 26. 5. Dem. 750. 10. Xen. An. 6. 1. 25.

b) of plants and trees, to put forth, e. g. leaves, blossoms, fruit, Luke 21: 30 ὅταν προβάλουσι sc. τὰ φύλλα, comp. Matt. 24: 32.—Jos. Ant. 4. 8. 19 καρπὸν Arr. Epict. 1. 15. 7.

**Προβαίτικος, ἡ, ὄν, (πρόβατον,) pertaining to sheep. John 5: 2 ἐπὶ τῇ προβατικῇ sc. πύλῃ, by the sheep-gate. So Sept. for יִשְׂרָאֵל רַעְשֵׁי Neh. 3: 1, 32. 12: 39. This gate was near the temple; and was prob. so called as the place where sheep were sold for the sacrifices of the temple.**

**Πρόβατον, ου, τό, (προβαίνω,) pp. 'whatever goes forwards,' i. e. moves its limbs forwards in going; hence in Ionic and Doric usage spoken of quadrupeds, in distinction from things flying, creeping, swimming; genr. τὰ πρόβατα, beasts, cattle, Hom. Il. 14. 124. Hdot. 1. 203. ib. 2. 41; espec. smaller cattle, sheep and goats, Hdot. 1. 133. ib. 8. 137. — In Attic usage and N. T. a sheep, plur. sheep, e. g. as distinguished from goats, Matt. 25: 32 ὡςπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. v. 33. So genr. Matt. 7: 15 see in Ἐνδυμα. 9: 36. 10: 16. 12: 11, 12. 18: 12. Mark 6: 34. Luke 15: 4, 6. John 2: 14, 15. 10: 1, 2, 3 bis, 4 bis, 12 ter, 13. Acts 8: 32. Rom. 8: 36. 1 Pet. 2: 25. Rev. 18: 13. Sept. for יִשְׂרָאֵל Gen. 12: 16. 13: 5. saep. πῦψ Ex. 12: 3 sq. — Pol. 5. 35. 13. Xen. Mem. 2. 3. 9. — Trop. of those under the care and watch of any one, as sheep**

under a shepherd, Matt. 10: 6. 15: 24. 26: 31. Mark 14: 27. John 10: 7, 8, 11, 15, 16, 26, 27. 21: 16, 17. Heb. 13: 20.

**Προβιβάζω**, f. άσω, (βιβάζω, βαί-  
νω,) to cause to go forwards, to cause to  
advance, trans. Acts 19: 33 ἐκ δὲ τοῦ  
ὄχλου προεβίβασαν Ἀλέξανδρον they  
caused Alexander to advance out of the  
crowd, i. q. to stand forth, prob. in order  
to speak in behalf of the Jews. — Pol.  
24. 3. 7.—Trop. i. q. to urge on, to insti-  
gate, Matt. 14: 8 προβίβασθεῖσα ὑπὸ τῆς  
μητρὸς αὐτῆς. — Xen. Mem. 1. 5. 1.  
Sept. to teach, for הִרְיָה Ex. 35: 34.  
יָרַשׁ Dan. 6: 7.

**Προβλέπω**, f. ψω, (βλέπω,) to fore-  
see, Sept. for הִרְיָה Ps. 37: 13. In N.  
T. Mid. προβλέπομαι, to provide, Lat.  
providere, c. acc. Heb. 11: 40.

**Προγίνομαι**, perf. 2 προέγωνα,  
(γίνομαι q. v.) to be done before, to have  
been before. Rom. 3: 25 τῶν προγεγονό-  
των ἁμαρτημάτων sins before done, for-  
mer sins. — 2 Macc. 14: 13. Hdian. 1.  
14. 4. Xen. Mem. 2. 7. 9.

**Προγινώσκω**, f. γνώσσομαι, (γινώ-  
σκω, q. v.) to know before, trans.

a) genr. i. q. to know already, to be  
before acquainted with, c. acc. Acts 26:  
5 προγινώσκοντές με ἄνωθεν, comp. for  
the pleonast. adv. Lob. ad Phr. p. 10.  
impl. 2 Pet. 3: 17.—Wisd. 18: 6. Hdian.  
1. 8. 13. Xen. Mag. Eq. 8. 12.

b) i. q. to foreknow, to foresee, pp. τὰ  
μέλλοντα Xen. Apol. 30. In N. T. by  
impl. to fore-determine, to fore-ordain;  
e. g. Pass. part. 1 Pet. 1: 20 Χριστοῦ  
προγεγνωμένου πρὸ καταβολῆς κόσμου.—  
Xen. Cyr. 2. 4. 11 in some edit. comp.  
in Γινώσκω fin.—Here belong also Rom.  
8: 29 ὅτι οὓς προέγνω, καὶ προώρισε, and  
Rom. 11: 2 λαὸν αὐτοῦ, ὃν προέγνω, i. e.  
whom he hath fore-determined, of old;  
comp. Titm. de Synon. N. T. p. 227,  
and in Bibl. Repos. III. p. 55. Others  
here render, whom he hath fore-approved,  
loved of old; comp. Γίνωσκω no. 2. c.

**Πρόγνωσις**, εως, ἡ, (προγινώσκω)  
fore-knowledge, sc. of future things,  
πρόγν. τῶν ἐσομένων Jos. c. Apion.  
1. 26. Hdian. 2. 9. 4; of a prophetic  
gift, Judith 11: 19. Jos. Ant. 8. 8. 5.

In N. T. by impl. fore-determination, i.  
q. eternal purpose, counsel, Acts 2: 23 τῷ  
ᾠρισμένῃ βουλῇ καὶ προγνώσει τοῦ Θεοῦ.  
1 Pet. 1: 2.

**Πρόγονος**, ου, ὁ, ἡ, (προγίνομαι'  
προέγωνα,) pp. earlier born, older, Hom.  
Od. 9. 221. In N. T. οἱ πρόγονοι pro-  
genitors, ancestors, and genr. fore-  
fathers, 2 Tim. 1: 3 ἢ πατρῴω ἀπὸ προ-  
γόνων, comp. in Ἀπό III. 3. — 2 Macc.  
8: 19. Hdian. 3. 5. 5. Xen. Mem. 3. 5.  
3. ὁ προγ. An. 7. 2. 22.—Spec. parents,  
1 Tim. 5: 4 ἀμοιβὰς διδόναι τοῖς προγι-  
νοῖς.—Xen. Mem. 1. 3. 1.

**Προγράφω**, f. ψω, (γράφω,) to  
write before, e. g.

a) in reference to time past, in the  
praeter tenses, to have written before, at  
a former time, Eph. 3: 3 καθὼς προ-  
έγραψα ἐν ὀλίγῳ. Rom. 15: 4 bis.—Pa-  
laeph. 53. 6 ὡς προγεγράφται.

b) in reference to time future, to post  
up beforehand in writing, to announce by  
posting up a written tablet, Aristoph.  
Av. 450 or 452 σκοπεῖν δ' ὅτι ἂν προ-  
γράφομεν ἐν τοῖς πινακίοις. Dem. 1257.  
5 φρουρᾶς προγραφείσης. Aeschin. 35  
reu. προγράψαι τοὺς πριτάνεις ἐκκλησίας  
δύο κατὰ τοὺς νόμους. Plut. Camill. 11.—  
Hence in N. T. genr. to announce, to  
promulgate, Gal. 3: 1 οἷς κατ' ὀφθαλμοῦς  
Ἰησοῦς Χρ. προεγράφη ἐν ἡμῖν ἐσταυρω-  
μένος, before whose eyes Jesus Christ  
hath been announced among you cruci-  
fied, i. e. set forth as in a public writ-  
ten tablet. — Hence also i. q. to pro-  
scribe, to appoint, to ordain, Jude 4 οἱ  
πάλαι προγεγραμμένοι εἰς τοῦτο τὸ κρίμα.  
—Arrian. B. Civ. 4. 1 Σύλλα τοῦ πρώτου  
τοὺς ἐχθροὺς ἐς θάνατον προγραψάντος.  
ib. τῶν ἐπὶ θανάτῳ προγραφέντων. Jos.  
Ant. 11. 6. 12. fin. Pol. 32. 22. 1. comp.  
Lat. proscribere.

**Πρόδηλος**, ου, ὁ, ἡ, (δηλος,) man-  
ifest beforehand, Dem. 293. 25. Xen. H.  
G. 6. 4. 9. In N. T. emphat. man-  
ifest before all, well-known, conspicuous,  
1 Tim. 5: 24, 25. Heb. 7: 14. — Judith  
8: 29. Hdian. 7. 5. 11. Plut. Pyrrh. 25.

**Προδίδωμι**, f. δώσω, (δίδωμι,) to  
give beforehand, to give first, c. dat. Rom.  
11: 35 τίς προέδωκεν αὐτῷ κ. τ. λ.—Xen.  
H. G. 1. 5. 7. ib. 5. 1. 24. — Usually in



Greek writers to give forth, i. q. to give over, to betray, Jos. c. Apion. 2. 37 init. Hdian. 7. 2. 14. Xen. H. G. 1. 3. 16, 19.

**Προδότης, ου, ὁ,** (προδίδωμι,) a betrayer, traitor, Luke 6: 16. Acts 7: 52. 2 Tim. 3: 4.—2 Macc. 5: 15. Ceb. Tab. 34. Xen. H. G. 1. 7. 23:

**Προδρέμω,** see Προτρέχω.

**Προδράμος, ου, ὁ, ἦ,** (προτρέχω, προδραμῆν,) adj. running before, φυγάδα προδρομον Soph. Antig. 108. Hdot. 9. 14. In N. T. Subst. a fore-runner, precursor, spoken of Jesus as entering before his followers into the celestial sanctuary, Heb. 6: 20. — Of light troops sent forward as scouts, Diod. Sic. 17. 17. Xen. Mag. Eq. 1. 25. Comp. Wisd. 12: 8.

**Προεἶδον** aor. 2, (εἶδον, see Εἶδω,) to see before oneself, far off, Sept. for פָּרָה Gen. 37: 18. Hom. Od. 5. 393. Xen. An. 1. 8. 20.—In N. T. to foresee, as things future, absol. Acts 2: 31 (Δαβὶδ) προεἶδὼν ἐλάλησε κ. τ. λ. Gal. 3: 8 c. ὅτι. — Wisd. 19: 2. Hdian. 7. 1. 21. Xen. Cyr. 2. 4. 21.

**Προεἶπον** aor. 2, perf. προεἶρηκα, see in Εἶπον init. to say before, i. e.

a) in reference to time past, to have said before, to have already declared, e. g. Aor. Gal. 5: 21. c. dat. 1 Thess. 4: 6 προεἶπαμεν ὑμῖν, for this form comp. in Εἶπον init. Perf. Gal. 1: 9. Heb. 10: 15. c. ὅτι 2 Cor. 7: 3. — perf. 3 Macc. 6: 35. Hdian. 8. 4. 27. Xen. Mem. 1. 2. 15.

b) in reference to time future, to say beforehand, to foretell, to predict, e. g. Aor. c. acc. Acts 1: 16 ἦν [γραφὴν] προεἶπε τὸ πνεῦμα. Perf. Rom. 9: 29. c. ὑμῖν Matt. 24: 25. ὑμῖν πάντα Mark 13: 23. ὅτι 2 Cor. 13: 2. τῶν ἡμεῶν προειρημένων 2 Pet. 3: 2. Jude 17. —aor. Jos. B. J. 6. 2. 1 pen. Pol. 6. 3. 2. Xen. H. G. 3. 4. 20, 21. perf. Hdian. 6. 8. 13. τὰ προειρημένα Jos. Ant. 2. 2. 4.

**Προεἶρηκα,** see in Προεἶπον.

**Προελλίζω,** f. ἴσω, (ἐλπίζω,) to hope before; perf. to have hoped before, i. e. beforetime, of old. Eph. 1: 12 ἡμᾶς . . . τοὺς προηλπικότες ἐν τῷ Χριστῷ, i. e. the Jews as having of old had the hope and promise of the Messiah; in opp. to

the Gentiles who have now first heard of him, ὑμεῖς ἀκούσαντες v. 13. Comp. Rom. 3: 1 sq. 9: 4 sq. For the construction with ἐν, see Ἐν no. 3. c. γ. — So προκατελπίζειν Pol. 2. 4. 5. ib. 14. 3. 1.

**Προεναρχομαι,** f. ξομαι, (ἐναρχομαι q. v.) to begin before; Aor. to have begun before, already, 2 Cor. 8: 6, 10. — Not found elsewhere.

**Προεπαγγέλλω,** f. εἰῶ, (ἐπαγγέλλω q. v.) to promise before; Aor. 1 Mid. Rom. 1: 2 ὁ [εὐαγγελῖον ὁ θεός] προεπηγγείλατο διὰ τῶν προφητῶν κ. τ. λ. i. e. aforetime, of old. 2 Cor. 9: 5 in Mss.—Dio Cass. p. 19. A. ed. Hanov. ἐπεὶ δὲ αἶ τε ἀρχαιφρεσῖαι προεπηγγελμέναι ἦσαν.

**Προέλω,** see Προεἶπον.

**Προέρχομαι,** f. εἰεύσομαι, aor. 2 προῆλθον, depon. Mid. see in Ἐρχομαι.

1. to go forward, to go further, to pass on, intrans. Matt. 26: 39 et Mark 14: 35 προελθὼν μικρόν. Seq. acc. of way, Acts 12: 10 προῆλθον ὑμῖν μίαν, comp. Matth. § 409. 4. Butt. § 131. 6, 8. Winer § 32. 6. — Jos. B. J. 6. 2. 5. Plut. Thes. 11 μικρόν προελθὼν. Xen. Eq. 7. 9. c. acc. τὴν ὁδὸν Xen. Cyr. 2. 4. 18.

2. to go before any one, as referring either to place or time, e. g.

a) of place, to go before, in advance of any one, as a fore-runner, messenger, c. ἐνώπιόν τινος Luke 1: 17; or as a leader, guide, c. acc. Luke 22: 47 Ἰούδας προήρχετο αὐτούς sc. τὸν ὄχλον. For this accus. see in Προάγω no. 2. a. — Ecclus. 35: 10. Comp. Sept. c. ἔμπροσθέν τινος for עֲבָרָה Gen. 33: 3.

b) in time, i. q. to go first, to precede, to set off before another, Acts 20: 5 οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι. 20: 13 προελθόντες ἐπὶ τὸ πλοῖον. 2 Cor. 9: 5 εἰς ὑμᾶς. — c. gen. Luc. D. Mort. 6. 5 ἄπαντες προελεύσονται αὐτοῦ. — In the sense to outgo, to arrive first, Mark 6: 33 in text. rec.

**Προερέω,** see Προεἶπον.

**Προετοιμάζω,** f. ἄσω, (εἰτοιμάζω,) to prepare beforehand, Wisd. 9: 18. Pausan. 4. 22. 1. Hdot. 8. 24. In N. T. i. q. to predestine, to appoint before, trans. c. εἰς, Rom. 9: 23 ἃ προητοίμασεν εἰς δόξαν. So c. dat. Eph. 2: 10 οἷς [ἔργοις] προ-

τοίμασεν [ἡμᾶς] ὁ θεὸς ἵνα ἐν αὐτοῖς περιπατήσωμεν. — Philo de Opif. p. 17, ὁ θεὸς τὰ ἐν κόσμῳ πάντα προητοιμάσατο εἰς ἔρωτα καὶ πόθον αὐτοῦ.

**Προεναγγελλίζομαι**, f. ἴσομαι, (ἐναγγελλίζω q. v.) to announce glad tidings beforehand, to foretell joyful news, c. dat. Gal. 3: 8 προεναγγελλίσαστο τῷ Ἀβραάμ, ὅτι κ. τ. λ. Comp. Gen. 12: 3. 18: 18.

**Προέχω**, f. ἐξω, (ἔχω), to hold forth or forward, e. g. the hands Xen. Cyr. 2. 3. 10. Mid. to hold before oneself, Hdot. 2. 42; and trop. to use as a pretext, to allege, Hdot. 8. 3. Thuc. 1. 140. Also in time, to have beforehand, already, Hdot. 9. 4. Soph. Antig. 208. Trop. to have before another, i. q. to have preference or pre-eminence, to excel, to be superior, better, Jos. Ant. 7. 10. 2 φάμη προέχοντες. Xen. H. G. 2. 4. 41 γνώμη προέχειν. — Hence in N. T. Mid. προέχομαι, to excel, to be superior, better, sc. on one's own part. Rom. 3: 9 τί οὐν; προεχόμεθα; i. e. can then we Jews claim for ourselves to be better off than the Gentiles? sc. in respect to being sinners before God.

**Προηγέομαι**, οὖμαι, f. ἴσομαι, (ἡγέομαι), to lead forward or onward, to go on before, to take the lead, 2 Macc. 11: 8. Diod. Sic. 1. 87. Xen. Cyr. 4. 2. 27. In N. T. trop. to lead on by example, c. acc. and dat. of that in or as to which, Rom. 12: 10 τῇ τιμῇ ἀλλήλους προηγούμενοι in mutual respect taking the lead of each other. For the accus. comp. in Προάγω no. 2. a. For the dat. comp. Winer § 31. 3. Matt. § 400. 6.

**Προθέσεις**, εως, ἦ, (προτίθημι) a setting before or forth, a setting out, exposure, exhibition, e. g. of a dead body Dem. 1071. 21. Plato Legg. p. 959. A. In N. T.

a) pp. as of food, spoken only of the shew-bread, as being set out before Jehovah on a table in the sanctuary, Heb. עֵלֶיךָ בָּרֶזֶק בָּרֶזֶק bread of presence, later עֵלֶיךָ בָּרֶזֶק בָּרֶזֶק bread of rows or piles, Vulg. panes propositionis; see Lev. 24: 5—9. Jahn § 331. — So in an adjective sense in the phrases: οἱ ἄγιοι τῆς προθέσεως Matt. 12: 4. Mark 2: 26. Luke 6: 4, and ἡ πρόθεσις τῶν ἄγτων Heb. 9: 2, both

equivalent to οἱ ἄγιοι οἱ προτιθέμενοι, see Buttm. § 123. n. 4. Winer § 34. 2. Gesen. Lehrs. p. 643 sq.—So Sept. ἄγιοι τῆς προθέσεως for עֵלֶיךָ בָּרֶזֶק Ex. 35: 12. 39: 36. 1 K. 7: 48. 2 Chr. 4: 19. עֵלֶיךָ בָּרֶזֶק בָּרֶזֶק 1 Chr. 9: 32. 23: 29. πρόθεσις ἄγτων for עֵלֶיךָ בָּרֶזֶק 2 Chr. 13: 11. Also Sept. ἄγιοι τοῦ προσώπου for עֵלֶיךָ בָּרֶזֶק 1 K. 21: 6; and once ἄγιοι ἐνώπιον Ex. 25: 30.—Comp. 2 Macc. 10: 3.

b) trop. of what one sets before his mind, proposes to himself, Lat. propositum, i. q. purpose, counsel, resolve. Acts 27: 13 δόξαντες τῆς προθέσεως κεραιηκέναι. So of firm purpose, firm resolve, Acts 11: 23. 2 Tim. 3: 10. Elsewhere of the eternal purpose and counsel of God, Rom. 8: 28 τοῖς κατὰ πρόθεσιν κλητοῖς. 9: 11 see in Ἐκλογή c. Eph. 1: 11. 3: 11. 2 Tim. 1: 9. — 2 Macc. 3: 8. Pol. 1. 54. 1. Diod. Sic. 20. 102 init.

**Προθέμιος**, ἰα, ἰων, (θεσμός, τίθημι), set beforehand, appointed, spoken of time, whence ἡ προθεμια sc. ἡμέρα, a set day, appointed time, Gal. 4: 2.— Jos. Ant. 12. 4. 7 τῆς προθ. ἐνισταμένης. Luc. Ver. Hist. 1. 36. Aeschin. 6. 14.

**Προθυμία**, ας, ἦ, (πρόθυμος), predisposition, i. q. readiness, alacrity of mind. Acts 17: 11 ἐδέξαντο τὸν λόγον μετὰ πάσης προθυμίας, 2 Cor. 8: 11, 12, 19. 9: 2. — Eccles. 45: 23. Jos. Ant. 7. 9. 5. Dem. 1457. 8. Xen. Venat. 2. 1.

**Πρόθυμος**, ου, ὁ, ἦ, (θύμος q. v.) predisposed, i. q. ready, willing, prompt, e. g. τὸ πνεῦμα πρόθυμον Matt. 26: 41. Mark 14: 38. Sept. for עֵלֶיךָ 1 Chr. 28: 21. 2 Chr. 29: 31. — 2 Macc. 4: 14. Pol. 4. 7. 9. Xen. Cyr. 1. 4. 22.—Neut. τὸ πρόθυμον, readiness, alacrity, Rom. 1: 15 τὸ κατ' ἐμὲ πρόθυμον i. q. there is readiness on my part, I am ready.—3 Macc. 5: 26. Jos. Ant. 4. 8. 13 τὸ περὶ αὐτοὺς πρόθυμον τοῦ θεοῦ. Eur. Iph. Taur. 989 or 996.

**Προθύμως**, adv. (πρόθυμος), readily, willingly, with alacrity, 1 Pet. 5: 2.— Tob. 7: 8. Hdian. 1. 5. 24. Xen. Conv. 4. 50.

**Προΐσθηαι**, f. προσήσω, (ἵσθημι), aor. 2 προΐστην, perf. part. contr. προεσιώς. Trans. to cause to stand before,



to set over, Hdian. 5. 7. 13. Pol. 1. 33. 7. See in *Ἰσχυμ*, comp. Buttm. § 107. 11. — In N. T. only in the intrans. tenses, e. g. aor. 2 and perf. of the Active, and pres. Mid. or Pass. to stand before, e. g.

a) i. q. to be over, to preside, to rule, absol. Rom. 12: 8 ὁ προϊστάμενος, ἐν σπουδῇ. 1 Tim. 5: 17 οἱ καλῶς προϊστάμενοι. Seq. gen. like other verbs of ruling, through the force of πρό in compos. 1 Tim. 3: 4 τοῦ ἰδίου οἴκου καλῶς προϊστάμενον. v. 5 τοῦ ἰδ. οἴκου προστήναι. v. 12. 1 Thess. 5: 12.— c. gen. 1 Macc. 5: 19. Jos. Ant. 8. 12. 3. Hdian. 7. 4. 4. Xen. Mem. 3. 4. 3.

b) by impl. to care for any thing, to be diligent in it, to practise, c. gen. καλῶν ἔργων προϊστασθαι Tit. 3: 8, 14.— Athen. 13. p. 612. A, Σόλωνος τοῦ νομοθέτου οὐδ' ἐπιτρέποντος ἀνδρὶ ταύτης προϊστασθαι τέχνης. Plut. Pericl. § 24 οὐ κοσμίον προϊστάσαν ἐργασίας, οὐδὲ σεμνῆς. comp. Xen. Mem. 3. 2. 2.

*Προκαλέω*, ᾧ, f. ἔσω, (καλέω,) to call forth, i. e. to invite to stand forth, Pol. 23. 9. 2. Oftener Mid. to call forth before oneself, i. e. either to invite to come, to solicit, Thuc. 3. 37; or i. q. to challenge, to defy, sc. to combat, Jos. Ant. 7. 12. 4. Diod. Sic. 4. 58. Xen. Cyr. 1. 4. 4. — Hence in N. T. Mid. προκαλέομαι, οὔμαι, Lat. provoco, to provoke, to stimulate, c. acc. Gal. 5: 26. — Hdian. 6. 1. 12. Diod. Sic. 1. 21.

*Προκαταγγέλλω*, f. ἐλώ, (καταγγέλλω q. v.) to announce beforehand. e. g. future events, to foretell, Acts 3: 18, 24. 7: 52. Pass. part. perf. προκατηγγελημένος, announced beforehand, i. q. promised, 2 Cor. 9: 5. — Jos. Ant. 2. 9. 4 τοῖς προκατηγγελημένοις ὑπὸ τοῦ Θεοῦ πίστιν παρεῖχε. ib. 1. 12. 3.

*Προκαταρτίζω*, f. ἴσω, (καταρτίζω q. v.) to make ready beforehand, trans. 2 Cor. 9: 5.

*Πρόκειμαι*, part. προκειμένος, (κείμεαι,) to lie before, to be laid or set before any one, intrans. pp. Sept. Lev. 24: 7. Luc. Nigr. 2. Xen. Mem. 3. 5. 25, 27. In N. T. only trop.

a) to lie or be before the mind of any one, i. q. to be present to him. 2 Cor. 8: 12 εἰ γὰρ ἢ προθυμῶς πρόκειται.—Philo

de Vit. Mos. p. 626. A, προύκειτο ἐν αὐτῷ τέλος. Diod. Sic. 20. 43. Xen. Conv. 2. 7.

b) i. q. perf. pass. of προτίθημι, comp. in Κεῖμαι b; to be laid or set before one's mind, e. g. a duty, reward, example. Heb. 6: 18 τῆς προκειμένης ἐλπίδος κρατῆσαι. 12: 1, 2. Jude 7 ὡς Σόδομα καὶ Γόμορρα . . . πρόκεινται δεῖγμα. — Jos. Ant. 15. 8. 1. Diod. Sic. 3. 26. Xen. Cyr. 2. 3. 2, 8.

*Προκηρύσσω* v. τιῶ, f. ξω, (κηρύσσω,) to proclaim beforehand sc. by a herald, Jos. B. J. 6. 8. 2. Pol. 5. 60. 3. Xen. Lac. 11. 1. In N. T. genr. to announce or preach beforehand, and in the past tenses, to have before announced, preached, trans. Acts 3: 20. 13: 24 προκηρύξαντος Ἰωάννου . . . βάπτισμα μετανοίας. — Jos. Ant. 10. 5. 1 Ἱερεμίας τὰ μέλλοντα τῇ πόλει δευρὰ προεκήρυξε.

*Προκοπή*, ῆς, ῆ, (προκόπτω,) pp. a going forward, only trop. progress, advancement, furtherance. Phil. 1: 12 εἰς προκοπὴν τοῦ εὐαγγελίου. v. 25. 1 Tim. 4: 15.— 2 Macc. 8: 8. Jos. B. J. 1. 10. 1. Pol. 2. 37. 10. Diod. Sic. 16. 6. A word of the later Greek, Lob. ad Phr. p. 85.

*Προκόπτω*, f. φω, (κόπτω,) to beat or drive forwards, as if with repeated strokes; hence to forward, to further, Thuc. 4. 60. ib. 7. 56.—Also intrans. or c. εαυτὸν impl. see in Ἄγω no. 3; to beat forward, as in Engl. a ship is said to beat ahead; hence genr. i. q. to go forward, to make progress, to proceed, pp. on one's way, journey Jos. Ant. 2. 16. 13. B. J. 4. 2. 4. Comp. in Engl. the similar verb 'to push forwards,' both trans. and intrans. In N. T. only trop.

a) to make progress in any thing, to advance, to increase; e. g. c. dat. of that in or as to which, Luke 2: 52 καὶ Ἰησοῦς προέκοπι σοφία, comp. Winer § 31. 3. Matth. § 400. 7. Seq. ἐν c. dat. Gal. 1: 14 ἐν τῷ Ἰουδαϊσμῷ, comp. Ἐν 3. b. γ. Matth. l. c. note. Seq. ἐπὶ c. acc. e. g. ἐπὶ τὸ χεῖρον q. d. to grow worse and worse, 2 Tim. 3: 13. ἐπὶ πλείον further 2 Tim. 2: 16. 3: 9. comp. in Πλεῖων d.—c. dat. Diod. Sic. 11. 87. c. ἐν,

as προκεκωρως ἐν παιδείᾳ Diod. Sic. T. IV. p. 50 Bip. T. VI. p. 30 Tauchn. Arr. Epict. 2. 10. 30. ἐπὶ τὸ κακόν Test. XII Patr. p. 614, comp. Jos. Ant. 4. 4. 1. ἐπὶ πλείον Diod. Sic. 14. 98.

b) spoken of time, aor. to be advanced, i. q. to be far spent, Rom. 13: 12 ἢ νῦν προέκοψεν.—Jos. B. J. 4. 4. 6 τῆς νυκτὸς προκοπιτοῦσης. Arr. B. Civ. 2. p. 781 ἡμέρα προέκοπιτε.

**Πρόκριμα, αἰος, τό, (προκρίνω,)** a fore-judging, i. q. prejudice, prepossession, 1 Tim. 5: 21.

**Προκυρώω, ᾧ, f. ᾠσω, (κυρώω,)** to establish or confirm before, previously, Pass. perf. Gal. 3: 17.

**Προλαμβάνω, aor. 2. προέλαβον, (λαμβάνω,)** to take before, trans.

a) i. q. to take before another, to anticipate another in doing any thing, c. acc. 1 Cor. 11: 21 ἕκαστος τὸ ἴδιον δεῖπνον προλαμβάνει, i. e. the rich man eats the provisions he has brought, without waiting for the poorer members to come in; comp. in Ἀγάπη no. 2.—Diod. Sic. 20. 107 προλαμβάνειν τὸ χρήσιμον. Dem. 32. 27. ib. 79. 2 βούλεται γὰρ ὑμῶν τοῦτο προλαβεῖν. — Intrans. to take up beforehand, to anticipate the time of doing any thing; c. inf. Mark 14: 8 προέλαβε μυρίαι μου τὸ σῶμα κ. τ. λ. i. e. she hath anointed my body by anticipation against my burial. Comp. Winer § 58. 4. Gesen. Lehrg. p. 823.—Aristot. de Gener. Anim. 4. 1 καὶ προλαμβάνοντες ὡς οὕτως ἔχον, πρὶν γινόμενον οὕτως ἰδεῖν. Xen. Cyr. 1. 2. 3 οἱ δὲ Περσικοὶ νόμοι προλαβόντες ἐπιμέλονται ὅπως κ. τ. λ. Comp. καιροῦς προλαμβάνειν Diod. Sic. 14. 63. Oftener in a journey, course, Jos. Ant. 2. 7. 5. Xen. Ven. 7. 7.

b) of persons, aor. 1 Pass. προελήφθη, to have been before taken, overtaken, caught; Gal. 6: 1 εἰ καὶ προληφθῆ ἄνθρωπος ἐν τινὶ παραπτώματι, if or although one have formerly been overtaken by a fault. — Others, if one have been caught forth, hurried away, by a fault. Comp. Wisd. 17: 17.

**Προλέγω, f. ξω, (λέγω,)** to say beforehand, to foretell, to forewarn, 2 Cor. 13: 2. Gal. 5: 21. 1 Thess. 3: 4. Sept.

for ἤρα, Is. 41: 26. — Jos. Ant. 7. 9. 7. Diod. Sic. 1. 50. Xen. An. 7. 7. 3.

**Προμαρτύρομαι, (μαρτύρομαι,)** pp. to call to witness beforehand; found only in N. T. to testify beforehand; i. q. to declare beforehand, 1 Pet. 1: 11. Comp. Διαμαρτύρομαι.

**Προμελετάω, ᾧ, f. ἦσω, (μελετάω** q. v.) to premeditate, c. inf. Luke 21: 14 μὴ προμελετῆν ἀπολογηθῆναι. Comp. Mark 13: 11. — Aristoph. Eccl. 117. Xen. Ath. 1. 20.

**Προμεριμνάω, ᾧ, f. ἦσω, (μεριμνάω,)** to care or take thought beforehand, Mark 13: 11.

**Προνοέω, ᾧ, f. ἦσω, (νοέω,)** to foresee, to perceive beforehand, Hoin. Il. 18. 526. Xen. Cyr. 8. 1. 13. In N. T. trop. to see to beforehand, i. q. to care for, to provide for, Lat. provideo, c. gen. 1 Tim. 5: 8. Comp. Buttin. § 132. 5. 3. — Wisd. 13: 16. Ael. V. H. 2. 31. Xen. Cyr. 8. 1. 1. — Mid. to provide for in one's own behalf, q. d. to apply oneself to any thing, to practise diligently, c. accus. e. g. προνοούμενοι καλὰ ἐνώπιόν τινος Rom. 12: 17. 2 Cor. 8: 21.—Sept. Prov. 3: 4 προνοοῦ καλὰ ἐνώπιον κύριου. comp. Xen. Mem. 4. 3. 12. c. gen. Sext. Empir. adv. Eth. 104 προνοεῖσθαι τοῦ καλοῦ. Jos. Ant. 9. 1. 1. Hesych. προνοοῦ ἐνθυμοῦ, ἐπιμελοῦ.

**Πρόνοια, ας, ἡ, (προνοίω,)** foresight, providence, provision, Acts 24: 3. Rom. 13: 14 προνοίαν μὴ ποιῆσθαι, see in Ποίω no. 1. b. β. — 2 Macc. 4: 6. Pol. 3. 106. 9. Xen. Cyr. 1. 6. 23.

**Προοράω, ᾧ, perf. προεώρακα, (οράω,)** to foresee, Jos. c. Ap. 1. 28. Xen. Conv. 4. 5. to see before oneself, Thuc. 7. 44. Xen. Cyr. 5. 4. 49. Mem. 1. 4. 11. In N. T. to see before, i. e.

a) Mid. to see before oneself, to have before one's eyes, trop. of what one has vividly in mind, c. acc. Acts 2: 25 προοράωμην τὸν κύριον ἐνώπιόν μου, quoted from Ps. 16: 8 where Sept. for ἤρα to set.

b) perf. to have seen before, in time, Acts 21: 29.

**Προορίζω, f. ἴσω, ὀρίζω,)** to set



bounds before, Dem. 877. 7 in some edit. In N. T. trop. to pre-determine, to pre-destinate, spoken of the eternal counsels and decrees of God; seq. acc. c. inf. expr. or impl. Acts 4:28 ὅσα . . . ἡ βουλὴ σου προώρτισε γενέσθαι. Rom. 8:29, 30. 1 Cor. 2:7. c. acc. et εἰς Eph. 1:5. Pass. v. 11.

**Προάσχω**, aor. 2 προέπαθον, (πάσχω,) to be affected beforehand, to experience before, e. g. good Hdot. 7. 11. Xen. Mem. 2. 2. 5. In N. T. evil, aor. to have suffered before, previously, 1 Thess. 2:2.—Thuc. 3. 67, 82.

**Προέμνω**, f. ψω, (πέμνω,) to send on before, Jos. Ant. 7. 8. 5. Xen. Cyr. 2. 4. 18. to send forwards or forth Wisd. 19:2. Hdot. 4. 33, 121. In N. T. to send forward, sc. on one's journey, to bring one on his way, espec. to accompany for some distance in token of respect and honour, trans. Acts 20:38 προέπεμπον αὐτὸν εἰς τὸ πλοῖον. 21:5.—Judith 10:15. Jos. Ant. 7. 11. 4 προπέμψας Δαυίδην μέχρι τοῦ Ἰορδάνου. 20. 2. 6. Diod. Sic. 13. 3. Xen. Cyr. 1. 4. 25.—Hence genr. to help one forward on his journey, Acts 15:3. Rom. 15:24. 1 Cor. 16:6, 11. 2 Cor. 1:16. Tit. 3:13. 3 John 6.—Esd. 4:47. 1 Macc. 12:4.

**Προπεγής, έος, ους, ό, ή,** adj. (προπίπτω,) falling forwards, prociduus, Xen. Eq. 1. 8. trop. prone, inclined, ready to do any thing, Xen. H. G. 6. 5. 24. In N. T. trop. in a bad sense, precipitate, headlong, rash. Acts 19:36 μηδὲν προπετῆς πράττειν. 2 Tim. 3:4.—Ecclus. 9:23. Jos. Ant. 5. 1. 26. Hdian. 1. 8. 11. Aeschin. 27. 8. προπετῆς Xen. Cyr. 1. 3. 8.

**Προπορεύομαι**, f. εἶσομαι, depon. Mid. (πορεύω q. v.) to pass on before, to go before any one, e. g. as a leader, guide, c. gen. Acts 7:40 θεοὺς οἱ προπορεύσονται ἡμῶν, quoted from Ex. 32:1, 22, where Sept. for הָלַךְ. For the gen. as depending on πρό in compos. see Matth. § 379. Buttm. § 147. n. 11, 12.—1 Macc. 9:11. Pol. 13. 2. 5.—Also as a forerunner, herald, Luke 1:76 προπ. πρό προσώπου κυρίου, see in Πρό no. 1. So Sept. for הָלַךְ הָלַךְ

Ps. 97:3. הָלַךְ הָלַךְ Ps. 89:15.—Xen. Cyr. 4. 2. 23 προπ. ἔμπροσθεν.

**Πρός**, prep. governing the genitive, dative and accusative; and corresponding in its primary signif. to the primary force of these cases themselves, viz. with the gen. implying motion or direction from a place hither; with the dat. rest or remaining by, at, near a place; with the accus. motion or direction towards or to a place. Buttm. § 147. 2. comp. § 132. 2.

I. With the Genitive, pp. from a place hither, Hom. Od. 8. 29 ξίνος . . . ἵκει ἐμὸν δῶ, ἢ ἐπὸς ἠοίων, ἢ ἐσπερίων ἀνθρώπων. Then, in the direction of a place, e. g. πρὸς Βορέϊου, πρὸς Νότου, Od. 13. 110, 111; pp. from the north etc. in Engl. at or towards the north. πρὸς τοῦ ποταμοῦ Xen. An. 4. 3. 28. Comp. Heb. הָלַךְ Gen. 2:8. 13:11. Gesen. Lex. הָלַךְ no. 3. c. Trop. of the source, agent, cause, from which any thing comes or proceeds, e. g. λαβεῖν τι πρὸς τινος Hdot. 2. 139, 152; and so after neuter or passive verbs, from, of, by, Luc. D. Deor. 14. 1. Hdian. 1. 2. 5. Xen. An. 1. 9. 20. Buttm. § 134. 3. Also expressing dependence or relation of any kind from or with any one, i. e. the pertaining or belonging in any way to a person or thing, e. g. πρὸς δίκης according to right Soph. Oed. T. 1014. Hdot. 7. 153. αἴτια λέγεις καὶ οὐδαμῶς πρὸς σοῦ Xen. Mem. 2. 3. 15.—Hence in N. T. once, prep. pertaining to, i. e. for, for the benefit of, Acts 27:34 τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει. Comp. Passow A. 4. Matth. § 590. Buttm. § 147. p. 411. Winer § 51. p. 321.—Luc. D. Deor. 20. 3. Diod. Sic. 18. 50 fin. Plato Gorg. p. 459. C. Thuc. 3. 38.

II. With the Dative πρὸς marks a place or object by the side of which a person or thing is, by, at, near; as if in answer to the question where? in N. T. only five times, e. g. Mark 5:11 πρὸς τῷ ὄρει, where text. rec. πρὸς τὰ ὄρη. Luke 19:37 πρὸς τῇ καταβάσει τοῦ ὄρους. John 18:16 ὁ Πέτρος εἰστήκει πρὸς τῇ θύρᾳ. 20:12. Rev. 1:13. Comp. Passow B. Matth. § 590. b. Winer § 52. p. 337.—Jos. Ant. 2. 16. 1. Hdian. 5. 3. 24. Xen. An. 1. 8. 4.

III. With the Accusative *πρός* marks the object *towards* or *to* which any thing moves or is directed, comp. above, init. But see also no. 4 below.

1. Of place, *towards*, *to*, *unto*, as if in answer to the question *whither?* c. acc. of place, thing, person; comp. Passow C. Buttm. l. c. Matth. § 591. Winer § 53. p. 342.

a) pp. of motion or direction, e. g. after verbs of going, coming, departing, returning, and the like, and also after like nouns. Matth. 2: 12 *μη ἀνακάμψαι πρὸς Ἡρώδην*. 3: 5 *ἔξεπορεύοντο πρὸς αὐτόν*. v. 14 *καὶ σὺ ἔρχῃ πρὸς με*; 10: 13. 11: 28. 25: 9. Mark 1: 33 *ἡ πόλις ὅλη ἐπισυνηγμένη ἦν πρὸς τὴν θύραν*. 6: 25, 45 *προάγει . . . πρὸς Βηθσαϊδάν*. 10: 1. Luke 8: 4, 19. 24: 12 *ἀπῆλθε πρὸς ἑαυτόν* i. e. home. John 3: 20 *οὐχ ἔρχεται πρὸς τὸ φῶς*. 6: 37. 7: 33. Acts 3: 11. 28: 30. Rom. 1: 10. Gal. 1: 17. al. saep. (Hdian. 1. 13. 2. Plut. Galb. 13 init. Xen. H. G. 4. 1. 2.) So after *γίνεσθαι*, John 10: 35. Acts 7: 31. 13: 32. 2 Cor. 1: 18. — *πρὸς* *Γίνομαι* I. d. β. p. 158.—comp. Xen. An. 3. 4. 24.—After verbs of sending, c. acc. of pers. Matth. 21: 34 *ἀπέστειλε τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργούς*. Luke 23: 27. John 16: 7. Acts 15: 25. Eph. 6: 22. Tit. 3: 12. Hence *ἐπιστολὴ πρὸς τινα* Acts 9: 2. 22: 5. 2 Cor. 3: 1. — Hdian. 2. 12. 10. Xen. Cyr. 4. 2. 3. *ἐπιστολὴ πρὸς* 2 Macc. 11: 27. Luc. Nigr. 1. — After verbs of leading, bringing, drawing, by force or otherwise; Matth. 26: 57 *οὗ δὲ κρατήσαντες τὸν Ἰ. ἀπέγαγον πρὸς Καϊάφαν*. Mark 9: 17, 19 *φέρετε αὐτὸν πρὸς με*. 11: 7. Luke 12: 58. John 12: 32 *πάντας ἐκύνσω πρὸς ἑμάντον*. 14: 3. Acts 23: 15. Rev. 12: 5. Praegn. Acts 23: 24 see in *Διασώζω*. — Hdian. 4. 3. 3. Xen. Cyr. 4. 6. 1.—So after verbs implying motion *to* a place and also a subsequent remaining there, where in Engl. we mostly use *at*, *upon*, but also *to*, *unto*. E. g. verbs of falling, *πίπτειν* v. *προσπίπτειν πρὸς τοὺς πόδας τινος* *to fall at one's feet* Mark 5: 22. 7: 25. (Sept. Ex. 4: 25.) So verbs of laying, putting, casting, and the like; as Matth. 3: 10 *ἡ ἀξίνη πρὸς τὴν θίζαν κῆται*. Luke 3: 9. 16: 20 *ὃς ἐβέβητο πρὸς τὸν πυλῶνα αὐτοῦ*. Acts 3: 2. So Mark 10: 7. Matth. 4: 6. For the use

of *πρός* c. acc. after verbs compounded with *πρός*, see Winer § 56, espec. p. 364. Genr. Acts 5: 10 *ἐξενέγκαντες ἔθαψαν πρὸς τὸν ἄνδρα αὐτῆς*. Acts 13: 36. — After verbs and words implying mere direction, as a turning, reaching, looking, and the like. Luke 7: 44 *στραφεὶς πρὸς τὴν γυναῖκα*. Acts 9: 40. 2 Cor. 3: 16. Rom. 10: 21 *ἐξεπέτασα τὰς χεῖράς μου πρὸς λαὸν κ. τ. λ.* Eph. 3: 14 *κάμπτω τὰ γόνατά μου πρὸς τὸν πατέρα*. trop. James 4: 5 see in *Ἐπιποθέω*. (Hdian. 6. 4. 3.) So by Hebraism, e. g. *βλέπειν τι πρόσωπον πρὸς πρόσωπον*, *face to face*, 1 Cor. 13: 12, as Sept. for *ἄρῃς ἔξ ἄρῃς* Gen. 32: 31. Deut. 34: 10. *καλεῖν στόμα πρὸς στόμα*, *mouth to mouth*, 2 John 12, as Sept. for *ἔπε ἔξ ἔπε* Num. 12: 8. Comp. Matth. § 427. b.

b) with all verbs and words which include the idea of *speaking to* any one, mostly c. acc. of pers. see below in a fin. Comp. Passow C. c. Matth. l. c. (a) genr. e. g. after *εἶπον* Matth. 3: 15. Luke 1: 13, 18, 34. saep. *λαλέω* Luke 1: 19, 55. 2: 18, 20. saep. *λέγω* Luke 5: 36. 7: 24. Acts 3: 25. saep. *φημί* Luke 22: 70. Acts 2: 38. al. So with verbs of answering, as *ἀποκρίνομαι* Acts 3: 12. 25: 16; of accusing, as *κατηγορεῖν* John 5: 45; of praying, entreating, as *βοάω* Luke 18: 7. (Sept. 1 Sam. 12: 10.) *δέομαι* Acts 8: 24. *δήσις* Rom. 10: 1. *εὐχομαι* 2 Cor. 13: 7. *προσευχή* Acts 12: 5. Rom. 15: 30; so by Hebr. *αἶρην φωνὴν πρὸς τὸν θεόν* Acts 4: 24; comp. Heb. *הָרָא נְשָׁא* Is. 24: 14, and Gesen. Lex. art. נְשָׁא no. 1. e. With words of declaring, making known, as *ἀναδείξω* Luke 1: 80. *γνωρίζω* Phil. 4: 6. *ἐμφανίζω* Acts 23: 22; of command and the like, e. g. *ἐνόημι* Acts 17: 15, *ἀπολογία* Acts 22: 1. etc. — Sept. 1 Sam. 14: 19. 2 Chr. 10: 16. Hdian. 3. 6. 2. Plato Hipp. Min. p. 370. D. Xen. Cyr. 1. 3. 14. Mem. 1. 3. 2 *εὐχομαι πρὸς*. — Once c. acc. of thing, as *καλεῖν πρὸς τὸ οὖς* i. e. to speak to one in his ear, privately, Luke 12: 3.—(β) Of *mutual* words and sayings, etc. Acts 2: 12 *ἄλλος πρὸς ἄλλον λέγοντες*. So *πρὸς ἀλλήλους* *to one another*, one to another, Mark 8: 16. 9: 31. 15: 31. John 6: 52. 16: 17. Acts 2: 7. 4: 15. (Ceb. Tab. 2. Hdian. 5. 2. 14.) *πρὸς ἑαυτοῦ* id. Mark 1: 27. 9:



16, 33. 14: 4. 16: 3. Luke 22: 23. Comp. in 'Εαυτοῦ c.—(γ) After verbs of *swearing* to any one, i. q. to promise with an oath, comp. Passow l. c. Luke 1: 73 ὄρκον ὃν ὤμοσε πρὸς Ἀβραάμ. — Hom. Od. 14. 331. ib. 19. 288.

c) trop. after verbs and words implying *direction* of the mind or will, an affection or disposition *towards* any one; e. g. (α) favourable, implying goodwill, confidence, etc. 2 Cor. 3: 4 πεπολιθῆσιν ἔχομεν πρὸς τὸν θεόν. 7: 4 παθήσῃα πρὸς ὑμᾶς. v. 12. Gal 6: 10 ἐργαζώμεθα τὸ ἀγαθὸν πρὸς πάντας. Eph. 6: 9. Phil. 2: 30. 1 Thess. 1: 8 ἡ πίστις ἡ πρὸς τὸν θεόν. 5: 14. 2 Tim. 2: 24. Tit. 3: 2. Philem. 5. So Col. 4: 5 ἐν σοφίᾳ περιπατεῖτε πρὸς τοὺς ἔξω. 1 Thess. 4: 12. — Jos. Vit. 25 ἡ πρὸς με πίστις. Plut. Demet. 39 περὶ φιλίας πρὸς αὐτόν. Hdian. 8. 6. 12. Xen. Mem. 2. 3. 10. — (β) Unfavourable, i. q. *against*. Acts 6: 1 γογγυσμὸς πρὸς τοὺς Ἑβραίους. 23: 30 λέγειν τὰ πρὸς αὐτόν. 24: 19. 25: 19. 1 Cor. 6: 1. Eph. 6: 11 στήναι πρὸς κ. τ. λ. Col. 3: 13, 19 μὴ κικραίνεσθε πρὸς αὐτάς. Heb. 12: 4. Rev. 13: 6. Comp. Passow C. b. Matth. § 591. ε. — Hdian. 3. 8. 3. Dem. 143. 27. Xen. Mem. 3. 3. 7.

2. Of time, e. g. (α) pp. of a time when, *towards*, *near*, Luke 24: 29 πρὸς ἑσπέραν ἐστὶ, καὶ κέλκινεν ἡ ἡμέρα. Comp. Passow C. 2. Matth. § 591. ε, fin. Winer l. c.—Jos. Ant. 5. 4. 3 πρὸς ἑσπ. Thuc. 4. 135 πρὸς ἕωρ ἤδη. Xen. An. 4. 5. 21 πρὸς ἡμέραν.—(β) As forming with the accus. a periphrasis for an adverb of time, i. q. *at*, *for*; as πρὸς καιρὸν, *for a season*, a while, briefly, Luke 8: 13. 1 Cor. 7: 5. πρὸς καιρὸν ὥρας 1 Thess. 2. 17. πρὸς ὥραν John 5: 35. Gal. 2: 5. So Heb. 12: 10 πρὸς ὀλίγας ἡμέρας. v. 11 πρὸς τὸ παρόν *for the present*, *at present*. James 4: 14 πρὸς ὀλίγον sc. χρόνον. Comp. Passow C. 4. Winer l. c.—Pol. I. 61. 4 πρὸς καιρὸν. Luc. D. Deor. 18. 1 πρὸς ὀλίγον. Ael. V. H. 12. 63. Hdian. 1. 3. 13 πρὸς τὸ παρόν. Thuc. 2. 22.

3. Trop. as denoting the direction, reference, relation, which one object has *towards* or *to* another. Comp. Passow C. 3.

a) *towards*, i. e. *in reference to*, *in respect to*, *as to*, implying the direction or

remote object of an action: (α) c. acc. of pers. Mark 12: 12 ἔγνωσαν ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπε. Acts 24: 16 ἀπρ. συνείδησιν ἔχειν πρὸς τὸν θεόν κ. τ. λ. Rom. 4: 2. Heb. 1: 7 πρὸς μὲν τοὺς ἀγγέλους λέγει. v. 8. al. So τί πρὸς σε; τί πρὸς ἡμᾶς; Matt. 27: 4. John 21: 22, 23. Comp. Passow C. 3. a. Matth. § 591. γ. Winer p. 343. — Ael. V. H. 12. 64. Xen. Mem. 4. 2. 15. Dem. 232. 7 οὐδὲν ἐστὶ τούτων δήπου πρὸς ἐμέ.—(β) Seq. acc. of thing, Heb. 9: 13 ἀγιάζει πρὸς τὴν τῆς σαρκὸς καθαρότητι. Luke 18: 1 ἔλεγε παραβολὴν αὐτοῖς, πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι κ. τ. λ. 2 Cor. 4: 2. So after verbs of replying, Matt. 27: 14 οὐκ ἀπεκρίθη αὐτῷ πρὸς οὐδὲ ἐν δῆμα. Rom. 8: 31 πρὸς ταῦτα. — genr. Plato Hipp. maj. p. 295. C. Xen. Mem. 1. 3. 3. πρὸς ταῦτα Hdian. 3. 12. 23. Xen. Mem. 3. 9. 12.—Here belongs the construction τὰ πρὸς τινα v. τι, *things relating or pertaining to* any person or thing, e. g. τὰ πρὸς εἰρήνην i. e. either pp. conditions of peace Luke 14: 32, or trop. Luke 19: 42. τὰ πρὸς τὴν χρείαν i. q. things necessary Acts 28: 10. τὰ πρὸς ζωὴν 2 Pet. 1: 3. τὰ πρὸς τὸν θεόν *things pertaining to God*, divine things, Rom. 15: 17. Heb. 2: 17. 5: 1. etc. Comp. in 'Ο, ἡ, τό, E. β. p. 555.—Sept. Ex. 18: 19 τὰ πρὸς θεόν. Diod. Sic. 1. 72 τὰ πρὸς τὴν ταφήν. Xen. Cyr. 1. 2. 10 τὰ πρὸς τὸν πόλεμον.

b) spoken of a rule, norm, standard, *according to*, in conformity with, etc. Luke 12: 47 μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ. 2 Cor. 5: 10 πρὸς ἃ ἔπραξεν. Gal. 2: 14. Eph. 3: 4. Comp. Passow C. 3. b. Matth. § 591. δ. Winer l. c.—Luc. quom. Hist. conser. 38 init. Plato Symp. p. 199. B. Xen. An. 6. 1. 5.

c) of the motive, ground, occasion of an action, i. q. *on account of*, *because of*, *for*, e. g. Matt. 19: 8 Μωϋσῆς πρὸς τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψε κ. τ. λ. Mark 10: 5. Comp. Passow C. 3. c. Matth. § 591. β.—Hdt. 1. 38. Plat. Rep. 1. p. 331. A. Xen. Mem. 3. 8. 5.

d) as marking the end or result, the aim or purpose of an action, e. g. πρὸς τί, *for what*, *why*, i. e. to what end, for what purpose, John 13: 28. Comp. Passow C. 3. c. Matth. § 591. δ. (Soph. Aj. 40. Xen. Mem. 3. 7. 2.) After

verbs, as expressing the end, aim, tendency of an action or quality, e. g. Acts 3: 10 οὗτος ἦν ὁ πρὸς τὴν ἐλεημοσύνην καθημέμος κ. τ. λ. Rom. 3: 26. 15: 2. 1 Cor. 6: 5 πρὸς ἐντροπὴν ὑμῶν λέγω. 7: 35. 10: 11. 2 Cor. 1: 20. Eph. 4: 12. 1 Tim. 1: 16. 4: 7 γυμνάζει δὲ σεαυτὸν πρὸς εὐσέβειαν. Heb. 5: 14. 6: 11. 1 Pet. 4: 12. Espec. seq. infin. c. τό, *to the end that*, as Matt. 5: 28 πᾶς ὁ βλέπων γυναῖκα πρὸς τὸ ἐπιθυμῆσαι αὐτῆς. 6: 1 πρὸς τὸ θεαθῆναι αὐτοῖς. 13: 30 συλλέξατε . . . καὶ ῥήσατε . . . πρὸς τὸ κατακαύσαι αὐτά. 23: 5. Mark 13: 22. Eph. 6: 11. James 3: 3. — 3 Macc. 1: 19. Hdian. 3. 14. 2. Thuc. 7. 8. c. inf. Sept. Jer. 27: 10. Plato Phaedo § 62.—So after nouns and adjectives, John 11: 4 ἀσθένεια πρὸς θάνατον. Eph. 4: 14. Col. 2: 23. (Jos. B. J. 4. 9. 11 φάρμακον πρὸς σωτηρίαν. Luc. Merc. Cond. 40 πρὸς κέρδος.) John 4: 35 οἱ λευκαὶ εἰσι πρὸς θερσίμον ἤδη. Acts 27: 12 ἀνευθέτου τοῦ λιμένος ὑπάρχοντος πρὸς παραχειμασίαν. 2 Cor. 2: 16. 10: 4. Eph. 4: 29. 1 Tim. 4: 8. 2 Tim. 3: 17. Tit. 1: 16. 1 Pet. 3: 15. — Diod. Sic. 5. 37. Plato Menex. p. 247. E, πάντα τὰ πρὸς εὐδαιμονίαν φέροντα. Xen. Mem. 4. 5. 12.—Also of a tendency and result, as 2 Pet. 3: 16 ἃ στριβλοῦν . . . πρὸς τὴν ἰδίαν αὐτῶν ἀπώλειαν. 1 John 5: 16 τοῖς ἁμαρτιάνουσι μὴ πρὸς θάνατον. So ἁμαρτία πρὸς θάνατον. v. 16, 17.

e) of the relation in which one person or thing stands *towards* another, *towards*, *with*, etc. comp. Passow C. 3. d. Matth. § 591. ε. Luke 23: 12 προὔπηγον γὰρ ἐν ἐχθρῶ ὄντες πρὸς ἑαυτούς. (Hdian. 3. 2. 14.) Rom. 5: 1 εἰρηρὴν ἔχομεν πρὸς τὸν Θεόν. (Xen. Hi. 2. 11.) Acts 2: 47 ἔχοντες χάριν πρὸς ὅλον τὸν λαόν. Acts 28: 25 ἀσύμφωνοι ὄντες πρὸς ἀλλήλους. (Diod. Sic. 4. 1.) 2 Cor. 6: 15 τίς δὲ συμφώνησις Χριστῷ πρὸς Βελλᾶρ; So διατίθεισθαι διαθήκη πρὸς τινα, *to make a covenant with* any one, Acts 3: 25. Heb. 10: 6. 9: 20 see in Ἐντέλλομαι.—Diod. Sic. 11. 44 συντίθεισθαι φιλίαν πρὸς τινα. Ael. V. H. 9. 41. Thuc. 4. 15. Xen. Vect. 5. 13.—So in a comparison, Rom. 8: 18 οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν, i. e. as compared with etc. Passow l. c. Matth. l. c. γ.—Ecclus. 24: 29. Plato Hipp. Maj. 2. p. 281. D, εἶναι τῶν

ἀρχαίων τοῦς περὶ τὴν σοφίαν φαύλους πρὸς ὑμᾶς. Xen. Mem. 1. 2. 52.

4. Sometimes πρὸς c. acc. is used after verbs which express simply rest at, by, in a place, i. q. πρὸς c. dat. But in such instances for the most part, the idea of a previous *coming to* or *direction towards* that place is either actually expressed, or is implied in the context. Comp. Eίς no. 4. See Passow C. 5. Matth. § 591. η. Winer p. 342. Fritzsche IV Evang. II. p. 201 sq. Thus (α) genr. c. acc. of place, Mark 11: 4 εἵρον τὸν πῶλον δεδεμένον πρὸς τὴν θύραν. 14: 54 θερμαινόμενος πρὸς τὸ φῶς, i. e. at or towards the fire. Luke 22: 56. John 20: 11. So c. acc. of person, i. q. with, by, among, Matt. 26: 18 πρὸς σε ποιῶ τὸ πάσχα. v. 55 πρὸς ὑμᾶς ἐκαθέζομεν διδάσκων, pp. I set myself to or among you. Mark 14: 49 ἤμην πρὸς ὑμᾶς . . . διδάσκων. Acts 12: 20. 13: 31 οἵτινες νῦν εἰσι μάρτυρες αὐτοῦ πρὸς τὸν λαόν, i. e. to or towards the people. 1 Cor. 2: 3. 16: 7 ἐπιζῶ χρόνον τινα ἐπιμένειν πρὸς ὑμᾶς. 2 Cor. 1: 12. 5: 8. Gal. 1: 18. 2: 5. 4: 18. Phil. 1: 26. 2 Thess. 2: 5. Sept. for ἔσθης Is. 19: 19. — Aeschyl. Prom. 347 or 351 ὃς πρὸς ἐσπίρους τόπους ἔστηκε. Eurip. Ion. 916. Orest. 468 or 475 πρὸς δεξιὰν αὐτοῦ σιάς. Soph. Elect. 931. Xen. H. G. 6. 5. 8 ὑπὸ τὸ πρὸς Μαντίνειαν τείχος. ib. 2. 1. 25.—Here belongs the construction in Luke 18: 11, ὁ Φαρασαῖος σταθεὶς πρὸς ἑαυτὸν ταῦτα προσήχετο, i. e. either σταθεὶς πρὸς ἑαυτὸν *standing by himself*, as in Eurip. Orest. above; or, πρὸς ἑαυτὸν ταῦτα προσήχετο *he prayed thus to or with himself*; comp. Luc. Contempl. 18 πρὸς ἑμαυτὸν γε ἔνοῶ. Isocr. de Permut. § 203 πρὸς αὐτὸν διανοεῖσθαι. — (β) Rarely and only in later usage is the idea of previous motion or direction wholly dropped, and πρὸς c. acc. is then i. q. παρά c. dat. Passow l. c. Mark 2. 2 τὰ πρὸς τὴν θύραν, i. e. the space at the door or gate, vestibule. 4: 1. Matt. 13: 56 αἱ ἀδελφαὶ αὐτοῦ οὐχὶ πᾶσαι πρὸς ἡμᾶς εἰσι; Mark 6: 3. John 1: 1 ὁ λόγος ἦν πρὸς τὸν Θεόν. Philem. 13 πρὸς ἑμαυτὸν κατέχειν. — See in Brunck ad Apoll. Rh. 2. 496.

NOTE. In composition πρὸς implies: 1. motion, direction, reference, *towards*,



to, at, etc. as προάγω, προσγγίζω, προσέχομαι, προσδοκάω. 2. accession, addition, thereto, over and above, more, further, as προσαιτέω, προσαιπέλω, comp. Herm. ad Vig. p. 863. no. 426; hence intens. as πρόσπειρος, προσφιλής. 3. nearness, a being or remaining near, at, by, as προσεδρεύω, προσμίνω. AL.

Προάββατον, ου, τό, (πρό, σάββατον,) fore-sabbath, eve of the sabbath, i. q. παρασκευή, which see. Mark 15:42. —Judith 8: 6.

Προσαγορεύω, f. ύσω, (άγορεύω,) to speak to any one, to address, to salute, Luc. Asin. 4. Hdian. 1. 16. 7. to call by name, to name, Jos. Ant. 15. 8. 5. Xen. Mem. 3. 2. 1. Hence in N. T. to name, to appoint, to declare, Pass. Heb. 5: 10 προσαγορευθείς υπό Θεού άρχιερέυς. Comp. Matth. § 420. Winer § 32. 4. b. — comp. Jos. Ant. 3. 7. 1 ήν ό νόμος άγγειαν προσαγορεύει.

Προάγω, f. έω, aor. 2 προσήγαγον, (άγω,) to lead or conduct to any one, to bring near.

a) trans. c. acc. Luke 9: 41 προάγαγε ώδε τον υιον σου. c. acc. et dat. Acts 16: 20 προσαγάγοντες αυτοις τοις στρατηγοις. For this dat. of direction after προς in comp. see Matth. § 402. Sept. for אָרָבָה 1 Sam. 1: 25. אָרָבָה Ex. 29: 4. 40: 12. — Hdian. 1. 5. 1. Dem. 234. 20. τινά τινι Xen. Cyr. 3. 2. 12. —Implying admission or access to any one, pp. as to a king, Xen. Cyr. 1. 3. 8; in N. T. trop. of God, to bring near, to present before, c. acc. et dat. 1 Pet. 3: 18. —comp. Jos. Ant. 14. 11. 2.

b) intrans. see Άγω no. 3, to come or draw near, to approach, c. dat. as above. Acts 27: 27 υπερόουν οι ναυται προσάγειν τινά αυτοις χωραν the sailors deemed that some country drew near to them, i. e. according to the usual optical illusion on board a ship. So Sept. for אָרָבָה Ex. 14: 10. Is. 34: 1. — Ael. V. H. 3. 21. Epict. Ench. 29. 7. of a ship Pol. 1. 46. 9. Comp. Achill. Tat. 2. 2. 32 την γην ερωδωμεν από της νηός κατά μικρόν αναχωρούσαν, ως αυτήν πλεύσαν. Cic. Quæst. Ac. 4. 25 fin.

Προσαγωγή, ής, ή, (προάγω,) a leading or bringing to, accession, Plut.

Non posse suav. viv. 16. VI. p. 201. Tauchn. Thuc. 1. 82. In N. T. approach, access, admission, εις τι Rom. 5: 2. προς τινα Eph. 2: 18. absol. 3: 12. — Plut. Lucull. 15. Xen. Cyr. 7. 5. 45.

Προσαιτέω, ώ, f. ήσω, (αιτέω,) to ask in addition, to demand besides, Xen. An. 1. 3. 21. In N. T. to beg, absol. Mark 10: 46. Luke 18: 35. John 9: 8. — Sept. Job 27: 14. Luc. Contempl. 15. Xen. Mem. 1. 2. 29.

Προσαίτης, ου, ό, (προσαιτέω,) a beggar, John 9: 8 in later edit. for τυφλός.—Diog. Laert. 6. 56. Plut. Quæst. Gr. 13. II. p. 308 Tauchn.

Προσαναβαίνω, aor. 2 προσέβην, (αναβαίνω,) to go up further, higher, c. άνώτερον pleon. Luke 14: 10 φίλε, προσανάβηθι άνώτερον, i. e. take a higher seat, a more honourable place. Sept. pp. for אָרָבָה Ex. 19: 23. Josh. 11: 17. — Judith 13: 10. Diod. Sic. 1. 37. of a stream, to rise, Pol. 3. 72. 4.

Προσαναλίσχω, f. λώσω, (ανάλλισχω,) to consume besides, to expend further, Luke 8: 43 ήτις τοις ιατροις προσαναλώσασα όλον τον βιον. For the dat. see Buttm. § 133. 3. Matth. § 387. Text. rec. εις ιατρούς.—Dem. 460. 2. ib. 1025. 20.

Προσαναπληρόω, ώ, f. ώσω, (άναπληρόω,) to fill up thereto, sc. by adding, to supply fully, τα ύστερήματα 1 Cor. 9: 12. 11: 9.—Wisd. 19: 4. Diod. Sic. 5. 71.

Προσανατίθηναι, f. ήσω, (ανάτιθηναι,) pp. to lay up in addition; Mid. to take upon oneself besides, Xen. Mem. 2. 1. 8. In N. T. only Mid. aor. 2 προσανεθέμην, trop. to lay before in addition, to impart or communicate further, sc. on one's own part.

a) genr. c. acc. et dat. Gal. 2: 6 έμοι γάρ οι δοκούντες ουδέν προσανεθεντο. Comp. ανεθέμην in v. 2.

b) by way of consultation, i. q. to confer with, to consult, c. dat. Gal. 1: 16 ου προσανεθέμην σαρκι και αίματι.—Diod. Sic. 17. 116 [Αλέξανδρος] τοις μάντεσι προσανθέμενος περι του σημειου. Luc. Jur. Trag. 1 έμοι προσανάθου λάβε με σύμβουλον πόνων.

**Προσαπειλέω**, ᾧ, f. ἦσω, (ἀπειλέω,) to threaten further, absol. Acts 4: 21, comp. v. 18.—Dem. 544. 26.

**Προσδιπνᾶω**, ᾧ, f. ἦσω, (διπνᾶω,) to spend more, in addition, c. acc. Luke 10: 35.—Luc. Ep. Saturn. 39. Themist. Or. 23. p. 289.

**Προσδέομαι**, f. ἦσομαι, depon. Pass. (δέομαι,) to need besides, in addition, c. gen. Acts 17: 25. Sept. for רָחַק Prov. 12: 9.—Ecclus. 4: 3. Dem. 14: 22. Thuc. 2. 41.

**Προσδέχομαι**, f. ξομαι, depon. Mid. (δέχομαι,) to receive to oneself, to admit, trans.

a) of things, trop. to admit, to allow, as τὴν ἐλπίδα Acts 24: 15. Negat. Heb. 11: 35 οὐ προσδέξάμενοι τὴν ἀπολύτρωσιν, not accepting, i. q. rejecting; comp. 2 Macc. c. 7.—Sept. Job 2: 9. Wisd. 18: 7. Pol. 1. 16. 6.—Of evils, i. q. to put up with, to endure, Heb. 10: 34 τὴν ἀπαγὴν τῶν ὑπαρχόντων. Sept. for נָשָׂא Ex. 10: 17.

b) of persons, to receive, to admit, sc. to one's presence and kindness. Luke 15: 2 οὗτος ἁμαρτωλούς προσδέχεται. Sept. for רָחַק Mal. 1: 8. Ez. 43: 27.—Diod. Sic. 18. 54. Thuc. 2. 12. Xen. H. G. 1. 5. 9.—So in hospitality, to receive kindly, to entertain, as a guest, Rom. 16: 2. Phil. 2: 29. Sept. for רָחַק 1 Chr. 12: 18.

c) of things future, i. q. to wait for, to expect, c. acc. Luke 12: 36 ἀνθρώποις προσδεχομένοις τὸν κύριον αὐτῶν πότε κ. τ. λ. Acts 23: 21. So a future good, with the idea of faith, confidence, as τὴν βασιλείαν τοῦ Θεοῦ Mark 15: 43. Luke 23: 51. παράκλησιν Luke 2: 25. λύτρωσιν 2: 38. τὴν μακαρίαν ἐλπίδα Tit. 2: 13. τὸ ἔλεος τοῦ κυρίου Jude 21.—2 Macc. 8: 11. Pol. 21. 8. 7. Hdian. 3. 1. 2. Xen. Apol. 33.

**Προσδοκάω**, ᾧ, f. ἦσω, (δοκέω, δοκάζω,) pp. to watch toward or for any thing, i. q. to look for, to expect.

a) absol. or c. inf. i. q. to think, to suppose, Matt. 24: 50 ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ. Luke 3: 15. 12: 46. Acts 28: 6. c. inf. ibid. οἱ δὲ προσεδόκων αὐτὸν μέλλειν πίμπρασθαι.—c. inf. Jos. Ant.

7. 9. 5. Hdian. 2. 2. 9. Xen. An. 7. 6. 11.—In the sense of hope, Acts 27: 33. c. inf. 3: 5.—c. inf. Hdian. 2. 1. 21. Xen. An. 6. 1. 16.

b) c. acc. i. q. to wait for, to await, e. g. persons, Matt. 11: 3 σὺ εἰ δὲ ἐρχόμενος, ἢ ἔτιρον προσδοκῶμεν; Luke 7: 19, 20. 1: 21 προσδοκῶν τὸν Ζαχαρίαν. 8: 40. Acts 10: 24. Acc. of thing, 2 Pet. 3: 12 τὴν παρουσίαν. v. 13, 14.—Sept. Ps. 119: 165. 2 Macc. 15: 8, 20. Jos. B. J. 5. 13. 1. Hdian. 4. 11. 7.

**Προσδοκία**, ας, ἡ, (προσδοκάω,) a looking for, expectation, in N. T. only of evil, Luke 21: 26 ἀπὸ φόβου καὶ π. τῶν ἐπιερχομένων. Meton. Acts 12: 11 τῆς προσδοκίας τοῦ λαοῦ, i. e. the evils which the Jews look for to come upon me. Sept. meton. for Heb. פְּרִיָּה Gen. 49: 10.—pp. Jos. Ant. 15. 3. 4. Pol. 1. 31. 3. of good, Xen. Cyr. 1. 6. 19.

**Προσδρέμω**, see Προστρέχω.

**Προσεάω**, ᾧ, f. ἄσω, (ἐάω,) to permit or suffer further, c. dat. Acts 27: 7 μὴ προσεῶντος ἡμῖν ἀνέμου, i. e. the wind not suffering us to proceed further on that course.

**Προσεγγίζω**, f. ἴσω, (ἐγγίζω,) to come near unto any one, c. dat. Mark 2: 4. Sept. for שָׁבָא Gen. 33: 6, 7. בָּרַךְ Josh. 3: 4.—Pol. 39. 1. 4.

**Προσεδρεύω**, f. εἴσω, (πρόσεδρος sitting by, from ἔδρα,) to sit near, by, Lit. adsideo, e. g. by other persons Dem. 313. 11; by a city as besiegers, c. dat. Jos. B. J. 7. 2. 1 init. In N. T. to wait near, to attend, to serve, c. dat. 1 Cor. 9: 13 οἱ τῷ Θεῷ σιτηθῆναι προσεδρεύοντες, i. q. οἱ τὰ ἱερὰ ἐργαζόμενοι. Comp. in Παρεδρεύω.—Jos. c. Ap. 1. 7 τῇ Θεραπειᾷ τοῦ Θεοῦ προσεδρεύοντας. Diod. Sic. 5. 46 π. ταῖς τῶν Θεῶν Θεραπειαῖς.

**Προσεργάζομαι**, f. ἄσομαι, depon. Mid. (ἐργάζομαι,) to work out there-to, to gain more by labour, Hdot. 6. 61. Xen. H. G. 3. 1. 28. In N. T. genr. to gain thereto, besides, in addition, Luke 19: 16 ἡ μνα σου προσεργάσατο δεκα μνας.

**Προσέρχομαι**, f. ελεύσομαι, depon. Mid. (έρχομαι q. v.) to come to or



near to any place or person, to approach, intrans.

a) pp. and seq. dat. after *πρός* in comp. see Matth. § 402; e. g. dat. of place, Heb. 12: 18 οὐ γὰρ προσεληλύθατε ψηλαφημένῳ ὄρει. v. 22. (Hdian. 2. 6. 11.) Seq. dat. of pers. Matt. 4: 3 καὶ προσελθὼν αὐτῷ ὁ πειράζων, εἶπε. 8: 5. Mark 14: 45. Luke 23: 52. John 12: 21. Acts 9: 1. Absol. or c. dat. impl. Matt. 4: 11 ἄγγελοι προσήλθον καὶ κ. τ. λ. Mark 1: 31. Luke 8: 24. 10: 34. Acts 7: 31. 28: 9. al. Sept. usually seq. *πρός*, for *שָׁנָה* Gen. 29: 10. 43: 19. *בָּרַךְ* Num. 9: 6. Deut. 1: 22. — c. dat. Ael. V. H. 9. 3. Xen. Cyr. 1. 4. 27.—In the sense of to visit, to have intercourse with, Acts 24: 23. 10: 28.

b) trop. (α) of God or Christ, to come to God, to draw near unto, in prayer, sacrifices, worship, devotion of heart and life; seq. dat. Heb. 7: 25 τοῦς προσερχομένους δι' αὐτοῦ τῷ θεῷ. 11: 6. c. τῷ θεῷ impl. Heb. 10: 1, 22. So 4: 16 προσερχόμεθα σὺν . . . τῷ θρόνῳ τῆς χάριτος. Sept. pp. of those who approach the altar, for *שָׁנָה* Lev. 21: 21. Deut. 21: 5. *בָּרַךְ* Lev. 21: 16. — Of Christ, 1 Pet. 2: 4 *πρός* ὃν προσερχόμενοι to whom coming, i. e. whom embracing, becoming his disciples, followers. — So of disciples, c. dat. Xen. Mem. 1. 2. 47. ib. 1. 6. 1. For *πρός*, comp. Winer § 56. p. 364.—(β) Seq. dat. of thing, to assent to, to embrace. 1 Tim. 6: 3 μὴ προσέρχεται ὑγιαίνουσι λόγοις.— Philo de Gigant. p. 289. A, μηδενὶ προσέρχεσθαι γνώμῃ τῶν εἰρημένων. de Migr. Abr. p. 401. D, προσελθόντες ἀρετῇ. At.

*Προσευχή*, ἡς, ἡ, (προσεύχομαι,) prayer, sc. offered to God.

a) pp. as *προσευχή* *πρός* τὸν θεόν Acts 12: 5. Rom. 15: 30. *προσευχή* τοῦ θεοῦ i. e. prayer to God, Luke 6: 12. Genr. and absol. Matt. 17: 21 εἰ μὴ ἐν προσευχῇ καὶ νηστεία. 21: 22. Mark 9: 29. Luke 22: 45 ἀναστὰς ἀπὸ τῆς προσευχῆς. So οἶκος *προσευχῆς* house of prayer, for prayer, Matt. 21: 13. Mark 11: 17. Luke 19: 46. Acts 1: 14 προσκαρτεροῦν τῇ προσευχῇ. 6: 4. ὥρα τῆς προσευχῆς Acts 3: 1, see in Ἐννατος. 10: 31. Rom. 12: 12. 1 Cor. 7: 5. Eph. 6: 18. Col. 4: 2. Phil. 4: 6. 1 Tim. 5: 5. James 5: 17 see in

*Προσεύχομαι*. Plur. Acts 2: 42 προσκαρτεροῦντες . . . ταῖς προσεύχαις. 10: 4. Rom. 1: 10. Eph. 1: 16. Col. 4: 12. 1 Thess. 1: 2. 1 Tim. 2: 1. Philem. 4, 22. 1 Pet. 3: 7. 4: 7. Rev. 5: 8. 8: 3, 4. Sept. for *בָּרַךְ* Ps. 4: 2. 2 Chr. 6: 19. saep.—Tob. 13: 1. Ecclus. 3: 5. 7: 10, 14.

b) meton. *proseucha*, i. q. οἶκος v. τόπος *προσευχῆς*, *בֵּית* *בָּרַךְ*, house or place of prayer, an oratory. Acts 16: 13 οὐ ἐνομιζέτο *προσευχή* εἶναι. v. 16. Comp. 3 Macc. 7: 20; and see the decree of the city Halicarnessus in Jos. Ant. 14. 10. 23, quoted under *Νομιζέω*. These Jewish *proseuchae* were places for social prayer and devotion without those towns where the Jews were unable or not permitted to have a synagogue; and were usually near a river or the sea-shore, for the convenience of ablution; see Jos. l. c. Sometimes the *προσευχή* was a large building, as at Tiberias; Jos. Vit. § 54 εἰς τὴν *προσευχὴν*, μίγιστον οἶκημα πολλὸν ὄχλον ἐπιδέξασθαι δύναμενον. But often it appears not to have been a building, and was prob. some retired place in the open air or in a grove, appropriated to this purpose; so Tertullian speaks of the “orations literales” of the Jews, ad Nationes c. 13; also de Jejuniis c. 16, “Judaicum certe jejunium ubique celebratur, quum omnis templis per omne litus quocumque in aperto aliquando jam precem ad coelum mittunt.” Comp. Juv. Sat. 3. 11 sq. See Wetstein N. T. I. p. 692. Jahn § 345.

*Προσεύχομαι*, f. *ξομαι*, depon. Mid. (*εὐχομαι*,) imperf. *προσηυχόμεν*, aor. 1 *προσηυξάμην*, for which augm. see Butt. § 86. 2; to pray to God, to offer prayer, pp. seq. dat. τῷ θεῷ or the like after *πρός* in comp. see Matth. § 402. 1 Cor. 11: 13 τῷ θεῷ προσεύχεσθαι. Matt. 6: 6 *προσεύξει* τῷ πατρὶ σου ἐν τῷ κρυπτῷ. So Sept. for *בָּרַךְ* Is. 44: 17; oftener seq. *πρός* θεόν Gen. 20: 17. 1 Sam. 1: 10. saep. (Luc. Hermot. 40 τῷ Δεῖ.) Xen. Cyr. 1. 6. 1 τοῖς θεοῖς.) Absol. or c. τῷ θεῷ impl. Matt. 6: 5 καὶ ὅταν προσεύχῃ. v. 6, 7. 14: 23. Mark 1: 35. Luke 3: 21. Acts 6: 6. 1 Cor. 11: 4. 1 Thess. 5: 17. 1 Tim. 2: 8. James 5: 13, 18. al. Joined with *αἰτεῖσθαι* Mark 11: 24. Col. 1: 9.—Hdian.

1. 11. 12. Xen. Mem. 3. 8. 10. — The manner in which one prays is expressed by the dat. 1 Cor. 11: 5 *γυνὴ προσευχομένη . . . ἀκατακάλυπτος τῇ κεφαλῇ*. 14: 14, 15 *γλώσση, τῷ πνεύματι, τῷ νοῦ*. James 5: 17 *προσευχῇ προσηύξατο he prayed earnestly*, comp. in Ἀγαλλιῶν b. Also by ἐν, Eph. 6: 18 *ἐν πνεύματι*. Jude 20. — The matter of one's prayer, the words uttered, etc. are put after οὕτως Matt. 6: 9. *λέγων* Matt. 26: 39, 42. εἶπον Acts 1: 24. Sept. c. *λέγων* Is. 37: 15. εἶπον 2 K. 6: 17. Or in the accus. Rom. 8: 26 *τί προσευξώμεθα καθὸ δεῦ*. So μακρά adv. long Matt. 23: 13. Mark 12: 40. Luke 20: 47. ταῦτα Luke 18: 11, see in *Ἠρώς* no. 4. a. τοῦτο ἵνα Phil. 1: 9.—The object or thing prayed for is put after ἵνα v. ἵνα μὴ, Matt. 24: 20 *προσεύχεσθε δὲ, ἵνα μὴ γένηται ἡ φυγὴ κ. τ. λ.* Mark 13: 18. 14: 35, 38. 1 Cor. 14: 13. εἰς ὃ . . . ἵνα 2 Thess. 1: 11. Seq. inf. final, Luke 22: 40 *προσεύχεσθε μὴ εἰσελθεῖν εἰς πειρασμόν*. James 5: 17 c. τοῦ, see in Ὁ, ἡ, τό, G. c. β. p. 556. — The subject or person for whom one prays is put with a preposition; as περί c. gen. Col. 1: 3 *περὶ ὑμῶν προσευχόμενοι*. Heb. 13: 18. *περὶ τίνος ἵνα* Col. 4: 3. 2 Thess. 3: 1. *περὶ τίνος ὅπως* Acts 8: 15. Sept. Gen. 20: 7. Jer. 42: 20. *ὑπὲρ* c. gen. Matt. 5: 44. *ὑπὲρ τίνος ἵνα* Col. 1: 9. Sept. Jer. 42: 4. *ἐπὶ* c. acc. James 5: 14 *προσευξάσθεσαν ἐπ' αὐτόν let them pray over him*, in his behalf. So prob. impl. Matt. 19: 13. Sept. Jer. 14: 11. AL.

*Προσέχω*, f. ξω, (ἔχω), to have in addition Dem. 877. 26. to hold towards any one, e. g. τὸ οὖς, Sept. for *ἡσῆ* Jer. 7: 24, 26. *τὴν ἀσπίδα* seq. *πρὸς* Hdot. 4. 200. As a nautical word, to hold a ship towards a place, to sail towards, Hdot. 9. 99 *τάς νῆας*; also intrans. to hold one's course towards a place, sc. by ship, c. dat. Pol. 1. 24. 2 *προσχόντες τῇ Σικελίᾳ*. Diod. Sic. 20. 105; fully Dem. 1285. 25 *τῇ νηὶ προσέχειν εἰς Ρόδον*. In N. T. only trop.

1. Absol. c. τὸν νοῦν impl. to apply one's mind to any thing, to attend to, to give heed to; so fully *προσέχειν τὸν νοῦν τινί* Luc. D. Deor. 5. 1. Plut. Galb. 13. Xen. Mem. 4. 7. 2.

a) genr. and seq. dat. of thing spoken, Acts 8: 6 *προσεχόν τε οἱ ὄχλοι τοῖς λεγομένοις κ. τ. λ.* Heb. 2: 1. 2 Pet. 1: 19. So Sept. for *ἡσῆ* Ps. 141: 1. Deut. 1: 45. (Diod. Sic. 2. 25. Xen. Mem. 4. 2. 6 οἷς ὁ Σωκράτης λέγει προσέχων.) In the sense to yield assent, to believe, to embrace, Acts 16: 14 *προσέχειν τοῖς λαλουμένοις ὑπὸ τοῦ Παύλου*. 1 Tim. 1: 4. Tit. 1: 14.—1 Macc. 7: 11. Jos. Ant. 8. 9. 1. Ael. V. H. 12. 1 med. p. 157 Tauchn. —Seq. dat. of pers. in the sense to care for, to watch over, Acts 20: 28 *προσέχετε οὖν ἑαυτοῖς καὶ τῷ ποιμνίῳ*. — Epict. Ench. 51. 1 *μεθ' ἅς [ἡμέρας] προσέξεις σεαυτῷ*.

b) reflex. *προσέχειν ἑαυτῷ* v. ἑαυτοῖς; to take heed to oneself, i. q. to beware, mostly imperat. Luke 17: 3. Acts 5: 35. (comp. Plut. Pelop. 9 fin.) Seq. *ἀπό τίνος*, comp. in Ἀπό I. 2. e. Luke 12: 1 *προσέχετε ἑαυτοῖς ἀπὸ τῆς ζύμης κ. τ. λ.* Seq. *μήποτε* Luke 21: 34. — So ellipt. with ἑαυτοῖς impl. seq. *μὴ* c. inf. Matt. 6: 1 *προσέχετε . . . μὴ ποιεῖν*. (Epict. ap. Stob. 74. 22.) Seq. *ἀπό τίνος*, Matt. 7: 15 *προσέχετε ἀπὸ τῶν ψευδοπροφητῶν*. 10: 17. 16: 6, 11, 12. Luke 20: 46. — Sept. fully c. *μὴ*, for Heb. *מִיִּשְׁרָיִךְ* Gen. 24: 6. Ex. 34: 12. Ecclus. 29: 23. ellipt. c. *μὴ* Ecclus. 13: 11. Seq. *ἀπό τίνος*, Sept. for *מִיִּשְׁרָיִךְ* 2 Chr. 35: 21. Ecclus. 11: 34. 17: 11. 18: 27. Comp. Xen. Venat. 6. 23 *προσέχειν ὅπως μὴ*.

2. Intrans. or c. *ἑαυτόν* impl. see in Ἐχω f; pp. to hold to any person or thing, i. q. to apply oneself, to give or devote oneself to any thing; e. g. seq. dat. of thing, οἶνον πολλῶν 1 Tim. 3: 8. *τῇ ἀναγνώσει* 4: 13. *τῷ θυσιαστηρίῳ* i. q. to give attendance, to minister, Heb. 7: 13. — Polyaen. 8. 56 *τρυφῇ καὶ μέθῃ*. Hdian. 2. 11. 6 *γεωργίᾳ*. Xen. Mem. 4. 1. 2.—Seq. dat. of pers. i. q. to adhere to, to follow, Acts 8: 10, 11. 1 Tim. 4: 1 *προσέχοντες πνεύμασι πλάνοις*.

*Προσηλόω*, ᾧ, f. ᾶσω, (ἡλόω, ἦλος,) to nail to any thing, to affix with nails, c. acc. et dat. Col. 2: 14 *προσηλώσας αὐτὸ τῷ σταυρῷ*. — 3 Macc. 4: 9. Diod. Sic. 4. 47. Dem. 549. 1.

*Προσήλυτος*, ου, ὁ, ἡ, (προσέρχομαι,) pp. 'one who comes to another country or people,' a stranger, sojourn-



er, Sept. for גַּר Ex. 12: 48, 49. 20: 10. In N. T. only in the later Jewish sense, a *proselyte*, a convert from Paganism to Judaism, Matt. 23: 15. Acts 2: 11. 6: 5. 13: 43. The same are called οἱ σεβόμενοι τὸν θεόν Acts 13: 16, 50. Jos. Ant. 14. 7. 2; also Ἰουδαίζοντες Jos. B. J. 2. 18. 2. comp. B. J. 2. 20. 2. Tac. Hist. 5. 5. — The Rabbins distinguish two kinds of proselytes, viz. גַּר יְהוּדָי *proselytes of right*, i. e. complete, perfect proselytes, who embraced the Jewish religion in its full extent, and enjoyed all the rights and privileges of Jewish citizenship, comp. Ex. 12: 48. Jos. Ant. 20. 2. 5; and also גַּר הַיַּעַר *proselytes of sojourning*, called also גַּר הַשַּׁעַר *proselytes of the gate*, i. e. foreigners dwelling among the Jews, who without being circumcised conformed to certain Jewish laws and customs, espec. those which the Rabbins call the “seven precepts of Noah,” viz. to avoid blasphemy against God, idolatry, homicide, incest, robbery, resistance to magistrates, and the eating of blood or things strangled. See Buxtorf Lex. Chald. col. 407 sq. Jahn § 325. Michaelis Mos. Recht IV. p. 12 sq. or Comment. on the Laws of Mos. III. p. 64 sq. — On the baptism of proselytes and its probable antiquity, see Buxt. l. c. Lightfoot Hor. Heb. ad Matt. 3: 6. Selden de Jure Nat. et Gen. II. 2. Stuart in Bibl. Repos. III. p. 338 sq.

Πρόσκαιρος, ου, ὁ, ἡ, adj. (καιρός,) for a season, i. e. transient, temporary, enduring for a while, Matt. 13: 21. Mark 4: 17. 2 Cor. 4: 18 opp. αἰώνιος. Heb. 11: 25. — Jos. Ant. 2. 4. 4. Act. Thom. § 15. Hdian. 1. 1. 6.

Προσκαλέω, ᾧ, f. ἐσω, (καλέω,) to call to, to summon, to send for, Sept. Esth. 8: 1. Xen. Lac. 13. 5. — In N. T. only Mid. προσκαλέομαι, οἱμαι, to call any one to oneself, to call for, to summon, c. acc. of pers. Matt. 10: 1 καὶ προσκαλούμενος τοὺς δώδεκα μνηστῆς αὐτοῦ. 15: 10, 32. 18: 2, 32. 20: 25. Mark 3: 13, 23. 6: 7. 7: 14. 8: 1, 34. 10: 42. 12: 43. 15: 44. Luke 7: 19. 15: 26. 16: 5. 18: 16. Acts 5: 40. 6: 2. 13: 7. 20: 1. 23: 17, 18, 23. James 5: 14. Sept. for נִקְרָא Gen. 28: 1. Esth. 4: 5. — 2 Macc. 8: 1.

Luc. Pisc. 39. Xen. An. 7. 7. 1. — Trop. of God, to call, to invite, sc. men to embrace the gospel, Acts 2: 39. Also to call one to any office or duty, i. q. to appoint, to choose; so in perf. Pass. προσκεκλημαι as Mid. Buttm. § 136. 3. Acts 16: 10. 13: 2 εἰς τὸ ἔργον [εἰς] ὃ προσκέκλημαι αὐτούς, where for εἰς omitted see in Ὅς II. 1. c. γ. p. 582. Sept. and נִקְרָא Joel 3: 5 [2: 32].

Προσκαρτερέω, ᾧ, f. ἦσω, (καρτερέω,) to be strong or firm towards any thing, to endure or persevere in or with, i. q. to be continually in, with, near any person or thing, intrans. E. g. of a work, business, to continue in, to persevere in, to be constantly engaged, occupied; seq. dat. as τῇ προσευχῇ Acts 1: 14. 6: 4. Rom. 12: 12. Col. 4: 2. τῇ διδαχῇ Acts 2: 42. Seq. εἰς αὐτὸ τοῦτο for this very purpose Rom. 13: 6. — Jos. Ant. 5. 2. 6. Pol. 1. 55. 4. Xen. H. G. 7. 5. 14. — Of place, ἐν τῷ ἔσθῳ Acts 2: 46. — Susann. 6 ἐν τῇ οἰκίᾳ. — Of person, i. q. to remain near, to wait upon, so as to be in readiness, c. dat. Mark 3: 9 ἵνα πλοιάριον προσκαρτερῇ αὐτῷ. By impl. to attend upon, to adhere to any one, c. dat. Acts 8: 13 τῷ Φιλίππῳ. 10: 7. — Pol. 24. 5. 3. Dem. 1386. 16. For the dat. after πρὸς in comp. see Matth. § 402.

Προσκαρτερέωσις, εως, ἡ, (προσκαρτερέω,) perseverance, continuance in any thing. Eph. 6: 18 ἐν πάσῃ προσκαρτερήσει καὶ δεήσει, i. q. προσκαρτεροῦντες τῇ δεήσει.

Προσκεφάλαιον, ου, τό, (προσκεφάλαιος, κεφαλή,) a pillow, pp. cushion for the head, Mark 4: 38. Sept. for חִיטָבָא Ex. 13: 18, 20. — Esdr. 3: 8. Theophr. Char. 2.

Προσκληρόω, ᾧ, f. ὠσω, (κληρόω,) to give or assign by lot, to allot to any one, e. g. as fortune, destiny, Luc. Amor. 3. Diod. Sic. 3. 18. In N. T. aor, 1 Pass. προσεκληρώθην as Mid. to allot oneself to any one, q. d. ‘to join one’s lot to his lot,’ to consort with, to adhere to, c. dat. Acts 17: 4 ἐπεισθησαν καὶ προσεκληρώθησαν τῷ Παύλῳ κ. τ. λ. Comp. Buttm. § 136. 2. For the dat. after πρὸς in comp. see Matth. § 402. — Philo de Fortit. p. 741. C, τῷ ποιητῇ

καὶ πατρὶ τῶν ὅλων προσκεκληρωμένοι. Leg. ad Cai. p. 1001. D, τῶν μὲν τούτω, τῶν δ' ἐκείνω προσκεκληρωμένων. de Monarch. p. 827. E.

**Προσκλίνω**, f. νῶ, (κλίνω,) to incline or lean a thing towards or upon another, Hom. Od. 21. 138, 165. Intrans. and trop. to incline towards, to favour, c. dat. Pol. 4. 51. 5.—In N. T. aor. 1 Pass. προσεκλίθην as Mid. to incline oneself towards, trop. to join oneself to one's party, to adhere to, c. dat. Acts 5: 36 ὃ προσεκλίθη ἀρεθμός in later edit. Text. rec. προσκολληθή. Comp. Buttm. § 136. 2; and for the dat. Matth. § 402.

**Πρόσκλησις**, εως, ἦ, (προσκλίνω,) inclination towards, pp. a leaning against, e. g. πρόσκλησις τοῦ ζῶον πρὸς τὸ δένδρον Diod. Sic. 3. 27. In N. T. trop. a leaning towards, partiality, 1 Tim. 5: 21.—Clem. Rom. Ep. ad Cor. 47. Pol. 5. 51. 8. ib. 6. 10. 10.

**Προσκολλάω**, ᾧ, f. ἦσω, (κολλάω,) to glue one thing to another, Pass. to become glued, to adhere to any thing, e. g. ὑπὸ τοῦ αἵματος προσκολληθῆναι τὴν ζομφαίαν αὐτοῦ τῇ δεξιᾷ, Jos. Ant. 7. 12. 4. to join to, to unite with, τὴν βασιλικὴν τῆ ἀγορᾷ προσεκόλλησεν Plut. J. Caes. 29. In N. T. aor. 1 Pass. προσεκολληθήην as Mid. Buttm. § 136. 2, to join oneself to any one, as a companion, follower, c. dat. Acts 5: 36 in text. rec. For the dat. see Matth. § 402. Sept. for רבב Ruth 2: 23.—Ecclus. 6: 34. Plato de Legg. 5. p. 839. E, as quoted in Wetst. N. T. I. p. 447.—So Fut. Pass. προσκολληθήσομαι, to be joined with, or to join oneself unto, after the analogy of the aor. 1, from which it is formed, i. q. to cleave unto, e. g. a husband to his wife, c. dat. Matth. 19: 5 προσκολληθήσεται τῇ γυναίκα αὐτοῦ, quoted from Gen. 2: 24 where Sept. for רבב. Seq. προς γυναίκα id. Mark 10: 7. Eph. 5: 31. Comp. Winer § 56. p. 364.

**Πρόσκομιμα**, τος, τό, (προσκόπτω,) a stumbling, e. g. ἕλον προσκόμιματος a stumbling-block Ecclus. 34: 7. In N. T. only trop. as λίθος προσκόμιματος a stone of stumbling, spoken of Christ as the occasion of fall and perdition to those

who reject him, Rom. 9: 32, 33. 1 Pet. 2: 8. Comp. Is. 8: 14, and see more under Λίθος b. — Meton. i. q. a stumbling-block, i. e. trop. a cause of falling, an occasion of sinning, Rom. 14: 13 μὴ τιθεῖναι πρόσκομιμα τῷ ἀδελφῷ. 1 Cor. 8: 9. Rom. 14: 20 διὰ προσκόμιματος, see in Διά I. 4. a. So Sept. for שררה Ex. 23: 33. 34: 12. — Ecclus. 17: 25. 39: 24.

**Προσκοπή**, ῆς, ἦ, (προσκόπτω,) pp. a stumbling, trop. offence, i. e. a being offended, indignation, Pol. 6. 7. 8. ib. 30. 20. 8. In N. T. meton. offence, i. e. cause of offence, occasion of falling into sin, 2 Cor. 6: 3 μὴ διδόντες προσκοπήν, i. e. giving no occasion for contemning and rejecting the Gospel.

**Προσκοπίω**, f. ψω, (κόπτω,) to beat towards i. e. upon any thing, to strike against, e. g.

a) genr. intrans. c. dat. Matth. 7: 27 καὶ [οἱ ποταμοὶ καὶ οἱ ἄνεμοι] προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ. Comp. Matth. § 402. — Theophr. Hist. Pl. 4. 8. 8 μὴ προσκόψῃ τῷ ὀφθαλμῷ.

b) Spec. to strike the foot against any thing, i. q. to stumble, absol. John 11: 9, 10. (Sept. Prov. 3: 23. Tob. 11: 10. c. dat. Xen. Eq. 7. 6.) Seq. acc. et πρὸς c. acc. Matth. 4: 6 et Luke 4: 11 μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου, quoted from Ps. 91: 12 where Sept. for שררה. Comp. Winer § 56. p. 364.—comp. Aristoph. Vesp. 275 ἢ προσέκοψ' ἐν τῷ σκότῳ τὸν δάκτυλόν σου.—Trop. to stumble at any thing, to take offence at, so as to fall into error and sin, absol. 1 Pet. 2: 8 οἱ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες. Seq. dat. comp. Matth. l. c. Rom. 9: 32 τῷ λίθῳ. Seq. ἐν ᾧ Rom. 14: 21. — Ecclus. 35 [32]: 21. To be indignant, Pol. 1. 31. 7. Diod. Sic. 13. 80.

**Προσκυλίω**, f. ἰσω, (κυλίω,) to roll to or upon any thing, as λίθον ἐπὶ τὴν θύραν Matth. 27: 60. Mark 15: 46.—Dion. Hal. Ant. Rom. 8. 53.

**Προσκυνέω**, ᾧ, f. ἦσω, Buttm. § 114. p. 288, (κυνέω to kiss,) pp. to kiss towards any one, i. e. to kiss one's own hand and extend it towards a person, in token of respect and homage. The ancient oriental and espec. Persian mode



of salutation was, between persons of equal rank, to kiss each other on the lips; when the difference of rank was slight, they kissed each other on the cheek; when one was much inferior, he fell upon his knees and touched his forehead to the ground, or prostrated himself, kissing at the same time his hand towards the superior. This latter mode Greek writers express by *προσκυνέω*, see espec. Hdot. I. 134 . . . ἦν δὲ πολλῶ ἢ οὔτερος ἀγενέστερος, προσκλιπτῶν προσκυνεῖ τὸν ἕτερον. Xen. Cyr. 5. 3. 18 ἐβήθη πρὸς τὸν Κύρον, καὶ τῷ νόμῳ προσκυνήσας, εἶπε. Comp. Luc. Encom. Demosth. 49 καὶ τὴν χεῖρα τῷ στόματι προσαγαγόντος, οὐδὲν ἄλλ' ἢ προσκυνεῖν, ὑπελάμβανον. Comp. Wetstein N. T. I. p. 242. Jahn § 175.—Hence in N. T. and gener. *to do reverence or homage to any one*, usually by kneeling or prostrating oneself before him. Sept. every where for  $\text{קָרָעוּ}$  *to bow down, to prostrate oneself* in reverence, homage, e. g. Gen. 19: 1. 48: 12. Comp. Gesen. Lex. art.  $\text{קָרָעוּ}$ .

a) gener. towards a person as superior, to whom one owes reverence and homage or from whom one implores aid. E. g. absol. with words expressing prostration added, Acts 10: 25 ὁ Κορνήλιος πεσὼν ἐπὶ τοῖς πόδα, προσεκύνησεν. Simpl. Matt. 20: 20 προσκυνούσα καὶ αὐτοῦσα. — Sept. Gen. 33: 6, 7. Xen. An. I. 6. 10. — Seq. dat. of pers. in later usage, Lob. ad Phr. p. 463. Winer § 31. p. 171. So with words expressing prostration, Matt. 2: 11 καὶ πεσόντες προσεκύνησαν αὐτῷ sc. τῷ παιδίῳ. 4: 9 ἐὰν πεσὼν προσκυνήσῃς μοι sc. Satan. 18: 26. 28: 9 ἐκράτησεν αὐτοῦ τοὺς πόδας καὶ προσεκύνησεν αὐτῷ. Mark 15: 19 τιθέντες τὰ γόνατα προσκύνουν αὐτῷ. Simpl. Matt. 2: 2 καὶ ἤλθον προσκυνήσαι αὐτῷ. v. 8. 8: 2. 9: 18. 14: 33. 15: 25. 28: 17. Mark 5: 6. John 9: 38. So Sept. for  $\text{קָרָעוּ}$  Gen. 27: 29. 43: 26, 28. saep.—Héliodor. IX. 366. Pol. 5. 86. 10. Comp. below in b. — Seq. acc. in the earlier Greek usage, Matth. § 412. Lob. I. c. Luke 24: 52 καὶ αὐτοὶ προσκυνήσαντες αὐτόν. So Sept. for  $\text{קָרָעוּ}$  Gen. 37: 6, 8.—Jos. Ant. 2. 2. 2. ib. 6. 13. 4 ἐπιστραφέντος δὲ τοῦ βασιλέως

*προσκυνεῖται αὐτὸν πεσὼν ἐπὶ πρόσωπον, ὡς ἔθος.* Ael. V. H. 1. 21. Pol. 10. 17. 8. Xen. Cyr. 8. 3. 14.—From the Heb. construed seq. ἐνώπιόν τινος Luke 4: 7. ἐνώπιον τῶν ποδῶν τινος Rev. 3: 9. So Sept. for  $\text{קָרָעוּ}$   $\text{קָרָעוּ}$  Ps. 22: 30. 86: 9.

b) spoken of those who pay reverence and homage to the Deity, render divine honours, etc. *to worship, to adore*, primarily with the idea of prostration, which however is often dropped; comp. Sept. and  $\text{קָרָעוּ}$  Gen. 47: 31. I K. 1: 47.—(α) Of God, absol. John 4: 20 bis, οἱ πατέρες ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν x. τ. λ. v. 24 δεῖ προσκυνεῖν. 12: 20. Acts 8: 27. 24: 11. Rev. 11: 1. Sept. and  $\text{קָרָעוּ}$  Ps. 95: 6. 138: 2. (Jos. Ant. 8. 4. 4.) Praegn. Heb. 11: 21 καὶ προσεκύνησαν ἐπὶ τὸ ἄκρον τῆς θύβδον αὐτοῦ, *he worshipped* [leaning] *upon the top of his staff*, in allusion to Gen 47: 31 where Sept. for  $\text{קָרָעוּ}$ , comp. 1 K. 1: 47. Seq. dat. see above in a; so with words expressing prostration, 1 Cor. 14: 25 πεσὼν ἐπὶ πρόσωπον προσκυνήσαι τῷ θεῷ. Rev. 4: 10. 5: 14 in text. rec. 7: 11. 11: 16. 19: 4. Simply, John 4: 21 προσκυνήσετε τῷ πατρὶ. v. 23. Rev. 14: 7. 19: 10 τῷ θεῷ προσκύνησον. 22: 9. So Sept. and  $\text{קָרָעוּ}$  Gen. 24: 26. 1 Sam. 1: 19. Is. 27: 13. (Jos. Ant. 6. 7. 5 τῷ θεῷ.) Seq. accus. see above in a. Matt. 4: 10 τὸν θεόν σου προσκυνήσεις. Luke 4: 8. John 4: 22 bis, 23, 24. (Jos. Ant. 6. 4. 2 τὸν θεόν. Xen. An. 3. 2. 9 τὸν θεόν.) Seq. ἐνώπιόν σου Rev. 15: 4, see above in a, fin. — (β) Of the Messiah, c. dat. Heb. 1: 6. — (γ) Of angels, with ἔπεσον ἔμπροσθεν, c. dat. Rev. 19: 10. absol. 22: 8.—(δ) Of false gods, idols; seq. dat. see in a. Acts 7: 43 οὓς ἐποιήσατε προσκυνεῖν αὐτοῖς. Rev. 16: 2. 19: 20. 20: 4. Seq. accus. see in a. Rev. 9: 20 προσκυνήσωσι τὰ δαιμόνια. 13: 4 bis, 8, 12, 15. 14: 9, 11. — Xen. An. 3. 2. 13 τοὺς θεούς.

*Προσκυνήτης, ου, ὁ, (προσκυνέω)* a worshipper of God, John 4: 23. — Chandler Inscript. Append. X. 3 τοῖς προσκυνηταῖς sc. of Augustus.

*Προσλαλέω, ὦ, f. ἴσω, (λαλέω)* to speak to or with any one, c. dat. Acts

13: 43. absol. 28: 20. Comp. Matth. § 402.—Wisd. 13: 18. Luc. Nigr. 7. Plut. ed. R. VIII. p. 377 pen.

**Προσλαμβάνω**, *f. λήγομαι*, (λαμβάνω,) *to take thereto*, in addition, Xen. Mem. 3. 14. 4. *to receive besides*, Xen. An. 7. 3. 13. *to take to or with oneself*, in one's company, Xen. Cyr. 1. 4. 16. — In N. T. Mid. *προσλαμβάνομαι*, *to take to oneself*; also semi-pass. *to receive to oneself*; see in *Λαμβάνω*.

1. *to take to oneself*, e. g. food, c. gen. Acts 27: 36 *καὶ αὐτοὶ προσελάβοντο τροφῆς*. v. 34 in text. rec. Comp. Buttm. § 132. 4. 2. *d.* Seq. acc. *μηδέν* Acts 27: 33.—Comp. Xen. Mem. 3. 14. 4.—Seq. acc. of pers. *to take to oneself*, q. d. *to take by the hand and draw aside*, Matt. 16: 22. Mark 8: 32. So *to take to one's company*, intercourse, house, etc. Acts 17: 5 *καὶ προσλαβόμενοι . . . τινὰς ἀνδρας πονηροῦς*. 18: 26. 28: 2. — 2 Macc. 8: 1. Jos. B. J. 2. 21. 1. Xen. Cyr. 4. 5. 26.

2. *to receive to oneself*, i. e. *to admit to one's society and fellowship*, *to receive and treat with kindness*, c. acc. of pers. Rom. 14: 1 *τὸν δὲ ἀσθενούντα τῇ πίστει προσλαμβάνεσθαι*. v. 3. 15: 7 bis. Philem. 12, 17. So Sept. for *בִּרְיָרָה* Ps. 65: 4.—2 Macc. 10: 15.

**Πρόσληψις**, *εως*, ἡ, (προσλαμβάνω,) *a taking to oneself, assumption*, in a syllogism, Cic. de Divin. 2. 53. Diog. Laert. 7. 82. In N. T. *a receiving, admission*, Rom. 11: 15.

**Προσμένω**, *f. νῶ*, (μένω,) *to remain at a place, with a person*, q. d. *to remain there*; of place, absol. Acts 18: 18. *ἐν Ἐφέσῳ* 1 Tim. 1: 3. — Jos. de Vit. 12. Hdian. 4. 15. 15. Xen. H. G. 2. 4. 7. — Of persons, *to continue with any one*, c. dat. Matt. 15: 32. Mark 8: 2. Trop. *to remain faithful to any one, to adhere to*, Acts 11: 23. For the dat. after *πρός*, see Matth. § 402.—Wisd. 3: 9. Jos. Ant. 14. 2. 1. — Metaph. *to continue in any thing*, i. q. *to be constant in, to persevere*, c. dat. 1 Tim. 5: 5 *ταῖς δεήσασι*. Acts 11: 23 in later edit. for *ἐπιμένειν* in text. rec.

**Προσορμίζω**, *f. ἴσω*, (ὀρμίζω *to bring a ship to anchorage*, from ὄρμος,)

*to bring a ship to anchor at or near a place*, q. d. *to cast anchor, to land at*, c. dat. Plut. Parall. 2. VII. p. 217. 2 Reisk. *Ξήρης . . . Ἀρτεμισίῳ προσορμίσας*.—In N. T. Mid. *to come to anchor, to draw in to shore*, absol. Mark 6: 23. — Arr. Exped. Al. M. 6. 4. 3. ib. 6. 20. 7 *προσορμισθεῖς τῷ αἰγιαλῷ*. Ael. V. H. 8. 5.

**Προσοφείλω**, *f. ἦσω*, (ὀφείλω,) *to owe besides*, in addition, Philem. 19 *σεαυτὸν μοι προσοφείλεις*.—Dem. 650. 23. Xen. Cyr. 3. 2. 16.

**Προσοχθίζω**, *f. ἴσω*, (ὀχθίζω v. ὀχθίω *to be burdened, grieved, indignant*, from ἄχθος,) *to be grieved towards any one, to be indignant, angry at*, implying detestation, loathing, c. dat. Matth. § 402. Heb. 3: 10, 17, *διὸ προσόχθισα τῇ γενεῇ ἐκείνῃ*, in allusion to Ps. 95: 10 where Sept. for *בָּרַךְ* *to loathe*. Sept. also for *בָּרַךְ* Lev. 26: 15, 43. — Eccles. 6: 25. 25: 2.

**Πρόσπεινος**, *ου*, ὁ, ἡ, (προς intens. *πείνα*,) *very hungry*, Acts 10: 10.—Not found elsewhere.

**Προσπήγνυμι**, *f. ἦξω*, (πήγνυμι,) *to fix or fasten to any thing, to affix*, trans. Acts 2: 23 *τοῦτον . . . προσπήξαυτες [τῷ σταυρῷ] ἀνείλετε*.

**Προσπίπτω**, *f. πεσοῦμαι*, (πίπτω,) *to fall towards or upon any thing, to strike against*, Xen. Eq. 7. 6. In N. T. with the idea of purpose :

a) *to fall upon*, i. q. *to rush upon, to dash against*, as the wind, q. d. *to assault*, c. dat. Matth. 7: 25 *οἱ ἄνθρωποι προσέπεσον τῇ οἰκίᾳ*. Comp. Matth. § 402. — Of a hostile assault, c. dat. Jos. Ant. 15. 8. 4. Pol. 1. 28. 9. Xen. H. G. 3. 2. 3.

b) of persons, *to fall down to or before any one*, i. e. *at his feet or knees in reverence or as a suppliant*; seq. dat. of pers. Mark 3: 11 *προσέπιπτε αὐτῷ*. 5: 33. Luke 8: 28, 47. Acts 16: 29. Seq. *τοῖς γόνασιν τινος* Luke 5: 8. Sept. c. αὐτῷ for *בָּרַךְ* Ps. 95: 6.—2 Macc. 5: 10. Pol. 10. 18. 7. *τοῖς γόνασι* Diod. Sic. 17. 13. absol. Xen. Cyr. 4. 6. 2. — Seq. *πρὸς τοὺς πόδας τινός* Mark 7: 25. So Sept. for *בָּרַךְ*. Ex. 4: 25.

**Προσποιέω**, *ω*, *f. ἦσω*, (ποιέω,) *to make to or for any one, to gain for*,



Dem. 1393. 15. Xen. H. G. 4. 8. 28 *φίλῃν Λέσβον τῇ πόλει*. Usually depon. Mid. *προσποιέομαι, οὔμαι, to make to oneself, to acquire for oneself*, Hdot. 9. 37. Thuc. 1. 8. Xen. H. G. 4. 8. 28 *Χαλκιδονίους φίλους*. Also *to make to oneself or make pretension to be so and so*, i. q. *to claim or arrogate to oneself*, Xen. An. 2. 1. 7.—Hence in N. T. depon. Mid. *to make as if, to make a show of being or doing any thing, to feign*, seq. inf. Luke 24: 28 *προσποιῖτο τοῦ ὄντως πορεύεσθαι*.—Jos. Ant. 7. 8. 1 *νοσεῖν*. Plut. Timol. 5 *χαίρειν*. Xen. Cyr. 2. 2. 5, 12.

*Προσπορεύομαι, οὔμαι, f. εὔσομαι*, depon. Pass. (*πορεύω* q. v.) *to go or come to any one, c. dat.* Mark 10: 35. Comp. Matth. § 402. Sept. for *פָּרַע* Ex. 24: 14.—Eccclus. 12: 18. Pol. 4. 3. 13.

*Προσρήγνυμι, f. ῥήσω, (ρήγνυμι* q. v.) *to break or burst towards or upon any thing, to dash against, as waves*, intrans. c. dat. Matth. § 402. Luke 6: 48, 49 *προσῥήγξεν ὁ ποταμὸς τῇ οἰκίᾳ*.—Trans. Aquil. Ps. 2: 9. Jos. Ant. 6. 9. 3. ib. 9. 4. 6.

*Προστάτης, ἴδος, ἡ, (προΐσταμαι* q. v.) fem. *to προϊστάτης* a presider, prefect, magistrate, Sept. 2 Chr. 8: 10. Xen. Mem. 1. 2. 32; a curator, guardian, patron, Jos. Ant. 7. 14. 2. Dem. 199. 21. Xen. H. G. 5. 1. 36. espec. Plut. Romul. 13. Hence fem. *προστάτης*, genr. *a patroness, helper, succourer*, Rom. 16: 2.—Luc. Charid. 10 *θεὰ . . . προϊστάτης οὔσα*. Bis accus. 29.

*Προστάσω* v. *τιώ, f. ξω, (τάσσω)* *to arrange or set in order towards, to any person or thing; hence i. q. to order towards or to any one, to command, to prescribe to; seq. dat. of pers.* Matt. 1: 24 *ὡς προστάξεν αὐτῷ ὁ ἄγγελος*. 21: 6. impl. Luke 5: 14. Seq. accus. et dat. in Pass. constr. Acts 10: 33 *πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ θεοῦ*. c. dat. impl. Matt. 8: 4 *ὃ προσέταξε Μωϋσῆς*. Mark 1: 44. Seq. inf. c. acc. Acts 10: 48. Sept. for *פָּרַע* c. dat. Gen. 50: 2. Num. 5: 2. acc. et dat. Lev. 10: 1. Deut. 17: 3. c. inf. Esth. 3: 2.—c. dat. Dem. 363. 26. c. acc. et dat. Xen. Lac. 6. 2.

c. inf. 2 Macc. 15: 5. inf. et dat. Plut. Galb. 8. Xen. Cyr. 1. 2. 2.—Spoken of times or seasons, *to prescribe or appoint to any one, c. dat. impl.* Acts 17: 26 *ὁρίσας προστεταγμένους καιροὺς*. Text. rec. *προτεταγμένους*.

*Προσιδίημι, f. θήσω, (τίθημι)* imperf. *προσιδίημι* Acts 5: 14, also 3 pers. *προσιδίημι* Acts 2: 47. Ael. V. H. 3. 18. comp. Buttin. § 106. n. 5.—*To set, put, lay unto or with any thing, trans.*

a) pp. seq. *πρός* c. acc. Acts 13: 36 *καὶ προσετίθη πρὸς τοὺς πατέρας αὐτοῦ, sc. Δαβίδ*. So Sept. for *פָּרַע* Judg. 2: 10.—1 Macc. 2: 69. Comp. Winer § 58. p. 364. Buttin. § 147. n. 12.

b) genr. i. q. *to join unto, to add unto, e. g. persons, c. acc. et dat.* Acts 2: 47 *ὃ δὲ κύριος προσετίθει τοὺς σωζ. καθ' ἡμ. τῇ ἐκκλησίᾳ*. 5: 14 et 11: 24 *τῷ κυρίῳ*. impl. 2: 41. Sept. for *פָּרַע* Num. 18: 2. Is. 14: 1. (1 Macc. 2: 43. Jos. Vit. § 25.) Of things, c. acc. et dat. Luke 17: 5 *πρόσθετε ἡμῖν πίστιν*. Pass. c. dat. Matt. 6: 33 *καὶ ταῦτα πάντα προστεθήσεται ὑμῖν*. [Mark 4: 24.] Luke 12: 31. Heb. 12: 19. Seq. acc. et *ἐπί* c. dat. Luke 3: 20. *ἐπί* c. acc. Matt. 6: 27. Luke 12: 25. Pass. absol. Gal. 3: 19 in text. rec. Sept. for *פָּרַע* Lev. 26: 21. Deut. 19: 9. *ἐπί* *τι* Deut. 12: 32. 2 K. 20: 6.—Dion. Hal. Ant. 6. 88. Plut. Galb. 8. Xen. Cyr. 2. 4. 14. *ἐπί* *τι* Eccclus. 3: 26.—Hence by Hebraism like *פָּרַע* before an infin. or sometimes a finite verb, *to add to do any thing, i. q. to do again, to do further, etc.* see Gesen. Lex. Heb. art. *פָּרַע* no. 3. E. g. Mid. aor. 2 *προσθεθήμεν* seq. inf. Luke 20: 11, 12 *καὶ προσέθετο πέμψαι ἕτερον, τρίτον, i. e. again he sent, etc.* Acts 12: 3 *προσέθετο συλλαβεῖν καὶ Πέτρον* *he further seized also Peter*. So part. *προσθεῖς* before a finite verb, Luke 19: 11 *προσθεῖς εἶπε παραβολήν*. Comp. Winer § 58. 5. So Sept. and *פָּרַע* Gen. 4: 2. 18: 29. 25: 1. saep.—Eccclus. 18: 4. Jos. Ant. 6. 13. 4 *προσθεμένος διώκειν*. Pol. 31. 7. 4 *προσθεμένος ἐξηγῆτο*.

*Προστρέχω, aor. 2 προσίδραμον, (τρέχω)* *to run to or towards any one, i. q. to run up, absol.* Mark 9: 15. 10: 17. Acts 8: 30. Sept. for *פָּרַע* Gen.

18: 2. 33: 4.—1 Macc. 16: 21. Hdian. 4. 13. 11. Xen. Cyr. 7. 1. 15.

**Προσφάγιον, ου, τό, (προσφαγεῖν,)** pp. 'what is eaten thereto,' i. e. along with bread; hence *meat, flesh*, i. q. ὄψον, and also *fish*, i. q. ὄψαριον q. v. John 21: 5.—The Attic word was ὄψον, while προσφάγιον is found only in late writers, Eustath. ad Il. λ. 629. p. 867. 54. Moeris p. 274 ὄψον Ἀττικῶς· προσφάγιον Ἑλληνικῶς. Thom. Mag. p. 668. See Sturz de Dial. Alex. p. 191.

**Πρόσφατος, ου, ὁ, ἡ, adj. (obsol. φάω i. q. φένω, πέφνον, ἐπέφνον, to kill, Buttm. § 114,) pp. slain thereto or thereby, i. e. newly killed, just dead, Hom. Il. 24. 757. Hdot. 2. 89. Hence of flesh, just killed, fresh, as κρέα Hippoc. de Vict. Ac. LX. 317; of vegetables, fresh, recent, as ἄλματα Hipp. de Vict. San. Il. 5. ἄνθος Plut. Alex. M. 36.—In N. T. genr. recent, new, as ὁδὸς πρόσφατος Heb. 10: 20. Sept. for שֶׁרֶת Eccl. 1: 9.—Plut. Otho 8. Pol. 1. 21. 9. Dem. 551. 15. See more in Lob. ad. Phr. p. 374 sq.**

**Προσφάτως, adv. (πρόσφατος q. v.) recently, lately, Acts 18: 2.—2 Macc. 14: 36. Pol. 3. 37. 11.**

**Προσφέρω, (φέρω,) aor. 1 προσήνεγκα, aor. 2 imperat. προσένεγκε Matt. 8: 4. al. perf. προσένεγοχα, Heb. 11: 17; see Buttm. § 114 φέρω, p. 305.—To bear or bring to any place or person.**

a) genr. e. g. of things, c. acc. et dat. of place, i. q. to bring near or put to, John 19: 29 προσήνεγκαν αὐτοῦ τῷ στόματι sc. τὸν σπόγγον. (Luc. D. Deor. 5. 3. Xen. Eq. 6. 7.) So c. dat. of pers. to bring a thing to any one, Matt. 22: 19 οἱ δὲ προσήνεγκαν αὐτῷ δηνάριον. Seq. acc. simpl. Matt. 25: 20 προσήνεγκαν ἄλλα πέντε τάλαντα. Sept. and ἁββη Gen. 27: 31. Ex. 36: 6.—τί τι Xen. Cyr. 6. 4. 2. τί Jos. B. J. 1. 24. 7. Plut. Galb. 12. Xen. Conv. 5. 2.—Of persons, seq. acc. et dat. e. g. the sick as brought to Jesus, Matt. 4: 24 προσήνεγκαν αὐτῷ πάντας τοὺς κακῶς ἔχοντας. 8: 16. 9: 2, 32. 12: 22. 14: 35. 17: 16. παιδία Matt. 19: 13. Mark 10: 13 bis. βρέφη Luke 18: 15. (Xen. Ag. 2. 13 τετραμῆναι προσνήχθη πρὸς τὴν φάλαγγα.) So to bring

or conduct to or before any one, c. acc. et dat. Matt. 18: 24. Luke 23: 14. ἐπὶ τινα 12: 11.

b) i. q. to offer, to present to any one, c. acc. et dat. e. g. ὄξος Luke 23: 36; χρήματα money Acts 8: 18. δῶρα gifts Matt. 2: 11. So Sept. προσφ. δῶρα for נְדָבָה Gen. 43: 26. Judg. 3: 7.—Xen. Mem. 3. 11. 14.—Of things offered to God, oblations, sacrifice, etc. seq. acc. et dat. τῷ θεῷ etc. e. g. θυσίας Acts 7: 42. Heb. 11: 4. λατρείαν John 16: 2. ἐαυτὸν Heb. 9: 14. Once πρὸς τὸν θεόν, sc. δεήσεις, Heb. 5: 7. Elsewhere with τῷ θεῷ or πρὸς τὸν θεόν impl. seq. acc. simpl. Matt. 5: 23, 24 πρόσφερε τὸ δῶρόν σου. 8: 4. Heb. 8: 3 bis, 4. 9: 25. 10: 1, 11. 11: 17 bis. Pass. Heb. 9: 9, 28. 10: 2, 8. The person or thing for or on account of which offering is made, is put with ὑπὲρ v. περί, e. g. ὑπὲρ τινος c. acc. Heb. 5: 1 προσφ. δῶρά τε καὶ θυσίας ὑπὲρ ἁμαρτιῶν. 9: 7. 10: 12. c. acc. impl. 5: 3. Pass. Acts 21: 26. περί τινος c. acc. Mark 1: 44 προσένεγκε πρὸς τοῦ καθαρισμοῦ σου ἂ κ. τ. λ. c. acc. impl. Luke 5: 14. Heb. 5: 3. So Sept. genr. for ἁββη Lev. 2: 8. Mal. 1: 13. חֲרִיב Lev. 2: 11, 12. Num. 15: 4. 31: 50.—Jos. B. J. 3. 8. 3 προσφ. τῷ θεῷ εὐχήν. Ant. 3. 9. 3 ἔριπον.

c) Mid. c. dat. trop. to bear oneself towards any one, i. e. to conduct towards, to deal with any one so and so. Heb. 12: 7 ὡς νιότης ὑμῖν προσφέρεται ὁ θεός.—Jos. B. J. 7. 8. 1. Hdian. 7. 4. 5. Xen. Mem. 3. 11. 11.

**Προσφιλής, ἑός, οὗς, ὁ, ἡ, adj. (πρός, φιλέω,) pp. dear to any one, beloved, Jos. Ant. 1. 18. 1 Ἰάκωβος δὲ τῇ μητρὶ προσφιλής ἦν. Hdot. 1. 163. In N. T. of things, acceptable, grateful, pleasing, Phil. 4: 8.—Hdian. 5. 1. 7. Pol. 22. 5. 7. Xen. Oec. 15. 4.**

**Προσφορά, ἄς, ἡ, (προσφέρω,) an offering, oblation, i. e.**

a) pp. the act of offering to God. Heb. 10: 10 διὰ τῆς προσφορᾶς τοῦ σώματος I. Xp. v. 14. trop. Rom. 15: 16.—Ecclus. 46: 16 ἐν προσφορᾷ ἁγνὸς γαλαθηνού.

b) meton. for the thing offered, an offering, oblation, strictly without blood, opp. to θυσία and ὀλοκαυτώματα, Eph.



5: 2 προσφ. καὶ θυσία, Heb. 10: 5, 8. So Sept. for פָּרַחַח Ps. 40: 7.—Song of 3 Child. 14. — Also a sacrifice, with blood, i. q. θυσία, Acts 21: 26 ἕως οὗ προσηέθη . . . ἢ προσφορά, see Num. 6: 13 sq. Acts 24: 17, coll. 21: 26. So προσφορά περὶ ἁμαρτίας Heb. 10: 18; comp. Lev. c. 4. c. 9.—Ecclus. 31: 18, 19.

**Προσφωνέω, ᾧ, ἑ, ἦσω, (φωνέω,)** pp. to utter sounds towards any one, i. e. to speak to or address any one.

a) genr. c. dat. expr. or impl. Luke 13: 12 προσφωνήσῃ καὶ ἔειπεν αὐτῇ. 23: 20. Acts 21: 40. 22: 2. — Esdr. 2: 21. Diod. Sic. 4. 48 init. — In the sense to call out to any one, to exclaim, c. dat. Matt. 11: 16. Luke 7: 32.—The earlier construction was προσφωνεῖν τινα, Math. § 402. b, note. Diod. Sic. 4. 48 pen.

b) i. q. to call any one to oneself, seq. acc. Luke 6: 13 προσφωνήσῃ τοὺς μαθητάς. — Jos. Ant. 7. 7. 4 προσφωνήσας ἕνα τῶν οἰκετῶν.

**Προσχύσις, εως, ἡ, (προσχέω** to pour out towards or upon, to sprinkle towards, Sept. Ex. 24: 6,) a pouring out towards, i. q. affusion, sprinkling, π. τοῦ αἵματος Heb. 11: 28. Comp. Ex. 12: 7, 22.

**Προσπαύω, ἑ, ἀύσω, (ψάω,)** to touch to or upon any thing, intrans. c. dat. Luke 11: 46 οὐ προσπαύετε τοῖς φορτίοις.—Soph. Philoct. 1054 or 1068.

**Προσωποληψία, ᾧ, ἑ, ἦσω, (προσωπολήπτῃς,)** to respect the person of any one, to shew partiality, absol. James 2: 9. — Found only in N. T. and i. q. πρόσωπον λαμβάνειν Luke 20: 21. Sept. for Heb. פָּרַחַח אֶפְרַח Lev. 19: 15. Mal. 2: 9. See in λαμβάνω e. β.

**Προσωπολήπτης, ου, ὁ, (πρόσωπον, λαμβάνω,)** a respecter of persons, Acts 10: 34 οὐκ ἔστι πρ. ὁ θεός.—Found only in N. T. see in Προσωποληψία.

**Προσωποληψία, ας, ἡ, (προσωποληψίᾳ q. v.)** respect of persons, partiality, Rom. 2: 11. Eph. 6: 9. Col. 3: 25. James 2: 1.—Found only in N. T.

**Πρόσωπον, ου, τό, (πρός, ὄψ,)** pp. 'the part towards, at, around the eye;' hence genr. the face, visage, countenance;

comp. Germ. *Angesicht*. Sept. every where for Heb. פָּרַחַח. Not found in the writings of John.

a) pp. Matt. 6: 16, 17 τὸ πρόσωπόν σου νίψαι. 17: 2. 26: 67. Mark 14: 65 περικαλύπτειν τὸ πρ. αὐτοῦ. Luke 9: 29. 22: 64. 24: 5. Acts 6: 15 bis. 2 Cor. 3: 7 bis, 13, 18. 4: 6 coll. 3: 7. 11: 20. Gal. 1: 22 ἀγνοούμενος τῷ προσώπῳ ἠκνοισθῆναι by face, Engl. by sight. James 1: 23. Rev. 4: 7. 9: 7 bis. 10: 1. So Sept. and פָּרַחַח Gen. 38: 15. 40: 7. 43: 31. — Jos. Ant. 6. 7. 2. Hdan. 1. 7. 8. Xen. Cyr. 2. 2. 29. — In phrases: πλῆθυν ἐπὶ πρόσωπον, Matt. 17: 6. 26: 39. Luke 5: 12. 17: 16. 1 Cor. 14: 25. Rev. 7: 11. 11: 16; see in Πλῆτω b. πρόσωπον πρὸς πρόσωπον face to face, with nothing intervening, 1 Cor. 13: 12; so Sept. and פָּרַחַח לְפָנֶיךָ Gen. 32: 31, comp. Deut. 34: 10. So κατὰ πρόσωπον ἔχειν, before the face, i. q. face to face, present, Acts 25: 16. 2 Cor. 10: 1, opp. ἀπόν. 2 Cor. 10: 7 τὰ κατὰ πρόσωπον pp. things before the face, i. e. external things. (Jos. Ant. 5. 1. 15. Diod. Sic. 19. 46. Pol. 25. 5. 2. comp. Sept. Deut. 34: 10.) κατὰ πρόσωπον ἀντιᾶ ἀντίστην Gal. 2: 11, see in Ἀντίστημι and comp. Gesen. Heb. Lex. פָּרַחַח no. 1. b. — Trop. and by Hebr. Luke 9: 51 καὶ αὐτὸς τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι κ. τ. λ. he steadfastly set his face to go, i. q. he set forth with fixed purpose; comp. Sept. and Heb. פָּרַחַח אֶפְרַח seq. inf. Jer. 42: 15, 17. 44: 12. 2 K. 12: 18. Gesen. Lex. פָּרַחַח no. 1. c. Ellipt. in the same sense, Luke 9: 53 τὸ πρ. αὐτοῦ ἦν πορευόμενον εἰς Ἱερουσαλήμ. So 1 Pet. 3: 12 πρ. τοῦ κυρίου ἐπὶ ποιούντως κακία, see in Ἐπί III. 1. b. β. p. 303. comp. Lev. 26: 17. Jer. 21: 10. Gesen. Lex. פָּרַחַח no. 1. e, f. — Trop. in anth. with καρδία, as 1 Thess. 2: 17 προσώπῳ, οὐ καρδία, pp. in face, not in heart, i. e. in body, not in spirit. 2 Cor. 5: 12 ἐν προσώπῳ κενυχομένους, καὶ οὐ καρδία, i. e. externally, in appearance, and not in reality.

b) meton. face, i. q. presence, person, chiefly in phrases borrowed from the Hebrew: (a) With prepositions and followed by a genit. of pers. it forms like Heb. פָּרַחַח a periphrasis for a simple preposition, e. g. ἀπὸ προσώπου

τινός, *from the face, presence of any one*, i. q. *from before, from*. Acts 3: 19 ὅπως ἂν ἔλθωσι καιροὶ ἅν. ἀπὸ προσώπου τοῦ κ. 5: 41 ἀπὸ πρ. τοῦ συνεδρίου. 7: 45. 2 Thess. 1: 9. Rev. 6: 16. 12: 14. 20: 11. So Sept. and פְּנֵי Gen. 16: 6. Deut. 2: 22. פְּנֵי הַיְיָ Gen. 41: 46. 1 Chr. 19: 18. εἰς πρόσωπον τῶν ἐκκλησιῶν, i. q. *before or to the churches*, 2 Cor. 8: 24. ἐν παρουσίᾳ Χριστοῦ *in the presence of Christ*, i. e. *before him*, as a formula of asseveration, 2 Cor. 2: 10. So Sept. and פְּנֵי Prov. 8: 30. κατὰ πρόσωπόν τινος, *in the presence of any one*, i. q. *before him*, Luke 2: 31. Acts 3: 13 κατὰ πρ. Πιλάτου. So Sept. for פְּנֵי Gen. 32: 21. פְּנֵי הַיְיָ Gen. 25: 18. (Test. XII Patr. p. 683.) μετὰ τοῦ προσώπου σου, *with or in thy presence*, i. q. *with thee*, Acts 2: 28, quoted from Ps. 16: 11 where Sept. for פְּנֵי הַיְיָ. πρὸ προσώπου τινός *before the face of any one*, i. q. simpl. *πρὸ τινος, before any one*; so of place, Matt. 11: 10 ἀποστείλω τὸν ἄγγελόν μου πρὸ προσώπου σου. Mark 1: 2. Luke 1: 76. 7: 27. 9: 52. 10: 1; once of time, Acts 13: 24. See fully in Πρὸ no. 1, and 2. β. Winer p. 488. Comp. genr. Gesen. Lex. פְּנֵי lett. A, B, C, etc. — (β) In construction with verbs, with or without an intervening preposition, and with a genit. of pers. expr. or implied; here too it forms a periphrasis for the person designated by the genitive. So in the phrase ὄρῃν v. ἰδεῖν τὸ πρόσωπόν τινος, *to see the face of any one*, i. q. *to see him face to face, to see and converse with any one*, Acts 20: 25, 38. Col. 2: 1. 1 Thess. 2: 17. 3: 10. So Sept. ὄψ. τὸ πρ. αὐτοῦ for פְּנֵי הַיְיָ Gen. 32: 20. Comp. in Ὁράω n. β. Ἰδῶ I. a. γ. Hence also βλέπειν v. ὄρῃν τὸ πρόσωπόν τοῦ θεοῦ, *to behold the face of God*, i. q. *to have access to God, to be admitted to his presence*, Matt. 18: 10. Rev. 22: 4; see fully in Βλέπω no. 2. a. Ὁράω a. β. In a like sense, Heb. 9: 24 ἐμφανισθῆναι τῷ προσώπῳ τοῦ θεοῦ ὑπὲρ ἡμῶν, q. d. *before God*; see more in Εμφανίζω a. Elsewhere including the idea of external condition and circumstances; so βλέπειν εἰς πρ. τινος, *to regard the person* i. e. *the external appearance of any one*, Matt. 22: 16. Mark 12: 14; see in Βλέπω

no. 2. b. θαυμάζειν πρόσωπόν τινος Jude 16, see in Θαυμάζω b. λαμβάνειν πρόσωπόν τινος, Luke 20: 21. Gal. 2: 6; see fully in Λαμβάνω no. 1. e. β. — (γ) Once absol. as in the later Greek, a person, 2 Cor. 1: 11 ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα, *the gift to us from many persons*.—Pol. 5. 107. 3 ἐξήτουν ἡγεμόνα καὶ πρόσωπον. 15. 25. 8. Longin. § 14. Artemid. 2. 36. See Lob. ad Phryn. p. 380.

c) of things, *face, surface*, Luke 21: 35 ἐπὶ πρόσωπον πάσης τῆς γῆς. Acts 17: 26. So Sept. and פְּנֵי Gen. 2: 6. 11: 4, 8.—Hence i. q. *the exterior, external appearance*, Matt. 16: 3 τὸ μὲν πρ. τοῦ οὐρανοῦ. Luke 12: 56. James 1: 11. So Sept. and פְּנֵי Ps. 104: 30.

Προιάσσω v. τιω, f. ξω, (τάσσω,) *to arrange or set in order before*, in front, Jos. Ant. 2. 16. 3. Xen. H. G. 2. 4. 15. In N. T. of time, *to appoint before*, Pass. perf. part. καιροὶ προτεταγμένοι *times before appointed*, prescribed, Acts 17: 26 in text. rec. Comp. in Προστάσσω fin. —2 Macc. 8: 36.

Προτείνω, f. ενῶ, (τείνω,) *to protend, to stretch forth or out*, e. g. the hand, Dem. 332. 9. Xen. 7. 5. 39. *to stretch forward, to prolong*, e. g. a bridge, Pol. 3. 46. 2. In N. T. *to stretch out or extend before any one*, e. g. a person bound with thongs in order to be scourged, c. acc. et dat. of instr. Acts 22: 25 ὡς δὲ προτείναν αὐτὸν τοῖς ἰμάσιν, see in Ἰμάς. Comp. Adam's Rom. Ant. p. 272. — Soph. Aj. 1270. Xen. Eq. 6. 11.

Πρότερος, α, ον, comparat. formed from πρὸ, Butt. § 69. 2. Matth. § 132; *before, fore, forward*, of place Hom. Od. 19. 228 πόδες πρότεροι the fore-feet. In N. T. and comm. of time, *before, former, prior*.

a) pp. Eph. 4: 22 κατὰ τὴν προτέραν ἀναστροφὴν. Sept. for פְּנֵי Jer. 28: 8. γ'שנר Lev. 26: 45. Deut. 4: 32.—Hdian. 4. 14. 18. Xen. Vect. 4. 12.

b) Neut. πρότερον as adv. *before, first*. Comp. Butt. § 115. 4. (α) genr. John 7: 51 εἰ μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον. 2 Cor. 1: 15. 1 Tim. 1: 13. Heb. 4: 6. 7: 27. Sept. for פְּנֵי Neh. 13: 5. γ'שנר Deut. 9: 18. 10: 3.—Jos.



Ant. 7. 11. 1. Pol. 2. 55. 5. Xen. An. 1. 3. 18.—(β) With the art. ὁ, ἡ πρότερον as adj. *former*, Buttm. § 125. 6. Heb. 10: 32 τὰς πρότερον ἡμέρας. 1 Pet. 1: 14 ταῖς πρ. ἐπιθυμίαις.—Sept. Num. 6: 12. Luc. de Sacrif. 5. Diod. Sic. 17. 69.—Neut. τὸ πρότερον as adv. *before, formerly*, John 6: 62 ὅπου ἦν τὸ πρότερον. 9: 8. Gal. 4: 13.—Sept. Deut. 2: 12. Josh. 11: 10. Xen. Mem. 3. 8. 1. Comp. in Ὁ, ἡ, τό, Β. b. β. p. 554.

**Προτίθημι**, f. θέσω, (τίθημι,) *to set or put before any one*, 2 Macc. 1: 8. Hdot. 1. 207. In N. T. only Mid. προτίθεμαι, i. e.

a) trop. *to set before oneself, to propose to oneself*, i. q. *to purpose*, seq. inf. Rom. 1: 13 προεδέμην ἐλθεῖν πρὸς ὑμᾶς. c. acc. Eph. 1: 9.—Jos. c. Ap. 2. 40. Pol. 6. 12. 8.

b) *to set forth before the world, publicly*, sc. on one's own part, c. acc. Rom. 3: 25 ὃν προέθετο θεὸς ἱλαστήριον.—So προτίθημι Ael. V. H. 14. 8. Hdian. 8. 6. 6. Diod. Sic. 16. 27.

**Προτρέπω**, f. ψω, (τρέπω,) *to turn forward*, q. d. *to propel, to impel, morally*, Soph. Electr. 1193. Xen. Mem. 1. 2. 64. In N. T. and comm. Mid. προτρέπομαι, *to cause one to turn himself forward*, q. d. *to propel, to impel, and hence to exhort*, absol. Acts 18: 27.—2 Macc. 11: 7. Jos. Ant. 7. 11. 1. Pol. 2. 22. 2. Xen. Mem. 1. 2. 32.

**Προτρέχω**, aor. 2 προέδραμον, (τρέχω,) *to run before*, in advance; seq. gen. with comparat. John 20: 4 προέδραμα τάχιον τοῦ Πέτρου. Sept. for יָרַח לְפָנַי 1 Sam. 8: 11.—Antiph. 122. 1. Xen. An. 5. 2. 4.—Pleonast. Luke 19: 4 προέδραμεν ἔμπροσθεν. So Tob. 11: 2. comp. προπορεύεσθαι ἔμπροσθεν Xen. Cyr. 4. 2. 23. Lob. ad Phr. p. 10.

**Προϋπάρχω**, f. ξω, (ὑπάρχω q. v.) pp. *to begin before, to do first*, Dem. 314. 9. Thuc. 3. 40. *to be or exist before, to precede* in time, Hdian. 1. 14. 4. Thuc. 1. 138. In N. T. only with a participle of another verb, thus forming a periphrasis for a finite tense of that verb; comp. in Ὑπάρχω, and Matth. § 551. e. § 559. a. Viger. p. 308. So Luke 23: 12 προϋπήρχον ἐν ἐχθρῶ ὄντες, pp. *who*

*before were being in enmity*, i. q. *who before were at enmity*. Acts 8: 9 προϋπήρχον μαγεύων *who before practised sorcery*.—Jos. Ant. 4. 6. 5 ἄτε προϋπήρξεν ἐν τοῖς ἔμπροσθεν χρόνοις γενόμενα τοῖς ἀνθρώποις.

**Προφάσις**, εως, ἡ, (προφαίνω *to shew before*), pp. 'what is shewn or appears before any one,' i. e. *shew, pretence, pretext*, put forth in order to cover one's real intent. Matt. 23: 14 προφάσει μακρὰ προσεχόμενοι. Mark 12: 40. Luke 20: 47. Acts 27: 30 προφάσει ὡς κ. τ. λ. Phil. 1: 18. 1 Thess. 2: 5 οὔτε ἐν προφάσει πλεονεξίας i. e. *a pretext for covetousness*.—Sept. Hos. 10: 4. Jos. Vit. § 14. Hdian. 3. 9. 1. Xen. An. 1. 2. 1.—So προφ. ἔχειν *to have a pretext*, i. e. *a pretended excuse*, John 15: 22 πρόφασιν οὐκ ἔχονσι περὶ τῆς ἀμ.—Dem. 526. 18. Xen. Cyr. 3. 1. 27.

**Προφέρω**, f. προοίσω, (φέρω,) *to bear or bring forth*, sc. out of any place or thing, seq. acc. et ἐκ c. gen. Luke 6: 45 bis.—Sept. Prov. 10: 4. Tob. 9: 5. Anthol. Gr. IV. p. 211 εἰς φανερόν. Isocr. p. 11. E, ὡσπερ ἐκ ταμῖον προφέρειν.

**Προφητεία**, ας, ἡ, (προφητεύω,) *a prophesying, prophecy*, i. e.

a) pp. *a foretelling* of future events, *prediction*, but including also from the Heb. the idea of prophetic revelations, declarations, exhortations, warnings, uttered by the prophets while acting under divine influence; see in Προφήτης. E. g. of the prophecies of the O. T. Matt. 13: 14 ἀναπληροῦνται αὐτοῖς ἡ προφητεία Ἡσαΐου. 2 Pet. 1: 20 πᾶσα προφητεία γραφῆς. v. 21. So of the revelations and warnings of the Apocalypse, Rev. 1: 3 τῆς λόγους τῆς προφητείας. 22: 7, 10, 18, 19. Rev. 19: 10 see in Μαργαρίτα b. So Sept. and יְהוֹשֻׁעַ 2 Chr. 15: 8. Neh. 6: 12.—Ecclus. 39: 1. 44: 3. Jos. Ant. 7. 9. 5. ib. 10. 7. 2. B. J. 3. 8. 3 τὰς προφητείας τῶν ἱερῶν βιβλίων.—In 1 Tim. 1: 18 et 4: 14 προφητεία seems to refer to the prophetic revelations or directions of the Holy Spirit, by which persons were designated as officers and teachers in the primitive church; comp. Acts 13: 2. 20: 28. 1 Cor. 12: 4—8 sq.

Comp. also 1 Cor. 14: 24, 31, with v. 30. So Chrysost. and Theophyl. διὸ τὸ παλαιὸν ἀπὸ τῆς προφητείας ἐγίνοντο οἱ ἱερεῖς, τουτέστιν ἀπὸ πνεύματος ἁγίου· οὕτω ὁ Τιμόθεος ἤρέθη ἐπὶ τὴν ἱεροσύνην.

b) *prophecy*, i. q. the prophetic office, the prophetic gift, spoken in N. T. of the peculiar Charisma or spiritual gift imparted to the primitive teachers of the church; see in *Προφήτης* c. Rom. 12: 6 ἔχοντες δὲ χαρίσματα . . . εἶτε προφητεῖαν. 1 Cor. 12: 10. 13: 2, 8. 14: 22.—genr. Eccus. 46: 1. Jos. Ant. 3. 8. 1 *Λαβῶν διὰ τε τὸ γένος καὶ τὴν προφητείαν*. B. J. 1. 2. 8. Plut. Pelop. 16 τὴν προφητείαν Ἐχεκράτους ἔχοντος, i. e. having Echecrates as prophet, sc. of Apollo. Luc. Alex. 60.

c) meton. a *prophesying*, the exercise of the prophetic office, the acting as an ambassador of God and the interpreter of his mind and will, Rev. 11: 6. So Sept. and חֲנֻכָּה Ezra 6: 14. — Eccus. 46: 20.—Spec. the exercise of the prophetic gift or Charisma in the primitive church, 1 Cor. 14: 6. 1 Thess. 5: 20.

*Προφητεύω*, ἑ. εὐσῶ, (προφήτης,) to act as prophet, to prophesy, intrans.

a) pp. to foretell future events, to predict; but often including also from the Heb. the idea of exhorting, reproof, threatening, or indeed the whole utterance of the prophets while acting under divine influence as ambassadors of God and interpreters of his mind and will; see in *Προφήτης*. Sept. everywhere for נָבִיא, נְבִיאִים, see Gesen. Lex. So of the prophets of the O. T. Matt. 11: 13 πάντες γὰρ οἱ προφῆται καὶ ὁ νόμος ἕως Ἰωάννου προφήτευσαν. 15: 7 et Mark 7: 6 περὶ ὑμῶν. 1 Pet. 1: 10. Jude 14. In a like sense, of persons acting by a divine influence as prophets and ambassadors of God under the N. T. Rev. 10: 11 δεῖ σε πάλιν προφητεῖσαι ἐπὶ λαοῖς κ. τ. λ. 11: 3. Also Acts 2: 17, 18, quoted from Joel 3: 1 [2: 28] where Sept. for נָבִיא. So Sept. genr. for נְבִיאִים, נְבִיאִיהֶם, 1 K. 22: 12, 18. Ezra 5: 1. Jer. 11: 21. Ex. 11: 4. saep.—Eccus. 47: 1. Jos. Ant. 7. 9. 5. ib. 10. 2. 2.—Once of the high priest, with whose office the gift of prophecy was supposed to be connected, John 11: 51. See Jos. B. J.

1. 2. 8. comp. Ant. 3. 8. 1. As including the idea of praise to God accompanied by prediction, Luke 1: 67; comp. Sept. and נָבִיא, נְבִיאִיהֶם, 1 Sam. 10: 5, 6, 11. 19: 20, 21. — Of false prophets, Matt. 7: 22. Sept. and נָבִיא Jer. 14: 14, 15. So of heathen prophets, Diod. Sic. 17. 51 ὁ μὲν προφητεύων ἀνὴρ i. e. the prophet or interpreter of the god. Hdian. 5. 5. 21. Plut. de Def. Orac. 5 Ἐχεκράτους προφητεύοντος, T. III. p. 141. Tauchn.—Spoken in mockery by the soldiers to Jesus, q. d. to divine, to give a response, c. dat. Matt. 26: 68. Mark 14: 65. Luke 22: 64. — Comp. προφητεία Jos. Ant. 6. 4. 1, spoken of the response of the prophet to Saul respecting the lost asses.

b) spec. of the prophetic gift or Charisma imparted by the Holy Spirit to the primitive Christians, Acts 19: 6 ἦλθε τὸ πν. ἅγ. ἐπ' αὐτούς, ἐλάλουν τε γλώσσαις καὶ προφήτευσαν. 21: 9. 1 Cor. 11: 4, 5. 13: 9. 14: 1, 3, 4, 5 bis, 24, 31, 39. See in *Προφήτης* c.

*Προφήτης*, ου, ὁ, (πρόφημι to foretell,) a prophet, pp. a foreteller of future events; so in Greek writers, Anac. 43: 11. Plato Charmid. 46. p. 174. C, τοὺς δὲ ὡς ἀληθῶς μάντις . . . προφήτης τῶν μελλόντων. Hence i. q. μάντις, pp. one who utters raving the responses of an oracle, as Plato l. c. Luc. D. Deor. 13. 1. Hdot. 8. 36, 37. comp. Diod. Sic. 16. 26. Also an interpreter of the gods or of ὁ μάντις, i. e. one who explains the obscure oracles uttered by ὁ μάντις, Dion. Hal. Ant. 2. 73; espec. Plato Tim. p. 72. B, or VII. p. 76. Tauchn. comp. Diod. Sic. 1. 2. In Sept. and N. T. προφήτης corresponds to Heb. נְבִיא, pp. one who speaks from a divine influence, under inspiration, whether as foretelling future events, or as exhorting, reproof, threatening individuals or nations, i. e. as the ambassador of God and the interpreter of his will to men; comp. Ez. c. 2. Gesen. Lex. art. נְבִיא. With the Jewish use of נְבִיא and προφήτης was connected the idea, that the prophet spoke not his own thoughts, but what he received from God, retaining however his own consciousness and self-possession; see Philo Opp. IV.



p. 116. Pfeiff. *προφήτης γὰρ ἴδιον μὲν οὐδὲν ἀποφθίγγεται, ἀλλότρια δὲ πάντα ἰπυχοῦντος ἔτιρον.* Comp. Ex. 7: 1. 2 Pet. 1: 20, 21. espec. 1 Cor. 14: 32. In a wider sense Heb. מְדַבֵּר, Sept. *προφήτης*, is put for any friend of God, to whom God makes known his will, e. g. of Abraham Gen. 20: 7; of the patriarchs Ps. 105: 15.—Hence in N. T.

a) of the prophets of the O. T. (a) pp. as Isaiah, Matt. 1: 22. 3: 3. Luke 3: 4. John 1: 23. al. Jeremiab, Matt. 2: 17. 27: 9; Joel, Acts 2: 16; Micah, Matt. 2: 5; Jonah, Matt. 12: 39. Luke 11: 29; Zechariah, Matt. 21: 4; Daniel, Matt. 24: 15. Mark 13: 14. So of Samuel, Acts 13: 20; David, Acts 2: 30; Elisha, Luke 4: 27; Asaph, Matt. 13: 35; also of Balaam, 2 Pet. 2: 16; comp. Num. c. 22. Plur. genr. Matt. 2: 23. 5: 12. 23: 29 sq. Mark 8: 28. Luke 1: 70. Rom. 1: 2. Heb. 1: 1. James 5: 10. 1 Pet. 1: 10. al. So Sept. and מְדַבֵּר 1 K. 16: 7, 12. Is. 38: 1. Jer. 1: 5. saep.—Ecclus. 48: 1, 22.—2 Macc. 15: 14. Jos. Ant. 6. 2. 1. ib. 6. 3. 1 ὁ δὲ *προφήτης Σαμουήλως.*—(β) Meton. *the prophetic books* of the O. T. i. q. αἱ *γραφαὶ τῶν προφητῶν* Matt. 26: 56. So genr. Matt. 5: 17 *καταλύσαι τὸν νόμον, ἢ τοὺς προφήτας.* Mark 1: 2. Luke 16: 29, 31. 24: 27, 44. Acts 28: 23. Rom. 3: 21. Acts 8: 28 *ἀνεγίνωσκε τὸν προφ. Ἠσαΐαν.* By synecd. put for the doctrines etc. contained in the prophetic books, Matt. 7: 12. 22: 40. Acts 26: 27.—Here ὁ *νόμος καὶ οἱ προφήται* comprise the whole O. T. and the latter therefore include the Psalms; which elsewhere are also distinguished, as Luke 24: 44 *νόμος καὶ προφήται καὶ ψαλμοί.* See in *Νόμος* c. β. — 2 Macc. 15: 9.

b) genr. of persons acting by a divine influence as prophets and ambassadors of God under the new dispensation, i. q. a teacher sent from God; e. g. Matt. 10: 41 ὁ *δεχόμενος προφήτην εἰς ὄνομα προφήτου κ. τ. λ.* 13: 57. Mark 6: 4. Luke 4: 24. 13: 33. John 7: 52. Rev. 11: 10. 16: 6. 18: 20, 24. al. Spec. of John the Baptist, Matt. 11: 9. 14: 5. Mark 11: 32. Luke 1: 76. 20: 6. al. Of Jesus, Matt. 21: 11 *οὗτός ἐστιν ὁ Ἰ. ὁ προφήτης.* v. 46. Luke 7: 16, 39. 24: 19. John 9: 17. Of the Messiah as ὁ *προ-*

*φήτης ὁ ἐρχόμενος εἰς τὸν κόσμον* John 6: 14, in allusion to Deut. 18: 15. So John 1: 21, 25. 7: 40. Acts 3: 22, 23. 7: 37. Comp. 1 Macc. 4: 46. 14: 41.

c) Spec. of those who possessed the prophetic gift or Charisma imparted by the Holy Spirit to the primitive churches, a *prophet*, i. e. a class of instructors or preachers who were next in rank to the apostles and before the teachers, *διδάσκαλοι*, 1 Cor. 12: 28. They seem to have differed from the *διδάσκαλοι* in this, that while the latter spoke in a calm, connected, didactic discourse, adapted to instruct and enlighten the hearers, the prophet spoke more from the impulse of sudden inspiration, from the light of a sudden revelation at the moment, (*ἀποκάλυψις* 1 Cor. 14: 30,) and his discourse was probably more adapted by means of powerful exhortations to awaken the feelings and conscience of the hearers. The idea of speaking from an immediate *revelation* seems here to be fundamental, as relating either to future events or to the mind of the Spirit in general; comp. Acts 11: 27. 21: 10. So Acts 13: 1 *προφήται καὶ διδάσκαλοι.* 1 Cor. 12: 28 *ἔθτιο ὁ θεὸς ἐν τῇ ἐκκλησίᾳ πρῶτον ἀποστόλους, δευτέρων προφήτας, τρίτον διδασκάλους κ. τ. λ.* v. 29. 14: 29, 32, 37. Eph. 2: 20. 3: 5. 4: 11. See Neander *Gesch. der Pflanz. u. Leit. der Kirche*, I. p. 169 sq. or in *Bibl. Repos.* IV. p. 247 sq.

d) perh. a *poet, minstrel*, spoken of the Greek poet Epimenides, Tit. 1: 12. Poets were held to be inspired of the Muses; comp. Virg. *Ecl.* 9. 32 'Et me fecere poetam Pierides . . . me quoque dicunt vatem pastores.' Varro *Ling. Lat.* 6. 3 'vates poetae dicti sunt.' Comp. מְדַבֵּר, Sept. *προφήτης*, spoken of Miriam, Ex. 15: 20.—But Epimenides might well be called *προφήτης* in the Greek usage as above given, (see init.) since he was reckoned among the seven wise men of Greece, was sent for by Solon to aid in the preparation of his laws, and especially was also *θεοφιλῆς καὶ σοφός περὶ τὰ θεῖα, τὴν ἐνθουσιαστικὴν καὶ τελεστικὴν σοφίαν*, Plut. *Solon* 12. AL.

*Προφητικός, ἡ, όν, (προφήτης,)*

prophetic, uttered by prophets, Rom. 16: 26. 2 Pet. 1: 19.

**Προφήτις**, ἡ, (fem. to προφήτης), a prophetess, i. e. in the Greek sense the interpreter or priestess of a god, oracle, Diod. Sic. 16. 26. Plut. de Pyth. Orac. 7. In Sept. and N. T. i. q. פְּרוֹפֵּטִית, comp. in Προφήτης init.

a) pp. as speaking and acting from a divine influence, an ambassadress from God, Rev. 2: 20. So Sept. and פְּרוֹפֵּטִית Judg. 4: 4. 2 K. 22: 14. 2 Chr. 34: 22.

b) spoken of a female friend of God, one who lives in communion with God, to whom God reveals himself by his Spirit, Luke 2: 36. — So Abraham is called προφήτης, פְּרוֹפֵּטִית, Gen. 20: 7, comp. Ps. 105: 15. Tob. 4: 12.

**Προφθάνω**, f. ἄσω, (φθάνω) to come or get before any one, to anticipate one in doing any thing, e. g. in speaking, c. acc. Matt. 17: 25. So Sept. for פָּרָץ 2 Sam. 22: 19. Ps. 17: 13. 119: 148. — 1 Macc. 10: 4, 23. Aeschyl. Agam. 1028 or 1037 προφθάσασα καρδία γλώσσαν.

**Προχειρίζομαι**, f. ἰσομαι, depon. Mid. (χειρίζω, χεῖρ,) to hand forth, to cause to be at hand, ready, Dem. 45. 10. Diod. Sic. 15. 15. In N. T. trop. i. q. to appoint, to choose, to destine, c. acc. et inf. Acts 22: 14 προχειρισάτο σε γνῶναι τὸ θέλημα αὐτοῦ. 26: 16 προχειρίσασθαί σε [εἶναι] ὑπηρέτην. Perf. pass. in passive sense, c. dat. Acts 3: 20 in later edit. comp. Buttm. § 113. n. 6. Sept. for פָּרָץ Josh. 3: 12. — 2 Macc. 3: 7. Pol. 1. 11. 3. Diod. Sic. 12. 27. Perf. pass. Pol. 3. 40. 14.

**Προχειροτονέω**, ᾧ, f. ἦσω, (χειροτονέω, q. v.) to choose before, first, Dem. 703. 18. Aeschin. 4. 11. In N. T. to choose beforehand, Pass. Acts 10: 41 μάρτυσι τοῖς προχειροτονημένοις ὑπὸ τοῦ θεοῦ, i. e. fore-chosen.

**Πρόχορος**, ου, ὁ, Prochorus, pr. n. of one of the seven primitive deacons at Jerusalem, Acts 6: 5.

**Πρόμνα**, ης, ἡ, (pp. fem. of προμνός, ἡ, ὄν, last, hindmost,) i. q. ἡ προμνή ναῦς, the hindmost part of a ship, the stern, Mark 4: 38. Acts 27: 29, 41. — Pol.

1. 49. 11. Xen. An. 5. 8. 20. Comp. Lob. ad Phr. p. 331.

**Πρωΐ**, adv. (πρό,) early, in the morning, Lat. mane.

a) pp. and absol. Matt. 16: 3. Mark 1: 35. 11: 20. 16: 2, 9. John 20: 1. So Sept. for פְּרוֹת 1 K. 3: 21. Is. 5: 11; oftener τὸ πρωΐ Ex. 8: 20, Is. 37: 36. al. — Jos. Vit. § 17. Ael. V. H. 3. 23. Xen. Mem. 1. 1. 10. τὸ πρ. H. G. 1. 1. 30. — With prepositions: ἅμα πρωΐ Matt. 20: 1, see in Ἄμα b. ἀπὸ πρωΐ Acts 28: 23, see in Ἀπό II. c. ἐπὶ τὸ πρωΐ Mark 15: 1, comp. Buttm. § 125. 7. So Sept. εἰς τὸ πρ. Ex. 16: 19. Lev. 7: 5. ἐν τῷ πρ. Ecc. 11: 6. Comp. Lob. ad Phryn. p. 46 sq.

b) meton. for the morning watch, which ushers in the dawn, Mark 13: 35. See in Φυλακή.

**Πρωΐα**, see in Πρωΐος.

**Πρωΐμος**, η, ον, (πρωΐ,) early, spoken of the early rain, ἕτερος πρ. James 5: 7; see in Ὀψιμος. So Sept. ἕ. πρ. for פְּרוֹת דֵּשֶׁא Deut. 11: 14. Jer. 5: 24. — Arr. Peripl. Eryth. p. 157. Xen. Oec. 17. 4. A poetic and later form instead of Att. πρωΐος, Lob. ad Phr. p. 52.

**Πρωϊνός**, ἡ, ὄν, (πρωΐ,) early, morning, Rev. 2: 28 τὸν ἄστέρα τὸν πρωϊνόν. Rev. 22: 16 in later edit. for ὀφθιμικός in text. rec. Sept. for פְּרוֹת Ex. 29: 49. 1 Sam. 11: 11. Hos. 6: 4. — Athen. 1. 41. Plut. Symp. VIII. qu. 6. § 5. p. 899 Reisk. A late form, Lob. ad Phr. p. 52.

**Πρωΐος**, ἴα, ἰον, (πρωΐ,) early, morning, Aristoph. Pax 1001, 1164. Hdot. 8. 6. Comp. Lob. ad Phr. p. 52. — In N. T. only ἡ πρωΐα sc. ὥρα, the morning hour, morning, Matt. 21: 18 πρωΐας δὲ ἐπανάγων εἰς τὴν πόλιν. 27: 1. John 18: 28. 21: 4. Sept. for פְּרוֹת 2 Sam. 23: 4. Lam. 3: 23. — Jos. Ant. 7. 8. 1. fully Luc. Amor. 39 πρωΐας ὥρας.

**Πρωΐρα**, ας, ἡ, (πρό,) the forward part of a ship, the prow, Acts 27: 30, 41. — Hdtian. 1. 11. 12. Xen. An. 5. 8. 20.

**Πρωτεύω**, f. εἴσω, (πρωΐος,) to be first, chief, i. q. to hold the first rank, highest dignity, ἐν πᾶσιν Col. 1: 18. —



2 Macc. 6: 18. Hdian. 8. 7. 3. Xen. Mem. 1. 2. 24.

*Πρωτοκαθεδρία, ας, ἡ, (πρῶτος, καθέδρα q. v.) the first seat, the chief seat, Matt. 23: 6. Mark 12: 39. Luke 11: 43. 20: 46.—Not found in the classics.*

*Πρωτοκλισία, ας, ἡ, (πρῶτος, κλισία q. v.) pp. the first place of reclining at table, the chief place at a banquet, usually the middle place on the middle triclinium, Matt. 23: 6. Mark 12: 39. Luke 14: 7, 8. 20: 46. See in Ἀνάκειμαι no. 2. Calmet art. Eating. Adam's Rom. Ant. p. 436. Jahn § 146.*

*Πρῶτος, η, ον, superlat. from πρό, compar. πρότερος q. v. Buttm. § 69. 2; pp. foremost, hence first, the first.*

1. Genr. as adj. a) Spoken of place, order, time; (α) pp. and without art. Mark 16: 9 *πρώτη σαββάτου* sc. *ἡμέρα*. Phil. 1: 5 *ἀπὸ πρώτης ἡμέρας*. Luke 2: 2 see in *Κυρήμιος*. Eph. 6: 2. 1 Cor. 15: 3 *ἐν πρώτοις*, i. q. first of all. Seq. *δεύτερος* Acts 12: 10. So Sept. for *יְשׁוּעָה*, Ex. 12: 15. Josh. 21: 10. *ἐν πρώτοις* Gen. 33: 2. 1 Chr. 11: 6.—Hdian. 4: 15. 10. Dem. 328. 25.—With the art. comp. in *Ὁ, ἡ, τό*, A. 2. b. δ. p. 553. Matt. 26: 17 *τῆ δὲ πρώτῃ τῶν ἁζύμων*, sc. *ἡμέρα*. Mark 14: 12 *τῆ περ. ἡμέρα τῶν ἁζ.* (Sept. Lev. 23: 35, 40. Xen. H. G. 3. 1. 17. An. 4. 8. 1.) Acts 1: 1 *τὸν πρῶτον λόγον*. 1 Cor. 15: 45. Heb. 9. 2 *ἡ πρώτη σκηνή*. v. 6, 8. Rev. 1: 17 *ὁ πρῶτος καὶ ὁ ἔσχατος*, see in Ἐσχατος b. γ. Rev. 4: 1, 7. 8: 7. al. *οἱ πρῶτοι the first* Matt. 20: 8, 10. 21: 36. *τὰ πρῶτα* pp. *the first things*, i. e. the first or former state, condition, Matt. 12: 45. 2 Pet. 2: 20. Rev. 21: 4. Also 1 Tim. 5: 12 *ἡ πρώτη πίστις*, i. e. first or originally professed. Rev. 2: 4 *ἀγάπην τὴν πρώτην*. v. 5. Opp. *καίνος* Heb. 8: 13. Rev. 21: 1. Sept. for *יְשׁוּעָה* 2 Chr. 3: 3. Dan. 8: 21. 2 Sam. 18: 27. — Hdian. 1. 17. 17. Xen. An. 6. 5. 2, 5. — So in division or distribution, *ὁ πρῶτος . . . ὁ δεύτερος* Matt. 22: 25. *ὁ πρῶτος . . . ὁ ἔτερος* Luke 14: 18. 19: 16. Where only two are spoken of, Matt. 21: 28. John 19: 32. 1 Cor. 14: 30. Heb. 8: 7.—Diod. Sic. 1. 50 fin. Xen. H. G. 3. 1. 17. — (β) In an adverbial sense, comp. Buttm. § 123. n. 3. Matt. 10: 2

*πρῶτος, Σίμων κ. τ. λ. John 1: 42 εὐ-ρίσκει οὗτος πρῶτος τὸν ἀδελφόν κ. τ. λ. 8: 7. Acts 26: 23. Rom. 10: 19. 1 John 4: 19.—Hdian. 1. 8. 4. Diod. Sic. 1. 50 init. Xen. Cyr. 1. 4. 2.—(γ) Put for the comparative, *πρότερος*, adverbially as in δ; so seq. gen. John 1: 15, 30 *ὅτι πρῶτός μου ἦν*. 15: 18 *ἐμὲ πρῶτον ὑμῶν*. Comp. Herm. ad Vig. p. 718. Matth. § 464. Passow in *πρῶτος* no. 3. Winer § 36. n. 4. p. 201.—Themist. Orat. XI. Schol. ad Aristoph. Nub. 552. p. 242. ed. Dindorf.*

b) trop. of rank, dignity, *first, chief*; so without the art. Matt. 20: 27 *ὃς ἐάν θῆλῃ ἐν ὑμῖν εἶναι πρῶτος*. 22: 38. Mark 12: 30. Acts 16: 12. Eph. 6: 2. Seq. gen. partit. Mark 10: 44. 12: 28 *πρώτη πάντων ἐντολή*. v. 29, 30. 1 Tim. 1: 15. —Sept. Ez. 27: 22. Dem. 1263. 25. Xen. Cyr. 2. 3. 6. c. gen. part. Ael. V. H. 7. 14. Dem. 13. 38. — With the art. Acts 17: 4 *γυναικῶν τε τῶν πρώτων οὐκ ὀλίγαι*. Luke 15: 22. (Sept. Jer. 52: 21. Pol. 11. 10. 2.) So *ὁ πρῶτος, οἱ πρῶτοι, the first, the chief*, seq. gen. of a country or people; Acts 28: 7 *τῷ πρώτῳ τῆς νῆσου*. Mark 6: 21 *τοῖς πρώτοις τῆς Γαλιλαίας*. Luke 19: 47 *οἱ πρῶτοι τοῦ λαοῦ*. Acts 13: 50. 25: 2. 28: 17. So Sept. for *יְשׁוּעָה* Neh. 12: 45.—Jos. Ant. 7. 9. 8. ib. 10. 4. 5. Pol. 1. 31. 5. Xen. Ven. 1. 9.—In the proverbial phrase: *πολλοὶ ἔσονται πρῶτοι, ἔσχατοι· καὶ ἔσχατοι, πρῶτοι*, also *ἔσονται οἱ ἔσχατοι, πρῶτοι· καὶ οἱ πρῶτοι, ἔσχατοι*, *the first shall be last, and the last first*, etc. i. e. those who seem or claim to be first, shall be last, Matt. 19: 30. 20: 16. Mark 10: 31. Luke 13: 30.

2. Neut. *πρῶτον* as adverb, Buttm. § 115. 4. a) pp. of place, order, time, usually without the article. (α) genr. Matt. 17: 27 *τὸν ἀναβάντα πρῶτον ἰχθύον*. 17: 10, 11. Mark 7: 27. Luke 9: 59, 61. John 18: 13. Acts 15: 14. 1 Cor. 11: 18. 1 Pet. 4: 17. 2 Tim. 2: 6, comp. Winer § 65. p. 458. So Acts 7: 12 i. q. *the first time*. — Pol. 1. 43. 2. Hdian. 1. 11. 3. Xen. An. 3. 4. 32.—(β) Emphat. i. q. *first of all, before all*, Matt. 23: 26 *καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου*. Acts 13: 46. Rom. 1: 8 *πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ*. 1 Cor. 11: 18.—Hdian. 2. 1. 8. Xen. Cyr. 4. 1. 2.—(γ) In di-

vision or distribution, as referring to a series or succession of circumstances and followed by other adverbs of order or time expressed or implied; here some assign to it a comparative sense, i. q. *πρότερον*, but unnecessarily; see Herm. ad Vig. p. 718. E. g. seq. *δέυτερον* 1 Cor. 12: 28. *εἶτα*, Mark 4: 28 *πρῶτον λόγον, εἶτα σάχυν, εἶτα κ. τ. λ. ἔπειτα* 1 Thess. 4: 16. James 3: 17. *μετὰ ταῦτα* Mark 16: 9, coll. v. 12. *καὶ τότε* Matt. 5: 24. 7: 5. Mark 3: 27. Luke 6: 42. John 2: 10. In a like sense, *πρῶτον . . . καί*, Rom. 1: 16. 2: 9, 10. 2 Cor. 8: 5. *πρῶτον . . . δέ* Matt. 13: 30. Luke 10: 5. 2 Tim. 1: 5. — Seq. *εἶτα* Hdian. 2. 1. 22. *ἔπειτα* Xen. Cyr. 7. 2. 24. Hi. 11. 8. *μετὰ ταῦτα* Xen. An. 6. 1. 5, coll. 7. *δέ* Cyr. 8. 1. 16. — (δ) Rarely c. art. *τὸ πρῶτον*, *first, at first*, formerly, comp. Butt. § 126. n. 5. John 10: 40 *ἔπον ἦν Ἰωάννης τὸ πρῶτον βαπτίζων*. 12: 16. 19: 39. — Hdian. 6. 3. 11. Xen. Cyr. 1. 5. 1.

b) trop. of dignity, importance, *first*, i. q. *first of all, chiefly, especially*, Matt. 6: 33 *ζητεῖτε δὲ πρῶτον τὴν βασιλείαν τοῦ Θεοῦ*. Rom. 3: 2. 2 Pet. 1: 20. 3: 3. *πρῶτον πάντων* 1 Tim. 2: 1. AL.

**Πρωτοστάτης, ου, ὁ, (πρῶτος, ἴστημι),** pp. *one who stands first*, in the first rank of an army, Sept. Job. 15: 24. Pol. 18. 12. 5. Xen. Cyr. 3. 3. 57. — In N. T. trop. a *leader*, q. d. *ringleader, τῆς αἰρέσεως* Acts 24: 5.

**Πρωτοτόκια, των, τά, (πρωτοτόκος),** *the rights of the first-born, birth-right*, Heb. 12: 16. Sept. Vatic. for *ברכה* Gen. 25: 32, 33, 34. Other copies *πρωτοτοκεία*. — On the rights of the first-born son, see Jahn § 165.

**Πρωτοτόκος, ου, ὁ, ἦ, (πρῶτος, τίκτω),** *first-born*, i. e.

a) pp. the first-born of a father or mother; Matt. 1: 25 *υἰὸν αὐτῆς τὸν πρωτότοκον*. Luke 2: 7. Including also the first-born of animals, Heb. 11: 28. Sept. for *בכור* Gen. 27: 19, 32; also of animals Ex. 1: 5. 12: 12, 29. — Anthol. Gr. IV. p. 236. Isidor. 3. 31, in Wetstein N. T. II. p. 282. — On the rights of the first-born, see Jahn 165.

b) trop. *first-born*, i. q. *the first, the*

*chief*, one highly distinguished and pre-eminent; so of Christ, as the beloved Son of God before the creation, Col. 1: 15, coll. v. 16. Heb. 1: 6, coll. v. 5. Or in relation to his followers, Rom. 8: 29 *εἰς τὸ εἶναι αὐτὸν πρωτ. ἐν πολλοῖς ἀδελφοῖς*, comp. Col. 1: 18. Or as the first to rise from the dead, the leader and prince of those who shall arise, Col 1: 18. Rev. 1: 5. So Sept. for *רבי* of the Messiah, Ps. 89: 27. — Of the saints in heaven, prob. those formerly most distinguished on earth by the favour and love of God, as patriarchs, prophets, apostles, etc. Heb. 12: 23 *ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν τοῖς οὐρανοῖς*. So Sept. for *רבי* of Israel Ex. 4: 22; of Ephraim Jer. 31: 9. — Psalt. Salom. 13: 8. 18: 4.

**Πταίω, f. ἴσω, to stumble, to fall**, intrans. Hdian. 5. 6. 18. Sept. for *הָנַח* 1 Sam. 4: 2. 2 Sam. 18: 7. — In N. T. only trop. *to stumble*, i. e.

a) *to err, to fail in duty, to offend*, seq. ἐν c. dat. James 2: 10. 3: 2 *εἴ τις ἐν λόγῳ οὐ πταίει*. Absol. Rom. 11: 11 *μη ἔπταισαν, ἵνα πείσωσι*; c. πολλά adv. James 3: 2. Sept. for *שָׁקַח* Deut. 7: 25. — Eccles. 37: 12. M. Antonin. 7. 15 *ἴδιον ἀνθρώπου φιλεῖν καὶ τοὺς πταίοντας*.

b) i. q. *to fail, to fail of success and happiness*, 2 Pet. 1: 10. — Pol. 1. 35. 3. Xen. Cyr. 3. 1. 26.

**Πτέρυγε, ης, ἡ, the heel**, John 13: 18 *ἐπῆρην ἐπ' ἐμὴ τὴν πτέρυγαν*, see in *Ἐπαίρω*, quoted from Ps. 41: 10 where Heb. *ברכה*, Sept. *πτερισμόν*. Sept. for *ברכה* Gen. 3: 15. 25: 26. — Hom. II. 22. 397. Dem. 86. 2.

**Πτερόνυγον, ἴου, τό, (dimin. from πτέρυξ wing), a little wing, winglet**, Sept. for *הָנַח* 1 K. 6: 23; and so of the feather of an arrow Pol. 27. 9. 4. Then of any thing shaped like a wing, running out to a point, e. g. *a fin*, Sept. for *רַיָּה* Lev. 11: 9, 10, 12; *the corner or skirt* of a garment, Sept. for *הָנַח* Num. 15: 36. 1 Sam. 24: 5. — In N. T. a *pinacle*, spoken of the highest point of the temple, prob. the apex of Solomon's porch, see in *Ἱερόν* d. Matt. 4: 5. Luke 4: 9.

**Πτέρυξ, υγος, ἡ, a pinion, wing**, Matt. 23: 27. Luke 13: 34. Rev. 4: 8. 9:



9. 12: 14. Sept. for פִּתְּוֹ Ps. 55: 7. פִּתְּוֹ Ex. 19: 4. Ez. 1: 6. — Dem. 1259. 21. Xen. An. 1. 5. 3.

**Πτηνός**, ἡ, ὄν, (πιτῆναι, πέτομαι,) *flying, winged*, Xen. Cyr. 1. 4. 11 καὶ αἱ μὲν ἑλαφοί, ὡσπερ πτηναί. In N. T. neut. plur. τὰ πτηνά, i. e. *birds, fowls*, 1 Cor. 15: 39. — Hdian. 3. 9. 10. Xen. H. G. 4. 1. 16.

**Πτιόω**, ᾧ, f. ἦσω, *to terrify, to put in trepidation*; Pass. *to be terrified, to be in trepidation*; Luke 21: 9 μὴ πτοηθῆτε. 24: 37. Sept. for פִּתְּוֹ Ex. 19: 16. פִּתְּוֹ 1 Chr. 28: 30. Jer. 1: 17. — 1 Macc. 7: 30. Jos. B. J. 1. 30. 4. Pol. 10. 42. 4.

**Πτιήσις**, εως, ἡ, (πτιόω,) *terror, trepidation, fear*, 1 Pet. 3: 6 μὴ φοβοῦμενοι μηδεμίαν πτιήσιν, i. e. *doing well, and fearing not*; i. q. φοβ. φόβον μέγαν in Mark 4: 41. Comp. Buttm. § 131. 3. Sept. for פִּתְּוֹ Prov. 3: 25. — 1 Macc. 3: 25. Diod. Sic. 20. 66.

**Πτολεμαίς**, ἶδος, ἡ, *Ptolemais*, a maritime city of Palestine belonging to Galilee, on the bay north of Mount Carmel, Acts 21: 7. Heb. פְּטוֹלַיִם, Sept. Ἀκχώ, Judg. 1: 31; called also by the Greeks Ἀκη Diod. Sic. 19. 93. Strabo 16. 2. 25. The name *Ptolemais* was prob. introduced about the time of the Romans; Strabo l. c. Jos. B. J. 2. 10. 2. Now *Acre*, *St. Jean d' Acre*. See *Reland Palaest.* p. 534 sq. *Rosehm. Bibl. Geog.* II. ii. p. 60.

**Πτύον**, ον, τό, (πτύω,) *a fan, winnowing shovel*, with which grain is thrown up against the wind in order to cleanse it, Matt. 3: 12. Luke 3: 17. — Hesych. πτύον· θριψαξ, ξύλον ἐν ᾧ διαχωρίζουσι τὸν σίτον ἀπὸ τοῦ ἀχύρου. Artemid. 2. 24. Theocr. 7. 156.

**Πτύω**, f. πτώ, (kindr. with πτιόω,) *to terrify, to put in trepidation*, Pass. Phil. 1: 28. — Plut. Fab. Max. 3. Diod. Sic. 17. 34, 57, 58.

**Πτύμα**, ατος, τό, (πτύω,) *spittle*, what is spit out, John 9: 6. — Pol. 8. 14. 5.

**Πτύσσω**, f. ἔσω, *to fold, to fold or roll together*, e. g. τὸ βιβλίον q. v. Luke 4: 20. — Jos. Ant. 10. 1. 4. Hdian. 1. 17. 1.

**Πτύω**, f. σω, *to spit, to spit out*, absol. Mark 7: 33. εἰς τι 8: 23. χαμαὶ John 9: 6. Sept. c. εἰς τι for קָרַךְ Num. 12: 4. — εἰς τι Jos. Ant. 5. 9. 4. Luc. Navig. 15. absol. Xen. Cyr. 8. 1. 42.

**Πτώμα**, ατος, τό, (πίπτω,) *a fall*, Ael. V. H. 9. 31. trop. *downfall, ruin*, Sept. Job 18: 12. Jos. B. J. 6. 1. 4. Plut. Agesil. 33. Meton. *anything fallen, ruins*, e. g. of a wall, building, Pol. 16. 31. 8. Diod. Sic. 18. 70 bis. — In N. T. *a body fallen*, i. e. *a dead body, carcass, corpse*. Matt. 24: 28 ὅπου γὰρ ἔστι τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἄνθρωποι. Mark 6: 29. Rev. 11: 8, 9. Sept. for פִּתְּוֹ Ez. 6: 5. — Jos. Ant. 7. 1. 3. Hdian. 4. 6. 2. Dion. Hal. Ant. 4. 39. Eurip. Orest. 1195. Phrynichus says this word was used absol. in this sense only in late writers, instead of the earlier πτώμα νεκροῦ, comp. Phryn. et Lob. p. 375 sq. Thom. Mag. p. 765.

**Πτώσις**, εως, ἡ, (πίπτω,) *a fall, downfall, crash*, e. g. of a falling building, Matt. 7: 27. — Diod. Sic. 3. 57. Pol. 2. 16. 3. — Trop. *downfall, ruin*, Luke 2: 34 εἰς πτώσιν i. e. *a cause of fall and ruin, comp. in Ἀνάστασις* no. 1. — Ecclus. 1: 21. 5: 13 γλώσσα ἀνθρώπου πτώσις αὐτοῦ. So genr. Sept. Jer. 6: 15. Ecclus. 3: 31. Anth. Gr. III. p. 130, 137.

**Πτωχεία**, ας, ἡ, (πιτωχός,) *begging, beggary*, Lys. 898. 9. In N. T. *poverty, want*; 2 Cor. 8: 2 ἡ κατὰ βάθος πτωχεία i. e. *deep poverty*. So of a state of poverty and humiliation, 2 Cor. 8: 9. Rev. 2: 9. Sept. for הַפְּתוּחָה Deut. 8: 9. פְּתוּחָה 2 Chr. 22: 14. — Ecc. 10: 31. 11: 14. Test. XII Patr. p. 619.

**Πτωχέω**, f. εἶσω, (πιτωχός,) *to beg, to be a beggar*, Aeschin. Dial. Socr. 2. 7. Plut. Apothegm. Lac. II. p. 169. Tauchn. In N. T. *to be or become poor*, to be in a state of poverty and humiliation, intrans. 2 Cor. 8: 9; comp. Phil. 2: 7. Sept. for פִּתְּוֹ Ps. 79: 8. פִּתְּוֹ Ps. 34: 11. — Tob. 4: 21.

**Πτωχός**, ἡ, ὄν, (πτύσσω *to cower, to crouching*), *begging, beggarly, poor*, pp. crouching, cringing in the manner of beggars.

a) pp. and often as Subst. (α) ὁ πτωχός, *a beggar, mendicant*, Luke 14: 13,

21. 16: 20 πτωχός δέ τις ἦν ὀνόματι Λάζαρος. v. 22. John 9: 8 in some edit. Trop. Rev. 3:17.—Luc. Somn. s. Gall. 14. Dem. 574. 19. Xen. Mem. 1. 2. 29 προσαιεῖν ὡσπερ τοὺς πτωχοὺς. — (β) οἱ πτωχοί, *the poor*, i. e. needy, destitute of the necessaries of life and subsisting on the alms of others. Matt. 19: 21 δὸς πτωχοῖς. 26: 9 δοθῆναι τοῖς πτωχοῖς. v. 11. Mark 10:21. 14: 5, 7. Luke 18: 22. 19: 8. John 12: 5, 6, 8. 13: 29. So Sept. and תְּרִיבָּה Esth. 9: 22. Prov. 31: 20. שָׂרָה Prov. 28: 27. — (γ) Genr. *poor, needy*, i. q. *πένης*, spoken of honest poverty as opp. to the rich, without the idea of mendicity; e. g. μία χίρα πτωχή Mark 12: 42, 43. Luke 21: 3. So Rom. 15: 26. 2 Cor. 6: 10. Gal. 2: 10. James 2: 2, 3, 5, 6. Rev. 13: 16. So Sept. and לָמַד Lev. 19: 15. Prov. 29: 14. שָׂרָה Prov. 22: 7.—Ecclus. 13: 3. 30: 14.

b) by impl. and from the Heb. *poor*, i. e. *low, humble*, of low estate, including also the idea of being *afflicted, distressed*. Luke 4: 18 ἔχρισέ με εὐαγγελίσασθαι πτωχοῖς, quoted from Is. 61: 1 where Sept. for עֲנָוִים. So Matt. 11: 5 et Luke 7: 22 πτωχοὶ εὐαγγελίζονται. Sept. for תְּרִיבָּה Ps. 109: 16. עָנָה Ps. 69: 33. Is. 29: 19.—Trop. Matt. 5: 3 οἱ πτωχοὶ τῷ πνεύματι, *the poor in spirit*, those who feel themselves spiritually poor, the lowly in mind and heart. Luke 6: 20. Comp. עָנָה, Sept. ταπεινός, Is. 66: 2.

c) trop. of things, *beggarly, poor, imperfect*, Gal. 4: 9 πτωχὰ στοιχεῖα.

**Πυγμαί**, ἦς, ἦ, (πύξ,) *the fist*, Sept. for הִרְגָּה Ex. 21: 8. Is. 58: 4. Hom. Il. 23. 669; also *fisting, boring*, i. q. *πυγμαχία*, Xen. Mag. Eq. 8. 7.—In N. T. Mark 7: 3 ἐὰν μὴ πυγμαῖ ῥίπονται τὰς χεῖρας, lit. *unless they wash their hands* (rubbing them) *with the fist*, i. e. ad sensum, *sedulously, carefully, diligently*; so the Syr. Version, using the same word by which it expresses *ἐπιμελῶς* in Luke 15: 8. Vulg. has *crebro*, as if from a reading *πυκνῆ* i. q. *πυκνά* or *πυκνώς*, of which there is no other trace. An early interpretation makes it i. q. *to the elbow*, Theophylact. ad loc. *νίπτεισθαι πυγμαῖ, τουτίστιν ἄχρι τοῦ ἄγκωνος*. Euthym. ad Matt. 15: 1. Comp. Fritzsche IV Evang. Vol. II. ad loc.

**Πύθων**, *ωνος, ὁ, Python*, in Greek mythology the name of a serpent or dragon slain by Apollo, Ael. V. H. 3. 1; then transferred to Apollo himself, Anthol. Gr. I. p. 55; later, spoken of *diviners, soothsayers*, held to be inspired of the Pythian Apollo, Plut. de Defect. Orae. c. 9. T. VII. p. 632. 14. Reisk. τοὺς ἔγαστριμύθους, *Ἐνδουκλέας πάλαι, νυνὶ Πύθωνα προσαγορευομένους*. These *Πύθωνες*, i. e. *ἔγαστριμύθοι* or *ventriloquists*, were so called, because the god or spirit was supposed to be in them and to speak from their bellies without any motion of the lips; Plutarch l. c. τὸν θεὸν αὐτὸν . . . ἐνδιδόμενον εἰς τὰ στόματα τῶν προφητῶν ὑποφθέγγεσθαι. Galen. Glossar. Hippoc. *ἔγαστριμύθοι· οἱ κεκλεισμένον τοῦ στόματος φθεγγόμενοι, διὰ τὸ δοκεῖν ἐκ τῆς γαστρὸς φθέγγεσθαι*. Comp. Aristoph. Vesp. 1014 or 1020. Hence Sept. *ἔγαστριμύθος* for Heb. עֲרִיבָה Lev. 19: 31. 1 Sam. 28: 3, 8, 9. al. comp. Gesen. Lex. art. עֲרִיבָה.—In N. T. Acts 16: 16 ἔχουσα πνεῦμα πύθωνος *having a spirit of Python*, i. e. of a diviner, i. q. a *soothsaying demon*.

**Πυκνός**, ἦ, ὄν, (kindr. with πύξ,) *thick, firm, solid*, 3 Macc. 4: 10. Hom. Od. 14. 12. *thick, dense, close together*, Hdian. 8. 1. 13. Xen. An. 2. 3. 3. In N. T. *frequent, often*, 1 Tim. 5: 23 διὰ τὰς πυκνάς σου ἀσθενείας.—Thuc. 1. 23. Xen. Eq. 9. 6.—Neut. plur. *πυκνά* as adv. *frequently, often*, Luke 5: 33 *ρηστεύουσι πυκνά*. Comparat. *πυκνότερον* adv. Acts 24: 26. Comp. Butt. § 115. 5.—*πυκνά* Ael. V. H. 2. 21. Xen. Conv. 2. 26. *πυκνότερον* 2 Macc. 8: 8. Dem. 1035. 14.

**Πυκτεύω**, f. *εἶσω*, (πύξ the fist,) *to fist, to box, to fight as a boxer*, intrans. 1 Cor. 9: 26 οὕτω πυκτεύω, ὡς οὐκ ἄερα δέρω, i. e. as a boxer I strike no blow in vain; comp. in *Ἀθήρ*.—Dem. 51. 24. Xen. Lac. 4. 6.

**Πύλη**, ἦς, ἦ, a *door, gate*, pp. the large door or entrance of an edifice, city, etc. diff. from ἡ θύρα a common door. E. g. of the temple, *ὠραιὰ πύλη τοῦ ἱεροῦ* Acts 3: 10; of a prison, 12: 10; of a city, Luke 7: 12 *τῇ πύλῃ τῆς πόλεως*. Acts 9: 24. Heb. 13: 12. Sept. of a



building, for πύλη Jer. 43: 9; of a city, for πύλη Josh. 6: 26. 2 Chr. 8: 5. γυψ Gen. 34: 20, 24. — So of an edifice, Hdian. 7. 10. 9. Xen. Cyr. 7. 5. 27; of a city Dion. Hal. Ant. 2. 50. Xen. Mem. 3. 9. 7. — Symbol. Matt. 7: 13 bis, 14. Luke 13: 24. Comp. Cebet. Tab. 15. — Also πύλαι ᾄδου, the gates of Hades, by meton. for Hades itself, see in Ἄιδης, i. e. Hades with its powers, Satan and his hosts. Matt. 16: 18 τὴν ἐκκλησίαν, καὶ πύλαι ᾄδου οὐ κατασχίσουσιν αὐτήν. The Hebrews, as well as the Greeks and Romans, ascribed gates to Sheol or Hades; so Heb. הַיְשׁוּבִים רַגְלֵי, Sept. πύλαι ᾄδου, Is. 38: 10, comp. Ps. 9: 14; also Wisd. 16: 13. 3 Macc. 5: 51. Hom. Il. 5. 646. Eurip. Alcest. 124 or 126. Luc. Necyom. 6. comp. Diod. Sic. 1. 96. So Lucret. 3. 67. *Lethi portas.*

Πυλών, ὄνος, ὄ, (πύλη), a large door, gate, sc. at the entrance of a building or city.

a) genr. e. g. of a house, Acts 10: 17 ἐπέστησαν ἐπὶ τὸν πυλῶνα. 12: 13 see in Θύρα a. v. 14 bis. Of a city, Acts 14: 13. Rev. 21: 12 bis, 13 quater, 15, 21 bis, 25. 22: 14. So Sept. for πύλη, of a building, 1 K. 14: 27. 2 Chr. 12: 10; of a city 1 K. 17: 10. 1 Chr. 19: 9.—Jos. Ant. 18. 2. 2. Luc. Hermot. 11. Plut. Timol. 12 fin.

b) synecd. a gate-way, portal, vestibule, the deep arch under which a gate opens, Matt. 26: 71. Luke 16: 20. Sept. for γυψ Judg. 18: 16, 17.—Jos. Ant. 8. 3. 2. Ceb. Tab. 1. Pol. 4. 18. 2.

Πυνθάνομαι, f. πένσομαι, aor. 2 ἐπυθόμην, depon. Mid. to ask, to inquire.

a) pp. et seq. παρὰ τινος from or of any one, e. g. c. acc. John 4: 52 ἐπύθειτο οὖν παρ' αὐτῶν τὴν ὄραν κ. τ. λ. or also c. interr. indir. Matt. 2: 4 ἐπυνθάνετο παρ' αὐτῶν, ποῦ ὁ Χρ. γεννήται. Acts 10: 18. Sept. for ψῆγ Gen. 25: 22.—acc. Jos. Vit. § 39. Xen. Cyr. 4. 1. 3. Mem. 1. 1. 9. indir. Luc. Nigr. 1. — Absol. c. interr. dir. Acts 4: 7. 10: 29 πυνθάνομαι οὖν, τίνι λόγῳ κ. τ. λ. 23: 19. So before an indir. interrog. with the Opt. after a praeter, comp. Winer § 42. 4. c. p. 247. Luke 15: 26 ἐπυνθάνετο, τί εἶπεν ταῦτα; 18: 36. John 13: 24. Acts 21: 33.—Xen. An. 7. 1. 14.—In a judicial sense, to inquire, to examine, seq.

acc. et περί τινος, Acts 23: 20.—Pol. 23. 14. 2. Lys. 909. 8.

b) i. q. to inquire out, to find out by inquiry, to learn, τὸ hear, seq. ὅτι, Acts 23: 34 πυθόμενος, ὅτι ἀπὸ Κιλικίας. — Palaeoph. 41. 4. Hdian. 2. 1. 11. Xen. H. G. 1. 1. 11.

Πῦρ, ρός, τό, fire. a) pp. and genr. Matt. 3: 10 καὶ εἰς πῦρ βάλλεται. v. 12. 7: 19. 13: 40. 17: 15. Mark 9. 22. Luke 3: 9, 17. 22: 55. John 15: 6. Acts 28: 5. Heb. 11: 34. James 3: 5. 5: 3. 1 Pet. 1: 7. 2 Pet. 3: 7. Rev. 3: 18. 8: 5 ἐκ τοῦ πυρός τοῦ θυσιαστηρίου i. e. upon the altar. γ. 8. 9: 17, 18. 11: 5. 14: 18. 15: 2. 16: 8. 17: 16. 18: 8. Sept. for ψῆ Gen. 22: 6, 7. Ex. 32: 19.—Jos. B. J. 3. 4. 1. Pol. 5. 8. 9. Xen. Mein. 4. 3. 7.—Genit. πυρός often takes the place of an adj. Butttr. § 123. n. 4. Winer § 34. 2. So φλόξ πυρός flame of fire, i. q. fiery flame, Acts 7: 30. Heb. 1: 7. Rev. 1: 14. 2: 18. 19: 12. Once vice versa ἐν πυρὶ φλογός id. 2 Thess. 1: 8. Sept. for ψῆ ψῆγ Is. 29: 6. ψῆγ ψῆγ Ps. 104: 4. So ἄνθρακας πυρός burning coals Rom. 12: 20, comp. in Ἄνθραξ and Sept. Lev. 16: 12. γλώσσαι ὡσεὶ πυρός Acts 2: 3. λαμπάδες πυρός Rev. 4: 5. στήλοι πυρός fiery pillars Rev. 10: 1; comp. Sept. Ex. 13: 21, 22.—Spoken of fire from heaven, lightning, etc. e. g. ἀπὸ τοῦ οὐρανοῦ Luke 9: 54. 17: 29. ἐκ τοῦ οὐρ. Rev. 13: 13. 20: 9. absol. Heb. 12: 18. Rev. 8: 7. Acts 2: 19 quoted from Joel 3: 3 [2: 30] where Sept. for ψῆ.—Eurip. Phoen. 1182 or 1191 πῦρ Διός.

b) Symbolically: (α) of God as inflicting punishment, Heb. 12: 29 ὁ θεός ἡμῶν πῦρ καταναλίσκων. Comp. Deut. 4: 24.—(β) Of strife, disunion, Luke 12: 49. So of the tongue as kindling strife and discord, James 3: 6.—(γ) Of evils, calamities, trials, which purify the faith and hearts of professed Christians, as the fire tries and purifies the precious metals; comp. 1 Pet. 1: 7 et Rev. 3: 18. Sept. Is. 10: 17. So Mark 9: 49 see in Ἄλλω. 1 Cor. 3: 13 bis, ἐν πυρὶ ἀποκαλύπτεται καὶ ἐκάστου τὸ ἔργον ὅποιόν ἐστι, τὸ πῦρ δοκιμάσει, i. e. the fiery trials and conflicts to which Christian teachers and their doctrines are sub-

jected, will test their truth and value; the system of teaching being here represented under the figure of a building, of which only the solid parts can withstand the fire. Hence also of the teacher [builder] himself, v. 15 *αὐτός δὲ σωθήσεται οὕτω δὲ ὡς διὰ πυρός* he shall be saved so as through the fire, i. e. as escaping through the fire which destroys his work. The expression is proverbial, implying 'with difficulty, scarcely;' comp. Aristid. in Apell. p. 126 *ἐκ μέσου πυρός τὸν ἄνδρα σώζειν*. So Jude v. 23, see in *Ἀραπάω* b. — (δ) Of the infernal fire, the place of punishment and abode of demons and the souls of wicked men in Hades, represented under various images, e. g. *ὁ κάμινος τοῦ πυρός* a fiery furnace Matt. 13: 42, 50, in allusion to Dan. 3: 6, 11, 15 sq. where Sept. for Chald. *כִּנּוּרִים* *יְהִינֵם*. *ἡ γέεννα τοῦ πυρός*, see in *Γέεννα*, Matt. 5: 22. 18: 9. Mark 9: 47. *τὸ πῦρ τὸ ἄσβεστον* v. οὐ σβέννυται Mark 9: 43, 44, 45, 46, 48; comp. Is. 66: 24. *τὸ πῦρ τὸ αἰώνιον* Matt. 18: 8. 25: 41. Jude 7. *ἡ λίμνη τοῦ πυρός* Rev. 19: 20. 20: 10, 14, 15. 21: 8. Simpl. Rev. 14: 10; and so Matt. 3: 11 et Luke 3: 16, see in *Βαπτίζω* no. 2. b. — Judith 16: 17. Ecclus. 7: 17.

c) Trop. *ardour, vehemence*; Heb. 10: 27 *πυρός ζήλος*, see in *Ζήλος* b. β.

*Ἡυρά, ἄς, ἦ, (πῦρ), a fire*, i. e. as kindled and burning, burning fuel, Acts 28: 2, 3. — Judith 7: 5. 2 Macc. 1: 22. Hdian. 4. 8. 12. Of a burning funeral pile, Xen. An. 6. 4. 9.

*Ἡυργος, ου, ὁ, (comp. Germ. Burg), a tower*.

a) pp. for defence, as in the wall of a city, Luke 13: 4 *ὁ πύργος ἐν τῷ Σιλωάμ*, i. e. in the wall of the city near Siloam. Comp. on the towers of Jerusalem, Jos. B. J. 5. 4. 2, 3. Sept. for *בְּצֻרֵי* Judg. 9: 46 sq.—Jos. 1, c. Hdian. 8. 3. 7. Xen. H. G. 3. 1. 22. — Spoken of the watch-tower or turret of a vineyard, Matt. 21: 33. Mark 12: 1. So Sept. and *בְּצֻרֵי* Is. 5: 2. Comp. Jahn § 67.

b) meton. of any building with one or more towers, a castle, fortress, palace, Germ. *Burg*, Luke 14: 28.—Hom. Il. 22. 447, coll. 440. Pol. 26. 4. 1. So Lat. *turris* Liv. 33. 48.

*Ἡυρέωσα* v. *τιω*, f. *ξω*, (*πυρετός*), to be feverish, to be sick of fever, intrans. Matt. 8: 14. Mark 1: 30. — Luc. Quom. Hist. conser. 1. Aeschin. 69 pen.

*Ἡυρετός, οῦ, ὁ, (πῦρ), fiery heat*, as of Sirius, Hom. Il. 22. 31. In N. T. a fever, Matt. 8: 15. Mark 1: 31. Luke 4: 38, 39. John 4: 52. Acts 28: 8. Sept. for *חֵטְקָה* Deut. 28: 22.—Jos. Vit. § 11. Xen. Mem. 3. 8. 3.

*Ἡυρίνος, η, ον, (πῦρ), fiery, burning*, Sept. for *שֵׁן* Ez. 28: 14, 16. *ἵππων πυρίνων* Ecclus. 48: 9, comp. 2 K. 2: 11. — In N. T. by impl. *flaming, glittering*, Rev. 9: 17 *θώρακας πυρίνους*. — Comp. *θώρακας πεπυρωμένοι* Hdian. 8. 4. 27.

*Ἡυρώω, ὤ, f. ὠσω, (πῦρ), to fire*, i. e. to set on fire, 2 Macc. 10: 3. Eurip. Phoen. 584. Hdot. 8. 102. In N. T. only Pass. *πυρόομαι, οῦμαι, to be fired, set on fire, kindled*, i. q. to burn, to flame.

a) pp. Eph. 6: 16 see in *Βέλος*. 2 Pet. 3: 12 *οὐρανοὶ πυρούμενοι λυθήσονται*. Rev. 1: 15. — Apollod. Bibl. 2. 4 *βέλη πεπυρωμένα*. Aeschin. Dial. Socr. 3. 21. — Trop. to burn, to be inflamed, e. g. with anger, i. q. to be incensed, 2 Cor. 11: 29. (2 Macc. 4: 38. 14: 45.) With lust, 1 Cor. 7: 9 *κρεῖσσον γαμήσαι ἢ πυροῦσθαι*. So *ἐκπυροῦσθαι εἰς τὸ μοιχεύειν* Sept. Hos 7: 4 edit. Vatic. Comp. *πῦρ* Ecclus. 23: 16. *φλέγομαι* Dion. Hal. Ant. 11. 28. Lat. *uror* Virg. Aen. 4. 68.

b) by impl. to be tried with fire, purified, as metals, Rev. 3: 18. Sept. for *בְּצֻרֵי* Prov. 10: 20. *בְּצֻרֵי* Zech. 13: 9. Ps. 11: 7.

*Ἡυρῶόζω, f. ἄσω, (πυρῶός), to be fire-coloured, fire-red*, intrans. Matt. 16: 2 π. ὁ οὐρανός. v. 3. — Not found elsewhere.

*Ἡυρῶός, ἄ, ὄν, (πῦρ), fire-coloured, fiery-red, red*, Rev. 6: 4 *ἵππος*. 12: 3 *δράκων*. Sept. for *שֵׁן* Zech. 1: 8. Num. 19: 2. — Diod. Sic. 1. 88. Xen. Venat. 4. 7.

*Ἡυρῶός, ου, ὁ, Pyrrhus*, pr. n. m. *Σώπατρος Πυρῶόν* Sopater [son] of Pyrrhus Acts 20: 4 in later edit. Text. rec. omits *Πυρῶόν*.



*Πύρωσις, εως, ἦ, (πυρώω), a being on fire, burning, conflagration, Rev. 18: 9, 18.—Jos. Ant. 1. 11. 4.—Trop. fiery trial, calamity, suffering, 1 Pet. 4: 12, comp. in Ξενίζω no. 2. Sept. pp. for 𐤒𐤓 a furnace, fining-pot, Prov. 27: 21.*

*Πῶ, enclit. partic. yet, even, only in composition; see Μήπω, Μηδέπω, Οὔπω, Οὐδέπω, also Πῶποτε.*

*Πωλέω, ᾧ, f. ἦσω, (kindr. with πείλω, πείλομαι,) pp. to trade away wares, to barter; hence genr. to sell, c. acc. Matt. 13: 44 ὅσα ἔχει πωλεῖ. 19: 21. 21: 12 τῶν πωλούντων τὰς περιστεράς. Mark 10: 21. 11: 15. Luke 12: 33. 18: 22. 22: 36. John 2: 14, 16. Acts 5: 1. Pass. seq. gen. of price; comp. Butt. § 132. 6. 2. Matt. 10: 29 οὐχὶ διὰ στρονθία ἀσσαρίου πωλεῖται; Luke 12: 6. Absol. Matt. 21: 12 τοὺς πωλούντας καὶ ἀγοράζοντας ἐν τῷ ἱερῷ. 25: 9. Mark 11: 15. Luke 17: 28. 19: 45. Acts 4: 34, 37. 1 Cor. 10: 25. Rev. 13: 17. Sept. for 𐤒𐤓 Neh. 5: 8. Joel 3: 3. Ez. 7: 13.—Dem. 784. 9. Xen. Cyr. 2. 4. 32. c. gen. of price, Ael. V. H. 10. 9. Xen. Mem. 3. 10. 10.*

*Πῶλος, ου, ὁ, ἦ, a foal, Lat. pul-lus, i. e. genr. a young animal, young-ling, Sept. Prov. 5: 19. Ael. V. H. 4. 9. Spec. of the horse, a coll, Ael. V. H. 7. 13. Xen. An. 4. 5. 24.—In N. T. of an ass, a foal, a coll, joined with ὄνος etc. Matt. 21: 2, 5, 7. John 12: 15. absol. Mark 11: 2, 4, 5, 7. Luke 19: 30, 33 bis, 35. So Sept. for 𐤒𐤓 Gen. 32: 16. Judg. 10: 4. 12: 14. 𐤒𐤓𐤒𐤓-𐤒𐤓 Zech. 9: 9.*

*Πῶποτε, adv. (πω, ποτέ,) yet ever, ever, at any time, in N. T. only after a negative, not yet even, never. Luke 19: 30 ἐφ' ὃν οὐδεὶς πῶποτε ἐκάθισε. John 1: 18. 5: 37. 6: 35. 8: 33. 1 John 4: 12.—Sept. 1 Sam. 25: 28. Xen. Cyr. 1. 6. 4.*

*Πωρόω, ᾧ, f. ᾶσω, (πῶρος a kind of stone, also Lat. callus,) pp. to make hard like stone, Suid. πωρόω καὶ λιθο-ποιῶ. Then genr. to make hard, callous, to indurate, e. g. ὁστία Dioscor. 1. c. 90. διὰ τῆς πεπωρομένης σαρκός Ael. V. H. 9. 13.—In N. T. only trop. to harden, to make dull, stupid, e. g. τὴν καρδίαν John*

12: 40. Pass. to be hardened, dull, stupid, e. g. ἡ καρδία Mark 6: 52. 8: 17. τὰ νοήματα 2 Cor. 3: 14. So of persons, Rom. 11: 7.—Sept. of the eyes, Job 17: 7.

*Πωρώσις, εως, ἦ, (πωρόω,) pp. a hardening, induration, Lat. callus, Hesych. πῶρωσις· ἐξ ὀστέων σίμφουσις καὶ σύνδεσμος.—In N. T. only trop. hardness of heart or mind, dullness, stupidity, πῶρ. τῆς καρδίας Mark 3: 5. Eph. 4: 18. absol. id. Rom. 11: 25.*

*Πῶς, enclit. part. indef. any how, in any way, in some way or other, only in the compounds Ἐπῶς, Μήπως, q. v. Comp. Πῶς.*

*Πῶς, interrog. adv. correl. to πως, ὡς, ὅπως, Butt. § 116. 4; how? in what way or manner? by what means?*

a) pp. in a direct question. (α) With the *Indicat.*—(1) genr. and simply, Luke 10: 26 πῶς ἀναγινώσκεις; John 7: 15. 9: 10 πῶς ἀνέωχθησάν σοι οἱ ὀφθαλμοί; 1 Cor. 15: 35. Mark 9: 12 καὶ πῶς γέγραπται κ. τ. λ. in text. rec. where others read καθ' ὡς, see Fritzsche IV. Evang. ad loc.—Ceb. Tab. 34. Luc. D. Deor. 22. 1. Xen. Cyr. 1. 4. 13.—(2) Implying surprise, wonder, admiration, Matt. 22: 12 πῶς εἰσηλθες ὧδε; John 3: 9. 6: 52. So with the fut. expressing what may or can take place, Winer § 41. 6. Matt. 7: 4 πῶς ἐρεῖς τῷ ἀδελφῷ σου. Luke 1: 34. With intensive particles, e. g. καὶ πῶς and how? John 12: 34. 14: 9; see in Καί no. 1. e. γ. πῶς οὖν John 6: 42, see in Οὖν no. 2. d.—In the same expression of surprise, etc. πῶς may often be rendered how is it that? how comes it? why? see Stallbaum ad Plat. Phileb. p. 133. Mark 12: 35 πῶς λέγουσιν οἱ γραμματεῖς, ὅτι ὁ Χρ. κ. τ. λ. Luke 20: 41. John 4: 9. 1 Cor. 15: 12. Gal. 2: 14. 4: 9. So καὶ πῶς Acts 2: 8. πῶς οὖν Matt. 22: 43. John 9: 19. πῶς οὖν, Matt. 16: 11 πῶς οὐ νοεῖτε; Mark 4: 40. Luke 12: 56. — Luc. D. Deor. 4. 1. Plat. Phileb. p. 133. ed. Stallb. πῶς οὖν Luc. D. Deor. 2. 2. Xen. Conv. 2. 10. πῶς οὐ Plato Crito 1. Xen. Ag. 9. 7. — (3) Often in questions which serve to affirm the contrary, e. g. a negative, Matt. 12: 29, 34 γενήματα ἐχιδνῶν, πῶς δύνασθε ἄγαθὰ λαλεῖν; t.

e. ye cannot. Mark 3:23, John 3:4. 1 John 3:17. 4:20. καὶ πῶς intens. Luke 20:44. John 14:5. So with the fut. see above in α; Luke 11:18 πῶς σταθήσεται ἡ βασιλεῖα αὐτοῦ; Rom. 3:6. 1 Cor. 14:7, 9. Heb. 2:3. — Plut. de aud. Poet. § 12, T. 1. p. 76. Tauchn. — Hence πῶς οὐχί implying strong affirmation, Rom. 8:32. 2 Cor. 3:8. Comp. Matth. § 610. 6. Viger. p. 444. — Xen. Hi. 1. 36. ib. 6. 4. — (β) With the *Subjunctive*, in a question expressing doubt, comp. Matth. § 516. 2, 3. Winer § 42. 4. p. 235. Matt. 23:33 πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γέννης; 26:54. — (γ) With the *Optative* c. ἄν, expressing a negative subjectively, as Acts 8:31 πῶς γὰρ ἂν δυναίμην; for *how can I?* Comp. Buttm. § 139. 13. Matth. § 514 fin. Winer § 43. 1. b. For πῶς γὰρ emphat. see Matth. § 611. 4. Koen. ad Greg. Cor. p. 144. ed. Schaef. — Hdian. 4. 3. 18. Xen. Cyr. 1. 6. 22, 36.

b) in an *indirect* question, with the *Indicative* expressing what is real and of actual occurrence; comp. Winer § 42. 4. Matth. § 507. 3. John 9:15 ἠρώτων αὐτὸν . . . πῶς ἀνέβλεψεν; Plut. Apothg. II. p. 20. Tauchn. Xen. Mem. 1. 6. 15. — Oftener in oblique discourse after verbs of considering, finding out, knowing, making known, and the like; here the interrogative force is dropped, and πῶς is equiv. to its correlative ὅπως *how, in what way*, see Ὅπως no. I.

Buttm. § 116. 4. E. g. (α) With the *Indic.* as above, see Winer, and Matth. II. cc. Matt. 6:28 καταμάθετε τὰ κρίματα τοῦ ἀγροῦ, πῶς αὐξάνει. 12:4 οὐκ ἀνέγνωτε . . . πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ κ. τ. λ. Mark 5:16. 12:41. Luke 8:18, 36. 12:27. 14:7. Acts 9:27. 11:13. 12:17. 15:36. 1 Cor. 3:10. 1 Thess. 1:9. Rev. 3:3. — Palaeoph. 21. 3. Plut. de Pueror. educ. § 8. Tom. I. p. 12. Tauchn. Xen. Cyr. 1. 6. 16. Mem. 1. 2. 36. — (β) With the *Subjunct.* where any thing is expressed as objectively possible, see Winer l. c. Herm. ad Vig. p. 741. Matt. 10:19 μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε. Mark 14:1 ἐξητοῦν . . . πῶς αὐτὸν ἀποκτείνωσιν. v. 11. Luke 12:11. 22:2, 4. Acts 4:21. — (γ) With the *future Indic.* instead of the *Subjunct.* as above, Matth. § 516. n. 2. Herm. ad Vig. p. 747. Mark 11:18 ἐξητοῦν πῶς αὐτὸν ἀπολέουσιν. 1 Cor. 7:32, 33, 34. — Hdian. 5. 4. 16 ἠγνόουν τε, πῶς χρήσονται τῷ πράγματι. Plut. Mor. II. p. 399. Tauchn.

c) as an intensive exclamation, *how!* *how very!* *how greatly!* E. g. before an adj. or adv. Mark 10:24 πῶς δύσκολόν ἐστι κ. τ. λ. Matt. 21:20 πῶς παραχρῆμα ἐξηράνθη ἡ σικκῆ. Mark 10:23. Luke 18:24. Before a verb, Luke 12:50 πῶς συνέχομαι ἕως οἷ τέλεισθῆ. John 11:36 ἴδε, πῶς ἐφίλει αὐτόν. — c. adj. Palaeoph. 31. 5. M. Antonin. 6. 27. Xen. Cyr. 1. 2. 11. c. adv. Xen. Mem. 4. 2. 23. AL.

P.

Ῥαάβ, ἡ, indec. *Rahab*, Heb. רַבֵּי, pr. n. of a harlot at Jericho, Heb. 11:31. James 2:25. See Josh. c. 2. — Jos. Ant. 5. 1. 2 Ῥαχάβη. See more in Ῥαχάβ.

Ῥαββί, ὁ, indec. *Rabbi*, later Heb. רַבִּי, i. q. a doctor, teacher, master, a title of honour in the Jewish schools, continued also in modern times, Matt. 23:7, 8. 26:25, 49. Mark 9:5. 11:21. 14:45. John 1:39, 50. 3:2. 26. 4:31.

6:25. 9:2. 11:8. In Matt. 23:8 it is explained by καθ'αρχηγῆς, in John 1:39 by διδάσκαλος, in reference to usage rather than to signification. — Heb. רַבִּי is pp. *one great, a chief, a master*, see Gesen. Heb. Lex. רַבִּי no. 2, c, d. This was introduced as a title into the Jewish schools under a threefold form, viz. רַבִּי *Rab*, as the lowest degree of honour; c. Suff. 1 pers. רַבִּי, Ῥαββί, *Rabbi*, i. e. *my master*, of higher dignity; and רַבִּי, Gr. as if c. Suff. Ῥαββονί,



*Rabboni*, q. d. *my great master*, the most honourable of all, which was publicly given to only seven persons, all of the school of Hillel and of great eminence. See Buxtorf. Lex. Chald. Rab. Talm. 2176 sq. Lightfoot Hor. Heb. ad Matt. 23:7. Jahn § 106.

'Ραββονί v. 'Ραββουνί, indec. *Rabboni*, a title of high honour in the Jewish schools, see in 'Ραββί. Mark 10:51. John. 20:16.

'Ραβδίζω, f. ἴσω, (ράβδος,) *to beat with rods, to scourge*, absol. Acts 16:22. 2 Cor. 11:25 ἵπτις ἰσθραβδισθην, where on v. 24 comp. Deut. 25:3 and Jos. Ant. 4. 8. 21, 23. Sept. for רבד Judg. 6:11. Ruth 2:17. — Diod. Sic. 19. 101.

'Ράβδος, ου, ἡ, *a rod, wand, staff*, c. g.

a) genr. Heb. 9:4 ἡ ῥάβδος Ἀυρών. Rev. 11:1. So Sept. and רבד Ex. 4:2, 4. Num. 17:2 sq.—Ceb. Tab. 4. Luc. D. Mort. 23.3.—For chastising, scourging, 1 Cor. 4:21. So Sept. and רבד Is. 9:3. רבד Prov. 10:13. Ex. 21:20.—Plut. Poplic. 6. Xen. Eq. 8. 4.—For leaning upon, walking, Matt. 10:10. Mark 6:8. Luke 9:3. Heb. 11:21 ἐπὶ τὸ ἄκρον τῆς ῥάβδου, in allusion to Gen. 47:31 where Sept. as for רבד, not רבד as the Hebrew reads. Sept. also for רבד Gen. 38:13. רבד Ex. 20:19. Zech. 8:4.

b) spec. *a sceptre*, q. d. *staff or wand of office*, Heb. 1:8 bis, ῥάβδος ἐνθύτητος ἡ ῥάβδος τῆς βασιλείας σου; quoted from Ps. 45:7, where Sept. for רבד. Rev. 2:27. 12:5. 19:15. So Sept. and רבד Ps. 2:9. רבד Ps. 110:2.

'Ραβδούχος, ου, ὁ, (ράβδος, ἔχω,) pp. *a rod-holder*, i. e. *a lictor*, an officer or sort of sergeant who attended on the magistrates of Roman cities and colonies and executed their decrees; so called as bearing the Roman *fascēs* or bundle of rods; comp. Adam's Rom. Ant. p. 178. Acts 16:35, 38.—Dion. Hal. Ant. 4. 5. Plut. Marcell. 29. Hdian. 7. 8. 10.

'Ραγαῦ, ὁ, indec. *Rogau*, Heb. רגו רעו, pr. n. m. Luke 3:35. Comp. Gen. 11:18 sq.

'Ραδιούργημα, ατος, τό, (ράδι-

ουργία, ῥαδιουργός, from ῥάδιος, ἔργον,) pp. 'what is done easily,' *light-work, levity*; hence in a bad sense, *wickedness, crime*, Acts 18:14.—Luc. Calumn. non tem. cred. 20. Plut. Pyrrh. 6.

'Ραδιουργία, ας, ἡ, (comp. ῥαδιούργημα,) *ease or lighness of doing*, Xen. Cyr. 1. 6. 34. *levity in doing, indolence, effeminacy*, Xen. Ag. 11. 6. Lac. 14. 4. In N. T. *wickedness, profligate cunning, subtilty*, Acts 13:10.—Pol. 12. 10. 5. Diod. Sic. 5. 11. Plut. Cato Min. 16.

'Ρακά, indec. *Raca*, a word of contempt, prob. from Chald. רקא used in the same manner, i. q. Heb. רקא, *empty, worthless, foolish*, Matt. 5:22. See Tholuck Bergpred. ad loc. Buxtorf. Lex. Chald. 2254.

'Ράκος, εος, ους, τό, (ρήσσω, ῥήγνυμι,) *a piece torn off, a rag*, torn garment, Sept. Is. 64:6. Ceb. Tab. 10. Aristoph. Plut. 540. In N. T. genr. *a piece, remnant*, sc. of cloth; Matt. 9:16 et Mark 2:21 ἐπιβλημα ῥάκου ἀγνάφου, i. q. ἐπιβλημα ἱματίου καινοῦ in Luke 5:36.

'Ραμα, ἡ, indec. *Ramah*, Heb. רמה (a height), pr. n. of a city of Benjamin, a few miles north of Jerusalem between Gibeah and Bethel. Matt. 2:18, quoted from Jer. 31:15. See in 'Ραχὴλ.—Comp. Josh. 18:25. Judg. 4:5. 19:13. Jos. Ant. 8. 2. 3 'Ραμαθὼν, πόλις σταδίου ἀπέχουσα Ἱεροσολύμων τεσσαράκοντα. § 4. Miss. Herald, 1826. p. 254.

'Ραντίζω, f. ἴσω, (i. q. ῥαίνομαι) *to sprinkle, to besprinkle*, c. acc. Heb. 9:13 σποδὸς δαμάλας ῥαντίζουσα τοὺς κεινομένους, in allusion to Num. 19:2 sq. 17. comp. Jahn § 386. So Heb. 9:19, 21, comp. Ex. 24:6, 8. Sept. for רתד Lev. 6:20 [27]. 2 K. 9:33.—Symbol. i. q. *to purify, to cleanse*, in a moral sense, Heb. 10:22 ἐψάντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, for the accus. comp. Buttm. § 131. 6. So Sept. for רתד Ps. 51:9.

'Ραντισμός, οῦ, ὁ, (ῥαντίζω,) pp. *a sprinkling*, meton. *purification, cleansing*. Heb. 12:24 αἵματι ῥαντισμοῦ,

blood of sprinkling i. e. for sprinkling, cleansing. So Sept. ὑδωρ ἁγιασμοῦ for Heb. כִּיבָר Num. 19: 9. 13: 20, 21.— 1 Pet. 1: 2 ἐλεγκτοῖς . . . εἰς ὑπακοὴν καὶ ἁγιασμόν αἵματος Ἰ. Χρ. i. e. to sprinkling with the blood of Jesus, to cleansing through his blood. Comp. Winer § 19. 2. p. 119. fin.— Not found in profane writers.

Ῥαίζω, f. ἰσω, (ἁπίς rod, i. q. ῥάβδος,) to beat with rods, to scourge, Hdot. 7. 35. ib. 8. 59. Later and in N. T. to smite with the open hand, to cuff, to slap, spec. the cheeks or ears, c. acc. Matt. 5: 39 ὅστις σε ἁπίζει ἐπὶ τὴν δεξιάν σου. absol. Matt. 26: 67.— Sept. Hos. 11: 4. Esdr. 4: 30. Jos. Ant. 8. 15. 4. Luc. D. Meretr. 8. 1, 2. Dem. 787. 23. Comp. Lob. ad Phr. p. 175 sq.

Ῥάπισμα, αἰος, τό, (ἁπίζω,) a blow with the open hand, a cuff, slap, spec. on the cheeks or ears, Mark 14: 65 οἱ ὑπηροῦται ἁπίσμασι αὐτὸν ἔβαλλον. John 18: 22. 19: 3.— Sept. Is. 50: 6. Alephr. III. Ep. 6, 70. Luc. D. Meretr. 8. 2. Found only in late writers, Phryn. et Lob. p. 175 sq.

Ῥαφίς, ἴδος, ἦ, (ἁπτω to sew,) a needle, Matt. 19: 24. Mark 10: 25. Luke 18: 25.— Hippocr. de Morb. lib. 2. c. 26. Nicet. Annal. 8. 4. p. 136. A. The earlier word was βελόνη, see Lob. ad Phryn. p. 90.

Ῥαχάβ, ἦ, indec. *Rachab*, Heb. רַחַב *Rahab*, the wife of Salmon, Matt. 1: 5. Most probably she is the same with Rahab of Jericho, see in Ῥαάβ; since Nahshon the father of Salmon was the leader of the tribe of Judah at the breaking up from Mount Sinai, Num. 10: 14, comp. v. 11 sq. and therefore his son would be contemporary with the fall of Jericho about forty years later. The express mention of ἦ Ῥαχάβ in the genealogical table, as afterwards of ἦ Ῥούθ, is in favour of this supposition.

Ῥαχὴλ, ἦ, indec. *Rachel*, Heb. רַחֵל (ewe-lamb), the younger wife of Jacob, and mother of Joseph and Benjamin. Matt. 2: 18 φωνὴ ἐν Ραμᾷ ἠκούσθη . . . Ῥαχὴλ κλαίονσα ἰὰ τέκνα αὐτῆς, quoted

from Jer. 31: 15 where *Rachel*, whose sepulchre seems to have been not far from Ramah (Gen. 35: 17, 19. 1 Sam. 10: 2, 3), is introduced as bewailing the captivity of her descendants, i. e. of Ephraim, as the representative of the ten tribes.

Ῥεβέκκα, ἦς, ἦ, *Rebecca*, Heb. רֵבֶקָה (a noose, snare,) the wife of Isaac, Rom. 9: 10.

Ῥέδα v. ῥέδη, ἦς, ἦ, Lat. *rheda*, i. e. a carriage with four wheels for travelling, a chariot, Rev. 18: 13.— So *rheda* Cic. pro Mil. 10. The word is of Gallic origin, Quinetil. 1. 5. Comp. Adam's Rom. Ant. p. 554.

Ῥεμφάν v. Ῥεφάν, ὅ, indec. *Remphan*, *Rephan*, Acts 7: 43, quoted from Amos 5: 26 where Sept. Ῥαιφάν for Heb. רִיבִי *Chium*, a name for the planet *Saturn*, i. q. *Μολόχ* where see more. The forms Ῥαιφάν, Ῥεμφάν, are the Egyptian or Coptic name for the same planet, Gesen. Lex. art. רִיבִי. Jablonski Opusc. II. p. 1. ed. te Water.

Ῥέω, f. ῥέωσω, instead of Att. fut. ῥέωσομαι, Winer § 15. p. 80. Butt. § 114. p. 300. comp. Lob. ad Phr. p. 739; to flow, intrans. John 7: 38 ποταμοὶ . . . ῥέωσιν ὑδάτος ζῶντος. Sept. for רַחַי Lev. 15: 3. רַחַי Jer. 9: 17.— Hdian. 7. 1. 17. Xen. An. 1. 2. 7, 8.

Ῥέω obsol. to speak, see in Ἐἶπον.

Ῥήγιον, ου, τό, *Rhegium*, a city on the coast near the S. W. extremity of Italy, now *Rheggio*, opposite Messina in Sicily. Acts 28: 13.— Comp. Diod. Sic. 4. 85.

Ῥήγμα, αἰος, τό, (ῥήγνυμι,) a rending, breach, ruin, Luke 6: 49. Sept. for רַחַי Am. 6: 11.— Pol. 13. 6. 8. Dem. 294. 21.

Ῥήγνυμι, f. ῥω, also pres. ῥήσω a poetic and later form, Mark 2: 22. 9: 18; also Sept. 1 K. 11: 31. Hom. II. 18. 571. comp. Moeris p. 337. Thom. Mag. p. 788.— To rend, to tear, to break. a) of things, to rend, to burst, e. g. leather bottles or skins, c. acc. Mark 2: 22. Luke 5: 37 ῥήξει ὁ νεὸς οἶνος τοὺς ἀσχοίους. Pass. Matt. 9: 17. Sept.



for עָרַב Num. 16: 31. Josh. 9: 13. עָרַב Job 2: 12.—Luc. D. Deor. 17. 1. Diod. Sic. 12. 59. Xen. Cyr. 1. 6. 16.

b) of persons, to *rend*, to *tear*, to *lacerate*, e. g. as dogs, Matt. 7: 6. — Also i. q. to *tear down*, to *dash to the ground*, as a demon one possessed, Mark 9: 18. Luke 9: 42 ἐξόηξεν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραξεν. So Sept. for שָׁרַב Is. 13: 16. — Wisd. 4: 19. Artemid. 1. 60 ῥῆξαι τὸν ἀντίπαλον, of a wrestler.

c) Trop. and absol. to *break forth*, sc. into rejoicing and praise, Gal. 4: 27 ῥῆξον καὶ βόησον κ. τ. λ. quoted from Is. 54: 1 where Sept. for פָּצַע.—Usually e. acc. of manner or instrum. as Sept. ῥῆξαι εὐφροσύνην for רָנַן פָּצַע Is. 49: 13. 52: 9. ῥῆξαι φωνήν, Lat. rumpere vocem, Hdot. 5. 93. Artemid. 2. 12. Aristoph. Nub. 960 or 963.

Ῥῆμα, αἶος, τό, (ῥέω, see in Εἶπον), pp. 'that which is spoken,' *word*.

a) pp. a *word*, as uttered by the living voice, plur. τὰ ῥήματα, *words*. Acts 6: 11 ῥήματα βλάσφημα. v. 13. 10: 44. 26: 25. Heb. 12: 19. Sept. for דָּבַר Gen. 27: 34, 42. דָּבַר Ps. 5: 1.—Hdian. 1. 8. 12. Dem. 1457. 18. Xen. Mem. 2. 1. 34.

b) collect. *word*, also plur. *words*, i. q. *saying*, *speech*, *discourse*. (α) genr. Matt. 12: 36 πᾶν ῥῆμα ἀργόν, see in Ἀργός c. 26: 75 καὶ ἐμνήσθη ὁ II. τοῦ ῥήματος τοῦ Ἰησοῦ. Mark 9: 32. 14: 72. Luke 1: 38. 2: 17, 19, 50, 51. 7: 1. 9: 45 bis. 18: 34. 20: 26. 24: 8, 11. John 8: 20. Acts 2: 14. 11: 16. 16: 38. 28: 25. 2 Cor. 12: 4. Rom. 10: 18 quoted from Ps. 19: 5 where Sept. for מְדַבֵּר. So Sept. and דָּבַר Job 15: 3. 31: 40.—Palaeph. 50. 1. Dem. 1462. 2. Xen. Cyr. 8. 4. 15.—Hence, in the N. T. usage, often like Heb. דָּבַר, in special senses depending on the adjuncts or context; comp. in Εἶπον b. E. g. (β) i. q. *charge*, *accusation*, Matt. 5: 11. 27: 14. So Matt. 18: 16 et 2 Cor. 13: 1, in allusion to Deut. 19: 15 where Sept. for דָּבַר. Comp. Num. 14: 36.—(γ) i. q. *prediction*, *prophecy*, e. g. ῥήματα προσημαίνενα, 2 Pet. 3: 2. Jude 17. So ῥήματα τοῦ θεοῦ Rev. 17: 17 in text. rec.—(δ) *promise*, e. g. from God, Luke 2: 29. Heb. 6. 5 καλὸν γεννάμενοι θεοῦ ῥήμα. So Sept. and דָּבַר 1 K. 8: 20. 12: 16.—(ε)

*command*, Luke 5: 5. ῥῆμα τοῦ θεοῦ, *word of God*, his omnipotent decree, Heb. 11: 3. impl. Heb. 1: 3. Also Matt. 4: 4 et Luke 4: 4 οὐκ ἐπ' ἄτιμω μονῶ ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος θεοῦ, i. e. meton. upon every thing which God decrees, quoted from Deut. 8: 3 where Sept. for הַדְּבָרִים שֶׁצִּוָּה מִלִּפְנֵי יְהוָה, spoken in reference to the manna. Sept. for דָּבַר Josh. 1: 13. 1 Sam. 17: 29. comp. Ex. 34: 28. הַדְּבָרִים Prov. 3: 1.—(ζ) Spoken of a teacher, *word*, i. e. *teaching*, *precept*, *doctrine*, e. g. τὰ ῥήματα τῆς ζωῆς Acts 5: 20, see in Ζωή c. β. Sept. Acts 10: 22 ἀκούσαι ῥήματα παρὰ σοῦ. 11: 14 ὅς λαλήσει ῥήματα πρὸς σε. 13: 42. So ῥῆμα, ῥήμα τῆς πίστεως, ῥῆμα θεοῦ v. κυρίου, the *word*, *word of faith*, *word of God*, i. e. the doctrines and promises revealed and taught from God, the Gospel as preached, Rom. 10: 8 bis, (comp. Deut. 30: 14 where Sept. for דָּבַר of the Mosaic dispensation.) Acts 10: 37 coll. 36. Rom. 10: 17. Eph. 6: 17. 1 Pet. 1: 25 bis; so prob. Eph. 5: 26. Of Jesus, τὰ ῥήματα, John 5: 47 πῶς τοῖς ἐμοῖς ῥήμασι κ. τ. λ. 6: 63, 68. 10: 21. 12: 47, 48. 14: 10. 15: 7. τὰ ῥήματα τοῦ θεοῦ, words or doctrine received from God, John 3: 34. 8: 47. 17: 8.—(η) Luke 3: 2 ἐγένετο ῥῆμα θεοῦ ἐπὶ Ἰωάννην, the *word of God*, i. q. an *oracle*, *effatum*, from God, corresponding to Heb. דְּבַר יְהוָה דָּבַר יְהוָה לְךָ, Sept. ῥῆμα, Gen. 15: 1. Jer. 6: 10, comp. 1: 1; oftener Sept. λόγος Jer. 1: 4, 11. Ez. 3: 16. 6: 1.

c) meton. from the Heb. *thing spoken of*, i. e. genr. *thing*, *matter*, *affair*. Luke 2: 15 ἴδωμεν τὸ ῥῆμα τοῦτο τὸ γεγονός. 1: 65 διελαλεῖτο πάντα τὰ ῥήματα ταῦτα. Acts 5: 32. So Sept. and דָּבַר Gen. 21: 11. 1 Sam. 4: 17. 12: 16. plur. Gen. 20: 8. 40: 1. Ezra 7: 1.—1 Macc. 5: 37.—So οὐ . . . πᾶν ῥῆμα, the neg. οὐ being joined with the verb, see in Οὐ a. γ, equiv. to *nothing at all*, *nothing whatever*. Luke 1: 37 οὐκ ἀδυνατήσῃ παρὰ τῷ θεῷ πᾶν ῥῆμα. Comp. Sept. Gen. 18: 14. Deut. 17: 8.

Ῥησά, ὁ, indec. *Rhesa*, pr. n. m. Luke 3: 27.

Ῥήσω, see in Ῥήγνυμι.

Ῥήτωρ, ορος, ὁ, (obsol. ῥέω,) a

speaker, orator, advocate, Acts 24: 1. — Ael. V. H. 9. 19. Dem. 303. 15. Xen. Mem. 4. 6. 15.

Ρητῶς, adv. (ῥητός said, expressed in words, obsol. ῥέω), in express words, expressly, 1 Tim. 4: 1. — Sext. Empir. adv. Log. 1. 8 ὁ ξενοφῶν ῥητῶς φήσιν. Strabo I. p. 4. B. Pol. 2. 23. 5.

Ρίζα, ας, ἡ, a root. a) pp. Matt. 3: 10 et Luke 3: 9 ἡ ἀξίλη πρὸς τὴν ῥίζαν τῶν δένδρων κείται. Mark 11: 20 ἐκ ῥιζῶν from the roots, i. e. wholly. So οὐ ἔχιν ῥίζαν to have no root, q. d. to not take deep root, Matt. 13: 6. Mark 4: 6; trop. of those not rooted and established in faith and doctrine, Matt. 13: 21. Mark 4: 17. Luke 8: 13. Sept. for שָׂרֵשׁ Ez. 17: 6, 7, 9. ἐκ ῥιζῶν Job 28: 9. 31: 12. — Luc. Amor. 33. Ael. V. H. 2. 14. Xen. Oec. 17. 12, 13. — Trop. cause, source of any thing, 1 Tim. 6: 10 ῥίζα τῶν κακῶν. (Ecclus. 1: 6, 20. Wisd. 15: 3.) Also retaining the figure of a root, Rom. 11: 16, 17, 18 bis, where Paul makes Abraham and the Jewish people the root from which the gospel dispensation with its blessings has sprung, into which root and stem the Gentiles are engrafted. Heb. 12: 15 ῥίζα πικρίας, i. e. a wicked person whose example is poisonous, in allusion to Deut. 29: 17 where Sept. for שָׂרֵשׁ. Comp. in Πικρία.

b) meton. from the Heb. a sprout, shoot, sc. from the root; only trop. offspring, a descendant. Rom. 15: 12 ἡ ῥίζα τοῦ Ἰησοῦ, in allusion to Is. 11: 10 where Sept. and שָׂרֵשׁ, comp. Is. 11: 1. So Rev. 5: 5. 22: 16. — Ecclus. 47: 22. 1 Macc. 1: 11.

Ριζόω, ὠ, f. ὠσω, (ῥίζα) to root, to let take root; Pass. or Mid. to be or become rooted, to take root, Theophr. Hist. Pl. 2. 5. 6. ib. 8. 5. 4. Later intrans. to take root, Sept. for Po. שָׂרֵשׁ Is. 40: 24. Jer. 12: 2. In N. T. only Pass. trop. to be rooted, i. q. strengthened with roots, to be firmly fixed, constant. Eph. 3: 18 ἐν ἀγάπῃ ἐρριζομένοι. Col. 2: 7. — Hdot. 1. 60. 64. Plut. de Puer. educ. 9 ἀλλ' ὅταν τις ῥιζώσῃ τὴν δύναμιν x. τ. λ. comp. Plut. Demosth. 1. de Profect. in Virt. 10.

Ριπή, ῆς, ἴ, (ῥίπτω), a throw, cast, jerk, as of a stone or weapon, Hom. Il. 12. 462. Apoll. Rh. Argon. 4. 851. impetus, gust of wind, Hom. Il. 15. 171. Soph. Antig. 137. Plut. ed. R. X. p. 539. 12. In N. T. a jerk of the eye, i. e. a wink, twinkling, 1 Cor. 15: 52 ἐν ἰκλίῃ ὀφθαλμοῦ, i. q. a moment of time, Gerin. Augenblick; comp. Luke 4: 5. — Eustath. in Il. ὁ. p. 1024. 24 ἐν βραχυτάτῃ χρόνῳ ἰκλίῃ.

Ριπίζω, f. ἴσω, (ῥιπίς from ῥίπτω), a fan, blower, e. g. for kindling fire Aristoph. Ach. 888, for ladies Anthol. Gr. I. p. 247. 3. comp. in Ριπή) to fan, to blow, e. g. fire, fuel, Aristot. de Admirand. τινὰς λίθους οἱ καίονται, . . . ῥιπιζόμενοι σβέννυνται ταχέως. Anthol. Gr. III. p. 20. 6. to fan a person, Anthol. Gr. III. p. 42. 5. Plut. M. Anton. 26. In N. T. genr. to move to and fro, to toss, to agitate, as waves, James 1: 6 κλύδωνι θαλάσσης . . . ῥιπιζόμενον. — Philo in Wetst. N. T. ad loc. εἰ μὴ πρὸς ἀέμον ῥιπιζοίτο τὸ ὕδωρ. Dio Chrysost. 33. p. 368. B.

Ριπιέω, ὠ, only in Pres. and imperf. as a frequentative from ῥίπτω, i. q. to throw or cast repeatedly, Hdot. 4. 188. Pol. 1. 47. 4. Xen. Conv. 2. 8. See Butt. § 112. n. 4. § 114. p. 300. Passow sub voc. In N. T. only Acts 22: 23 ῥιπιούντων τὰ ἱματία, i. e. prob. throwing up or tossing their outer garments in the air, as also dust, in approbation and furtherance of the uproar. This was customary in theatres and other assemblies, e. g. Luc. de Salt. 83 τόγος θείατρον ἅπαν . . . ἐπήδων καὶ ἐβόων καὶ τὰς ἐσθήτας ἀπὸ ῥίπτων. Aristaenet. I. 26 ὁ δὲ δῆμος ἀνέστηκε . . . καὶ τὰ χεῖρε κινεῖ, καὶ τὴν ἐσθήτα σοβεῖ. Ovid. Amor. 3. 274 'et date jactatis undique signa togis.'

Ρίπτω, f. πω, to throw or cast, with a sudden motion, to hurl, to jerk, c. acc. a) pp. et seq. εἰς, Luke 4: 35 ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον. 17: 2. ἐν τῷ ναῶ Matt. 27: 5. Seq. ἐκ c. gen. to cast out, Acts 27: 29 ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας. v. 19, sc. ἐκ τοῦ πλοίου impl. For Acts 22: 23 see in Ριπιέω. Sept. for רָשַׁע Gen. 37: 19, 23. Ex. 1: 22. Judg. 9: 53. — c. εἰς Ceb. Tab.



10. Xen. An. 3. 3. 1. ἐκ Luc. D. Deor. 13. 2. Dem. 798. 25. — In a gentler sense, i. q. to put or lay down, as sick persons, c. acc. Matt. 15: 30 ἐρόψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰ. Comp. Sept. and רָחַץ 2 K. 2: 16. — Wisd. 11: 14. Dem. 413. 11 οὐκ ἔχεν ὄπου τὰ ἑαυτοῦ ῥίπτει.

b) i. q. to cast forth, to throw apart, to scatter, Pass. part. perf. ἐρόμιμένος cast forth, scattered, Matt. 9: 36.—Diod. Sic. 13. 9 τῶν Συρακουσίων . . . κατὰ τὸν διωγμὸν ἐρόμιμένων. Pol. 5. 48. 2. — Others i. q. to neglect, comp. Luc. Amor. 33. Necyom. 17.

Ῥοβοάμ, ὁ, indec. Roboam, Heb. רְחֹבָם (he enlarges the people) Rehobam, pr. n. of the son and successor of Solomon, from whom the ten tribes revolted, Matt. 1: 7 bis. Comp. 1 K. c. 12. Jos. Ant. 8. 8. 1 sq.

Ῥόδη, ἡ, Rhoda, pr. n. of a handmaid, Acts 12: 13.

Ῥόδος, οὗ, ἡ, Rhodes, a celebrated island, the southeasternmost of the Sporades, lying off the coast of Caria in Asia Minor. Its capital was also called Rhodes, and was remarkable for the famous Colossus. Acts 21: 1.

Ῥοιζηδόν, adv. (ῥοιζέω, ῥοιζός noise, rushing, as of winds and waves, Plut. de aud. Poet. § 3. VI. p. 63. Reisk.) with great noise, q. d. with a crash, 2 Pet. 3: 10. — Hesych. ῥοιζηδόν· σφοδρῶς ἠχητικόν. Hero ap. Musaeum 339 ῥοιζηδὸν προκαρηνος ἀπ' ἡλιβάτου πῆσε πύργου.

Ῥομφαία, ας, ἡ, a sword, sabre, pp. a long and broad sword used espec. by the Thracians, and carried on the right shoulder, Plut. Paul. Aemil. 18 πρῶτοι δὲ οἱ Θρακῆες . . . ὀρθὰς δὲ ῥομφαίαις βαρυσιδήχοντες ἀπὸ τῶν δεξιῶν ὄμων ἐπισείοντες. — In N. T. genr. Rev. 1: 16 ῥομφαία διστομος ὄξεια. 2: 12, 16. 6: 8. 19: 15. 21. Trop. Luke 2: 35 σοῦ δὲ αὐτῆς τὴν ψυχὴν διελύσεται ῥομφαία, i. e. anguish of soul shall come upon thee. Sept. for רָחַץ Ex. 32: 26. Ez. 5: 1. — Jos. Ant. 6. 12. 4 ἡ ῥομφαία τοῦ Γολιάθου. 7. 12. 1.

Ῥουβήν, ὁ, indec. Reuben, Heb. רְבִיעֶה, pr. n. of the eldest son of Jacob, born of Leah, Gen. 29: 32 sq. In N. T. the tribe of Reuben, Rev. 7: 5.

Ῥούθ, ἡ, indec. Ruth, Heb. רֹוּת (beauty or friend), pr. n. of a Moabitess, afterwards the wife of Boaz, Matt. 1: 5.

Ῥούφος, οὗ, ὁ, Rufus, pr. n. of a Christian, Mark 15: 21. Rom. 16: 13.

Ῥύμη, ἡς, ἡ, (obsol. ῥύω, i. q. ἐρύω,) impetus, impulse, onset, i. q. ὄρμη, Jos. Ant. 7. 10. 2. Dion. Hal. Ant. 5. 15. Thuc. 7. 70. Xen. Cyr. 7. 1. 31. — In the later usage and N. T. a street, lane, alley of a city, in distinction from ἡ πλατεία q. v. Matt. 6: 2. Luke 14: 21 εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως. Acts 9: 11. 12: 10. Sept. for רָחַץ Is. 15: 3.—Tob. 13: 18 coll. 17. Ecclus. 9: 7. Pol. 6. 29. 1. See Lob. ad Phryn. p. 404. Sturz de Dial. Mac. p. 29. Wetstein N. T. I. p. 319.

Ῥύομαι, f. ῥύσομαι, depon. Mid. (obsol. ῥύω i. q. ἐρύω,) pp. to draw or snatch to oneself; hence genr. to draw or snatch from danger, i. q. to rescue, to deliver; see Passow sub v. Butt. § 114. p. 281. Aor. I ἐρύσθη as Pass. Luke 1: 74. al. see Butt. § 113. n. 6.—E. g. seq. acc. simpl. Matt. 27: 43 ῥύσοσθω νῦν αὐτόν. 2 Pet. 2: 7. Absol. Rom. 11: 26 ὁ ῥύόμενος the deliverer, quoted from Is. 59: 20 where Sept. for רָחַץ. Sept. genr. for רָחַץ Is. 48: 20. רָחַץ Ex. 2: 19. Is. 5: 30. — Ael. V. H. 4. 5. Hdian. 1. 15. 12.—With an adjunct from whence e. g. seq. ἀπό c. gen. comp. in Ἀπό I. 2. d. Matt. 6: 13 ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. [Luke 11: 4.] Rom. 15: 31. 1 Thess. 1: 10. 2 Thess. 3: 2. 2 Tim. 4: 18. So Sept. for רָחַץ 2 Sam. 19: 9. Prov. 11: 4. רָחַץ Ez. 37: 23. Comp. Matth. § 353. 2, note. p. 665. Seq. ἐκ c. gen. comp. Matth. l. c. Rom. 7: 24 τίς με ῥύσεται ἐκ τοῦ σώματος κ. τ. λ. 2 Cor. 1: 10 ter. Col. 1: 13. 2 Tim. 3: 11. 2 Pet. 2: 9. Pass. Luke 1: 74. 2 Tim. 4: 17. So Sept. for רָחַץ Gen. 48: 16. רָחַץ Judg. 8: 34. 2 Sam. 22: 49.—c. ἐκ Jos. Vit. § 15. Diod. Sic. 12. 53. Hdot. 5. 49.

Ῥυπαρεύομαι, depon. Mid. (ἄνπαρός,) to be filthy, trop. Rev. 22: 11 in later edit. — Of doubtful authority, see Passow.

Ῥυπαρία, ας, ἡ, (ἄνπαρός,) filthy, filthiness, trop. in a moral sense, James 1: 21. — Plut. Precept. conjug. § 28. VI. p. 536. 13. Reisk.

Ῥυπαρός, ἄ, ὄν, (ἄνπαρος,) filthy, foul, James 2: 2 πτωχός ἐν ἄνπαρῃ ἐσθῆτι. Trop. in a moral sense, Rev. 22: 11 in later edit. Sept. for נִיץ Zech. 3: 3, 4. — Jos. Ant. 7. 11. 3 ἄνπαρῶν ἐσθῆτα. Seb. Tab. 10. Ael. V. H. 14. 10. Trop. Act. Thom. § 13 ἄνπαρὰ ἐπιθυμία.

Ῥύπος, ου, ὁ, filthy, filthiness, 1 Pet. 3: 21 οὐ σαρκὸς ἀπόθεσις ἄνπου. Sept. for נִיץ Job 14: 4. נִיץ Is. 4: 4. — Luc. Anachar. v. Gymnas. 29. Pol. 32. 7. 8.

Ῥυλόω, ὤ, f. ὠσω, (poet. for ἄνπαώ, fr. ἄνπαρος,) to be filthy, in text. rec. Rev. 22: 11 bis ὁ ἄνπαῶν, ἄνπαῶσάτω ἔτι. — Hom. Od. 6. 87. Aristoph. Av. 1271 or 1283. Act. Thom. § 52 ἐσθῆς ἄνπαῶσάτω.

Ῥύσις, εως, ἡ, (ἄνπα q. v.) a flowing, flux, e. g. τοῦ αἵματος Mark 5: 25. Luke 8: 43, 44. Sept. for נִיץ Lev. 15: 24 sq. — Ael. V. H. 6. 6 τὴν ὄ. τοῦ αἵματος. Pol. 2. 16. 6 of a current.

Ῥυτίς, ἴδος, ἡ, (obsol. ἄνπα i. q. ἄνπα,) a wrinkle, sc. as drawn together, contracted; trop. Eph. 5: 27. — Aristoph. Plut. 1051. Diod. Sic. 4. 51.

Ῥύω, see Ῥύομαι.

Ῥωμαϊκός, ἡ, ὄν, (Ῥώμη,) Roman, Luke 23: 38. — Jos. de Vit. § 71. Hdian. 5. 5. 6.

Ῥωμαῖος, ου, ὁ, (Ῥώμη,) a Roman, a Roman citizen, Acts 2: 10. 16: 21, 37, 38. 22: 25, 26, 27, 29. 23: 27. Genr. οἱ Ῥωμαῖοι the Romans John 11: 48. Acts 25: 16. 28: 17. — Sing. Hdian. 4. 10. 11. Plur. Jos. Vit. § 71. Hdian. 1. 12. 11. Plut. Pomp. 1.

Ῥωμαῖστί, adv. (Ῥώμη,) in the Roman tongue, in Latin, John 19: 20. On the signification of adverbs in -ιστί see. Buttm. § 110. 15. c.

Ῥώμη, ης, ἡ, Rome, the city, Acts 18: 2. 19: 21. 23: 11. 28: 14, 16. Rom. 1. 7, 15. 2 Tim. 1: 17. — Hdian. 2. 14. 10. Plut. Pomp. 27.

Ῥώννυμι, f. ῥώσω, to strengthen, to make firm, Plut. Camill. § 37 ῥώσας τὸ σῶμα διαγωνίσασθαι. Pass. Plut. Coriol. § 24 ἐνθὺς ἤσθετο ῥωννύμενον αὐτοῦ τὸ σῶμα. id. Romul. § 25. More usually perf. Pass. ἔρῶμαι as present, to be strong, well, 3 Macc. 3: 13. Luc. Somn. s. Gall. 23. Xen. Oec. 10. 5. Comp. Buttm. § 113. 6. § 114. p. 300. — In N. T. only imperat. ἔρῶσο, as a formula at the end of epistles, like Lat. vale, Engl. farewell. Acts 23: 30 ἔρῶσο. 15: 29 ἔρῶσοθε. — 2 Macc. 11: 21. Xen. Cyr. 4. 5. 33. Artemid. 3. 44 ἰδιον πάσης ἐπιστολῆς τὸ χαῖρε καὶ ἔρῶσο λέγειν.

## Σ.

Σαβαχθανί, sabachthani, Chald. תְּבַחְתָּנִי, thou hast forsaken me, from r. תְּבַחַּ to leave, to forsake, 2 pers. Sing. c. Suff. Matt. 27: 46 et Mark 15: 34 quoted from Ps. 22: 2, where Chald. for Heb. תְּבַחְתָּנִי id. from r. תְּבַחַּ.

Σαβαώθ, Sabaoth, Heb. הוֹשַׁעְתָּ, i. e. hosts, armies, plur. of תְּבַחַּ host.

Hence κύριος σαβαώθ i. q. Heb. הוֹשַׁעְתָּ הוֹשַׁעְתָּ, Lord of Hosts, i. e. of the angelic hosts, comp. 2 Chr. 18: 18. Ps. 103: 21. Luke 2: 13. — In N. T. James 5: 4. Rom. 9: 29 quoted from Is. 1: 9 where Sept. for Heb. הוֹשַׁעְתָּ, as also 2: 12. 6: 3. al. The general sense is



*Jehovah Omnipotent*, and the LXX often translate it by παντοκράτωρ q. v. See more in Gesen. Heb. Lex. art. נבצ.

Σαββατωμός, ου, ὁ, (σάββατον, σαββατίζω) to keep sabbath Ex. 16: 30,) pp. a keeping sabbath, i. e. rest, a lying by from labour, in N. T. only of an eternal rest with God, Heb. 4: 9. The Rabbins employ the same figure, see Schoettg. Hor. Heb. ad. h. l.—Plut. de Superst. 3.

Σάββατον, ου, τό, Sabbath, Heb. שַׁבָּת, pp. rest, a lying by from labour, see Gesen. Heb. Lex. r. שַׁבָּת. Plur. τὰ σάββατα, often for the Sing. perh. originally an imitation of the Aramaean form שַׁבְּתָא, comp. Winer p. 150. Dat. plur. τοῖς σάββασιν, Matt. 12: 1, 5. al. Meleg. 83. 4, in Anth. Gr. I. p. 25; as if from a nominat. σάββατ, comp. Passow s. voc. Butt. § 56. n. 8. Matth. § 92. 3. Winer p. 60; see below in a. β.

a) pp. the sabbath, i. e. the Jewish sabbath, the seventh day of the week, kept originally by a total cessation from all labour, even to the kindling of a fire; but apparently without any public solemnities except an addition to the daily sacrifice in the tabernacle and the changing of the shew-bread; comp. Ex. 20: 8 sq. 31: 12 sq. Lev. 24: 8. Num. 15: 32 sq. 28: 9. Jos. Ant. 13. 1. 3. ib. 13. 8. 4. ib. 14. 4. 2. B. J. 1. 7. 3. The custom of reading the scriptures in the public assemblies and synagogues, appears to have been introduced after the exile; comp. Neh. c. 8. Luke 4: 16 sq. Jahn § 346—349. E. g. (a) Sing. τὸ σάββατον as nom. Mark 2: 27 τὸ σάβ. διὰ τὸν ἄνθρ. Luke 23: 54. John 5: 9, 10. 9: 14; as accus. Matt. 12: 5 τὸ σάβ. βεηλοῦσι. Mark 2: 27 οὐχ ὁ ἄνθρ. διὰ τὸ σάββατον. Luke 23: 56. John 5: 18. 9: 16. Acts 13: 27, 42. 15: 21. 18: 4. τοῦ σαββάτου Matt. 12: 8. Mark 2: 28. 6: 2. 16: 1. Luke 6: 5. Acts 1: 12 see in Ὅδός β. β. ἡμέρα τοῦ σαββάτου Luke 13: 14, 16. 14: 5. John 19: 31. τῷ σαββάτῳ Luke 13: 14, 15. 14: 1, 3. Acts 13: 44. ἐν σαββάτῳ Matt. 12: 2. 24: 20. Luke 6: 1, 6, 7. John 5: 16. 7: 22, 23 bis. 19: 31. So genr. Sept. for שַׁבָּת

Ex. 31: 13. 2 K. 4: 23. Neh. 10: 31. 13: 15. — Jos. B. J. 2. 17. 10. de Vit. § 32. —(β) Plur. in a plural signif. Acts 17: 2 ἐπὶ σάββατα τρία. Col. 2: 16. (Sept. Is. 1: 13. Hos. 2: 11.) Elsewhere only in Gen. and Dat. i. q. Sing. e. g. τῶν σαββάτων, Matt. 28: 1 ὅπῃ δὲ σαββάτων see in Ὅπῃ b. ἡμέρα τῶν σαββάτων Luke 4: 16. Acts 13: 14. 16: 13. Dat. τοῖς σάββασιν, see above, Matt. 12: 1, 5, 10, 11, 12. Mark 1: 21. 3: 2, 4. Luke 6: 9. ἐν τοῖς σάββασιν Mark 2: 23, 24. Luke 4: 31. 6: 2. 13: 10. — Jos. Ant. 1. 1. 1. ἡμέρα τῶν σαβ. Ex. 35: 3. Deut. 5: 12. 1 Macc. 2: 34. Jos. Ant. 12. 6. 2. τοῖς σάββασιν 1 Macc. 2: 38. Jos. Vit. § 54. Ant. 13. 8. 4. B. J. 1. 7. 3; but Sept. τοῖς σαββάτοις Num. 28: 10. 2 Chr. 2: 4. 8: 13.

b) meton. i. q. a period of seven days, a week, se'nnight. Sing. Mark 16: 9 πρώτη σαββάτου. Luke 18: 12 δις τοῦ σαβ. Plur. Matt. 28: 1 εἰς μίαν σαββάτων. Mark 16: 2. Luke 24: 1. John 20: 1, 19. Acts 20: 7. 1 Cor. 16: 2. — So Heb. הַיּוֹם שַׁבְּתוֹ Sept. ἑβδομάδας Lev. 23: 15, comp. Deut. 16: 9.

Σαγήνη, ης, ἡ, (σαγή, σάττω,) a net, drag-net, seine, used in fishing and drawn to the shore, Matt. 13: 47. Sept. for סַגְיָה Ez. 26: 5, 14. 47: 11. — Artem. 2. 14. Luc. Pisc. 51. Ael. H. A. 11. 12.

Σαδδουκαῖος, ου, ὁ, a Sadducee, Plur. οἱ Σαδδουκαῖοι the Sadducees, a sect of the Jews, in opposition to the Pharisees and Essenes, Jos. B. J. 2. c. 6. Some derive the name from Heb. צַדִּיק or צַדִּיקָא, q. d. the Just; the Talmudists refer it to a certain צַדִּיקָא Sadok, who according to them lived about three centuries before Christ and was the founder of the sect. The Sadducees rejected all traditions and unwritten laws, which the Pharisees prized so highly; and held the Scriptures to be the only source and rule of the Jewish religion. They denied the existence of angels and spirits, as well as an overruling providence; and held that the soul of man dies with the body, rejecting of course the idea of a future state of rewards and punishments. In their lives and morals they were more strict than the Pharisees; and although their

tenets were not generally acceptable among the common people, yet they were adopted by many of the higher ranks. See espec. Jos. l. c. and also Ant. 13. 5. 9. ib. 13. 10. 6. ib. 18. 1. 4. ib. 20. 9. 1. B. J. 2. 8. 14. Descendants of the Sadducees are apparently the modern Karaites; see Henderson's *Bibl. Researches and Travels in Russia*, p. 233 sq. 306 sq. *Bibl. Repos.* IV. p. 662 sq. 671.—Matt. 3: 7. 16: 1, 6, 11, 12. 22: 23, 34. Mark 12: 18. Luke 20: 27. Acts 4: 1. 5: 17. 23: 6, 7, 8.

Σαδώκ, ὁ, indec. *Sadok*, Heb. שָׂדוֹק, pr. n. of one of Jesus' ancestors, Matt. 1: 14 bis.

Σαίνω, f. ανῶ, (kindr. with σείω,) *to wag, to move to and fro*, pp. of dogs and other animals which wag their tails in fondness, Ael. V. H. 13. 41 or 42. Luc. D. Deor. 12. 2. Hom. Od. 10. 217. Trop. *to caress, to flatter*, Luc. Merc. Cond. 20. Aeschyl. Choeph. 194. In N. T. trop. *to move in mind, to disturb*, Pass. 1 Thess. 3: 3 τῷ μηδένα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις.—Diog. Laert. 8. 1. 21 οἱ δὲ σαινόμενοι τοῖς λεγομένοις ἑδάκρον. Eurip. Rhes. 55 σαίνει μ' ἐρηνος φρονιῶρια. — Others render, *to be seduced*.

Σάκκος, ου, ὁ, Heb. שַׂק, *sack-ing, sack-cloth*, i. e. coarse black cloth commonly made of hair (Rev. 6: 12) and used for straining (Heb. שַׂקִּים), for sacks, and for mourning-garments; in the latter case it was worn instead of the ordinary garments, or bound around the loins, or spread under a person on the ground; comp. Jos. Ant. 8. 14. 4. ib. 5. 1. 12. ib. 10. 1. 3. ib. 7. 7. 4. Sept. Gen. 37: 34. 1 K. 20: 32. Is. 58: 5. Joel 1: 8. Jon. 3: 5 sq. Jahn § 135. Such garments were also worn by prophets and ascetics, Is. 20: 2. Zech. 13: 4. comp. 2 K. 1: 8. Matt. 3: 4. — Hence in N. T. genr. Rev. 6: 12 ὁ ἥλιος ἐγένετο μέλας ὡς σάκκος τρίχινος, comp. Is. 50: 3. Ecclus. 25: 17. Of mourning-garments, Matt. 11: 21 ἐν σάκκῳ καὶ σποδῷ. Luke 10: 13. Of a prophet's garment, Rev. 11: 3. So Sept. genr. for שַׂק ll. cc.—Aristoph. Acharn. 745, 822. The correct orthography is everywhere σάκκος, not σάκος,

Lob. ad Phryn. p. 257. comp. Thom. M. p. 789. Moeris p. 354.

Σαλαΐ, ὁ, indec. *Sala*, Heb. שָׁלַי, pr. n. of a son or grandson of Arphaxad, Luke 3: 35. Comp. Gen. 10: 24. 11: 13, and see in *Καϊνάν*.

Σαλαθιήλ, ὁ, indec. *Salathiel*, Heb. שְׁלַחִיָּהוּ (I asked of God) *Shealtiel*, pr. n. of a son of Jechoniah, Matt. 1: 12 bis. Luke 3: 27. Comp. 1 Chr. 3: 17. Ezra 3: 2.

Σαλαμίς, ἴνος, ἡ, *Salamis*, one of the chief cities of Cyprus, on the S. E. coast of the island, Acts 13: 5. Afterwards called *Constantia*, and still later *Famagusta*.

Σαλείμ, ἡ, indec. *Salim*, pr. n. of a place, John 3: 23. Jerome in Onomast. art. *Salim*: "In octavo quoque lapide à Scythopoli in campo vicus Salumias appellatur."

Σαλεύω, f. εἶσω, (σάλος,) *to move to and fro, to shake*, trans. i. e. to put into a state of waving, rocking, vibratory motion.

a) pp. c. acc. Luke 6: 48. Heb. 12: 26 οὐ ἡ φωνὴ τὴν γῆν ἐσάλευσε. Pass. Matt. 11: 7 et Luke 7: 24 κάλαμον ὑπὸ ἀνέμου σαλευόμενον. Matt. 24: 29. Mark 13: 25. Luke 21: 26. Acts 4: 31. 16: 26. Luke 6: 38 μέτρον σεισαυμένον i. e. shaken down. Sept. for שָׁגַג Ps. 18: 18. מַרְיָה 1 Chr. 16: 30. Ps. 82: 5. — Ecclus. 16: 19. Test. XII Patr. p. 548. Jos. Ant. 8. 5. 2. Diod. Sic. 12. 47. intrans. Xen. Oec. 8. 17.—Trop. of things ready to fall and perish, Heb. 12: 27 bis τὰ σαλευόμενα *things shaken*, perishable, i. e. the Mosaic dispensation, while τὰ μὴ σαλευόμενα i. q. the Christian dispensation.—Comp. Plut. Dion. 8 τὴν τυραννίδα σαλεύουσιν. Hdian. 5. 1. 7.

b) metaph. *to move in mind, to agitate, to disturb*, c. acc. Acts 17: 13 τοὺς ὄχλους σαλεύειν, *to excite the people*, to cause a tumult. Pass. 2 Thess. 2: 2. Acts 2: 25 quoted from Ps. 16: 8 where Sept. for שָׁגַג.—1 Macc. 6: 8. Ecclus. 29: 18. 48: 19.

Σαλήμ, ἡ, indec. *Salem*, Heb. שָׁלֵם, the ancient name of Jerusalem, Heb. 7:



1, 2. See in *Ἱεροουσαλήμ*.—Jos. Ant. 1. 10. 2 *Σόλυμα*.

*Σαλιμών*, ὁ, indec. *Salmon*, Heb. *שִׁמְשֹׁן* (clothed), pr. n. of the father of Boaz, Matt. 1: 4, 5. Luke 3: 32. Comp. in *Ραχάβ*.

*Σαλιμώνη*, ἡ, *Salmon*, pr. n. of a promontory, the eastern extremity of the island of Crete, Acts 27: 7.—Strabo X. p. 727. B.

*Σάλος*, οὐ, ὁ, pp. *motion to and fro*, *agitation*, *tossing*, i. e. any waving, rocking, vibratory motion; in N. T. only of the sea, and hence put for the *rolling sea*, *billows*, Luke 21: 25. Sept. for *שָׁלַח* Jonah 1: 15; for *שָׁלַח* of an earthquake Is. 24: 20.—Luc. Tox. 19. Plut. Thes. 20. Diod. Sic. 20. 74.

*Σάλπιγξ*, ἡ, *a trumpet*, *trumpet*, 1 Cor. 14: 8. Rev. 1: 10. 4: 1. 8: 2, 6, 13. 9: 14. As announcing the approach or presence of God, Heb. 12: 19, comp. Ex. 19: 13, 16, 19, coll. 1 K. 1: 34, 39; or also the final advent of the Messiah, Matt. 24: 31. 1 Cor. 15: 52 *ἐν τῇ ἰσχύει σαλπγγι*. 1 Thess. 4: 16 *σ. θεοῦ*, see in *Θεός* a. β. Sept. for *שָׁרַח* Ex. l. c. 1 Sam. 13: 3. *שָׁרַח* 2 K. 12: 14.—Jos. Ant. 7. 14. 6. Ael. V. H. 2. 44. Xen. An. 4. 2. 1.

*Σαλπίζω*, f. *ἰσω*, (*σαλπίζω*) aor. 1 *ἐσαλπίσα*, earlier fut. and aor. *σαλπίζω*, *ἐσαλπίξω* Xen. An. 1. 2. 17; comp. Lob. ad Phr. p. 191. Butt. p. 300. Winer p. 80.—*To trumpet*, *to sound a trumpet*, *to sound*, intrans. Matt. 6: 2 *μὴ σαλπίζω* *ἐμπροσθέν σου*. Rev. 8: 6, 7, 8, 10, 12, 13. 9: 1, 13. 10: 7. 11: 15. Of angels sounding the trumpet before the Messiah, the subject (*ὁ σαλπιστής*) being implied, 1 Cor. 15: 52 *σαλπίζω γάρ*. Comp. Butt. § 129. 8. Winer p. 207. Sept. for *שָׁרַח* Num. 10: 3 sq. Is. 27: 13. Joel 2: 1.—Jos. Ant. 7. 11. 6. Ael. V. H. 1. 26. Pol. 12. 4. 4.

*Σαλπιστής*, οὗ, ὁ, (*σαλπίζω*) a *trumpeter*, Rev. 18: 22.—Theophr. Char. 29 or 25. Dion. Hal. Ant. 4. 17. The earlier and better form was *σαλπικτής* Dem. 284. 26. Xen. An. 4. 3. 29. See Lob. ad Phryn. p. 191.

*Σαλώμη*, ἡ, *Salome*, pr. n. of

the wife of Zebedee, the mother of the apostles James and John, Mark 15: 40. 16: 1. Comp. Matt. 20: 20 et 27: 56.

*Σαμάρεια*, ας, ἡ, *Samaria*, Heb. *שֶׁמֶרֶץ* (watch-height), pr. n. of a celebrated city situated near the middle of Palestine, built by Omri king of Israel on a mountain or hill of the same name. It was the metropolis of the kingdom of Israel or the ten tribes; and after being several times destroyed and restored, it was enlarged and beautified by Herod the Great, and named by him *Sebaste* in honour of Augustus. It is now an inconsiderable village, still called *Sebaste*. See 1 K. 16: 24. 2 K. 6. 17. Am. 6: 1. Mic. 1: 5 sq. Jos. Ant. 8. 12. 5. ib. 13. 10. 2, 3. ib. 14. 5. 3. ib. 15. 7. 7. ib. 15. 8. 5. Calmet p. 807. Rosenm. Bibl. Geog. II. ii. p. 112 sq.—In. N. T.

a) pp. the city Samaria, Acts 8: 5. Meton. for the inhabitants, Acts 8: 14.

b) in a wider sense, *the region of Samaria*, the district of which Samaria was the chief city, lying between Judea and Galilee or the plain of Esdraelon; see Jos. B. J. 3. 3. 4. E. g. Luke 17: 11. John 4: 4, 5, 7. Acts 1: 8. 8: 1, 9. 9: 31. 15: 3. So Sept. and *שֶׁמֶרֶץ* 2 K. 17: 26. 23: 19.—Jos. Ant. 13. 2. 3.

*Σαμαρείτης*, οὐ, ὁ, a *Samaritan*, an inhabitant of the city or country of Samaria; spoken in N. T. of the descendants of a people, sprung originally from an intermixture of the remnant of the ten tribes with the heathen colonists sent into the country by Shalmanezar, 2 K. 17: 24. Jos. Ant. 9. 14. 1. ib. 10. 4. 7. This mixed people, although they retained the books of Moses, and although priests were sent to teach them the Jewish religion, soon fell away into gross idolatry, and were regarded almost as Gentiles by the Jews even before the exile, 2 K. 17: 26—41. When the Jews after their return from exile, began to rebuild Jerusalem and the temple, the Samaritans also laid claim to a descent from Ephraim and Manasseh, and requested permission to aid the Jews in their work; but this being refused, they turned against them and calumniated them before the Persian kings; Ezra 4: 1 sq. Neh. 4: 1 sq. Jos. Ant. 11. 4.

3 sq. They afterwards erected a temple on Mount Gerizim, in allusion to Deut. 27: 11 sq. and there instituted sacred rites in accordance with the law of Moses, Jos. Ant. 11. 8. 4. From these and other circumstances, the national hatred between the Jews and Samaritans was continually fostered and augmented; the name Samaritan became to the Jews a term of reproach, and intercourse with them was carefully avoided; see John 4: 9. 8: 48. comp. Jos. Ant. 11. 8. 6. ib. 12. 5. 5. ib. 13. 3. 4. The temple on Gerizim was destroyed by Hyrcanus about 125 B. C. but the Samaritans still held the mountain as sacred and the proper place of national worship, John 4: 20, 21. The same is the case with the small remnant of the Samaritans existing at the present day; who still go three times a year from Naplous, the ancient Sychar, to worship on Mount Gerizim; see Miss. Herald 1824. p. 310. Calmet p. 810. The Samaritans like the Jews, expected a Messiah, John 4: 25; and many of them became the disciples of Jesus, comp. John 4: 39 sq. Acts 9: 31. 15: 3.—On the Samaritan Pentateuch and the Samaritans generally, see Gesen. de Pent. Sam. etc. Hal. 1815. Winer de Vers. Pent. Sam. etc. Lips. 1817. Stuart on Samar. Pent. and Lit. in Bibl. Repos. II. p. 681. Cellarii Collectan. Hist. Samarit. Cizae 1688. De Sacy Correspondence des Samaritaines, in Notices et Extraits des Mss. etc. T. XI. Paris 1829.—In N. T. Matt. 10: 5. Luke 9: 52. 10: 33. 17: 16. John 4: 9, 39, 40. 8: 48. Acts 8: 25.

*Σαμαρείτις*, ἰδος, ἡ, a Samaritan woman, John 4: 9 bis.

*Σαμοθράκη*, ἡς, ἡ, Samothrace, an island in the N. E. part of the Ægean sea, above the Hellespont, with a lofty mountain, Acts 16: 11. It was anciently called *Dardana*, *Leucania*, and also *Samos*; and to distinguish it from the other Samos, the name of Thrace was added, i. e. *Σάμος Θράκης*, whence contr. *Σαμοθράκη*. The island was celebrated for the mysteries of Ceres and Proserpine, and was a sacred asylum. Now called *Samandrachi*. See Diod. Sic. 3.

55. ib. 5. 47. Plin. H. N. 5. 12. Miss. Herald 1836. p. 246.

*Σάμος*, ου, ἡ, Samos, an island of the Ægean, near the coast of Lydia in Asia Minor. It was celebrated for the worship of Juno, for its valuable pottery, and as the birth-place of Pythagoras. Acts 20: 15.—Diod. Sic. 5. 81. Strabo XIV. p. 944. C.

*Σαμουήλ*, ὁ, indec. *Samuel*, Heb. שְׁמוּאֵל (heard of God, or name of God,) pr. n. of the celebrated Hebrew prophet, the son of Elkanah and Hannah, the last of the שֹׁפְטִים or judges, who anointed Saul and after him David as king; see his history in 1 Sam. 1—25.—Acts 3: 24. 13: 20. Heb. 11: 32.

*Σαμψών*, ὁ, indec. *Sampson*, Heb. שִׁמְשׁוֹן (sun-like) pr. n. of a שֹׁפֵט or judge of Israel, famous for his strength, Heb. 11: 32. Comp. Judg. c. 1. 13—16.

*Σανδάλιον*, ου, τό, (dim. of *σάνδαλον* Ael. V. H. 1. 18,) a sandal, i. e. a sole of wood or hide, covering the bottom of the foot, and bound on with thongs, Mark 6: 9. Acts 12: 8. Sept. for שַׁדְיָ Josh. 9: 5. Is. 20: 2.—Jos. Ant. 4. 8. 23. Hdot. 2. 91. Luc. Herod. 5 ὁ δὲ τις, μάλα δουλικῶς ἀφαιρεῖ τὸ σανδάλιον ἐκ τοῦ ποδός, ὡς κατακλίνοιο ἤδη. Comp. in Ἰσόδομα.

*Σανίς*, ἰδος, ἡ, a board, plank, e. g. of a ship, Acts 27: 44. Sept. for סַבֵּ Cant. 8: 9. Ez. 27: 5.—Jos. Ant. 8. 5. 2. Pol. 2. 5. 5.

*Σαούλ*, ὁ, indec. *Saul*, Heb. שְׂאוּל (asked, desired), pr. n. a) of the first king of Israel, Acts 13: 21. Comp. 1 Sam. c. 9 sq. — b) the Jewish name of the apostle Paul, which with a Greek ending became *Σαῦλος* q. v. Acts 9: 4, 17. 22: 7, 13. 26: 14.

*Σαπρός*, ἄ, ὄν, (σήπω,) bad, rotten, putrid.

a) pp. of vegetable or animal substances, as a tree and its fruit, fish, etc. Matt. 7: 17, 18. 12: 33 bis. 13: 48. Luke 6: 43 bis. — Arr. Diss. Epict. 4. 4. 25. Dem. 615. 11.

b) trop. in a moral sense, *corrupt, foul*, e. g. λόγος Eph. 4: 29.—Arr. Epict. 3. 22. 61 δόγμα. Comp. Lob. ad Phr. p. 377 sq.



Σάπφειρον, ης, ἡ, *Sapphira*, pr. n. of the wife of Ananias, Acts 5: 1.

Σάπφειρος, ου, ἡ, *sapphire*, a precious stone, next in hardness and value to the diamond, mostly of a blue colour in various shades, Rev. 21: 19. Sept. and Heb. ספיר Ex. 24: 10. 28: 18. — Jos. Ant. 3. 7. 5. Ael. V. H. 14. 34. See Rees' Cycl. art. *Gems*.

Σαργάνη, ης, ἡ, (comp. Heb. שָׂרָה, Aram. שָׂרָה, to interweave, to braid,) pp. any thing braided, twisted, interwoven, e. g. a cord Aeschyl. Suppl. 788 or 801. In N. T. a rope-basket, network of cords, 2 Cor. 11: 33; comp. Acts 9: 25 σπυρίς.—Suid. σαργάνη· οἱ μὲν σχοινίων τι, οἱ δὲ πλέγμα τι ἐκ σχοινίου. Athen. III. p. 119. B. IX. p. 407. E.

Σάρδεις, ων, αἱ, *Sardis*, the metropolis of Lydia in Asia Minor, situated at the foot of Mount Tmolus on the banks of the river Pactolus, celebrated for its wealth and voluptuous debauchery. Rev. 1: 11. 3: 1, 4.—Diod. Sic. 13. 70. Xen. Cyr. 7. 2. 11, 12.

Σάρδιος, ου, ὁ, i. q. σάρδιος q. v. Rev. 4: 3 in text. rec.

Σάρδιος, ου, ὁ, *sardius*, *sardian*, a precious stone of a blood-red or sometimes of a flesh-colour, more commonly known by the name of *carneian*. Rev. 4: 3 in later edit. 21: 20. Sept. σάρδιον for Heb. סָרְדִי Ex. 28: 17. Ez. 28: 13. See Rees' Cycl. art. *Sardian* and *Gems engraved*.

Σαρδόνυξ, υχος, ἡ, *sardonyx*, a precious stone exhibiting a milk-white variety of the onyx or chalcedony, intermingled with shades or stripes of sardian or carneian, Rev. 21: 20. — Jos. Ant. 3. 7. 5. Plin. H. N. 37. 12. See Rees' Cycl. art. *Sardonyx* and *Gems engraved*.

Σάρεπτα, ων, τά, *Sarepta*, Heb. סָרְפָּתָא *Zarephath*, now *Sarfend*, a Phœnician town mid-way between Tyre and Sidon, Luke 4: 26. Comp. 1 K. 17: 9, 10. Obad. 20.—Jos. Ant. 8. 13. 2.

Σαρκενός, ἡ, ὄν, (σάρξ,) found only in the Epistles, and not extant in profane writers; *fleshy*, *carnal*, pertain-

ing to the flesh or body, opp. πνευματικός. Comp. in Σάρξ no. 2.

a) genr. of things, τὰ σαρκικά, i. q. *things corporeal, external, temporal*, Rom. 15: 27. 1 Cor. 9: 11.

b) as implying weakness, frailty, imperfection, e. g. of persons, *carnal, worldly*, 1 Cor. 3: 1 ὡς σαρκικοὺς, ὡς νηπίους ἐν Χριστῷ. v. 3 bis, 4. Of things, *carnal, human*, 2 Cor. 1: 12 οὐκ ἐν σοφίᾳ σαρκικῇ. 10: 4 ὄπλα οὐ σαρκικά, ἀλλὰ δυνατά κ. τ. λ. Heb. 7: 16 οὐ κατὰ νόμον ἐντολῆς σαρκικῆς, i. e. frail, transient, temporary, opp. κατὰ δύναμιν ζωῆς ἀκαταλύτου. — In 1 Cor. 3: 1 et Heb. 7: 16 some read σάρκινος in the same sense.

c) as implying sinfulness, sinful propensity, *carnal*, e. g. of persons, Rom. 7: 14 ἐγὼ δὲ σαρκικός εἰμι, i. e. under the influence of carnal desires and affections. Of things, 1 Pet. 2: 11 τῶν σαρκικῶν ἐπιθυμιῶν *carnal desires*, i. e. having their seat in the carnal nature. Comp. in Σάρξ no. 2. c.

Σάρκενος, η, ον, (σάρξ,) *fleshy, corpulent*, Pol. 39. 2. 7. In N. T. *fleshy, of flesh*, and therefore soft, yielding to an impression, opp. λίθινος, 2 Cor. 3: 3 ἐν πλασθί καρδίας σαρκίνας. Comp. Sept. καρδία σαρκινή, Heb. רֵךְ, Ez. 11: 19. 36: 26. — Plut. adv. Colot. 27 init. — On 1 Cor. 3: 1 et Heb. 7: 16 see in Σαρκενός b.

Σάρξ, σαρκός, ἡ, Ael. σέρξ, (perh. σαίρω, σέρω, to strip off,) *flesh*, sc. of a living man or animal, in distinction from that of a dead one, which is κρέας.

1. pp. *flesh*, Sing. as one of the constituent parts of the body, Luke 24: 39 πνεῦμα σάρκα καὶ ὄστέα οὐκ ἔχει. 1 Cor. 15: 39 quater. So Sept. for רֵךְ Gen. 2: 21. 2 K. 5: 10, 14. (Hom. Od. 19. 450. Ael. V. H. 4. 28. ib. 9. 13.) More commonly Plur. αἱ σάρκες, q. d. *fleshy parts*, comp. Passow s. v. Rev. 19: 18 quinq. ἵνα φάγητε σάρκας βασιλέων κ. τ. λ. v. 21; trop. and hyperbol. i. q. *to consume, to destroy*, James 5: 3; *to maltreat* Rev. 17: 16. So Sept. for רֵךְ Gen. 41: 2, 3. 2 K. 9: 36. — Ael. V. H. 9. 13. Diod. Sic. 3. 16. Plato Phaedo 45.

2. meton. *flesh*, i. q. *the body, corpus*, the animal or external nature, as distinguished from the spiritual or inner man,

τὸ πνεῦμα. This usage of σάρξ is far more frequent in N. T. than in profane writers, prob. in imitation of Heb. רִצְצָ.

a) genr. and without any good or evil quality implied. (α) opp. to πνεῦμα expr. 1 Cor. 5: 5 εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῆι κ. τ. λ. 2 Cor. 7: 1. Col. 2: 5. 1 Pet. 4: 6. Comp. Sept. and רִצְצָ opp. רִצְצָ Is. 10: 18. Job 14: 22. Also σάρξ καὶ αἷμα as a periphrasis for the whole animal nature or man, Heb. 2: 14. (Ecclus. 14: 18.) Simply, John 6: 52, comp. below. 2 Cor. 12: 7 σκόλωψ τῆ σαρκί, prob. external trials. Col. 1: 24. 2: 1 πρόσωπόν μου ἐν τῇ σαρκί. v. 23. Heb. 9: 10, 13. 1 Pet. 3: 21. Jude 8, 23. Acts 2: 26, 31 ἡ σάρξ μου, *my body*, i. e. I, quoted from Ps. 16: 9 where Sept. for רִצְצָ. Metaph. John 6: 51 καὶ ὁ ἄρτος . . . ἡ σάρξ μου ἐστίν, i. e. Jesus himself is the principle of life and nutrition to the regenerated soul. v. 53, 54, 55, 56. Comp. Matt. 26: 26 et parall. where it is σῶμα. Sept. genr. for רִצְצָ Ez. 26: 36. Prov. 14: 30. — Jos. B. J. 6. 1. 5. Arr. Epict. 3. 7. 2 sq. Plut. adv. Colot. 20. T. VI. p. 249. Tauchn. μεχρὶ τῶν περὶ σάρκα τῆς ψυχῆς δυνάμεων.—Spec. *mortal body*, in distinction from a future and spiritual existence. 2 Cor. 4: 11 ἡ ζωὴ . . . ἐν τῇ θνητῇ σαρκί ἡμῶν. Gal. 2: 20. Phil. 1: 22, 24. 1 Pet. 4: 2.—(β) Put for that which is merely *external* or only apparent, in opp. to what is spiritual and real. John 6: 63 τὸ πνεῦμά ἐστι τὸ ζῶοποιῶν, ἡ σάρξ οὐκ ὠφελεῖ οὐδέν. 8: 15. 1 Cor. 1: 26 σοφοὶ κατὰ σάρκα. 2 Cor. 5: 16 bis. Eph. 6: 5 et Col. 3: 22 κηρλοῖς κατὰ σάρκα, i. e. externally, as to outward circumstances. Philem. 16. So of outward affliction, trials, 1 Cor. 7: 28 θλίψιν δέ τῆ σαρκί ἔξουσιν. 2 Cor. 7: 5. Gal. 4: 13, 14. 1 Pet. 4: 1.—Spec. of circumcision *in the flesh*, i. e. the external rite. Rom. 2: 28 οὐδὲ ἡ ἐν τῷ φανερωῖ, ἐν σαρκί, περιτομή· ἀλλ' . . . περιτομή καρδίας, ἐν πνεύματι κ. τ. λ. 4: 1 εὐφρανέται κατὰ σάρκα, i. e. in respect to circumcision. 2 Cor. 11: 18. Eph. 2: 11 περιτομῆς ἐν σαρκί. Gal. 3: 3 νῦν σαρκὶ ἐπιτελεῖσθε; i. e. by circumcision, external rites, Judaism, comp. v. 2. Gal. 6: 12, 13. Phil. 3: 3, 4 bis. Col. 2: 13.—(γ) As the medium of external or natural generation and descent,

and of consequent kindred. John 1: 13 οὐδὲ ἐκ θελήματος σαρκός. . . ἐγεννήθησαν. Rom. 9: 8 τὰ τέκνα τῆς σαρκός. Heb. 12: 9. Eph. 5: 29, 30 ἐκ τῆς σαρκός αὐτοῦ καὶ ἐκ τῶν ὀστέων αὐτοῦ, in allusion to Gen. 2: 23. 29: 14, where Sept. and Heb. רִצְצָ. Of one's countrymen, Rom. 11: 14. So κατὰ σάρκα according to the flesh, i. e. as to outward kindred, by natural descent, Acts 2: 30. Rom. 9: 3. 1 Cor. 10: 18. Gal. 4: 23, 29. Perh. Rom. 1: 3 et 9: 5, comp. in no. 3. ἐν σαρκί id. Eph. 2: 11 ἔθνη ἐν σαρκί. So Sept. and רִצְצָ Gen. 37: 27; comp. Judg. 9: 2. 2 Sam. 5: 1. 19: 13, 14.

b) as implying weakness, frailty, imperfection, both physical and moral; e. g. opp. to τὸ πνεῦμα expr. Matt. 26: 41 et Mark 14: 38 τὸ πνεῦμα προθύμω, ἡ δὲ σάρξ ἀσθενής. Also opp. τὸ πν. ἁγίω, John 3: 6 bis τὸ γέγ. ἐκ τῆς σαρκός, σάρξ ἐστὶ καὶ τὸ γέγ. ἐκ τοῦ πν. κ. τ. λ. Simply, Rom. 6: 19 διὰ τὴν ἀσθενεῖαν τῆς σαρκός ὑμῶν. 2 Cor. 1: 17. 10: 2 ἀς κατὰ σάρκα περιπατοῦντας. v. 3 bis. So σάρξ καὶ αἷμα *flesh and blood*, q. d. frail feeble man, 1 Cor. 15: 50. Gal. 1: 16. Eph. 6: 12. Opp. ὁ πατήρ ὁ ἐν οὐρ. Matt. 16: 17. Sept. genr. for רִצְצָ Gen. 6: 3. Ps. 78: 39. — Ecclus. 28: 5. Plut. adv. Colot. 30. T. VI. p. 264. Tauchn. τῆς κατὰ σάρκα ἡδονῆς. ib. Non posse suav. viv. 3. p. 180, μικρὸν εἶναι τὸ τῆς σαρκός ἡδύ. ib. 14. p. 198.

c) as implying sinfulness, proneness to sin, *the carnal nature*, the seat of carnal appetites and desires, of sinful passions and affections, whether physical or moral; so in Paul, 2 Pet. 1 John. Comp. Sept. and Heb. רִצְצָ Ecc. 2: 3. 5: 5. A similar influence the Greeks ascribed to τὸ σῶμα, see Plato Phaedo 10, 11, 27, 30. Xen. Cyr. 8. 7. 20. comp. Wisd. 9: 15. So as opp. πνεῦμα i. e. the Holy Spirit or his influences, Rom. 8: 1 μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. v. 4, 5 bis, 6, 9, 13. Gal. 5: 16, 17 bis, 19, 24. 6: 8 bis. Simply, Rom. 7: 5 ὅτι γὰρ ἡμεν ἐν τῇ σαρκί. v. 18, 25. 8: 3 ter, 7, 8, 12 bis. 13: 14. Gal. 5: 13. Eph. 2: 3 bis. Col. 2: 11, 18. 2 Pet. 2: 10, 18. 1 John 2: 16.—Theon. Alex. in Anthol. Gr. III. p. 226 νόον παθῆων ἐν τοῖσι πόνοις ἐκάθρηρας, ἔξω σαρκός ἔβης κ. τ. λ.



3. meton. *flesh*, i. q. *human nature*, *man*, *homo*, like Heb. שָׂרָף. Matt. 19: 5, 6, ἔσονται οἱ δύο εἰς σάρκα μίαν . . . ἀλλὰ σὰρξ μία. Mark 10: 8 bis. 1 Cor. 6: 16. Eph. 5: 31. (So Sept. and שָׂרָף Gen. 2: 24.) Jude 7 σὰρξ ἑτέρα *other flesh*, i. e. not their own, committing adultery with other men's wives, or with foreigners. — Also πᾶσα σὰρξ *all flesh*, *all men*, *all mankind*, Luke 3: 6. John 17: 2. Acts 2: 17. 1 Pet. 1: 24. οὐ . . . πᾶσα σὰρξ, *no flesh*, *no man*, where οὐ qualifies the intervening verb, see in Οὐ ἄ. γ. Matt. 24: 22. Mark 13: 20. Rom. 3: 20. Gal. 2: 16. μὴ . . . πᾶσα σὰρξ id. 1 Cor. 1: 29. So Sept. and שָׂרָף-בָּבָב Gen. 6: 12. Ps. 65: 3. Is. 40: 5, 7. Jer. 25: 31. c. μὴ Ecclus. 30: 20, 29.—Spec. of the incarnation of Christ, his incarnate human nature. John 1: 14 ὁ λόγος σὰρξ ἐγένετο. 1 John 4: 2, 3 Χρ. ἐν σαρκὶ ἐληλυθότα. 2 John 7. Rom. 1: 3 κατὰ σάρκα. 9: 5. Eph. 2: 15 ἐν τῇ σαρκὶ αὐτοῦ. 1 Tim. 3: 16. Heb. 5: 7. 10: 20. 1 Pet. 3: 18. 4: 1. Col. 1: 22 ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, q. d. in his body incarnate, comp. Buttm. § 123. n. 4. Winer § 34. 2. Comp. Ecclus. 23: 16.

Σαρούχ, ὁ, *Saruch*, see Σερούχ.

Σαρῶω, ᾧ, f. ᾧσω, (σαίρω,) *to sweep*, *to cleanse with a broom*, c. acc. Luke 15: 8 καὶ σαροῖ τὴν οἰκίαν. Pass. Matt. 12: 44. Luke 11: 25. — Artemid. 2. 33. p. 119. Pamphil. in Geopon. 13. 15. 4. A later form instead of the earlier σαίρω, Lob. ad Phr. p. 83. Sturz de Dial. Mac. p. 192.

Σάρρα, ας, ἡ, *Sarah*, Heb. שָׂרָה v. שָׂרָה (princess), pr. n. of the wife of Abraham, Rom. 4: 19. 9: 9. Heb. 11: 11. 1 Pet. 3: 6.

Σάρων, ωνος, ὁ, *Saron*, Heb. שָׂרֹן *Sharon*, pr. n. of a level tract of Palestine along the sea-coast between Cesaraea and Joppa, celebrated for its rich fields and pastures, Acts 9: 35. Comp. Is. 33: 9. 65: 10. 1 Chr. 27: 29. See Relandi Palaest. p. 188, 370.

Σατανᾶ, ὁ, indec. 2 Cor. 12: 7, elsewhere Σατανᾶς, ᾧ, ὁ, *Satan*, Heb. שָׂטָן pp. *adversary*; in N. T. mostly c. art. *the Adversary*, as the Heb. proper

name for the devil, Gr. ὁ διάβολος, the prince of the fallen angels; see fully in Διάβολος b, and comp. Buxt. Lex. Chald. 1464, 1495. Matt. 4: 10. 10: 26 bis. Mark 4: 15. Luke 10: 18 comp. in Δαιμόνιον b. 22: 3, 31. John 13: 27. Acts 26: 18. al. So Heb. שָׂטָן Sept. διάβολος 1 Chr. 21: 1. Job 1: 6 sq. — Ecclus. 21: 27. Test. XII Patr. p. 650, 657 ἀπὸ τοῦ σατανᾶ καὶ τῶν πνευμάτων αὐτοῦ. — As present in men tempting them to evil, Matt. 16: 23 et Mark 8: 33 ὑπάγε ὀπίσω μου, σατανᾶ, comp. Luke 22: 3. Acts 5: 3. Others here refer it directly to Peter in the sense of *adversary*; as Sept. for שָׂטָן 1 K. 11: 14, 23, 25. comp. 2 Sam. 19: 23 where Sept. ἐπίβουλος. AL.

Σάτον, ου, τό, *satum*, 'a measure, Heb. שֵׁטָה *seah*, Aram. שֵׁטָה Buxt. Lex. Chald. Rab. 1413, a Hebrew measure for things dry, Matt. 13: 33. Luke 13: 21. According to the Rabbins it was i. q. the third part of an ephah, and according to Jerome on Matt. l. c. was equal to a modius and a half; hence equivalent to nearly 1½ peck English. Comp. in Μόδιος. Jahn § 114. — Jos. Ant. 9. 4. 5 pen.

Σαῦλος, ου, ὁ, *Saul*, i. q. Σαοῦλ with a Greek termination, the Jewish name of Paul. Acts 7: 58. 8: 1, 3. 9: 1, 8, 11, 19, 22, 24, 26. 11: 25, 30. 12: 25. 13: 1, 2, 7, 9.

Σαντιοῦ, ῆς, οὔ, see in Σιαντιοῦ.

Σβέννυμι, f. σβέσω, *to quench*, *to extinguish*, trans.

a) pp. a light, fire, c. acc. Matt. 12: 20 λίνον τυφόμενον οὐ σβέσει, see in Λίνον. Eph. 6: 16. Heb. 11: 34. Pass. *to be quenched*, *to go out*, Matt. 25: 8 αἱ λάμπαιδες. Mark 9: 44, 46, 48. Sept. for שָׂבָב Is. 42: 3. Lev. 6: 12, 13. שָׂבָב Job 21: 17.—Luc. D. Deor. 10. 1. Thuc. 2. 77.

b) trop. i. q. *to damp*, *to hinder*, *to repress*, to prevent any thing from exerting its full influence, c. acc. 1 Thess. 5: 19 τὸ πνεῦμα μὴ σβέννυτε. Sept. σβέσαι τὴν ἀγάπην for שָׂבָב Cant. 8: 7. — Jos. B. J. 6. 1. 4 σβ. τὴν χαράν. Ael. V. H. 6. 1 Θυμόν. Plut. Lycurg. 20.

Σεαντοῦ, ἦς, οὔ, also contr. σαντοῦ, ἦς, οὔ, (σύ, αὐτός,) reflex. pers. pron. 2 pers. sing. genit. of *thyself*, dat. σαντιῶ, ἦ, ᾧ, to *thyself*, etc. Gen. John 1: 22. Acts 26: 1. al. Dat. Acts 9: 34. 16: 28. al. Acc. Matt. 4: 6. 8: 4. Luke 10: 27. al. See Buttm. § 74. 3.—Where a special emphasis is to be laid on αὐτός, it is written separately, e. g. Luke 2: 35 καὶ σοῦ δὲ αὐτῆς. See Matth. § 148. n. 2. Buttm. § 127. 3. AL.

Σεβάζομαι, f. ἄσομαι, depon. Mid. (σέβας, σέβομαι,) to be shy of doing any thing, to *be* timid, to *fear*, Hom. Il. 6. 167, 417. In N. T. to *stand in awe* of any one, i. q. to *reverence*, to *venerate*, to *worship*, Rom. 1: 25 ἐπεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει.—Hesych. ἐσεβάσθησαν· σεβάσασσι προσεκίνησαν.

Σέβασμα, τος, τό (σεβάζομαι,) an object of *worship*, any thing venerated and worshipped, e. g. a *god*, *numen*, Acts 17: 23. 2 Thess. 2: 4.—Wisdom. 14: 20. Bel and Drag. 27. Dion. Hal. Ant. 1. 30. ib. 5. 1.

Σεβαστός, ἡ, ὄν, (σεβάζομαι,) pp. venerated, *august*, Lat. *augustus*, Hesych. σεβαστός· προσκνητός, τιμητός. In N. T. as an honorary title, and then pr. n. ὁ Σεβαστός, Lat. *Augustus*.

a) pp. a title first assumed by Caesar Octavianus, and retained by his successors as a personal appellation; comp. Adam's Rom. Ant. p. 169. Spoken of Nero, Acts 25: 21, 25.—Philo Leg. ad Cai. p. 1012. D. Hdian. 2. 10. 19.

b) adj. *Augustan*, pertaining to Augustus, as σπειρή Σεβαστή the *Augustan cohort*, Acts 27: 1. Several of the Roman legions also bore this honorary title, comp. Claudian. de Bell. Gild. 422. Ptolem. 2. 3 λεγέων δευτέρα Σεβαστή. 4. 3, 9. comp. Tacit. Ann. 14. 15.—Others suppose it to be a Samaritan cohort, so called from Σεβαστή, *Sebaste*, the name given by Herod the Great to Samaria in honour of Augustus. Josephus mentions troops called Σεβαστηνοί, prob. from Sebaste or Samaria, Ant. 20. 6. 1. ib. 20. 8. 7. B. J. 2. 4. 3. ib. 2. 12. 5.

Σέβω, Pind. Olymp. 14. 17. Xen.

Mem. 4. 5: 19; more usually σέβομαι depon. Pass. defect. to *be shy*, *timid*, to *shame oneself*, Hom. Il. 4. 242. In N. T. only depon. to *revere*, to *venerate*, to *worship* God, c. acc. Matt. 15: 9 et Mark 7: 7 μάτην δὲ σέβονταί μς, quoted from Is. 29: 13 where Sept. for מִשְׁבָּחֵי. Acts 18: 13. 19: 27. Sept. for מִשְׁבָּחֵי Josh. 4: 24. Job 1: 9.—Jos. Ant. 9. 10. 1. Diod. Sic. 1. 35. Xen. Ag. 3. 2.—Spec. part. σεβόμενος, ἡ, ον, absol. or seq. τὸν θεόν, i. e. *worshipping God*, *religious*, *devout*, spoken of proselytes to Judaism from the heathen, in distinction from the Jews, Acts 13: 43, 50. 16: 14. 17: 4, 17. 18: 7. AL.

Σειρά, ἄς, ἡ, (εἶρω necto,) a *cord*, *band*, Hdot. 7. 85; in N. T. a *chain*, 2 Pet. 2: 4, comp. in Ζόφος.—Jos. Ant. 3. 7. 5. Luc. D. Deor. 21. 1. id. Hermet. 3.

Σεισμός, οὔ, ὁ, (σειώ,) *motion*, a *shaking*, *convulsion*, e. g.

a) genr. ἐν τῇ θαλάσῃ, i. q. a *tempest*, *tornado*, Matt. 8: 24. So Sept. for הַרְעָה, רַעַה, Jer. 23: 19. Neh. 1: 3.

b) spec. ἀνὸς ἐπιπέσει, Matt. 24: 7 ἴσονται σεισμοὶ κατὰ τόπους. 27: 54. 28: 2. Mark 13: 8. Luke 21: 11. Acts 16: 26. Rev. 6: 12. 8: 5. 11: 13 bis, 19. 16: 18 bis. So Sept. for רַעַה Is. 29: 6. Am. 1: 1. Zech. 14: 5.—Jos. Ant. 5. 5. 3 pen. Ael. V. H. 4. 17. Xen. H. G. 3. 2. 24.

Σείω, f. σειώω, to *move to and fro*, to *shake*, with the idea of *shock*, *convulsion*, *trans.*

a) pp. Rev. 6: 13 σικῆ... ὑπὸ μεγ. ἀνέμου σειομένη. Of earthquakes, Matt. 27: 51 ἡ γῆ ἐσειόθη. Act. c. acc. Heb. 12: 26 σειώ οὐ μόνον τὴν γῆν, ἀλλὰ καὶ τὸν οὐρανόν, in allusion to Hagg. 2: 6 et Joel 3: 16 where Sept. for רַעַה.—Luc. Bacch. 2. Pausan. 3. 5. 8. Xen. H. G. 4. 7. 4.

b) trop. to *move in mind*, to *agitate*, to put in commotion and perturbation. Matt. 21: 10 ἐσειόθη ἡ πόλις. 28: 4. Sept. for רַעַה Is. 14: 16. Ez. 31: 16.—Pind. Pyth. 4. 484 πόλις. Helidor. X. p. 484. Antiph. 146. 22.

Σεκοῦνδος, ου, ὁ, Lat. *Secundus*, pr. n. of a Christian, Acts 20: 4.

Σελεύχεια, ἄς, ἡ, *Seleucia*, a city



of Syria, situated west of Antioch on the sea-coast near the mouth of the Orontes; called sometimes *Seleucia Pieria*, from the neighbouring Mount Pierius, and also *Seleucia ad mare*, in order to distinguish it from several other cities of the same name in Syria and the vicinity, all so called from Seleucus Nicanor. Acts 13: 4. — 1 Macc. 11: 8. Jos. Ant. 18. 9. 8. Pol. 5. 59. 1.

**Σελήνη, ης, ἡ,** (σελάς light, brightness,) *the moon*, Matt. 24: 29. Mark 13: 24. Luke 21: 25. Acts 2: 20. 1 Cor. 15: 41. Rev. 6: 12. 8: 12. 12: 1. 21: 23. Sept. for חַרְוֹ Gen. 37: 8. Jer. 31: 37. Joel 2: 31.—Hdian. 5. 6. 11. Xen. Mem. 4. 3. 4.

**Σεληνιάζομαι, f. ἄσομαι,** (σελήνη,) *to be moon-struck, lunatic*, in Greek usage i. q. *to be epileptic, to be afflicted with epilepsy*, the symptoms of which were supposed to become more aggravated with the increasing moon; comp. Luc. Tox. 24 where a certain woman ἐλέγειο δὲ καὶ καταπίπτειν πρὸς τὴν σελήνην αὐξανομένην. This disease in N. T. and elsewhere is ascribed to the influence of unclean spirits, demons, see in *Δαιμόνιον, Δαιμονίζομαι*. See also Luc. Philops. 16. Act. Thom. § 12. Isidor. Orig. 4. 7 “cadens æger spasmodicam patitur. Hos etiam vulgus *lunaticos* vocat, quod per hunc cursum committitur eos insania daemonum.” — Matt. 4: 24. 17: 15 ὅτι σεληνιάζεται καὶ κακῶς πάσχει, comp. v. 18 et Mark 9: 17 et Luke 9: 39, where it is referred to a *δαιμόνιον, πνεῦμα*. — Act. Thom. § 12. Manetho 4. 81, 216.

**Σεμεί, ὁ, indec. Semei,** Heb. שֵׁמַי; *Shemei*, pr. n. m. Luke 3: 26.

**Σεμίδαλις, εως, ἡ, fine flour,** Rev. 18: 13. Sept. oft for חֲטָיִם Ex. 29: 2, 40. Lev. 2: 1.—Ecclus. 38: 11. Jos. Ant. 3. 9. 4. ib. 8. 2. 4. Poll. Onom. I. 247.

**Σεμνός, ἡ, ὄν,** (σεβόμαι,) *venerable, reverend*, Lat. *venerandus*, 2 Macc. 8: 15. Xen. Cyr. 7. 5. 37. In N. T. of things, *honourable, reputable*, Phil. 4: 8; of persons, *grave, dignified*, 1 Tim. 3: 8, 11. Tit. 2: 2. — Luc. D. Mort. 12. 3. Hdian. 1. 2. 6 σεμνῶ ἦθει καὶ βίω σώ-

φρονι. Diog. Laert. 2. 24 ἀντάρκης δὲ ἦν καὶ σεμνός sc. Socrates.

**Σεμνότης, ητος, ἡ,** (σεμνός,) *venerableness, sanctity*, 2 Macc. 3: 12. Jos. B. J. 6. 5. 1. In N. T. *gravity, dignity, probity*, 1 Tim. 2: 2 ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι. 3: 4. Tit. 2: 7.—Jos. Vit. § 49. Ael. V. H. 2. 13 σεμνότης βίου. Xen. Cyr. 8. 3. 1.

**Σέργιος, ου, ὁ, Sergius,** i. e. *Sergius Paulus*, a Roman proconsul in command at Cyprus, converted under the preaching of Paul and Barnabas, Acts 13: 7. See in *Ἀνθυλάτος*.

**Σερούχ, ὁ, indec. Seruch,** Heb. שֵׁרֻחַ *Serug*, pr. n. of the father of Nahor, Luke 3: 35. Comp. Gen. 11: 20. In text. rec. *Σαρούχ*.

**Σήθ, ὁ, indec. Seth,** Heb. שֵׁת (replacing,) pr. n. of the third son of Adam, Luke 3: 38.

**Σήμα, ὁ, indec. Sem,** Heb. שֵׁם (name, renown) *Shem*, pr. n. of the eldest son of Noah, Luke 3: 36. Comp. Gen. 5: 32. 10: 1 sq.

**Σημαίνω, f. ἀνῶ,** (σῆμα sign, signal,) aor. 1 ἐσήμανα Acts 11: 28. al. instead of the more Attic ἐσήμηνα, as also Esth. 2: 22. Judg. 7: 21. Xen. H. G. 2. 1. 28. Comp. Butt. § 101. n. 2. Lob. ad Phr. p. 24. Winer p. 81.—*To give a sign or signal*, i. e. public, Sept. for שֵׁן Num. 10: 9. Jos. Ant. 7. 11. 6. Xen. An. 5. 2. 12. In N. T. *to signify*, i. e. *to make known, to declare*, seq. orat. indir. John 12: 33 σημαίνω, ποιοῦ θανάτω ἡμῶν ἀποθήσκουσιν, 18: 32. 21: 19. seq. acc. et inf. Acts 11: 28. c. acc. simpl. Acts 25: 27 τίς καὶ αὐτοῦ αἰτίας σημαίνα. absol. Rev. 1: 1. Sept. for שֵׁן Esth. 2: 22. — Jos. Ant. 4. 6. 3. Pol. 2. 27. 3. Xen. Cyr. 2. 4. 4.

**Σημεῖον, ου, τῶ,** (i. q. σῆμα,) *a sign, signal*, Hdian. 4. 11. 8. *an ensign, standard*, Sept. for שֵׁן Is. 11: 12. Hdian. 8. 5. 22. Xen. Cyr. 7. 1. 4. *sign* of something past, *a memorial, monument*, Sept. for שֵׁן Josh. 4: 6. Jos. B. J. 1. 10. 3. In N. T. *a sign, mark, token, e. g.* a) pp. *a sign*, by which any thing is designated, distinguished, known. Matt.

26: 48 ἔδωκεν αὐτοῖς σημεῖον κ. τ. λ. Rom. 4: 11 σημ. ἔλαβε περιτομῆς, i. e. circumcision as τὸ σημεῖον τῆς διαθήκης, comp. Gen. 9: 12, 13. 17: 11, where Sept. and תָּיִן. — Thuc. 6. 31. ib. 4. 111 bis. — Spec. a sign by which the character and truth of any person or thing is known, a token, proof. Luke 2: 12 τοῦτο ὑμῖν τὸ σημεῖον. 2 Cor. 12: 12 τὰ σημεῖα τοῦ ἀποστόλου. 2 Thess. 3: 17 ὁ ἐστὶ σημ. ἐν πάσῃ ἐπιστολῇ. So Sept. and תָּיִן 1 Sam. 14: 10. 2 K. 19: 29. 20: 8.—Jos. B. J. 1. 9. 5. Aeschin. 67. 42. Pol. 3. 30. 2. Xen. Conv. 8. 34.

b) a sign by which the divine power and majesty is made known, i. e. a supernatural event or act, a token, wonder, miracle, by which the power and presence of God is manifested, either directly or through the agency of those whom he sends. (α) As wrought of God, 1 Cor. 14: 22 ὥστε αἱ γλῶσσαι εἰς σημεῖον εἰσὶν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις, i. e. a token to the unbelieving of God's presence and power, comp. v. 25; or perhaps a sign of the divine displeasure, comp. v. 21. So τὸ σημεῖον Ἰωνᾶ the sign of Jonah, i. e. which God wrought in the case of Jonah, Matt. 12: 39, comp. v. 40. Matt. 16: 4. Luke 11: 29. Meton. of persons sent from God, whose character and acts are a manifestation of the divine power, Luke 11: 30 καθ' ὡς ἐγένετο Ἰωνᾶς σημεῖον τοῖς Νινεϋταῖς. 2: 34 οὗτος κείται . . . εἰς σημεῖον ἀντιλεγόμενον. Also of signs, wonders, miracles which God is said to do through any one, ποῦτεν διά τινος, joined with τέρατα, e. g. Acts 2: 22, 43. 4: 30. 5: 12. 14: 3. 15: 12.—So σημεῖα καὶ τέρατα Ael. V. H. 12. 57. Pol. 3. 112. 8.—Spec. as fore-showing future events, a sign of future things, a portent, presage. Matt. 16: 3 σημεῖα τῶν καιρῶν, i. e. the miraculous events and deeds which foreshow the coming of the Messiah in his kingdom; comp. Eccus. 33 [36]: 6, 8. Matt. 24: 3 τί τὸ σημεῖον τῆς σῆς παρουσίας; v. 30. Mark 13: 4. Luke 21: 7, 11 σημεῖα ἀπ' οὐρανοῦ μέγαρα. v. 25. Acts 2: 19. Rev. 12: 1, 3. 15: 1. Sept. and תָּיִן Deut. 13: 1, 2.—Jos. B. J. proem. § 11. Ael. V. H. 1. 29. Plut. Timol. 8. — (β) Of signs, wonders, miracles, wrought by Jesus

and his apostles in proof and furtherance of their divine mission. Matt. 12: 38 θήλομεν ἀπὸ σοῦ σημεῖον ἰδεῖν. v. 39 bis. 16: 1, 4 bis. Mark 8: 11 σημεῖον ἀπὸ τοῦ οὐρανοῦ. v. 12 bis. 16: 17, 20. Luke 11: 16, 29 bis. 23: 8. In John only in this sense, c. 2: 11, 18, 23. 3: 2. 4: 54. 6: 2, 14, 26, 30. 7: 31. 9: 16. 10: 41. 11: 47. 12: 18, 37. 20: 30. Acts 4: 16, 22. 8: 6. 1 Cor. 1: 22. Joined with τέρατα, δυναμεῖς, John 4: 48. Acts 6: 8. 7: 36. 8: 13. Rom. 15: 19. 2 Cor. 12: 12. Heb. 2: 4. Sept. and תָּיִן Ex. 4: 8 sq. 17, 28, 30. — (γ) Spoken analogically of signs, wonders, wrought by false prophets claiming to act by divine authority, Rev. 13: 13, 14. 16: 14. 19: 20. c. τέρατα Matt. 24: 24. Mark 13: 22. 2 Thess. 2: 9.

Σημεῖω, ῶ, f. ὄσω, (σημεῖον, σημα,) to sign, to mark, to note with marks, Pol. 3. 39. 8. In N. T. only Mid. to mark for oneself, to note, c. acc. 2 Thess. 3: 14 τοῦτον σημεῖοῦσθε, note that man, q. d. set a mark upon him as one to be shunned.—Pol. 22. 11. 12. ib. 1. 47. 1. Others in 2 Thess. 1. c. to signify, to point out, sc. to me, connecting διὰ τῆς ἐπιστολῆς with it. See Winer p. 93.—Philo de Jos. p. 560. A.

Σήμερον, adv. Att. τήμερον, (qs. τῇ ἡμέρᾳ,) to-day, this day.

a) pp. Matt. 6: 11 δὸς ἡμῖν σήμερον. v. 30. 16: 3. 21: 28. 27: 19. Mark 14: 30. Luke 2: 11. 5: 26. 12: 28. 19: 5, 9. 22: 34. 23: 43. 24: 21. Acts 27: 33. Heb. 13: 8. James 4: 13. Luke 13: 32, 33 σήμερον καὶ αὔριον, see in Αὔριον. Sept. for תָּיִן Gen. 4: 13. 40: 7. Ex. 16: 25. —Hdian. 7. 5. 11. Luc. Paras. 8.—With the art. as adj. ἡ σήμερον sc. ἡμέρα, i. q. this very day, Acts 19: 40. See Buttm. § 125. 6, 7.

b) i. q. at this time, now, Luke 4: 21 σήμερον πεπλήρωται ἡ γραφή αὐτῆ. Acts 4: 9. 13: 33. 22: 3. 24: 21. 26: 2, 29. Heb. 1: 5. 3: 7, 13, 15. 4: 7 bis. 5: 5. 2 Cor. 3: 15 ἕως σήμερον. So Sept. and תָּיִן Deut. 1: 39. 1 Sam. 12: 17.—With the art. as adj. ἡ σήμερον sc. ἡμέρα, Buttm. l. c. Acts 20: 26 ἐν τῇ σήμερον ἡμέρᾳ. So ἄχρι τῆς σήμερον 2 Cor. 3: 14, μεχρὸ τῆς σήμερον Matt. 11: 23. 28: 15, and ἕως τῆς σήμερον Matt. 27: 8.



Rom. 11: 8, *unto this day*, i. e. *until the present time, until now*.

Σήλω, f. ψω, *to cause to rot, to corrupt, to destroy*, Sept. for שָׁלַח Job 40: 12. Dion. Hal. 11. 37. Usually and in N. T. Pass. σήπομαι, 2 perf. σέσηπα, intrans. *to rot, to be corrupted*, i. q. *to perish*; James 5: 2 ὁ πλοῦτος ὑμῶν σέσηπε, i. e. *your hoarded stores*. See Buttm. § 97. 5. n. 5. § 113. n. 3. Sept. for שָׁלַח Niph. Ps. 38: 6.—Jos. B. J. 6. 2. 9. Ael. V. H. 12. 40. Xen. Oec. 19. 11.

Σηρικίος, ἡ, ὄν, (σήρ silk-worm,) *silken, of silk*, Jos. B. J. 7. 5. 4 ἐσθήσει σηρικαῖς. In N. T. neut. τὸ σηρικόν subst. *silk, silken stuffs*, Rev. 18: 12.

Σῆς, σητός, ὁ, (Heb. שָׂח,) *a moth, cloth-worm*, Matt. 6: 19, 20. Luke 12: 33. Sept. for שָׂח Is. 51: 8. שָׂח Is. 50: 9.—Theophr. H. Pl. 1. 16 τοῦτο καὶ πρὸς τοὺς σήτας ἐν τοῖς ἱματίοις ἀγαθόν.

Σητόβρωτος, ου, ὁ, ἡ, adj. (σής, βιβρώσκω,) *moth-eaten*, James 5: 2 ἱμάτια ὑμῶν σητόβρωτα. So Sept. for שָׂח Job 13: 28.

Σθενόω, ᾧ, f. ἴσω, (σθένος strength,) *to strengthen, to confirm*, absol. 1 Pet. 5: 10 σθενώσει, or as in text. rec. Opt. σθενόσαι, comp. Winer p. 273.—Hesych. σθενώσει· ἐνισχύσει, δυναμώσει. A late form, not found elsewhere; comp. H. Planck in Bibl. Repos. I. p. 678.

Σιαγών, ὄνος, ἡ, pp. *the jaw-bone, jaw*, Sept. for שִׁיחַ Judg. 15: 15 sq. Xen. Eq. 1. 8. In N. T. genr. *the cheek*, Matt. 5: 39. Luke 6: 29. So Sept. and שִׁיחַ 1 K. 22: 24. Lam. 3: 29. Cant. 5: 14.

Σιγάω, ᾧ, f. ἴσω, (σιῶω to hist,) *to be silent, still, to keep silence*.

a) genr. intrans. Luke 9: 36 αὐτοὶ ἐσιγήσαν. 20: 26. Acts 12: 17. 15: 12, 13. 1 Cor. 14: 28, 30, 34. Sept. for שִׁיחַ Ex. 14: 14. שִׁיחַ Ecc. 3: 7.—Dem. 291. 20. Xen. Mem. 3. 5. 6.

b) trans. *to keep in silence, to keep secret*, Pass. Rom. 16: 25 μυστηρίου χρόνους αἰώνιους σιγημένον.—Eurip. Med. 80 or 81 σίγα λόγον. Comp. Hdian. 4. 5. 13.

Σιγή, ἡς, ἡ, (σιγάω,) *silence*, Acts

21: 40 πολλῆς σιγῆς. Rev. 8: 1.—Wisd. 18: 14. Xen. Cyr. 7. 1. 25 πολλὴ σιγή.

Σιδήρορος, ἑά, εον, contr. σιδηροῦς, ᾧ, οὔν, (σιδηρος,) *iron, of iron*. Acts 12: 10 πύλιν τὴν σιδηρᾶν. Rev. 2: 27. 9: 9. 12: 5. 19: 15. Sept. for שִׁיחַ Lev. 26: 19. Deut. 3: 11.—Dem. 778. 20. Xen. Cyr. 6. 1. 30.

Σιδήρορος, ου, ὁ, ἰρον, Rev. 18: 12. Sept. for שִׁיחַ Gen. 4: 21. 1 K. 6: 7.—Dem. 645. 16. Xen. Cyr. 3. 1. 23.

Σιδῶν, ᾧνος, ἡ, Sidon, Heb. שִׁידֹן Sidon, a celebrated commercial city of Phenicia, situated on the sea coast northward of Tyre, and now called Saide; every where coupled with Tyre except twice, Acts 27: 3. Luke 4: 26 εἰς Σάριπτα τῆς Σιδῶνος, i. e. *the country or territory of Sidon*. So Matt. 11: 21 ἐν Τύρῳ καὶ Σιδῶνι. v. 22. 15: 21. Mark 3: 8. 7: 24, 31. Luke 6: 17. 10: 13, 14.—The name שִׁידֹן signifies *fishing, fishery*, and such is the etymology given by Justin 18. 8; comp. Gesen. Lex. s. voc. But Josephus derives it from Sidon the eldest son of Canaan, Gen. 10: 15. Jos. Ant. 1. 6. 2. Sidon is a very ancient city, Gen. 10: 19. 44: 13; and was assigned by Joshua to the tribe of Asher, but never subdued by them, Judg. 1: 31. 10: 12. Jos. Ant. 5. 4. 1 ἐκ προγόνων ἔλενθῆρα. It afterwards surrendered to Salmanassar king of Assyria; and was destroyed by Artaxerxes Ochus king of Persia about 340 B. C. Jos. Ant. 9. 14. 12. Diod. Sic. 16. 41 sq. It was again rebuilt, and not long after was taken by Alexander the Great, before the siege of Tyre, Jos. Ant. 11. 8. 3. After his death it was subject alternately to the kings of Syria and of Egypt, and then to the Romans. At present the population of Saide is estimated at from 8000 to 10000, mostly Mohammedans. See Rosemn. Bibl. Geogr. II. i. p. 20 sq.

Σιδῶνιος, ἱά, ον, Sidonian, and οἱ Σιδῶνιοι *the Sidonians*, citizens of Sidon, Acts 12: 20. In Mss. Luke 4: 26 Σάριπτα τῆς Σιδωνίας sc. χώρας.—Jos. Ant. 17. 12. 1.

Σικάριος, ου, ὁ, Lat. sicarius,

(from *sica* dagger,) pp. a *dagger-man*, *assassin*, *robber*, Acts 21: 38. Comp. Jos. Ant. 20. 8. 6. B. J. 2. 13. 5.—Bands of robbers of this name and character were common in Judea under the procurators; Jos. B. J. 2. 13. 3 εἶδος ληστῶν οἱ καλούμενοι σικάριοι . . . ταῖς ἐσθήσεσιν ὑποκρίπτοντες μικρὰ ξιφίδια. Ant. 20. 8. 5. Comp. Jos. B. J. 7. c. 8—11.

**Σίκερα**, τό, Heb. כַּבֵּשׂ, indec. (genit. σίκερος Euseb. Praep. Evang. 6. 10.) *sikera*, i. e. *strong drink*, any intoxicating liquor, whether wine Num. 28: 7, or more usually as prepared from grain, fruit, honey, dates, etc. Luke 1: 15 οἶνον καὶ σίκερα οὐ μὴ πῖν. So Sept. and כַּבֵּשׂ Lev. 10: 9. Deut. 29: 6. Judg. 13: 4, 7, 14. — Hieron. ad Nepot. Opp. ed. Martian. IV. p. 364, "*Sikera* Hebraeo sermone omnis potio, quae inebriare potest, sive illa quae frumento conficitur, sive pomorum succo; aut cum favi decoquantur in dulcem et barbaram potionem; aut palmarum fructus exprimuntur in liquorem, coctisque frugibus aqua pinguior coloratur." Plin. H. N. 14. 19, "Fierent vina et a pomis, primumque e palmis quarum Palaestina feracissima fuit, quo Parthi et Indi utuntur, et Oriens totus." The Egyptians prepared a similar drink from barley, Hdot. 2. 77. Diod. Sic. 1. 20, 31.

**Σίλας**, see in **Σιλουανός**.

**Σιλουανός**, οὐ, ὁ, *Silvanus*, also contr. **Σίλας**, ἄ, ὁ, *Silas*, pr. n. of a distinguished Christian teacher, the companion of Paul in his journeys in Asia Minor and Greece. The former name is found only in the Epistles; the latter only in Acts; e. g. **Σιλουανός**, 2 Cor. 1: 19. 1 Thess. 1: 1. 2 Thess. 1: 1. 1 Pet. 5: 12. **Σίλας**, Acts 15: 22, 27, 32, 34, 40. 16: 19, 25, 29. 17: 4, 10, 14, 15. 18: 5.

**Σιλωάμ**, ὁ v. τό, indec. *Siloam*, Heb. שִׁילּוֹחַ (sent, a sending sc. of water.) *Shiloah*, *Siloah*, pr. n. of a fountain in the valley by Jerusalem, John 9: 7, 11 κολυμβήθρα τοῦ Σιλ. Luke 13: 4 ὁ πύργος ἐν τῷ Σιλ. see in **Πύργος**. So Sept. for Heb. שִׁילּוֹחַ Is. 8: 6. Josephus usually ἡ Σιλωάμ, once τοῦ Σιλωάμ B. J. 6. 7. 2, and once τοῦ Σιλωά ib. 2. 16. 2.—

Ancient tradition and the testimony of all travellers unite in placing the fountain of Siloam on the *south-eastern* part of Jerusalem, near the foot of Mount Zion, having Moriah on the north. Here, at the present day, a fountain issues from the rock, at first twenty feet or more below the surface of the ground, into a reservoir, to which there is a descent by two flights of steps; from this place it makes its way several rods under the mountain, and then appears again as a beautiful rill winding its way down into the valley towards the south-east. The water is soft, of a sweetish taste and pleasant; according well with the description of Josephus, γλυκῆα καὶ πολλὴ πηγὴ, B. J. 5. 4. 1. See Miss. Herald 1824. p. 66. Calmēt p. 854, 565. — Several modern critics, as Gesenius, Tholuck, and others, assign the location of Siloam to the *south-western* side of Mount Zion, in the valley which runs northward from the upper part of the Valley of Hinnom; comp. Miss. Herald 1824. p. 40. This opinion is founded chiefly on two passages of Josephus, which may indeed be so understood, but not necessarily; and no traveller makes mention of any fountain on this side of the city. Jos. B. J. 5. 4. 2. ib. 5. 12. 2. comp. B. J. 6. 7. 2. ib. 6. 8. 5. See Gesen. Lex. art. שִׁילּוֹחַ. Comment. on Is. 7: 3. Tholuck Beytr. z. Erkl. des N. T. p. 123 sq. comp. Relandi Palaestina p. 858. Contra, Rosenm. Bibl. Geogr. II. ii. p. 250. J. Olshausen zur Topogr. des alten Jerus. p. 4 sq. 46 sq.

**Σιμικίνδιον**, ου, τό, Lat. *semicinctium*, i. e. *an apron*, prob. of linen, worn by artisans, etc. Acts 19: 12. Comp. Wetst. N. T. ad loc.

**Σίμων**, ωνος, ὁ, *Simon*, Heb. שִׁמְעוֹן (a hearing) *Simeon*, pr. n. of several persons.

1. *Simon Peter*, the apostle, see in **Πέτρος**, Matt. 13: 55. 17: 25. Luke 4: 38. 22: 31. al. Elsewhere he is also called **Σίμων ὁ λεγόμενος v. ἐπικαλούμενος Πέτρος**, Matt. 4: 18. 10: 2. Acts 10: 18. 11: 13. **Σίμων ὄνομα Πέτρος** Mark 3: 16, comp. Luke 6: 14. **Σίμων Πέτρος** Matt. 16: 16. Luke 5: 8. John 1: 41.



6: 8. 13: 6, 9. al. Σίμων ὁ υἱὸς Ἰωνᾶ  
John 1: 43. Σίμων Βαρ-Ἰωνᾶ Matt. 16:  
17. Σίμων Ἰωνᾶ John 21: 15, 16, 17.

2. *Simon Zelotes* Luke 6: 15. Acts 1:  
13, or ὁ Κανανίτης Matt. 10: 4. Mark  
3: 18, also an apostle; see in Ζηλωτής  
and Κανανίτης.

3. *Simon*, brother of the apostles  
James the Less, and Jude, and a kins-  
man of Jesus, Matt. 13: 55. Mark 6: 3.  
See in Ἰάκωβος no. 2. Perhaps the  
same with Simon Zelotes above.

4. *Simon*, the father of Judas Iscariot,  
John 6: 71. 12: 4. 13: 2, 26.

5. *Simon* a Pharisee, who invited  
Jesus to his house, Luke 7: 40, 43, 44.

6. *Simon ὁ λεπτός*, i. e. formerly a  
leper, Matt. 26: 6. Mark 14: 3.

7. *Simon the Cyrenian*, Κυρηναῖος,  
who was compelled to aid in bearing  
the cross of Jesus, Matt. 27: 32. Mark  
15: 21. Luke 23: 26.

8. *Simon ὁ μαγέων*, a sorcerer in  
Samaria, Acts 8: 9, 13, 18, 24.

9. *Simon ὁ βυρσεύς*, a tanner at Joppa,  
Acts 9: 43. 10: 6, 17, 32. AL.

Σινᾶ, τό, indec. *Sinai*, Heb. סִּינַי, Sept. τὸ Σινά Judg. 5: 5. Ex. 19: 1, 2, pr. n. of a mountain or rather cluster of mountains in the Arabian peninsula between the two gulfs of the Red Sea, celebrated as the place where the Mosaic law was given. The particular mountain or summit which probably bore the name of Sinai, is now called *Djebel Mousa*, Mount of Moses. At its foot is a convent of Catholic monks situated in a narrow valley. Directly behind the convent, towards the southwest, the mountain rises with a steep ascent; and after three quarters of an hour there is a small plain or lower summit, still called *Djebel Oreb*, or *Horreb*, Heb. הַר־עֹרֵב; where the law is also said to have been given, Deut. 1: 6. 4: 10, 15. 5: 2. al. comp. Ex. 19: 11, 23. 24: 16. From hence a still steeper ascent of half an hour leads to the peak of the mountain. On the W. S. W. of *Djebel Mousa* lies Mount St. Catharine, still higher, and separated from the former by a narrow valley. See Burckhardt's *Travels in Syria* etc. 4to. p. 565 sq. Ruppell's *Reisen in Nubien u. dem*

petr. Arabien, 1829. Also fully in *Bibl. Repos.* II. p. 765 sq. Calmet p. 412 sq. — Acts 7: 30, 38. Gal. 4: 24, 25.

Σίναπι, εὖρος, τό, *mustard, sinapis orientalis*, a plant often growing in the fertile soil of Palestine to a very considerable size, Matt. 13: 31. Mark 4: 31. Luke 13: 19. See Buxt. *Lex. Chald. Rabb.* 823. The expression κόκκον σινάπεως, a grain of mustard, is a proverbial phrase, i. q. *the least, the smallest particle*, Matt. 17: 20. Luke 17: 6. So *Rabb.* סִּינְאִי הַקָּטָן, (Buxt. l. c. 822. — σίναπι *Archipp. Comm. Athen.* IX. 68. p. 498. σινάπεως *Nicet. Annal.* XVII. 5. p. 337. Other late forms are σίνηπι *Artemid.* V. 5. p. 401. σίναπυ *Diocles. Athen.* II. 78. p. 264. The early and Attic form was σίναπυ; see *Lob. ad Phryn.* p. 288.

Σινδών, ὄνος, ἡ, *sindeon*, i. e. *fine linen, muslin*, from India, *Hdot.* 1. 200. ib. 2. 95; or of cotton, σινδών βυσσίνη, *Hdot.* 2. 86. ib. 7. 181; also *genr. linen cloth*, used as a signal, *Pol.* 2. 66. 10. *Passow* derives it from Σινδός i. q. Ἰνδός; some, as *Etym. M.* from the city Σιδών; others from Heb. סִּדְיָן a linen under-garment, *Fischer Prolus. de Vit. Lexx.* p. 75; while *Pollux* regards it as of Egyptian origin, *Onom.* 7. 172. *Comp. Kuinoel ad Matt.* 27: 59. — In *N. T.* *linen cloth, a linen garment*, prob. of a square or oblong form, worn by the Orientals at night instead of the usual garments, Mark 14: 51 νεανίσκος . . . περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ. v. 52. Used also for wrapping around dead bodies, Matt. 27: 59. Mark 15: 46 bis. Luke 23: 53. Sept. for סִּדְיָן *Judg.* 14: 12, 13. *Prov.* 31: 24. — *Galén.* μὴ γυμνὸς κοιμῆσθω, ἀλλὰ περιβεβλημένος σινδόνα. *Hdot.* 2. 95 ἦν μὲν ἐν ἱματίῳ ἐνελίξμενος εὐδῆ ἢ σινδόνα.

Σινιάζω, f. ἄσω, (σίνιον a sieve, riddle,) to sift, to shake, as grain in a sieve or riddle. *Trop.* e. acc. of pers. impl. Luke 22: 31 ὁ Σατανᾶς ἐξηγήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σίτον, i. e. to agitate and prove by trials and afflictions. — *Hesych.* σινιάσαι· σῆσαι, κοσκινεῦσαι. Not found in profane writers; *comp. Passow art. σίνιον.*

**Σιευτός, ἡ, ὄν,** (σιεύω, σίτος,) *fed*, sc. with grain, *fatted*, Luke 15: 23 τὸν μόσχον τὸν σιευτόν. v. 27, 30. So Sept. for כֶּבֶד בְּרֵבָה Jer. 46: 21. חֶבֶד 1 K. 5: 3 [4: 23]. — Pol. 39. 2. 7. Xen. An. 5. 4. 32.

**Σιτόν, ου, τό,** (σίτος,) *grain, corn*, provision of grain, Acts 7: 12 in Mss. for plur. σίτια.—plur. τὰ σιτία Jos. Ant. 15. 9. 1. Pol. 8. 37. 1.

**Σιτιστός, ἡ, ὄν,** (σιτίζω, σίτος, *fed*), sc. with grain, *fatted*; subst. τὰ σιτιστά *fallings* Matt. 22: 4. — Jos. Ant. 8. 2. 4. Athen. XIV. p. 656. c. The form σιευτός was more Attic, Thom. Mag. p. 794.

**Σιτομέριον, ου, τό,** (σίτος, μετρίω,) *grain measured out*, i. q. *an allowance, portion, ration*, Luke 12: 42. — Greg. Naz. Orat. 2. 29. Basil. Ep. 393, 404. A word of the later Greek, Lob. ad Phr. p. 383. So *σιτομετρία* Diod. Sic. 2. 41.

**Σίτος, ου, ὁ,** plur. τὰ σίτα, *wheat*, and genr. for *grain, corn*. Matt. 3: 12 συναΐξει τὸν σίτον αὐτοῦ. 13: 25, 29, 30. Mark 4: 28. Luke 3: 17. 16: 7. 22: 31, comp. in Σινιάζω. John 12: 24. Acts 7: 12 see in Σιτόν. 27: 38. 1 Cor. 15: 37. Rev. 6: 6. 18: 13. Sept. for רֶבֶב Gen. 41: 49. 42: 3. גִּבְרָה Gen. 27: 28, 37. Is. 36: 17.—Ael. V. H. 6. 12. Pol. 5. 1. 11. Xen. Oec. 17. 12, 13. Anab. 2. 4. 27.

**Σίχαρ,** see *Συχάρ*.

**Σιών, ὁ** v. τό, indec. *Sion*, Heb. יְרוּשָׁלַיִם (sunny) *Zion*, the southernmost and highest of the hills on which Jerusalem was built, containing the citadel, the palace, and the upper city, ἡ ἀνω πόλις v. ἀγορά Jos. B. J. 5. 4. 1. See in Ἱεροσολίμ.—In N. T. by synecd. for the whole of Jerusalem, as the holy city, the seat of the worship of the true God, where his presence is said to dwell, e. g. ἐπὶ τὸ ὄρος Σιών Rev. 14. 1. ἐν Σιών Rom. 9: 23. 1 Pet. 2: 6. ἐκ Σιών Rom. 11: 26. Θυγάτηρ Σιών Matt. 21: 5. John 12: 15, see in Θυγάτηρ c. Of the spiritual or celestial *Sion*, Heb. 12: 22; see in Ἱεροσολίμ c. β.

**Σιωπᾶω, ᾧ,** f. ἤσω, (σιωπή *silence, stillness*), *to be silent, still*, intrans.

a) pp. persons, *to keep silence, to hold one's peace*, Matt. 20: 31. 26: 63 ὁ δὲ Ἰησοῦς ἐσιώπη. Mark 3: 4. 9: 34. 10: 48. 14: 61. Luke 18: 39. 19: 40. Acts 18: 9. Of one unable to speak, dumb, Luke 1: 20. Sept. for חָמָס Job 29: 21. יִשְׁרָרְרָה Is. 36: 21. הִשְׁתָּחִי Is. 42: 14.—Luc. D. Deor. 21. 2. Dem. 1126. 27. Xen. An. 1. 3. 2.

b) trop. of a sea or lake, *to be still, calm, hushed*, Mark 4: 39 σιώπη, περιώσω.—Comp. Anth. Gr. I. p. 169. 1 σοσίγηκεν δὲ θάλασσα. Theocr. Id. 2. 38. So *sileat mare*, Valer. Flacc. 8. 452.

**Σκανδαλίζω, f. ἴσω,** (σκάνδαλον,) *to cause to stumble and fall*, Pass. *to stumble and fall*, not found in profane writers, nor in Sept. Trop. in respect to external circumstances, q. d. *to cause to fall, to bring to ruin*, Aquil. for כָּשַׁב, לַכְשֵׁב; Prov. 4: 12. Is. 8: 15. 40: 30. Ps. 64: 9; also Ecclus. 9: 5. 23: 8. 35: 15.—In N. T. trop. in a moral sense, *to be a stumbling-block to any one, to cause to stumble at or in anything*, i. e. *to give or cause offence to any one*, trans.

a) genr. i. q. *to offend, to vex*, pp. *to scandalize*, c. acc. of pers. Matt. 17: 27 ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς. John 6: 61. 1 Cor. 8: 13 bis. Pass. Matt. 15: 12. Rom. 14: 21. 2 Cor. 11: 29.—So Pass. σκανδαλίσομαι ἐν τινι *to be offended in or at any one, to take offence at his character, words, conduct, so as to desert and reject him*. Matt. 11: 6 μακάριός ἐστιν, ὅς ἐάν μὴ σκανδαλισθῇ ἐν ἐμοί. 13: 57. 26: 31, 33 bis. Mark 6: 3. 14: 27, 29. Luke 7: 23.

b) causat. *to cause to offend, to lead astray, to lead into sin*, i. e. *to be a stumbling block, or the occasion of one's sinning*; c. acc. of pers. Matt. 5: 29 εἰ δὲ ὁ ὀφθ. σου σκανδαλίζει σε. v. 30. 18: 6 ὅς δ' ἂν σκανδαλίῃ ἕνα τῶν μικρῶν τούτων. v. 8, 9. Mark 9: 42, 43, 45, 47. Luke 17: 2.—Psalt. Salom. 16: 7 γυναικὸς πονηρᾶς σκανδαλιζούσης ἀφρονα.—Hence Pass. *to be made to offend, to be led astray or into sin*, i. q. *to fall away from the truth, from the Gospel, etc.* Matt. 13: 21. 24: 10. Mark 4: 17. John 16: 1.

**Σκάνδαλον, ου, τό,** a later form for σκανδάληθρον, (σάξω or σκαμβός,)



pp. *trap-stick*, a crooked stick on which the bait is fastened, which the animal strikes against and so springs the trap, Pollux On. 7. 114 *μνάγρας, ὃν τὸ ἰστιάμενόν τε καὶ σταζόμενον πατιάλιον· τὸ δὲ τῆ σπαρίνη προσηρητημένον σκανδάληθρον καλεῖται.* ib. 10. 156. Comp. Wetst. N. T. I. p. 302. Hesych. *σκανδαλοθρίστιας, καὶ σκάνδαλον τὸ ἐν ταῖς μνάγραις.* By synecdoche a *trap, gin, snare*, Sept. for *שָׁרֵבֶת* trop. Josh. 23: 13. 1 Sam. 18: 21. Hence *genr.* 'any thing which one strikes or stumbles against,' a *stumbling-block, impediment*, as Sept. for *לִּשְׂבָבָה* Lev. 19: 14 *ἀπέναντι τυφλοῦ οὐ προσθήσεις σκάνδαλον*, comp. Judith 5: 1. In N. T. *stumbling-block, offence*, only trop. in a moral sense.

a) *genr.* as a cause of stumbling, falling, ruin, morally and spiritually. E. g. of Christ, as *ἡ πέτρα σκανδάλου rock of stumbling*, Rom. 9: 33. 1 Pet. 2: 7; see in *Πέτρα* b. *Λίθος* b. Also Rom. 11: 9 *γενηθήτω ἡ τράπεζα αὐτῶν . . . εἰς σκάνδαλον*, quoted from Ps. 69: 23 where Sept. for *שָׁרֵבֶת*, comp. above. Sept. for *לִּשְׂבָבָה* Ps. 119: 165. — Ecclus. 27: 23. 1 Macc. 5: 4.

b) as a cause of offence and indignation, i. e. *offence, a scandal*. Matt. 16: 23 *σκάνδαλόν μου εἶ.* 1 Cor. 1: 23. Gal. 5: 11. — Judith 12: 2.

c) as a cause or occasion of sinning or of falling away from the truth, Matt. 18: 7 *ter.* Luke 17: 1 *ἀνευθεκτόν ἐστι μὴ ἐλθεῖν τὰ σκάνδαλα.* Rom. 14: 13. 16: 17. Rev. 2: 14. 1 John 2: 10 *καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἐστιν*, i. e. there is in himself nothing to lead him into sin; comp. v. 11. Meton. of persons, Matt. 13: 41. Sept. for *שָׁרֵבֶת* Judg. 2: 3. Ps. 106: 36. — Wisd. 14: 11.

*Σκάπτω*, f. *ψω*, to dig, intrans. Luke 6: 48 *ὃς ἔσκαψε καὶ ἐβάθυνε*, see in *Βαθύνω*. 13: 8. 16: 3 *σκάπτειν οὐκ ἴσχύω*. Sept. Is. 5: 6, Heb. *קָדַח*. — Aristoph. Av. 1432 *σκάπτειν γὰρ οὐκ ἐπίσταμαι*. Hdian. 4. 7. 6. Xen. Oec. 16. 14.

*Σκάφη*, ης, ἡ, (*σκάπτω*) pp. 'any thing dug out,' e. g. a *channel, trench*, Hdot. 4. 73. a *bowl*, Bel and Drag. 33. a *bath* Arr. Epict. 3. 22. 71. In N. T. a *skiff, boat*, Acts 27: 16, 30, 32. — Dion.

Hal. Ant. 3. 44. Pol. 1. 23. 7. Plut. Mor. II. p. 17. Tauchn.

*Σκέλος, εος, ους, τό*, plur. τὰ σκέλη, the leg, from the hip to the foot, John 19: 31, 32, 33. Sept. for *כַּרְכַּר* Lev. 11: 21. Am. 3: 12. — Aristot. H. An. 1. 15. Pol. 1. 80. 13. Xen. An. 4. 2. 20.

*Σκέπασμα, ατος, τό*, (*σκεπάσω*, *σκεπάω*, to cover,) *covering*, i. e. *clothing, raiment*, 1 Tim. 6: 8. — Jos. B. J. 2. 8. 5 *ζωσάμενοι σκεπάσμασι λινοῖς*. Philo Qu. det. ins. pot. p. 159. A. Aristot. Polit. 7. 17.

*Σκευᾶς, ᾶ, ὄ, Sceva*, pr. n. of a Jew who had been a chief priest, Acts 19: 14. See in *Ἀρχιερεὺς* b.

*Σκευή, ῆς, ἡ, (σκευός)* apparatus, equipment, e. g. for war, Diod. Sic. 11. 71; *apparal, equipage, trappings*, Hdian. 6. 4. 11. Xen. An. 4. 7. 27. In N. T. of a ship, apparatus, furniture, implements; Acts 27: 19 *τὴν σκευὴν τοῦ πλοίου ἐρρήψαμεν*. — Diod. Sic. 14. 79. Of household furniture, moveables, Pol. 2. 6. 6.

*Σκευός, εος, ους, τό*, (kindr. with *κρύω*, *κρύθω*, to hide, to cover,) a vessel, utensil, implement.

a) *genr.* of furniture etc. (a) pp. of a hollow vessel for containing things, Luke 8: 16 *οὐδεὶς δὲ λύχνον ἄφας, καλύπτει αὐτὸν σκευέι*. John 19: 29. Acts 10: 11, 16. 11: 5. So Sept. and *כַּד* 2 K. 4: 3, 4, 6. (Ael. V. H. 12. 8. Hdian. 4. 7. 8.) Of a potter's vessel, Rom. 9: 21. Rev. 2: 27. Sept. and *כַּד* Lev. 6: 28. 14: 50. — Of any vessel or implement, Mark 11: 16 *οὐκ ἤφιεν ἵνα τις διενέγκῃ σκευός διὰ τοῦ ἱεροῦ*. 2 Tim. 2: 20. Heb. 9: 21 *τὰ σκευὴ τῆς λειτουργίας*. Rev. 18: 12 bis. Sept. and *כַּד* 1 Chr. 9: 28. Num. 1: 50. Ex. 3: 22. (Diod. Sic. 17. 66. Xen. Mem. 1. 7. 5.) Plur. τὰ σκευή, household stuff, goods, furniture, Matt. 12: 29. Mark 3: 27. Luke 17: 31 *τὰ σκευὴ αὐτοῦ ἐν τῇ οἰκίᾳ*. Sept. Gen. 31: 37. Neh. 13: 8. — Palaeoph. 38. 3. Hdian. 2. 1. 2. Xen. Oec. 8. 12. — (β) Trop. of the human body as formed of clay, and therefore frail and feeble; 2 Cor. 4: 7 *ἔχομεν τὸν θησαυρὸν τοῦτον ἐν ὄστρακί-*

νοίς σκεύουσιν. So of persons in a moral respect, Rom. 9: 22, 23, σκεύη ὀργῆς, σκεύη ἐλέους, i. e. those on whom the divine wrath or mercy is to be exercised; in allusion to the vessels of the potter in v. 21. Comp. in an active sense, Sept. σκεύη ὀργῆς, Heb. כְּסֵי חֲרָפָה, i. e. instruments of wrath, Jer. 50: 25. Gen. 2 Tim. 2: 21.—(γ) In the later Hebrew usage חֲרָפָה, Gr. σκευός, is put for a wife, as the vessel of her husband; see Schoettg. Hor. Heb. p. 827. Wetst. N. T. II. p. 302. So 1 Pet. 3: 7 ὡς ἀσθενεστερόν σκεύει τῷ γυναικείῳ, the female vessel as the weaker. 1 Thess. 4: 4 τὸ εἰματοῦ σκευός κτάσθαι, see in Κτάομαι; comp. 1 Cor. 7: 2.—Occumen. τινές τὸ εἰματοῦ σκευός τὴν ὁμόλογον ἡρμήνευσαν.

b) in respect to use, an implement, instrument. (α) pp. and spec. the mast of a ship, as the chief instrument of sailing, Acts 27: 17 χαλασάντες τὸ σκευός, the sails having probably been furled before, comp. v. 15. Ancient ships had usually but one mast, which was raised or lowered at pleasure; see Adam's Rom. Ant. p. 403. comp. Hom. II. 1. 434.—So τὰ σκευή of the implements and tackle of a ship, Poll. On. 10. 13. Xen. Oec. 8. 11, 12.—(β) Trop. of a person as the instrument of any one, Acts 9: 15 σκευός ἐλόγιός, i. e. a chosen vessel, instrument. Comp. Sept. and חֲרָפָה Jer. 50: 25.—Pol. 13. 5. 7 Λαμοκλής . . . ὑπηρετικὸν ἦν σκευός εὐφραΐς.

Σκηνή, ἡς, ἡ, (kindr. with σκευός, σκία,) a booth, hut, tabernacle, tent, pp. any covered or shaded place, Heb. כֶּבֶד.

a) pp. as built of green boughs and the like, a booth, Matt. 17: 4 ποιήσωμεν ὧδε τρεῖς σκηνάς. Mark 9: 5. Luke 9: 33. So Sept. for כֶּבֶד Gen. 33: 17. Is. 1: 8. Jon. 4: 5.—Dem. 284. 24. Xen. Cyr. 2. 1. 25.—Also of skins etc. a tent, Heb. 11: 9 ἐν σκηναῖς κατοικήσας. So Sept. and כֶּבֶד Lev. 23: 43. 2 Sam. 11: 11. for חֲרָפָה Gen. 4: 19. 18: 1 sq.—Ael. V. H. 9. 3. Hdian. 2. 11. 3. Xen. An. 3. 3. 1.—Once diminutively of a small house in ruins, Engl. hut, Acts 15: 16 ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ τὴν πεπτωκυῖαν, quoted from Amos 9: 11 where Sept. and כֶּבֶד, metaph. for the family

or royal line of David, fallen into weakness and decay.—Genr. for abode, dwelling, Luke 16: 9 εἰς τὰς αἰωνίους σκηνάς. Rev. 13: 6 τὴν σκηνὴν αὐτοῦ sc. τοῦ θεοῦ, i. e. heaven. So Sept. and כֶּבֶד Job 36: 29. Ps. 18: 12.

b) spec. the tabernacle, the sacred tent of the Hebrews, in which the ark was kept, the seat of the Jewish worship before the building of the temple. The ark however was separated from the tabernacle long before this period, and was kept in Jerusalem, while the tabernacle itself remained in Gibeon; 2 Chr. 1: 3, 4, 13, comp. 2 Sam. 6: 17. 1 Chr. 15: 1.—(α) pp. and genr. Heb. 8: 5. 9: 1 in Mss. 9: 21. 13: 10. Acts 7: 44 ἡ σκ. τοῦ μαρτυρίου, see in Μαρτύριον b. Sept. for חֲרָפָה Ex. 29: 4, 10. 33: 7. 7: 27 Num. 1: 50 sq.—By synecd. spoken of the outer sanctuary of the tabernacle, Heb. 9: 2, 6, 8; also of the inner sanctuary, the holy of holies, Heb. 9: 3.—(β) Symbolically of the spiritual or celestial tabernacle, from which the material one is said to have been copied, Heb. 8: 2. 9: 11. Comp. 8: 5. 9: 23, 24. Also poetically for the temple in the heavenly Jerusalem, Rev. 15: 5 ὁ ναὸς τῆς σκηνῆς τοῦ μαρτυρίου. 21: 3.

c) Acts 7: 43 ἡ σκηνὴ τοῦ Μολόχ, the tabernacle of Moloch, quoted from Amos 5: 26 where Sept. for Heb. חֲרָפָה, i. e. a tabernacle which the idolatrous Israelites constructed in the desert in honour of Moloch, like that in honour of Jehovah; prob. of a small size so as to elude the notice of Moses. Comp. the σκηνὴ ἑβρά of the Carthaginians Diod. Sic. 20. 65. Petron. 29 "praeterea grande armarium in angulo vidi, in cujus aedicula erant lares argentei positi."

Σκηνοπηγία, ας, ἡ, (σκηνή, πήγνυμι,) pp. a booth-pitching, tent-pitching, i. e. the festival of booths, or of tabernacles, the third great annual festival of the Jews, in which all the males were required to appear before God at the tabernacle or temple; the other two being the Passover and Pentecost; Deut. 16: 16. al. John 7: 2 ἡ ἑορτὴ τῶν Ἰουδαίων, σκηνοπηγία.—So ἡ σκηνοπηγία



για 2 Macc. 1: 9, 18. Heb. חֲבֻצֹת הָהָר, Sept. ἐορτὴ τῆς σκηνοπηγίας Deut. 16: 16. 31: 10. Zech. 14: 16, 18, 19. So Esdr. 5: 51. 1 Macc. 10: 21. Jos. Ant. 4. 8. 12. Sept. ἐορτὴ τῶν σκηνῶν Lev. 23: 24. Deut. 16: 13.—This festival was so called from the booths of green boughs and leaves, in which the people dwelt during its continuance, on the roofs of the houses and in the courts and streets. It began on the 15th day of the seventh month Tisri, which commenced with the new moon of October, and was celebrated for eight days; partly as a memorial of the 40 years' wandering in the desert, where the Israelites dwelt in booths, Lev. 23: 42, 43; and partly as a season of thanksgiving for the ingathering of the harvest, hence called שְׂכֵנִיּוֹת הָהָר festival of in-gathering, Ex. 23: 16. 34: 22. It was a season of rejoicing and feasting; particular sacrifices were offered; and portions of the law read in public; Deut. 31: 10 sq. Neh. 8: 18. Jos. Ant. 4. 8. 12. To these the later Jews added a libation of water brought from the fountain Sileam, mixed with wine, and poured upon the altar. Comp. genr. Lev. 23: 34 sq. 39 sq. Neh. 8: 14. 2 Macc. 10: 6 sq. Jos. Ant. 3. 10. 4. ib. 4. 8. 12. ib. 8. 4. 1. Jahn § 366. —The first and eighth days were *Sabbaths* to the Lord, with holy convocations, Lev. 23: 35, 36, 39. Num. 29: 12, 35; and the eighth especially is called the last great day of the festival, John 7: 37, comp. Neh. 8: 18.

Σκηνοποιός, οὐ, ὄ, (σκηνή, ποιέω,) a tent-maker, spoken of Paul, Acts 18: 3. See in Παῦλος. — Comp. σκηνοποιούμαι Diod. Sic. 3. 27. Hdian. 7. 2. 8.

Σκῆνος, εος, ους, τό, (i. q. σκηνή,) pp. a booth, tent, tabernacle, Anthol. Gr. II. p. 162. Hesych. σκίμονος· οἰκητηρίου. Usually and in N. T. trop. for the body, as the frail and temporary abode of the soul; 2 Cor. 5: 1 ἡ ἐπίγειος οἰκία τοῦ σκίμονος i. e. this earthly house, this tabernacle, the genit. being equivalent to an apposition, as in Hebrew, Gesen. Lehrgr. p. 677. 2 Cor. 5: 4 οἱ ὄντες ἐν τῷ σκηνῆι.—Wisd. 9: 15 τὸ γεῶδες σκῆνος. Aeschin. Dial. Socr. 3. 5. Max. Tyr. Diss. 38. p. 396. Plat. Axioch.

T. VIII. p. 197. Tauchn. So Plato γήϊνον σκῆνος, teste Clem. Alex. Stromat. V. p. 593.

Σκηνόω, ᾧ, f. ᾧσω, (σκῆνος,) to tent, to pitch tent, Sept. for בָּנִין Gen. 13: 12. Jos. Vit. § 47. Hdian. 6. 8. 17. In N. T. to dwell as in tents, to tabernacle, intrans. seq. ἐν ἡμῖν John 1: 14. ἐν c. dat. of place, Rev. 12: 12. 13: 6. μετὰ c. gen. Rev. 21: 3. ἐπὶ c. acc. Rev. 7: 15. Sept. c. ἐν for בְּ יַדֶּיךָ Judg. 8: 11. — Xen. An. 5. 5. 11 σκηνοῦν ἐν ταῖς οἰκίαις.

Σκηνώμα, τος, τό, (σκηνόω,) a booth or tent pitched, a tabernacle, pp. Xen. An. 2. 2. 17; in N. T. for God, q. d. dwelling, temple, Acts 7: 46. So Sept. and יְרֵכָה Ps. 132: 5. 46: 4. בְּהָרָא 1 K. 2: 28. 8: 4.—Trop. of the body, as the frail tenement of the soul, 2 Pet. 1: 13, 14. Comp. in Σκῆνος.

Σκιά, ᾧς, ἡ, shadow, shade. a) pp. Mark 4: 32 ὑπὸ τὴν σκιάν αὐτοῦ. Acts 5: 15. Sept. for ἕσζ Ez. 17: 23. Judg. 9: 36. — Ael. V. H. 2. 14. Xen. Cyr. 8. 8. 17.—In the sense of darkness, gloom, as σκία θανάτου death-shade, i. e. thickest darkness; see in Θάνατος d. Matt. 4: 16. Luke 1: 79. Comp. umbra mortis Ovid Met. 5. 191.

b) metaph. a shadow, i. e. a shadowing forth, adumbration, in distinction from τὸ σῶμα the body or reality, and ὁ εἰκὼν the full and perfect image; so of the Jewish rites and dispensation as prefiguring things future and more perfect. Col. 2: 17 ἃ ἐστὶ σκία τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ. Heb. 8: 5. 10: 1 σκιάν γὰρ ἔχων ὁ νόμος . . . οἰκία αὐτῆν τὴν εἰκόνα τῶν πραγμάτων. — Philostr. Vit. Soph. 1. 20. Ἴ ὅτι σκία καὶ ὀνειράτα αἱ ἡδοναὶ πᾶσαι. Comp. Cic. Off. 3. 17 "nos veri juris solidam et expressam effigiem nullam tenemus; umbra et imaginibus utimur."

Σκιριάω, ᾧ, f. ἡσω, to leap, to spring, intrans. espec. of animals, Sept. Mal. 4: 2. Wisd. 17: 19. Luc. D. Maria. 15. 2. In N. T. to leap for joy, to exult, Luke 6: 23 χαίrete καὶ σιριστήσατε. Of the foetus in the womb, Luke 1: 41, 44; comp. Sept. Gen. 25: 22. — Aristoph. Plut. 761 σκιριάτε καὶ χορεύετε. Plut.

ed. R. VI. p. 46 σκιρτώσα νεότης. Hdian. 4. 11. 5.

**Σκληροκαρδία**, ας, ἥ, (σκληρός, καρδία,) *hardness of heart, obstinacy, perverseness*, Matt. 19: 8. Mark 10: 5. 16: 14. Sept. for כבֿזֿה נִזְרָע Deut. 10: 16. Jer. 4: 4. — Ecclus. 16: 10. Not found in profane writers.

**Σκληρός**, ά, όν, (σκληναι, σκέλλω,) pp. *dried up*, i. q. *dry, hard, stiff*; so of the voice or sounds, *hoarse, harsh*, σκληρός Jos. Ant. 4. 3. 3. σκληροφωνοί ib. 2. 16. 3. Hdot. 8. 12; or of things, *hard*, not soft, τὰ σκληρὰ καὶ τὰ μαλακά Xen. Mem. 3. 10. 1. — Hence in N. T. *hard*, i. e.

a) of winds, *fierce, violent*, James 3: 4 ὑπὸ σκληρῶν ἀνέμων. Comp. in Engl. 'a *hard* wind, a *stiff* wind.' — Sept. Prov. 27: 16 βορέας σκληρὸς ἄνεμος. Ael. V. H. 9. 14 σκληροί ἄνεμοι. Arr. Alex. M. 1. 26. 3.

b) of things spoken, *hard*, i. q. *harsh, offensive*; as λόγος John 6: 60, comp. v. 61. Jude 15 περὶ πάντων τῶν σκληρῶν ὧν ἐλάλησεν κατ' αὐτοῦ, q. d. *hard* speeches. So Sept. for כבֿזֿר Gen. 42: 7, 30. 1 K. 12: 13. — Eurip. Fragm. 75 πότιρα θέλεις σοι μαλθρακά φωνῆ λέγω ἢ σκληρὸν ἀληθῆ.—Of things done, *hard*, i. e. *difficult, grievous*; Acts 9: 5 et 26: 14 σκληρόν σοι πρὸς κέντρα λακτίζειν. So Sept. for כבֿזֿר Ex. 1: 14. 6: 9. Deut. 26: 6.—Pol. 4. 21. 1. Xen. Mem. 2. 1. 20.

c) of persons, i. q. *harsh, stern, severe*. Matt. 25: 24 ὅτι σκληρὸς εἰ ἄνθρωπος. So Sept. for כבֿזֿר 1 Sam. 25: 3. Is. 48: 4. — Luc. Somn. 6. Aristot. Eth. 4. 8 ἄγριον καὶ σκληροὶ δοκοῦσιν εἶναι. Athen. II. p. 55. E.

**Σκληρότης**, ητος, ἥ, (σκληρός,) *dryness, hardness, of the body*, Jos. Ant. 3. 1. 1. *hardness* of the body, Plut. ed. R. VI. p. 497. 11. In N. T. trop. *hardness of heart, obstinacy, perverseness*, Rom. 2: 5. Sept. for כבֿזֿר Deut. 9: 27.

**Σκληροράχηλος**, ό, ἥ, adj. (σκληρός, τράχηλος,) *hard-necked, stiff-necked*, i. e. *obstinate, perverse*, Acts 7: 51. Sept. for כבֿזֿר-כבֿזֿר Ex. 33: 3, 5. Deut. 9: 6, 13.—Bar. 2: 22. Ecclus. 16: 12.

**Σκληρύνω**, f. νωῖ, (σκληρός,) pp. *to make dry and hard*; trop. *to make hard, heavy, grievous*, Sept. for כבֿזֿר־ה־2 Chr. 10: 4. Judg. 4: 24; of words 2 Sam. 19: 43.—In N. T. of persons in a moral sense, *to harden*, i. e. *to make obstinate, perverse*, c. acc. Rom. 9: 18 ὃν δι' ἐθέλει, σκληρύνει, comp. v. 17 et Ex. 7: 3. Pass. Acts 19: 9. Heb. 3: 13. Seq. τὰς καρδίας Heb. 3: 8, 15 et 4: 7, quoted from Ps. 95: 8 where Sept. for כבֿזֿר־ה־; also for כבֿזֿר־ה־ Ex. 9: 13. 10: 20.—Ecclus. 30: 12 μήποτε σκληρυνθεὶς ἀπειθήσῃ σοι.—Others in Rom. 9: 18, *to deal hardly with*, comp. Job 39: 16.

**Σκολός**, ά, όν, (σκέλλω,) *crooked, bent*, pp. from dryness, e. g. ξύλον σκολιόν Wisd. 13: 13. σκολιὸς Hdot. 2. 86. In N. T.

a) pp. of a way, or parts of it, Luke 3: 5 καὶ ἵσται τὰ σκολιά εἰς εὐθεΐαν, quoted from Is. 40: 4 where Sept. for כבֿזֿר. Sept. also for כבֿזֿר Prov. 2: 15. Heb. 12: 13 Is. 42: 16.—Jos. Ant. 3. 6. 2. Heliodor. 1. 6 σκολιάς γὰρ τινὰς ἀτραπούς.

b) trop. *crooked*, i. e. *perverse, wicked*, as γενεὰ σκολιά Acts 2: 40. Phil. 2: 15. So Sept. γεν. σκολ. for כבֿזֿר Ps. 78: 8. כבֿזֿר Prov. 32: 5.—Wisd. 1: 3.—Of masters, i. q. *perverse, unjust, peevish*, opp. ἐπιεικής, 1 Pet. 2: 18. Comp. Sept. for כבֿזֿר־ה־ Prov. 16: 28.

**Σκόλωψ**, οπος, ό, pp. 'any thing pointed, sharp,' e. g. *a stake, palisade*, Xen. An. 5. 2. 5. *point* of a hook Luc. Merc. cond. 3. *a thorn, prickle*, Sept. for כבֿזֿר Hos. 2: 6. Luc. Ver. Hist. 2. 30 διὰ τίνος ἀκανθῶδους καὶ σκολόπων μεστής ἀτραποῦ. Ael. H. An. 10. 13.—In N. T. 2 Cor. 12: 7 σκόλωψ τῆ σαρκί, *a thorn in the flesh*, i. e. something which excites severe and constant pain, prob. some bodily infirmity, ἀσθένεια, comp. v. 10.—Artemid. III. 33 ἀκανθῆ καὶ σκόλωπεσ ὀδύνας σημαίνουσι διὰ τὸ ὄξύ.

**Σκοπέω**, ω, f. ἴσω, (σκοπός,) *to look, to watch, to reconnoitre*, absol. Luc. D. Deor. 20. 5. Xen. An. 5. 1. 9. In N. T. *to look at or upon, to behold, to regard*, c. acc. 2 Cor. 4: 18 μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα. Phil. 2: 4.—Seq. acc. of pers. i. q. *to mark, to note*, Rom. 16: 17. Phil. 3: 17.—2 Macc.



4:5. Dem. 1488. 2. Xen. Cyr. 2. 2. 18. — With a negat. σκοπεῖν μή, pp. to look to it lest, to take heed lest, Luke 11: 35. Gal. 6: 1.—Xen. Mag. Eq. 7. 15.

Σκοπός, οὐ, ὁ, (σκέπτομαι,) pp. 'an object set up in the distance, at which one looks and aims;' e. g. a mark, goal, Phil. 3: 14 κατὰ σκοπὸν διώκω. Sept. for קָרָבָה Job. 16: 13. Lam. 3: 12.—Jos. Ant. 6. 11. 8. Hdian. 6. 7. 18. Xen. Cyr. 1. 6. 29.

Σκορπίζω, f. ἰσω, to scatter, to disperse, trans. A later word for the earlier σκεδάννυμι, Phryn. et Lob. p. 218. H. Planck in Bibl. Repos. I. p. 680. Passow sub voc.

a) pp. c. acc. John 10: 12 ὁ λύκος . . . σκορπίζει τὰ πρόβατα. 16: 32. Sept. for גָּרַעַת 2 Sam. 22: 15. Ps. 18: 15.—I Macc. 6: 54. Jos. Ant. 6. 6. 3. Ael. V. H. 13. 46. Plut. Timol. 4.—In the proverbial expression, Matt. 12: 30 et Luke 11: 23 ὁ μὴ συνάγων μετ' ἐμοῦ, σκορπίζει, he that gathereth not with me, scattereth, i. e. wastes, acts against me.

b) i. q. to scatter one's gifts, to distribute largely, to be liberal, bountiful, absol. 2 Cor. 9: 9 quoted from: Ps. 112: 9 where Sept. for קָרָבָה.

Σκορπίος, ου, ὁ, a scorpion, Linn. scorpio *Afer*, a large insect, sometimes several inches long, shaped somewhat like a small lobster, and furnished with a sting at the extremity of its tail. Scorpions are found only in hot countries; where they lurk in decayed buildings and among the stones of old walls. The sting is venomous, producing inflammation and swelling; but is rarely fatal unless through neglect. See Rees' Cyclop. art. *Scorpio*. Luke 10: 19. 11: 12. Rev. 9: 3, 5, 10. Sept. for קָרָבָה Deut. 8: 15. 1 K. 12: 11, 14. — Ecclus. 26: 7. Jos. Ant. 8. 8. 2. Ael. H. An. 6. 20. ib. 10. 23.

Σκοτεινός, ἡ, ὄν, (σκότος,) dark, without light; Matt. 6: 23 ὄλον τὸ σῶμά σου σκοτεινὸν ἔσται. Luke 11: 34, 36. Sept. for חָשֶׁךְ Job 10: 21. 15: 23. תְּשִׁיבָה Ps. 88: 7.—Ceb. Tab. 10. Xen. Mem. 3. 10. 1.

Σκοτία, ας, ἡ, (σκότος,) darkness,

absence of light; used espec. by late writers for σκότος. Moeris p. 354 σκότος οὐδαιτέρως, Ἀττικῶς: σκοτία, Ἑλληνικῶς. comp. Thom. Mag. p. 800.

a) pp. John 6: 17 σκοτία ἤδη ἐγγέγονει, i. q. it was now dark. 12: 35 ὁ περιπατῶν ἐν τῇ σκοτίᾳ. 20: 1. Sept. for חָשֶׁךְ Job 28: 3.—Eurip. Phoeniss. 346.—So ἐν τῇ σκοτίᾳ in darkness, i. e. in a dark place, in private, Matt. 10: 27. Luke 12: 3.

b) trop. of moral darkness, the absence of spiritual light and truth, ignorance, blindness, including the idea of sinfulness and consequent calamity. John 8: 12. 12: 35 ἵνα μὴ σκοτία ἑμᾶς καταλάβῃ. v. 46. 1 John 1: 5. 2: 8, 9, 11 ter. Comp. חָשֶׁךְ Job 37: 19.—Meton. of persons in moral darkness, John 1: 5 bis.

Σκοτιζέω, f. ἰσω, (σκότος,) to darken, to deprive of light; in N. T. only Pass. to be darkened.

a) pp. Matt. 24: 29 ὁ ἥλιος σκοτισθήσεται. Mark 13: 24. Luke 23: 45. Rev. 8: 12. 9: 2. Sept. for חָשֶׁךְ Job 3: 9. Ecc. 12: 2.—Plut. ed. R. X. p. 608. 4. Pol. 12. 15. 10.

b) trop. of moral darkness, ignorance, comp. in Σκοτία b. Eph. 4: 18 ἐσκοτισμένοι τῇ διανοίᾳ. Rom. 1: 21. 11: 10 σκοτισθήσωσαν οἱ ὀφθαλμοὶ αὐτῶν, quoted from Ps. 69: 24 where Sept. for חָשֶׁךְ.—Test. XII Patr. p. 524 σκοτιζων τὸν νοῦν ἀπὸ τῆς ἀληθείας, p. 577. Comp. Dion. Hal. de Thucyd. 33 ἡ σκοτιζουσα τὴν διάνοιαν ὀχλησις.

I. Σκότος, ου, ὁ, darkness, Heb. 12: 18 γνώφῃ καὶ σκότῳ. Comp. Sept. Deut. 4: 11.—Eurip. Hec. 1. Phoeniss. 388. Dem. 315. 22. Plut. ed. R. VII. p. 185. 7 et pen. Xen. Cyr. 8. 7. 23. The masc. ὁ σκότος was more frequent in Attic usage than the neut. τὸ σκότος, Passow s. voc. Porson ad Eur. Hec. 825.

II. Σκότος, εος, ους, τό, darkness, the absence of light; see above in no. I. fin.

a) pp. (α) genr. Matt. 27: 45 σκότος ἐγένετο ἐφ' ὅλην τὴν γῆν. Mark 15: 33. Luke 23: 44. Acts 2: 20 εἰς σκότος. 1 Cor. 4: 5 τὰ κρυπτά τοῦ σκότους the hid-

den things of darkness, i. e. done in darkness, secret things. Of the darkness of the blind, Acts 13: 11. Sept. for ἡσπ Gen. 1: 2, 4, 5. al.—Ael. V. H. 3. 18 ὑπὸ σκοιότους. Dem. 411. 25. Xen. Cyr. 4. 2. 26 σκοιότους γενομένου.—(β) i. q. a dark place, place where darkness reigns. Matt. 8: 12. 22: 13. 25: 30 ἐκβάλλειν εἰς τὸ σκοιότος τὸ ἐξώτερον into uttermost darkness, i. e. into the farthest dark prison, as the image of the place of punishment in Hades; comp. in Ἐξώτερος. So 2 Pet. 2: 17 et Jude 13 ζόφος τοῦ σκοιότους εἰς αἰῶνα, i. e. intens. thick gloom of darkness forever, thickest and eternal darkness; spoken also of Hades. See in Ἄιδης b. — So οἶκος σκοιότους of Joseph's prison Test. XII Patr. p. 710; comp. Lib. Henoch. p. 191. Of Sheol, Sept. Job 10: 22 γῆ σκοιότους. Tob. 4: 10. 14: 10. Of the place of punishment in Hades, Wisd. 17: 21. Psalt. Salom. 14: 6. Genr. Xen. An. 2. 5. 7 εἰς ποῖον ἂν σκοιότος ἀποδραίη.

b) trop. of moral darkness, the absence of spiritual light and truth, ignorance, blindness, including the idea of sinfulness and consequent calamity, i. q. Σκοιία b. — (α) genr. Matt. 4: 16 ὁ λαὸς ὁ καθήμενος ἐν σκοιότι, εἶδε φῶς μέγα, quoted from Is. 9: 1 where Sept. for ἡσπ Luke 1: 79, comp. Sept. and ἡσπ Ps. 107: 10. Matt. 6: 23 bis. Luke 11: 35. John 3: 19 ἡγάπησαν μάλλον τὸ σκοιότος ἢ τὸ φῶς. Acts 26: 18. Rom. 2: 19, comp. v. 17, 20. Rom. 13: 12 et Eph. 5: 11 ἔργα τοῦ σκοιότους works of darkness, wicked deeds. 2 Cor. 4: 6 ὁ θεὸς ὁ εἰπὼν ἐν σκοιότους φῶς λάμπει, in allusion to Gen. 1: 3. 2 Cor. 6: 14. 1 Thess. 5: 4, 5. 1 Pet. 2: 9. 1 John 1: 6. Sept. and ἡσπ Mich. 7: 8.—Act. Thom. § 28. § 34. — (β) Abstr. for concr. of persons in a state of moral darkness, wicked men, under the influence of Satan; e. g. ἡ ἐξουσία τοῦ σκοιότους, Luke 22: 53; perh. for Satan himself Col. 1: 13. Also Eph. 5: 8 ἦτε γὰρ πότε σκοιότος. 6: 12.

Σκοιόω, ᾧ, f. ὠσω, (σκοιότος,) to darken, to cover with darkness; Pass. Rev. 16: 10 καὶ ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοιτωμένη, i. e. emblematic of distress, calamity, destruction. Sept.

pp. for ἡσπ Ps. 105: 28. — Ecclus. 25: 17. Of vertigo Pol. 10. 13. 8. Plut. ed. R. VII. p. 908. 8.

Σκύβαλον, ου, τό, (Stid. κσιβαλον τὸ ὄν, τὸ τοῖς κσιβάλλομενον,) dregs, refuse, excrement, q. d. what is thrown to the dogs as worthless; spoken of the refuse of grain, chaff, Philo de Carit. p. 712. A; of the refuse of a table, slaughtered animals, etc. offal, Anthol. Gr. II. p. 180. Philo de Ab. et Cain. fin. μηδὲν ἔξω τροφῆς σκυβάλον καὶ δέματος. Of excrement, dung, Jos. B. J. 5. 13. 7. Artemidor. 1. 69. Plut. de Is. et Osir. 4. Trop. filth of mind, Ecclus. 27: 4.—In N. T. once Phil. 3: 8 τὰ πάντα . . . ἡγοῦμαι σκύβαλα εἶναι, i. e. as dregs, refuse, things worthless.

Σκύθης, ου, ὁ, a Scythian, Col. 3: 11. The name Scythian in ancient geography is applied sometimes to a people, and sometimes to all the nomadic tribes, which had their seat on the north of the Black Sea and Caspian, stretching indefinitely eastward into the unknown regions of Asia; having much the same latitude as the modern names Mongols and Tartars, and like them synonymous with barbarian, βάρβαρος. See Rosenm. Bibl. Geogr. I. i. p. 272. — 2 Macc. 4: 47. Jos. c. Ap. 2. 37 Σκύθαι δὲ φόνους χαίροντες ἀνθρώποι, καὶ βροχῶ τῶν θηρίων διαφέροντες. Luc. Tox. 5 sq.

Σκυθροπός, ου, ὁ, ἡ, adj. (σκυθρός grim, stern, fr. σκίζομαι, ᾠψ,) pp. grim-visaged, i. e. of a stern, gloomy, sad countenance; either affected Matt. 6: 16; or real Luke 24: 17. Sept. for σγ Gen. 40: 7. — Ecclus. 25: 23. Luc. D. Deor. 14. 1. Xen. Mem. 2. 7. 12.

Σκύλλω, f. κλλῶ, pp. to strip off the skin, to flay, to lacerate, whence τὸ σκῦλον, and trop. Aeschyl. Pers. 577. In N. T. trop. to harass, to trouble, to weary, c. acc. Mark 5: 35 et Luke 8: 49 μὴ σκύλλε τὸν διδάσκουλον. Mid. Luke 7: 6 μὴ σκύλλου. Pass. part. Matt. 9: 36 ὅτι ἦσαν ἐσκυλμένοι.—Hdian. 4. 13. 8. ib. 7. 3. 9.

Σκῦλον, ου, τό, (σκύλλω,) pp. skin, hide, as stripped off, Hesych. σκῦλον, δέμα, κώδιον. Comp. σκυλόδεμος Dem.



781. 18. Usually and in N. T. *spoil*, *booty*, as stripped from an enemy, Luke 11: 22. Sept. for זָבַח Zech. 14: 1. Is. 53: 12. — Hdian. 8. 4. 28. Thuc. 6. 71.

**Σκοληκόβρωτος**, ου, ό, ή, adj. (σκόληξ, βιβρώσκω,) *worm-eaten, devoured of worms*, spoken of φθειρίσις the disease of Herod Agrippa, Acts 12: 23. Comp. Jos. Ant. 19. 8. 2, coll. 2 Macc. 9: 9. Wetstein N. T. II. p. 535 sq. Elsner. Obs. Sacr. I. p. 417.—Theophr. H. Pl. 3. 12. Caus. Pl. 5. 9. 1.

**Σκόληξ**, ηκος, ό, a *worm*, sc. as feeding on dead bodies. Mark 9: 44, 46, 48 όπου ό σκόληξ αὐτῶν οὐ τελευτᾷ καὶ τὸ πῦρ οὐ σβέννυται, in allusion to Is. 66: 24, the language of the prophet being applied to the place of punishment of the wicked; comp. in Γέννα fin. The same image is found Judith 16: 17. Ecclus. 7: 17. Sept. for חַרְבֵּי יָרֵחַ Is. 1. c. Deut. 28: 39. Jon. 4: 8.—2 Macc. 9: 9. Luc. Asin. 25. Hom. Il. 13. 654.

**Σμαράγδινος**, η, ου, (σμάραγδος,) *of smaragdus, of emerald*, Rev. 4: 3 όμοια όράσει σμαραγδίνω sc. λίθω.—So σμαράγδιος Palaeph. 31. 7.

**Σμάραγδος**, ου, ό, *smaragdus*, a name under which the ancients appear to have comprehended all gems of a fine green colour, including the *emerald*. Rev. 21: 19. Sept. for חַרְבֵּי יָרֵחַ Ex. 28: 17. חַרְבֵּי 28: 9. 35: 25. — Ecclus. 35: 6. Plut. M. Anton. 75. See Rees' Cyclop. art. *Emerald and Gems*.

I. **Σμύρνα**, ης, ή, *myrrh*, Heb. מֵרְיָא, a substance distilling in tears spontaneously or by incisions from a small thorny tree growing in Arabia, and especially in Abyssinia; these tears soon harden into a bitter aromatic gum, which was highly prized by the ancients, and used in incense and perfumes; comp. Dioscor. I. 77, et ibi Sprengel. Plin. H. N. 12. 15 sq. Rees' Cyclop. art. *Myrrh*. — Matt. 2: 11 λίβανον καὶ σμύρναν. John 19: 39. Sept. for מֵרְיָא Ps. 45: 9. Cant. 3. 6. 5: 5. — Diod. Sic. 2. 49. Theophr. H. Pl. 9. 3, 4. Hdot. 2. 40.

II. **Σμύρνα**, ης, ή, *Smyrna*, an Ionian city situated at the head of a deep

gulf on the western coast of Asia Minor, still known as a commercial place, though greatly fallen from its ancient wealth and power. It was anciently frequented by great numbers of Jews. Rev. 1: 11. 2: 8 in later edit. — Strabo XIV. p. 956. Hdot. 1. 16.

**Σμυρναϊος**, α, ου, *Smyranean*, of Smyrna; οί Σμυρναῖοι the *Smyrneans*, Rev. 2: 8 in text. rec. — Hdot. 1. 143.

**Σμυρνίζω**, f. ίσω, (σμύρνα,) to *myrrh*, to mingle with myrrh; Pass. Mark 15: 23 ἐδίδουν αὐτῷ πιεῖν ἐσμυρνιζομένον οἶνον, i. e. wine mingled with myrrh and bitter herbs; see fully in Όξος. — Hesych. ἐσμυρνιζομένον χρίσματα ἔχον σμύρνης.

**Σόδομα**, ων, τά, *Sodom*, Heb. סְדוֹמָה (burning,) pr. n. of one of the four cities of the vale of Siddim destroyed in the time of Abraham and covered by the Dead Sea; comp. Gen. 18: 17 sq. c. 19. — Matt. 10: 15. 11: 23, 24. Mark 6: 11. Luke 10: 12. 17: 29. Rom. 9: 29. 2 Pet. 2: 6. Jude 7. Rev. 11: 8.

**Σολομών**, also in text. rec. *Σολομών* Luke 12: 27. Acts 7: 47; Gen. ὠνός in later edit. and Jos. Ant. 8. 1. 1, 2. al. also ὠντος in text. rec. see Winer p. 63; Heb. שָׁלוֹמִים (pacific); *Solomon*, pr. n. of the son and successor of David, celebrated for his wisdom, wealth, and splendour, Matt. 1: 6, 7. 6: 29. 12: 42 bis. Luke 11: 31 bis. 12: 27. John 10: 23. Acts 3: 11. 5: 12. 7: 47.—Comp. 1 K. c. 1 sq. 1 Chr. c. 28, 29. 2 Chr. c. 1 sq.

**Σορός**, οῦ, ό, (prob. σορός,) a *coffer, coffin, urn*, any receptacle for a dead body, Luc. D. Mort. 6. 4. Aeschin. 20. 34. ib. 21. 29. Sept. for מִצְבֵּי a *mummy-chest* Gen. 50: 26. — In N. T. an *open coffin, bier*, on which the dead were carried to burial, Luke 7: 14. Comp. מִצְבֵּי Sept. κλίνης 2 Sam. 2: 31. Jahn § 205. Adam's Rom. Ant. p. 475.

**Σός**, σή, σόν, pron. poss. Buttin. § 72. 4; *thy, thine; tuus, a, um*; spoken of what belongs to any one, or is in any way connected with him; e. g. by possession, acquisition, Matt. 7: 3 ἐν τῷ σῷ ὀφθαλμῷ. v. 22. 13: 27 ἐν τῷ σῷ ἄγρῳ.

Luke 15: 31. Acts 5: 4. 1 Cor. 8: 11. τὸ σόν, τὰ σά, *thine, thine own*, i. e. what is thine, Matt. 20: 14. 25: 25. Luke 6: 30. So of society, companionship, Luke 5: 33 οἱ δὲ σοὶ μαθηταί. Mark 2: 18. John 17: 6, 9, 10 bis. 18: 35. οἱ σοὶ *thy kindred, thy friends*, Mark 5: 19. Of origin, as proceeding from any one, Matt. 24: 3 τῆς σῆς παρουσίας. Luke 22: 42 τὸ σόν sc. θέλημα. John 4: 42. 17: 17 ὁ λόγος ὁ σός. Acts 24: 3, 4. 1 Cor. 14: 16. Philem. 14. — Hdian. 2. 1. 18. Xen. Cyr. 2. 1. 2.

Σουδάριον, ον, τό, Lat. *sudarium*, pp. a *sweat-cloth*, genr. a *handkerchief*, *napkin*, Luke 19: 20. John 11: 44. 20: 7. Acts 19: 12.—Pollux On. 7. 71. Rabb. ארחת Buxt. Lex. Chald. 1442.

Σουσάννα, ης, ἡ, *Susanna*, Heb. שושנה (*lily*), pr. n. of a Hebrew woman, Luke 8: 3.

Σοφία, ας, ἡ, (σοφός), *wisdom*, pp. *skill, tact, expertness* in any art; e. g. ἡ σοφία τοῦ τέκτονος Hom. Il. 15. 412; espec. in the fine arts, as music, poetry, painting, Pind. Ol. 9. 16. Xen. Mem. 1. 4. 2, 3. An. 1. 2. 8 λέγεται Ἀπόλλων ἐκδεῖραι Μαρσύαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας. Lys. 198. 11. Comp. Heb. חכמה Sept. σοφία Ex. 28: 3. 36: 1, 2. — In N. T. *wisdom*, i. e.

a) *skill* in the affairs of life, *practical wisdom, wise management*, as shown in forming the best plans and selecting the best means, including the idea of judgment and sound good sense. Acts 6: 3 ἀνδρας ἐπιτὰ πλήρεις πν. ἄγ. καὶ σοφίας. 7: 10. Col. 1: 28. 3: 16. 4: 5 coll. 6. Luke 21: 15 στόμα καὶ σοφίαν q. d. wise utterance. Sept. for חכמה 1 K. 2: 6.—Hdian. 1. 5. 23. Plut. Thes. 3. Xen. Mem. 3. 9. 4, 5.

b) in a higher sense, *wisdom*, i. q. *deep knowledge, natural and moral, insight, learning, science*; implying cultivation of mind and an enlightened understanding. Jos. de Macc. 2 σοφία δὴ τοῖνον ἐστὶν γνώσις θεῶν καὶ ἀνθρωπίνων πραγμάτων καὶ τῶν τοῖτον αἰτίων. Cic. de Off. 1. 43 “sapientia, quam σοφίαν Graeci vocant, . . . rerum est divinarum et humanarum scientia.” — (a) genr. Matt. 12: 42 et Luke 11: 31 τὴν

σοφίαν Σολομῶνος, comp. 1 K. 4: 29. Gesen. Heb. Lex. art. חכמה. Acts 7: 22 πάση σοφίᾳ Αἰγυπτίων. (Jos. Ant. 2. 13. 3.) Implying learned research, λόγον μὲν ἔχοντα σοφίας Col. 2: 23; also a knowledge of hidden things, of enigmatic and symbolic language, Rev. 13: 18. 17: 9. Sept. for חכמה Job 11: 6. Prov. 1: 2. Dan. 1: 17. — Hdot. 4. 77. Ael. V. H. 2. 31. Xen. Mem. 4. 6. 7.— (β) Spec. of the *learning and philosophy* current among the Greeks and Romans in the apostolic age, which stood in contrast with the simplicity of the Gospel, and tended to draw away the minds of men from divine truth; hence called by Paul σαρκική 2 Cor. 1: 12. ἡ σοφία τοῦ κόσμου 1 Cor. 1: 20. 3: 19. τῶν ἀνθρώπων 2: 5. τῶν σοφῶν 1: 19. So 1 Cor. 2: 4, 13 λόγοι τῆς ἀνθρωπίνης σοφίας. 1: 21 ὁ κόσμος διὰ τῆς σοφίας. v. 22. So 1 Cor. 1: 17 οὐκ ἐν σοφίᾳ λόγον *not in wisdom of words*, i. e. not with mere philosophy and rhetoric. 1 Cor. 2: 1. — Hdot. 1. 60. Ael. V. H. 14. 23. Xen. Conv. 3. 4. (γ) In respect to divine things, *wisdom*, i. e. *knowledge, insight, deep understanding*, represented every where as a divine gift, and including the idea of practical application; thus distinguished from ἡ γνώσις or theoretical knowledge; comp. Neander in Bibl. Repos. IV. p. 252. Matt. 13: 54 πόθεν τοῦτω ἡ σοφία αὐτῆ; Mark 6: 2. Acts 6: 10. Eph. 1: 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει. v. 17. Col. 1: 9. 2 Pet. 3: 15. 1 Cor. 12: 8 ὃ μὲν δίδεται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως. Spec. of insight imparted from God in respect to the divine counsels, 1 Cor. 2: 6 bis, σοφίαν λαλοῦμεν . . . σοφίαν οὐ τοῦ αἰῶνος τοῦτου. v. 7. Meton. of the author and source of this wisdom, 1 Cor. 1: 30.—As conjoined with *purity* of heart and life, James 1: 5. 3: 13, 15, 17 ἡ δὲ ἀνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν κ. τ. λ. Luke 2: 40, 52.

c) ἡ σοφία τοῦ θεοῦ, *the divine wisdom*, including the ideas of infinite skill, insight, knowledge, purity. Rom. 11: 33 ὁ βάθος πλοῦτου καὶ σοφίας καὶ γνώσεως θεοῦ. 1 Cor. 1: 21, 24 coll. 22. Eph. 3: 10. Col. 2: 3. Rev. 5: 12. 7: 12. — Of the divine wisdom as revealed and manifested in Christ and his Gos-



pel, Matt. 11: 19 et Luke 7: 35 καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, comp. in Δικαιώω b. So Luke 11: 49 ἡ σοφία τοῦ θεοῦ εἶπεν, i. e. the divine wisdom as manifested in me, Christ; comp. Matt. 23: 34 where it is ἐγώ. Others here take it in the Jewish sense of a divine nature, i. q. ὁ Λόγος, comp. in Λόγος III.

Σοφίζω, f. ἴσω, (σοφός,) to make wise, i. e. skilful, expert; Pass. to be skilled, expert, e. g. τῆς ναυτικῆς Hes. \*Erg. 647 or 652, comp. 658 or 662. — In N. T.

a) Act. to make wise, to enlighten, sc. in respect to divine things, c. acc. of pers. 2 Tim. 3: 15 τὰ ἱ. γράμματα . . . τὰ δυνάμενά σε σοφίσει εἰς σωτηρίαν. So Sept. for עֲרַבְתִּיךָ Ps. 19: 8. 105: 22. — Theoph. ad Autol. 2. p. 82 οἱ προφηταὶ ὑπο τοῦ θεοῦ σοφισθέντες. Plut. ed. R. V. p. 601. 4.

b) Mid. σοφίζομαι as Depon. c. acc. of thing, to make wisely, to devise skilfully, artfully, Hdot. 2. 66 πρὸς ταῦτα σοφίζονται τὰδε. ib. 8. 27. In N. T. Part. perf. as passive, σοφισμένοι μύθοι skilfully devised fables, 2 Pet. 1: 16. Comp. Buttm. § 113. n. 6. — In profane writers also c. acc. of pers. i. q. to deceive, to delude, Jos. B. J. 4. 2. 3. Dem. 567. 19.

Σοφός, ἡ, ὄν, wise, i. e.

a) skilful, expert, 1 Cor. 3: 10 σοφός ἀρχιτέκτων. Sept. for עֲרַבְתִּי Is. 3: 3. 2 Chr. 2: 7. — Luc. D. Deor. 20. 1. Aeschin. Dial. Socr. 1. 1.

b) skilful in the affairs of life, discreet, judicious, practically wise; comp. in Σοφία a. 1 Cor. 6: 5 σοφός, ὅς δυνήσεται διακρίνειν κ. τ. λ. So Sept. and עֲרַבְתִּי Deut. 1: 13. 2 Sam. 13: 3. Is. 19: 11. — Hdot. 7. 130. Xen. Cyr. 1. 1. 1. An. 1. 10. 2.

c) skilful in learning, i. e. learned, intelligent, enlightened, in respect to things human and divine; comp. in Σοφία b. — (α) genr. as to human things, Matt. 11: 25 et Luke 10: 21 ἀπὸ σοφῶν καὶ συνετῶν. Matt. 23: 34. Rom. 1: 14 σοφοῦς τε καὶ ἀνοήτοις. 16: 19. 1 Cor. 1: 25. Sept. for עֲרַבְתִּי Prov. 1: 6. Ecc. 2: 14, 16. — Palaeph. 53. 6. Hdtian. 1. 2. 7. Xen. Mem. 1. 6. 11. — (β) Spec. as to the

philosophy current among the Greeks and Romans; see in Σοφία b. β. Rom. 1: 22 φάσκοντες εἶναι σοφοὶ ἐμωράνθησαν. 1 Cor. 1: 19, 20, 26, 27. 3: 18 bis, 19, 20. — Xen. Mem. 1. 6. 14. ib. 3. 9. 5. — (γ) In respect to divine things, wise, enlightened, as conjoined with purity of heart and life; comp. in Σοφία b. γ. Eph. 5: 15. James 3: 13, comp. v. 17. c) spoken of God, wise, as being infinite in skill, insight, knowledge, purity. Rom. 16: 27 μόνῳ σοφῷ θεῷ. 1 Tim. 1: 17. Jude 25. — Comp. Ecclus. 1: 1.

Σπανία, ας, ἡ, Spain, Lat. Hispania, pr. n. of the Spanish peninsula, including modern Spain and Portugal, as constituting a province of the Roman empire. It was the native country of Quinctilian, Lucan, Martial, and other Latin writers; and many Jews appear to have settled there. Rom. 15: 24, 28.

Σπαράσσω v. τιώ, f. ξω, to tear, to rend, to lacerate, Plut. ed. R. VI. p. 292. Diod. Sic. 5. 30. In N. T. i. q. to convulse, to throw into spasms, like epilepsy, spoken of the effects of demoniacal possessions, c. acc. Mark 1: 26. 9: 20, 26. Luke 9: 39. — Plut. de Gen. Socr. 22. ed. R. VIII. p. 339. Max. Tyr. Diss. 23.

Σπαργανόω, ὦ, f. ὠσω, (σπάργανον swathing-band, fr. σπάργω,) to swathe, to wrap in swaddling-clothes, trans. Luke 2: 7, 12. Sept. pass. for Πυ. עֲרַבְתִּי Ez. 16: 4. — Aristot. H. An. 7. 4. Plut. Quaest. Rom. 5.

Σπαταλάω, ὦ, f. ἦσω, (σπατάλη luxury in eating and drinking, fr. σπατάω,) to live in luxury, voluptuously, intrans. 1 Tim. 5: 6. James 5: 5. — Ecclus. 21: 15. Hesych. σπατάλῃ τρυφῆ. So κατασπαταλάω, Sept. Prov. 29: 21. Anthol. Gr. II. p. 22. The earlier Greeks used σπάθω, Alberti Obs. Philol. p. 398.

Σπείω, ὦ, f. ἄσω, to draw, i. e. to pull, Xen. Eq. 7. 1; to draw in the air, to breathe, Wisd. 7: 3. In N. T. to draw out, e. g. a sword; Mid. πιασάμενοι τὴν μάχαιραν drawing his sword, Mark 14: 17. Acts 16: 27. Sept. for עֲרַבְתִּי Num.

22: 31. Judg. 9: 54. — Plut. C. Mar. 14. Xen. Cyr. 7. 3. 15.

Σπείρα, *ας*, ἡ, also Ion. gen. *ης*, Acts 10: 1. al. Arr. Tact. p. 73. Buttin. § 34. n. IV. 1; pp. any thing wound, wreathed, spiral, a *coil*, Lat. *spira*, Anth. Gr. IV. p. 176. Jos. Ant. 8. 3. 6; a *cord*, *rope*, Luc. Tox. 19. Diod. Sic. 3. 36. — In N. T. a *band*, *troop*, *company*.

a) spoken of Roman foot-soldiers, *prob. a cohort*, of which there were ten in every legion, each containing three maniples or six centuries, but varying in the number of men at different times and according to circumstances, from perhaps 300 to 1000 or more; comp. Adam's Rom. Ant. p. 367. So Matt. 27: 27. Mark 15: 16. Acts 10: 1. 21: 31. 27: 1 see in Σεβαστός b. — So Jos. B. J. 3. 4. 2 where of eighteen σπείραι five are said to contain each 1000 men, and the others 600. ib. 3. 2. 1. Ant. 19. 2. 3. Plut. Marcell. c. 25, 26. Perh. a *legion* Jos. B. J. 2. 11. 1. — In Polybius ἡ σπείρα is every where a *maniple*, *manipulus*, the third part of a cohort; e. g. Pol. 11. 23. 1 τριῖς σπειρας· τοῦτο δὲ καλεῖται τὸ σύνταγμα τῶν πεζῶν παρὰ Ῥωμαίους κούρτις. comp. 4. 24. 5.

b) spoken of a *band* from the guards of the temple, John 18: 3, 12. These were Levites, who performed the menial offices of the temple and kept watch by night, Ps. 134: 1. 2 K. 12: 9. 25: 18; espec. 1 Chr. 9: 17, 27 sq. They were under the command of officers called στρατηγοί, see in Στρατηγός b; or also χιλιαρχοί Esdr. 1: 9, comp. Sept. 2 Chr. 35: 8, 9. Jos. B. J. 6. 5. 3 δραμόντις δὲ οἱ τοῦ ἱεροῦ φύλακες ἠγγυλιαν τῷ στρατηγῷ. — Some understand here a band of Roman soldiers; but these would rather have led Jesus directly to their own officers, and not to the chief priests; and besides, this was not a band of regularly armed troops; comp. Matt. 26: 55. Luke 22: 52. — genr. Judith 14: 11. 2 Macc. 8: 23.

Σπείρω, f. σπειρῶ, to *sow*, to *scatter seed*.

a) pp. absol. Matt. 6: 26 τὰ πετεινὰ . . . οὐ σπείρουσιν. 13: 3, 4. Mark 4: 3, 4. Luke 8: 5 bis. 12: 24. Part. ὁ σπείρων *the sower* Matt. 13: 3, 18. Mark 4: 3, 14.

Luke 8: 5. 2 Cor. 9: 10. Seq. acc. of the seed sown, Matt. 13: 24 σπείροντι καλὸν σπέρμα. v. 25, 27, 31, 37, 39. 1 Cor. 15: 36, 37 bis. Pass. trop. of a single seed or grain, Mark 4: 31, 32 κόκκον σινάπεως . . . ὅταν σπαρῇ. So by analogy, of the body as committed to the earth, 1 Cor. 15: 42, 43 bis, 44. With prepositions of place, e. g. εἰς c. acc. Matt. 13: 22. Mark 4: 18. ἐν c. dat. Matt. 13: 31. ἐπὶ c. gen. Mark 4: 31. ἐπὶ c. acc. Matt. 13: 20, 23. παρὰ c. acc. v. 19 παρὰ τὴν ὁδόν. Sept. genr. for שָׂרַף Ecc. 11: 4. Gen. 26: 12. c. acc. Ecc. 4: 6. Jer. 12: 13. c. ἐν Ex. 23: 16. c. ἐπὶ Hos. 2: 23. — Hdot. 3. 100. Ael. V. H. 3. 18. Xen. Mem. 2. 1. 13. c. acc. of seed Hdot. 4. 17. Xen. Oec. 17. 5. Elsewhere also c. acc. of the field, Sept. Ex. 23: 10. Xen. Cyr. 8. 3. 38. — Hence in proverbial expressions; Matt. 25: 24, 26, et Luke 19: 21, 22, Θερσίζων ὅπου οὐκ ἔσπειρας κ. τ. λ. John 4: 37 ἄλλος ἐστὶν ὁ σπείρων κ. τ. λ. 2 Cor. 9: 6 bis ὁ σπείρων φειδομένως κ. τ. λ. Gal. 6: 7 ὁ γὰρ ἐάν σπείρῃ ἀνθρώπος κ. τ. λ. for all which see in Θερσίζω a. Also trop. 1 Cor. 9: 11 τὰ πνευματικὰ σπείρειν, i. q. to disseminate, to impart. Gal. 6: 8 bis ὁ σπείρων εἰς τὴν σάρκα . . . ὁ σπ. εἰς τὸ πνεῦμα, i. q. whoever liveth to the flesh, or to the Spirit. See in Θερσίζω b. — Comp. Prov. 22: 8. Aristot. Rhet. 3. 3. 18 σὺ δὲ ταῦτα αἰσχροῶς μὲν ἔσπειρας, κακῶς δὲ ἐθερίσας. Cic. de Or. 2. 65 "ut sementem feceris, ita metes."

b) trop. of a teacher, to *sow* the word of life, to disseminate instruction, John 4: 36. Mark 4: 14 τὸν λόγον σπείρει. Pass. 4: 15 bis, ὅπου σπείρεται ὁ λόγος, κ. τ. λ. v. 16, 20. Matt. 13: 19 τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ. James 3: 18.

Σπεκουλάτωρ, *ορος*, ὁ, Lat. *speculator* v. *spiculator*, (from 'spicula,') Engl. a *pike-man*, *halberdier*, a kind of soldiers forming the body-guard of kings and princes, who also according to Oriental custom acted as executioners, Mark 6: 27. — Senec. de Benef. 3. 25. de Ira 1. 16 "centurio supplicio praepositus condere gladium speculatorem jubet." Jul. Firmic. 8. 26. Sueton. Claud. 35. Tac. Ann. 2. 12. 2. Comp. Wetst. N. T. I. p. 580. Rabb.



רִזְזֵךְ־פִּי־בֶּטֶן, see Buxt. Lex. Chald. 1533. Heb. רָבַט see Gesen. Lex. s. v. Greek δορυφόρος Hdian. 1. 4. 10.

Σπένδω, f. σπείσω, to pour out, to make a libation, Sept. for רָבַט Gen. 35: 14. Hdian. 4. 8. 12. Xen. Cyr. 7. 1. 1. In N. T. trop. Mid. σπένδομαι to pour out oneself, i. e. one's blood, to offer up one's strength and life, 2 Tim. 4: 6. ἐπί τιμι upon or for any thing, Phil. 2: 17.—Comp. Liv. 21. 29 libare vires.

Σπέρμα, ατος, τό, (σπείρω,) seed, as sown, scattered, whether of grain, plants, trees.

a) pp. Matt. 13: 24 σπείρειν καλὸν σπέρμα. v. 27, 32, 37, 38. Mark 4: 31. 1 Cor. 15: 38. 2 Cor. 9: 10. Sept. for רָבַט Gen. 1: 11. 47: 23.—Ael. V. H. 9. 25. Xen. Oec. 17. 10.—Metaph. 1 John 3: 9 σπέρμα αὐτοῦ sc. τοῦ Θεοῦ i. e. a seed from God, a germ of the divine life, the inner man as renewed by the Spirit of God.

b) trop. of the semen virile, Heb. 11: 11, see fully in Καταβολή. So Sept. and רָבַט Lev. 15: 16 sq. 18: 21.—M. Antonin. 4. 36. Arr. Epict. 1. 13. 3.—Hence meton. seed, i. q. children, offspring, pp. Matt. 22: 24, 25 μὴ ἔχον σπέρμα. Mark 12: 19, 20, 21, 22. Luke 20: 28. So Sept. and רָבַט 1 Sam. 1: 11. 2: 22. Genr. i. q. posterity, Luke 1: 55 τῷ Ἀβραάμ καὶ τῷ σπέρματι αὐτοῦ. John 7: 42. 8: 33, 37. Acts 3: 25. 7: 5, 6. 13: 23. Rom. 1: 3. 4: 13, 18. 9: 7 bis. 11: 1. 2 Cor. 11: 22. Gal. 3: 16 ter, 19. 2 Tim. 2: 8. Heb. 2: 16. 11: 18. Rev. 12: 17. Trop. also Christians from the Gentiles are called the seed of Abraham as having the same faith; Rom. 4: 16 τῷ σπέρματι, οὐ τῷ ἐκ τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀβραάμ. 9: 8. Gal. 3: 29. Sept. and רָבַט Gen. 3: 15. 13: 16. 15: 5.—Jos. Ant. 8. 7. 6. Soph. Elect. 1508. Thuc. 5. 16. This usage in N. T. comes rather from the Hebrew; comp. Winer p. 30.

c) by impl. i. q. a remnant, a few survivors, like seed kept over from a former year; Rom. 9: 29 εἰ μὴ κίριος σαβωθ ἔγκατέλειπεν ἡμῖν σπέρμα, quoted from Is. 1: 9 where Sept. for רָבַט.—Jos. Ant. 11. 5. 3. Plato Tim. p. 1044

ἐξ ὧν πᾶσα ἡ πόλις ἐστὶ τανῦν ἡμῶν, περιλειφθέντος πότι σπέρματος βραχέος.

Σπερμαλόγος, ου, ὁ, ἡ, (σπέρμα, λέγω,) seed-gathering, seed-picking, as birds, ὀρνίθων σπερμαλόγων Plut. Demetr. 28. Subst. a seed-picker, as a name for crows and rooks, Aristoph. Av. 233, 579 or 582. Artemid. 2. 20. In N. T. put for a trifler, babbler, chatterer, who picks up and retails trifling things, Acts 17: 18.—Athen. 8. p. 344. C. Dem. 269. 19. σπερμολογέω Philostr. Vit. Apoll. 5. 20. Comp. Wetstein N. T. II. p. 564.

Σπεύδω, f. εἶσω, trans. to urge on, to hasten, Hom. II. 13. 236. Hdot. 1. 38, 206. Ostener and in N. T. intrans. to urge oneself on, to hasten, to make haste, having respect simply to time, and thus differing from σπουδάζω q. v. So Acts 22: 18. c. inf. Acts 20: 16 ἔσπευδε γὰρ . . . γενέσθαι εἰς Ἱερουσαλήμ.—Jos. Ant. 7. 9. 7. Hdian. 6. 8. 15. Xen. H. G. 3. 1. 17.—By Hebraism Part. σπεύσας is put with a verb of motion adverbially, i. q. hastily, quickly, e. g. Luke 2: 16 ἦλθον σπεύσαντες. 19: 5, 6. So Sept. and רָבַט Gen. 45: 9. Ex. 34: 8. Josh. 8. 19. See Gesen. Lex. רָבַט Pi. no. 1 b.—With an accus. i. q. to hasten after any thing, to await with eager desire. 2 Pet. 3: 12 προσδοκῶντας καὶ σπεύδοντας τὴν παρουσίαν κ. τ. λ. For the accus. see Matth. § 423. p. 779. Sept. c. acc. for רָבַט Is. 16: 5.—Pind. Isth. 4. 22 σπεύδειν ἀρετιῶν. Dion. Hal. Ant. 1. 81. Thuc. 6. 39, 79.

Σπήλαιον, ου, τό, (σπίος,) a cave, cavern, den, Lat. spelunca, Matt. 21: 13. Mark 11: 17. Luke 19: 46. John 11: 38. Heb. 11: 38. Rev. 6: 15. Sept. for רָבַט Gen. 19: 30. Josh. 10: 16, 17.—Jos. Ant. 14. 15. 5. Luc. D, Deor. 4. 1. Ael. V. H. 12. 39.

Σπιλάς, ἄδος, ἡ, a rock by or in the sea, a cliff, breaker, on which vessels are shipwrecked, Jos. B. J. 3. 9. 3. Pol. 1. 37. 2. Diod. Sic. 3. 44.—In N. T. trop. of false teachers who cause others to make shipwreck of their faith, Jude 12. Comp. 1 Tim. 1: 19.

Σπίλος, ου, ὁ, a spot, stain, trop.

in a moral sense, Eph. 5: 27. 2 Pet. 2: 13. — pp. Jos. Ant. 13. 11. 3. Luc. Amor. 15. Plut. ed. R. VIII. p. 618. A late word used for the Attic *πλῆξις*, Lob. ad Phr. p. 28.

*Σπιλόω*, ὤ, f. ὠσω, (σπίλος,) *to spot, to stain, to defile*, c. acc. James 3: 6 γλώσσα ἢ σπιλοῦσα ὄλον τὸ σῶμα. Pass. Jude 23.—Wisdom. 15: 4. Dion. Hal. 9. 6. Luc. Amor. 15. A late word, Lob. ad Phr. p. 28.

*Σπλαγχνίζομαι*, f. ἰσθήσομαι, (σπλάγχνον,) *depon. Pass. to feel the bowels yearn, to have compassion, to pity*, absol. Matt. 20: 34 *σπλαγνισθεὶς δὲ ὁ Ἰησοῦς*. Mark 1: 41. Luke 10: 33. 15: 20. Seq. *ἐπί* c. dat. Matt. 14: 14. Luke 7: 13. *ἐπί* c. acc. Matt. (14: 14.) 15: 32. Mark 6: 34. 8: 2. 9: 22. *περὶ* c. gen. Matt. 9: 36. Seq. gen. simpl. like Lat. *miseret*, Matt. 18: 27 *σπλαγνισθεὶς . . . τοῦ δούλου ἐκείνου*. — Symm. Deut. 13: 8. Gr. Anon. 1 Sam. 13: 21. *ἐπισπλαγχνιζόμενος* Sept. Prov. 17: 5. Elsewhere only in later books, Test. XII Patr. p. 640, 641, 642. c. *εἰς* p. 642 bis. c. *ἐπί* *τινα* p. 636, 641. Act. Thom. § 38. — Act. *σπλαγχνίζω* occurs once in the sense of *σπλαγχνεύω*, *to eat the inwards of victims sacrificed*, 2 Macc. 6: 8.

*Σπλάγχνον*, ου, τό, *an intestine, bowel*, Eurip. Med. 220. Soph. Aj. 995. Plut. adv. Colot. 33 *σιδηροῦν σπλάγχνον*. X. p. 632. Reisk. Usually and in N. T. only Plur. *τὰ σπλάγχνα*, *the inwards, bowels, viscera*; in profane writers chiefly spoken of the upper viscera of victims, as the heart, lungs, liver, which were eaten during or after the sacrifice, Hom. Od. 3. 9, 461. Plut. Marcell. 5. Hdian. 5. 5, 20. — In N. T. of persons, *gen. the inwards, bowels*.

a) pp. Acts 1: 18 *ἐξῆχθη πάντα τὰ σπλάγχνα αὐτοῦ*, comp. in *Ἀπάγω*. — 2 Macc. 9: 5. For the womb Pind. Ol. 6. 73.

b) trop. *the inward parts*, as in Engl. the breast, the heart, as the seat of the emotions and passions, e. g. anger, Aristoph. Ran. 844 or 868 *πρὸς ὄργην σπλάγχνα θεομήνης*. ib. 1006. Soph. Aj. 995; in N. T. of the gentler emotions, as *compassion, tender affection*, like Heb.

מַחְשָׁבֹת; put for *the mind, the soul, the inner man*. E. g. (α) *genr.* 2 Cor. 6: 12 *στενοχωρεῖσθε ἐν τοῖς σπλάγχνοις ὑμῶν*, parall. with *ἡ καρδία* in v. 11. Philem. 7 *τὰ σπλ. τῶν ἁγίων ἀναπεισάται δια σοῦ*. v. 20. 1 John 3: 17. So Sept. and מַחְשָׁבֹת Prov. 12: 10. comp. מַחְשָׁבֹת Gen. 43: 30. 1 K. 3: 26.—Ecclus. 30: 7. Plut. de Virt. et Vit. 2. ed. R. VI. p. 381. Test. XII Patr. p. 533, 641.—(β) Meton. for *inward affection, compassion, pity, love*. 2 Cor. 7: 15 *καὶ τὰ σπλάγχνα αὐτοῦ περισσοτέρως εἰς ὑμᾶς ἐστίν*. Phil. 1: 8 *ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις Ἰ. Χρ.* i. e. in my ardent love to Christ. 2: 1. Intensive, Luke 1: 78 *διὰ τὰ σπλ. ἐλέους θεοῦ*. Col. 3: 12 *σπλ. οὐκισμοῦ*. Comp. Gesen. Lehrgr. p. 671. 3. Stuart § 456. So *genr.* מַחְשָׁבֹת Sept. *ἔλεος* Deut. 13: 18. Is. 47: 6.—Test. XII Patr. 641, 643 *ἔχειν σπλάγχνα ἐλέους*. — (γ) Put for the *object of affection*, e. g. Philem. 12 *τὰ ἐμὰ σπλάγχνα*, *my bowels*, as in Engl. *my heart*, spoken of a person and implying strong affection; here parall. with *τὸ ἐμὸν τέκνον* in v. 10. — Philostr. Vit. Soph. 2. 3 *ὄν ἐπαποδύσομαι τοῖς ἐμοῦ σπλάγχνοις*. Artemid. 1. 46 *οἱ παῖδες σπλάγχνα λέγονται, ὡς καὶ ἐντόσθια*. Philo de Jos. II. p. 45. 30.

*Σπόγγος*, ου, ὄ, *a sponge*, Matt. 27: 48. Mark 15: 36. John 19: 29. — Hom. Od. 1. 111. Plut. ed. R. VI. p. 374. 10. Luc. Ver. Hist. 1. 41.

*Σποδός*, οῦ, ὄ, *ashes*, Heb. 9: 13 *σποδός δαμάλεως*. Matt. 11: 21 et Luke 10: 13 *ἐν σάκκῳ καὶ σποδῷ . . . μετενόησαν*. To lie down in ashes, or to cast ashes or dust on the head, was a rite of oriental mourning; comp. Sept. and רַעַב Esth. 4: 1, 3. Is. 58: 5. Jer. 6: 26. Jon. 3: 6. Also 1 Macc. 3: 47. 4: 39. Jos. Ant. 7. 9. 2. See Wetst. N. T. I. 384 sq. Jahn § 211.—*genr.* Ecclus. 10: 9. Hom. Od. 9. 375. Luc. D. Mort. 20. 4.

*Σπορά*, ᾶς, ἦ, (σπείρω,) *a sowing, seed-time*, Sept. for שָׂרָף 2 K. 19: 29. *green sprout, grain as growing*, 1 Macc. 10: 30. Jos. Ant. 2. 14. 4. In N. T. i. q. σπέρμα, *seed, semen virile*, (pp. Justin. Mart. Apol. 2. p. 93.) trop. for *generation, birth*. 1 Pet. 1: 23 *ἀναγεννημένοι οὐκ ἐκ σποράς φθαρτῆς*. — Act. Thom.



§ 31 ποίας σποράς καὶ ποίου γένους ὑπάρχεις. Justin. Mart. Apol. 1. p. 51. Comp. Soph. Antig. 1154.

Σπόριμος, ου, ὁ, ἡ, adj. (σπείρω,) *sown*, for *sowing*, e. g. σπέρμα Gen. 1: 29. Lev. 11: 37. ἡ γῆ i. e. land fit for sowing, Diod. Sic. 1. 36. Xen. H. G. 3. 2. 10. In N. T. neut. plur. τὰ σπόριμα, *sown fields*, fields of grain, Matt. 12: 1. Mark 2: 23. Luke 6: 1.

Σπόρος, ου, ὁ, (σπείρω,) *a sowing*, *seed-time*, Sept. for שָׁרַרְתָּ Ex. 34: 21. Xen. Oec. 7. 20. *green sprout*, *grain* as growing, Ecclus. 40: 22.—In N. T. i. q. σπέρμα, *seed*, Mark 4: 26 βάλλῃ τὸν σπόρον ἐπὶ τῆς γῆς. v. 27. Luke 8: 5, 11. trop. 2 Cor. 9: 10. Sept. for שָׁרַרְתָּ Deut. 11: 10.

Σπουδαῖω, f. ἄσω, 2 Pet. 1: 15, (σπουδή,) earlier fut. σπουδάσομαι Buttm. § 113. n. 7; *to speed*, *to make haste*, intrans. pp. as manifested in diligence, earnestness, zeal; comp. in Σπύδω.

a) genr. c. infin. 2 Tim. 4: 9 σπουδασον ἐλθεῖν πρὸς με ταχέως. v. 21. Tit. 3: 12. Sept. for שָׁרַרְתָּ Job 31: 5.—Judith 13: 12.

b) i. q. *to give diligence*, *to be in earnest*, *to be forward*, c. inf. Gal. 2: 10 ὁ καὶ ἐσπούδασα αὐτὸ τοῦτο ποιῆσαι. Eph. 4: 3. 1 Thess. 2: 17. 2 Tim. 2: 15. Heb. 4: 11. 2 Pet. 1: 10, 15. 3: 14.—Sept. Is. 21: 3. Diod. Sic. 1. 58. Xen. Apol. 22.

Σπουδαῖος, α, ον, (σπουδή,) *speedy*, *hasty*, i. q. *earnest*, *diligent*, *forward*. 2 Cor. 8: 17, 22 bis, σπουδαῖον ὄντα, ἅντι δὲ πολὺ σπουδαιότερον. Neut. comparat. σπουδαιότερον as adv. *earnestly*, *diligently*, 2 Tim. 1: 17.—Diod. Sic. 1. 51. Xen. Mem. 4. 2. 2.

Σπουδαίως, adv. (σπουδαῖος,) *speedily*, i. e. *earnestly*, *diligently*, *eagerly*, Luke 7: 4 παρεκάλων αὐτὸν σπουδαίως. Tit. 3: 13. Comparat. σπουδαιότεως, *the more speedily*, Phil. 2: 28. See Buttm. § 115. 5.—Ael. V. H. 2. 2. Xen. Cyr. 1. 3. 9.

Σπουδῆ, ἡς, ἡ, *speed*, *haste*, as manifested in earnestness, diligence, zeal.

a) genr. e. g. μετὰ σπουδῆς *with haste*, i. e. *hastily*, *eagerly*, Mark 6: 25. Luke 1: 39. So Sept. for יָרַדְתָּ Ex. 12: 11.

—Wisd. 19: 2. Hdian. 3. 4. 1. Xen. Cyr. 2. 4. 6.

b) i. q. *diligence*, *earnest effort*, *forwardness*. Rom. 12: 8 προϊστάμενος ἐν σπουδῇ. v. 11. 2 Cor. 7: 11. 8: 7, 8. 2 Pet. 1: 5. Jude 3 πᾶσαν σπουδὴν ποιούμενος. So in behalf of any one, e. g. ὑπὲρ τινος 2 Cor. 7: 12. 8: 16. c. πρὸς final Heb. 6: 11.—Jos. Ant. 20. 9. 2. Xen. Conv. 1. 6. πρὸς τινα Jos. Ant. 12. 3. 3. περὶ τι Hdian. 1. 13. 15. Diod. Sic. 1. 81.

Σφυρίς, ἶδος, ἡ, (σπείρω,) *a basket*, for storing grain, provisions, etc. Matt. 15: 37. 16: 10. Mark 8: 8, 20. Acts 9: 25.—Arr. Epict. 4. 10. 21 σφυρίσι διεπνίσαι. Alciph. 3. 56. Hdot. 5. 16. Comp. Wetst. N. T. I. p. 426.

Σιάδιος, ου, ὁ, (στάω, ἵστημι,) also τὸ στάδιον in profane writers; *a stadium*, pp. 'the standard' sc. measure.

a) pp. as a measure of distance containing 600 Greek feet, or 625 Roman feet, equivalent to about 604½ feet or 201½ yards English; the proportion of the Greek foot to the English being nearly as 1007 to 1000, and that of the Roman foot nearly as 970 to 1000, or about 11.6 English inches. The Roman mile, μίλιον, contained eight stadia; and ten stadia are equivalent to the modern geographical mile of 60 to the degree. See Passow s. v. Rees' Cyclop. art. Measures. Adam's Rom. Ant. p. 503. So Luke 24: 13. John 6: 19. 11: 18. Rev. 14: 20. 21: 16.—So ὁ στάδιος Jos. B. J. 7. 6. 6. Pol. 2. 14. 9. Xen. Cyr. 7. 1. 5. τὸ στάδιον Pol. 17. 2. Hdot. 2. 149. Xen. Mem. 1. 4. 17.

b) prob. τὸ στάδιον, *a stadium*, *circus*, in which public games were exhibited; so called because the Olympic course was a stadium in length. 1 Cor. 9: 24 οἱ ἐν σταδίῳ τρέχοντες. Comp. Potter's Gr. Ant. I. p. 39. Adam's Rom. Ant. p. 340, 567.—Jos. B. J. 2. 9. 3 ἐν σταδίῳ. Pind. Ol. 13. 42 σταδίου δρόμον. Also τὸ στάδιον Ael. V. H. 13. 43. Pol. 18. 29. 4. Xen. H. G. 1. 2. 1.

Σιάμος, ου, ὁ v. ἡ, (ἵστημι,) *an earthen jar*, *jug*, e. g. for keeping wine, σιάμοι οἶνον Dem. 933. 25. Aristoph. Plut. 545. In N. T. *a pot*, *vase*, in

which the manna was laid up in the ark. Heb. 9: 4 *στάμνος χρυσῆ*. See Ex. 16: 33, where Sept. for *חֲרֹטְתָי*.—Moeris p. 44 *ἀμφορέα· τὴν δίοτον στάμνον, Ἀιτικῶς· στάμνον, Ἑλληνικῶς*. Comp. Lob. ad Phr. p. 400.

*Στάσις, εως, ἦ, (ἴστημι)* Act. a *selling up, erection*, as of a statue, Dion. Hal. Ant. 5. 35. Usually and in N. T. Pass, a *standing*, i. e.

a) the act of standing, as *στάσιν ἔχειν* to have a standing, i. q. to stand, Heb. 9: 8 *ἔτι τῆς πρώτης σκηρῆς ἐχούσης στάσιν*.—Dion. Hal. Ant. 6. 95 *μέχρις ἂν οὐρανός τε καὶ γῆ τὴν αὐτὴν στάσιν ἔχωσι*. Comp. Pol. 5. 5. 3.

b) i. q. *an upstand, uproar*. (a) pp. of a popular commotion, *sedition, insurrection*. Mark 15: 7 *οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν*. Luke 23: 19, 25. Acts 19: 40. 24: 5.—Jos. Vit. § 17. Hdian. 3. 2. 13. Xen. Mem. 1. 2. 63.—(β) In a more private sense, *dissension, contention, controversy*, with the idea of violence, Acts 15: 2 *γενομένης οὖν στάσεως καὶ ζητήσεως*. 23: 7, 10. Sept. for *כרר* Prov. 17: 14.—Pol. 6. 44. 6. Xen. Mem. 4. 4. 11.

*Στάτηρ, ἥρος, ὀ, (ἴστημι* to weigh,) pp. weight; also *stater*, an Attic silver coin, Matt. 17: 27. It was equal to four Attic silver drachmae, or about 66 $\frac{2}{3}$  cents; but was prob. current among the Jews as equivalent to the shekel or 56 cents; see in *Δραχμή* and *Ἀργύριον* c. Boeckh Staatsh. der Ath. I. p. 16.—Aquil. et Symm. for *שֶׁטֶר* Ex. 38: 24. Num. 3: 47. Josh. 7: 21. Ael. V. H. 12. 1. Xen. H. G. 5. 2. 21.—There was also a *στατήρ* of gold, Jos. Ant. 7. 14. 10. Dinarch. 101. 31.

*Σταυρός, οῦ, ὀ, a pointed stake, pale, palisade*, Hom. Il. 24. 453. Jos. B. J. 3. 7. 19. Thuc. 7. 25. Xen. An. 7. 4. 14. Later and in N. T. a *cross*, i. e. a stake with a cross-piece, on which malefactors were nailed for execution, or crucified. This mode of punishment was known to the Persians, Ezra 6: 11. Esth. 7: 10. Hdot. 6. 30. ib. 7. 194; and also to the Carthaginians, Pol. 1. 86. 4; but was most common among the Romans for slaves and crim-

inals; and by them was introduced among the later Jews, Jos. B. J. 2. 14. 9. ib. 5. 11. 1. Persons about to be crucified were first scourged, and then made to bear their own cross to the place of execution; coh̄r. Jos. ll. cc. Artemid. 2. 56 *ὁ μέλλων αὐτῷ [σταυρῷ] προσηλοῦσθαι, πρότερον αὐτὸν βιασάξει*. A label or title was usually placed on the breast or over the criminal. Comp. Adam's Rom. Ant. p. 274. Jahn § 261 sq.—Spoken

a) pp. Matt. 27: 32 *τοῦτον ἠγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ*, i. e. Jesus being faint under the weight of his cross, Simon was compelled to aid him in bearing it. 27: 40, 42. Mark 15: 21, 30, 32. Luke 23: 26. John 19: 17, 19, 25, 31. Phil. 2: 8. Col. 1: 20. 2: 14.—Philo in Flacc. II. p. 527, 36. C. Luc. de Mort. Pergr. 45. Diod. Sic. 2. 18.—Trop. in the phrases *ἄρῃν, βαστάζειν, λαμβάνειν τὸν σταυρὸν*, to take up or bear one's cross, i. e. to undergo suffering, trial, punishment; to expose oneself to contumely and death; so c. *ἄρῃν* Matt. 16: 24. Mark 8: 34. 10: 21. Luke 9: 23. *βαστάζειν* Luke 14: 27. *λαμβάνειν* Matt. 10: 38.

b) meton. *the cross* for its punishment, *crucifixion*, spoken only of the death of Christ upon the cross, Eph. 2: 16. Heb. 12: 2 *ὑπέμεινε σταυρὸν*. So *ὁ σταυρὸς τοῦ Χρ.* 1 Cor. 1: 17. Gal. 6: 12, 14. Phil. 3: 18. *ὁ λόγος τοῦ σταυροῦ* 1 Cor. 1: 18. absol. Gal. 5: 11.

*Σταυρώω, ῶ, f. ὠσω, (σταυρός)* to stake, to drive stakes, pales, palisades, Thuc. 7. 25. Later and in N. T. to crucify, to nail to the cross; c. acc. expr. or impl. Matt. 20: 19 *μιστιγῶσαι καὶ σταυρῶσαι*. 23: 34. 26: 2. 27: 22 sq. Mark 15: 13 sq. Acts 2: 36. al. Sept. for *כָּרַס* Esth. 7: 10.—Jos. Ant. 17. 10. 10. Luc. Prometh. 1. Pol. 1. 86. 4.—Trop. i. q. *θυγατώω*, Gal. 5: 24 *σταυροῦν τὴν σάρκα*, to crucify the flesh; i. e. to vanquish, mortify, destroy the power of the carnal nature. 6: 14 *ἐμὸς κόσμος ἐστιν ἄρῳται, καὶ γὰρ ἐγὼ κόσμος*, i. q. the world is dead to me and I to the world, I have renounced the world and the world me. AL.

*Σταφυλή, ῆς, ἦ, a grape, cluster*



of grapes, Matt. 7: 16 μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλήν. Luke 6: 44. Rev. 14: 18. Sept. for סָבַב Gen. 40: 11. Is. 5: 2.—Diod. Sic. 4.5. Xen. Oec. 19. 19.

I. Σιάγυς, νος, ὁ, an ear of grain, Matt. 12: 1 τίλλει τοὺς σιάγυας. Mark 2: 23. 4: 28 bis. Luke 6: 1. Sept. for סָבַב Gen. 41: 6, 7. Ruth 2: 1. — Eurip. Hec. 593 or 597. Anth. Gr. I. p. 2. Luc. Saturn. 7.

II. Σιάγυς, νος, ὁ, Stachys, pr. n. of a Christian, Rom. 16: 9.

Στέγη, ης, ἡ, (στέγω,) a covering, roof, Matt. 8: 8. Luke 7: 6. Mark 2: 4 ἀπιστέγασαν τὴν στέγην, comp. in Ἀποστολεύω. Jahn § 34. Sept. for סָבַב Gen. 8: 13.—Esdr. 6: 4. Ael. V. H. 9. 18. Xen. Cyr. 6. 1. 14.

Στέγω, f. ξω, to cover, trans. Luc. Tim. 18. Thuc. 4. 34. In. N. T. to cover over in silence, i. e.

a) genr. i. q. to conceal, not to make known, c. acc. 1 Cor. 13: 7 ἀγάπη . . . πάντα στέγει, i. e. hides the faults of others. So some; but Pauline usage would refer it rather to b. — Ecclus. 8: 17 λόγον στέζει. Pol. 4. 8. 2. Thuc. 6. 72.

b) i. q. to hold out as to any thing, to forbear, to bear with, to endure, c. acc. 1 Cor. 9: 12. 13: 7. absol. 1 Thess. 3: 1, 5. — Diod. Sic. 11. 32 τὴν βίαν. Pol. 3. 53. 2.

Στείρος, α, ον, (στερός, στερός firm, solid, fr. ἴσθμι,) sterile, barren, spoken only of females, Luke 1: 7, 36. 23: 29. Gal. 4: 27. Sept. for סָבַב Gen. 11: 30. Judg. 13: 2, 3. — Luc. D. Mort. 28. 2 bis. Dion. Hal. Ant. 2. 25 fin. βοῦς στείρα Hom. Od. 10. 522. ib. 11. 30.

Στέλλω, f. στείω, pp. Germ. stellen, i. q. to set, to place, to make stand in order, e. g. soldiers in battle-array, Hom. Il. 4. 294; trop. to put in order, to prepare, to fit out, as τινὰ ἐς μάχην Hom. Il. 12. 325. νῆα Od. 2. 287. στρατιάν Hdot. 3. 141; also to fit or furnish with garments etc. i. q. to deck, to clothe, Hdot. 3. 14; and so Pass. Luc. D. Mort. 3. 2. Xen. An. 3. 2. 7. Hence, from the idea of motion into a place, comes the usual Greek signif. to send, to despatch, implying a previous fitting

out, and thus differing from πέμπω, e. g. Jos. Ant. 4. 6. 4. Thuc. 3. 86. Pass. or Mid. to be sent, to go, to take a journey, Jos. Ant. 1. 19. 1. Hdot. 3. 53. Xen. An. 5. 1. 5. Further, from the idea of motion back to a former place, comes the signif. to put or send back, to draw in, to contract, e. g. ἴστια στέλλειν to send in or draw in the snails, i. q. to furl, Hom. Od. 3. 11; also of astringent medicines, Alex. Aphrod. τὰ στέλλοντα τὴν κοιλίαν. Trop. to repress, to diminish, to assuage, Sept. for סָבַב of the waters Gen. 8: 1. Jos. Ant. 5. 8. 3 λύπην σταλήναι. ib. 9. 10. 2 ὁ χειμὼν ἐστάλη. Philo de Vit. Mos. III. p. 668. E, τὴν φρυσοῦσαν οἴησιν . . . στέλλειν καὶ καθαιρεῖν. Of persons, to repress, to restrain, c. ἀπὸ from any thing, Philo de Spec. Legg. p. 772. E, ἀπὸ τῶν ὑψηλῶν καὶ ὑπερόγκων ἀντισπῶσα καὶ στέλλουσα. Mid. absol. Plut. ed. R. VII. p. 953. 6 οἱ κατὰ ψυχὴν χειμῶνες, στέλλεσθαι τὸν ἄνθρωπον οὐκ ἔωντες.—Hence

In N. T. Mid. or Pass. trop. of persons contracting or repressing themselves from fear, surprise, etc. i. q. to shrink from, to withdraw from, to avoid, c. acc. 2 Cor. 8: 20 σιέλλόμενοι τοῦτο. Seq. ἀπὸ, 2 Thess. 3: 6 σιέλλεσθαι ὑμῶς ἀπὸ παντὸς ἀδελφοῦ κ. τ. λ.—Pol. 8. 22. 4 τὴν ἐκ τῆς συνηθείας καταξίωσιν στέλλεσθαι. Seq. ἀπὸ, Sept. Mal. 2: 5 ἀπὸ προσώπου ὀνόματός μου στέλλεσθαι αὐτόν, for Heb. יִפְּחֵן יִהְיֶה. Hesych. σιέλλεται φοβεῖται.

Στέμμα, ατος, τό, (στέγω,) a fillet, garland, wreath. Acts 14: 13 ταύρους καὶ στέμματα, i. e. victims adorned with fillets and garlands, as was customary in heathen sacrifices; comp. Potter Gr. Ant. I. p. 225 sq. Adam's Rom. Ant. p. 323.—Hom. Il. 1. 28. Luc. Alex. 27. Pol. 16. 33. 5.

Στεναγμός, οῦ, ὁ, (στενάω,) a groaning, sighing, e. g. of the oppressed, Acts 7: 34, quoted from Ex. 2: 24 where Sept. for סָבַב, as also Ex. 6: 5. סָבַב Judg. 2: 18. Also of prayers to God not expressed in articulate words, Rom. 8: 26. Sept. for סָבַב Ps. 38: 10. — Eurip. Phoen. 1054. Luc. Jup. Trag. 2. Aeschin. Dial. Soc. 3. 3.

**Στενάζω**; f. ξω, (στένω, στενός,) to *groan, to sigh*, intrans. e. g. of persons in distress, affliction, Rom. 8: 23 καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάζομεν. 2 Cor. 5: 2, 4. Heb. 13: 17; or from impatience, ill humour, i. q. to *murmur*, κατ' ἀλλήλων James 5: 9. Also of those who offer silent prayer, Mark 7: 34 ἀναβλήψας . . . ἐστέναζε. Sept. genr. for πένω; Is. 24: 7. Lam. 1: 22.—Wisd. 5: 3. Plūt. ed. R. IX. p. 97. 8 οὐ στενάξαντος. Dem. 835. 12.

**Στενός, ἡ, ὄν**, *strait, narrow*, e. g. ἡ πυλὴ ἢ στενὴ Matt. 7: 13, 14. Luke 13: 24. Comp. 2 Esdr. 7: 6 sq. Sept. for ρϛ Is. 49: 20.—Ceb. Tab. 10. Hdian. 3. 3. 2. Xen. Mem. 3. 5. 25.

**Στενοχωρέω, ᾧ**, f. ἴσω, (στενοχωρός, from στενός, χώρα,) to *crowd into a narrow space, to straiten as to room*, Sept. Josh. 17: 15. Luc. Nigr. 13. Pass. Hdian. 7. 9. 18. Diod. Sic. 20. 29. In N. T. Pass. trop. to *be straitened, distressed*, not able to turn oneself, 2 Cor. 4: 8. 6: 12 bis, opp. πλατύνω in v. 11.—Arr. Epict. 1. 25. 28 ἑαυτοῦς θλίβομεν καὶ στενοχωροῦμεν κ. τ. λ.

**Στενοχωρία, ας, ἡ**, (στενοχωρέω,) *straitness of place, want of room*, Diod. Sic. 18. 42. Thuc. 4. 26. In N. T. trop. *straits, distress, anguish*, as ἡ θλίψις καὶ στενοχ. Rom. 2: 9. 8: 35. 2 Cor. 6: 4. ἐν ἀνάγκαις . . . ἐν στενοχωρίαις 12: 10. Sept. for πρρρ Is. 8: 22.—Eccelus. 10: 26. Arr. Epict. 1. 25. 26. Pol. 1. 67. 1.

**Στερεός, ἄ, ὄν**, (στερέω, kindr. with ἴσχυμι,) *stable, firm, solid*, e. g. as opp. to a liquid, στερεὰ τροφή *solid food*, antith. τὸ γάλα *milk*, Heb. 5: 12, 14.—Arr. Epict. 2. 16. 39 οὐ θέλεις ἦδη ὡς τὰ παιδία ἀπογαλακτισθῆναι καὶ ἀπτεσθαι τροφῆς στερεωτέρας. Diod. Sic. 2. 4. γῆ Jos. Ant. 7. 2. 1. λίθος Hom. Od. 19. 494.—Trop. *firm, strong, immovable*, 2 Tim. 2: 19 θεμελίος τοῦ θεοῦ. 1 Pet. 5: 9 στερεοὶ τῇ πίστει. Sept. for ρττ Ps. 35: 12. Jer. 31: 11.—Ael. V. H. 5. 8. Dion. Hal. Ant. 8. 40.

**Στερεώω, ᾧ**, f. ὠσω, (στερεός,) to *make stable, firm, strong, to strengthen*, trans. Acts 3: 7, 16 τοῦτον . . . ἐστερέωσε τὸ ὄνομα αὐτοῦ. Sept. for πρρρ Ps. 33:

6. ρρρ Is. 44: 24.—Diod. Sic. 1. 7. Xen. Cyr. 8. 8. 8.—Trop. to *confirm, to establish*, sc. in faith, τῇ πίστει Acts 16: 5.—Sept. 1 Sam. 2: 1. Prov. 20: 18.

**Στερέωμα, ατος, τό**, (στερεώω,) any thing *firm, solid; the firmament*, Sept. for ρρρρ Gen. 1: 6 sq. Ez. 1: 22 sq. *firm support*, Esdr. 8: 81. In N. T. *stability, firmness, steadfastness*, e. g. τῆς πίστεως Col. 2: 5.—1 Macc. 9: 14.

**Στεφανός, ᾧ, ὁ**, *Stephanas*, pr. n. of a Christian at Corinth, 1 Cor. 1: 16. 16: 15, 17.

I. **Στέφανος, ου, ὁ**, (στέφω,) a *circlet, chaplet, crown*, encircling the head.

a) as the emblem of royal dignity, Rev. 6: 2. 12: 1 στέφανος ἀστέρων δώδεκα. 14: 14 στέφ. χρυσοῦν. Ascribed to saints in heaven, elsewhere called *kings*, Rev. 4: 4, 10. 9: 7. Comp. in Βασιλεύω b. Of the crown of thorns set upon Christ in derision, as king of the Jews, Matt. 27: 29. Mark 15: 17. John 19: 2, 5. Sept. for πρρρρ 2 Sam. 12: 30. Esth. 8: 15.—2 Macc. 14: 4. Ael. V. H. 11. 4. Hdian. 5. 3. 12.

b) as the prize conferred on victors in the public games and elsewhere, a *chaplet, wreath*. 1 Cor. 9: 25 φθαρτὸν στέφ. λάβωσιν.—Judith 15: 13. Jos. B. J. 7. 1. 3. Ceb. Tab. 21. Xen. H. G. 1. 7. 36.—Hence trop. as an emblem of the rewards of a future life, i. q. *prize, reward*. 2 Tim. 4: 8 ὁ τῆς δικαιοσύνης στέφανος. James 1: 12 στέφ. τῆς ζωῆς. 1 Pet. 5: 4. Rev. 2: 10. 3: 11. Comp. Sept. for πρρρρ Jer. 13: 18. Lam. 5: 16.—So i. q. reward, Diod. Sic. 13. 15.

c) trop. i. q. *ornament, honour, glory*, that in which one may glory. Phil. 4: 1 ἀδελφοί μου . . . χαρὰ καὶ στέφανος μου. 1 Thess. 2: 19. So Sept. and πρρρρ Prov. 12: 4. 16: 31. 17: 6.—Philostr. Vit. Soph. 1. 21. 2. Lys. 154. 17 στέφ. τῆς πατριδος εἶναι τὰς ἐμαυτῶν ψυχάς.

II. **Στέφανος, ου, ὁ**, *Stephen*, pr. n. of one of the seven primitive deacons, the first Christian martyr. Acts 6: 5, 8, 9. 7: 59. 8: 2. 11: 19. 22: 20.

**Στεφανός, ᾧ**, f. ὠσω, (στέφανος,) to *crown*, trans. e. g. a victor in the pub-



lic games etc. 2 Tim. 2: 5. Sept. for רצצ Cant. 3: 11. — Judith 15: 13. Ceb. Tab. 21. Xen. Ag. 2. 11. — Trop. i. q. *to adorn, to decorate.* Heb. 2: 7, 9, δόξη καὶ τιμὴ ἐστεφάνωσας αὐτόν, in allusion to Ps. 8: 6 where Sept. for רצצ. — Jos. B. J. 4. 4. 4 σιφ. τὰς πύλας. Diod. Sic. 20. 84.

Σιγήθος, εος, ους, τό, (ἴστημι, στήναι,) *the breast*, Plur. τὰ στήθη. Luke 18: 13 ἔτυπον εἰς τὸ στήθος. 23: 48. John 13: 25. 21: 20. Rev. 15: 6. Sept. for Chald. ריח Dan. 2: 32. בֶּחַ Ex. 28: 23, 26. — Luc. D. Deor. 19. 1. Hñian. 4. 4. 7. Thuc. 2. 49. Of animals Xen. Ven. 4. 1.

Σιγήκω, a late form found only in the present, corrupted from ἕστηκα *I stand*, Perf. of ἴστημι. Butt. § 107. II. 2, marg. — *To stand*, intrans. Mark 11: 25 ὅταν στήκητε ποσεινχόμενοι. Elsewhere only trop. i. q. *to stand firm* in faith and duty, *to be constant, to persevere*; c. dat. commodi, Rom. 14: 4 τῷ ἰδίῳ κυρίῳ στήκει ἢ πίπτει *to his own master he standeth or falleth*, i. e. it is for his own master, not for you, to judge whether he is faithful or unfaithful. Seq. dat. of thing, Gal. 5: 1 τῇ ἐλευθερίᾳ. Seq. ἐν c. dat. 1 Cor. 16: 13 στήκετε ἐν τῇ πίστει. Phil. 1: 27. 4: 1 ἐν κυρίῳ, i. e. in the faith and profession of Christ. 1 Thess. 3: 8. absol. 2 Thess. 2: 15. — Sept. for רצצ Ex. 14: 13 in Cod. Alex. et Compl.

Σιτηριμὸς, οῦ, ὅ, (σστηρίζω,) *a setting fast, fixedness, a standing still*, e. g. of the stars Diod. Sic. 1. 81. genr. Plut. ed. R. VI. p. 284. 11. In N. T. trop. *fixedness, steadfastness* in mind and faith, 2 Pet. 3: 17.

Σστηρίζω, f. ἴζω, (ἴστημι,) *to set fast, steadfast, to fix firmly*, trans.

a) pp. Pass. perf. Luke 16: 26 χάσμα μέγα ἐστήρικται, i. e. is set fast, stands fixed. — Sept. κλίμαξ ἐστηρικμένη for בֶּחַ Gen. 28: 12. — Ecclus. 3: 8. Luc. D. Marin. 10. 1 τὴν νῆσον. Hesiod. Theog. 498 λίθον. Hom. II. 11. 28. Intrans. Plut. Marcell. 15. — From the Heb. Luke 9: 51 τὸ πρόσωπον αὐτοῦ ἐστήριξε τοῦ πορεύεσθαι κ. τ. λ. comp. in Πρόσωπον a.

b) trop. *to make steadfast* in mind, *to confirm, to strengthen.* Luke 22: 32 στήριξον τοὺς ἀδελφούς σου. Rom. 1: 11. 16: 25. 1 Thess. 3: 2, 13. 2 Thess. 3: 3. James 5: 8. 2 Pet. 1: 12. Rev. 3: 2. 1 Thess. 2: 17 et 1 Pet. 5: 10 στήριξαι Opt. in text. rec. where later edit. fut. στήριξε. Comp. Winer p. 273. So Sept. for רצצ Ps. 51: 14. 112: 8. — Ecclus. 6: 40. 22: 17.

Σίγμα, αἰος, τό, (σιζω *to stick, to prick, also to brand*, Hdot. 7. 35. Plut. Peric. 26,) *stigma*, i. e. *a mark, brand*, as pricked or burnt in upon the body, in allusion to the marks with which slaves and sometimes prisoners were branded; trop. Gal. 6: 17 τὰ σίγματα τοῦ κυρίου Ἰησοῦ ἐν τῷ σώματί μου βασιιάζω. Comp. 2 Cor. 4: 10 et 11: 23 sq. also Rev. 14: 9. See Wetst. N. T. II. p. 237. Adam's Rom. Ant. p. 37. Potter's Gr. Ant. I. p. 64 sq. — pp. Luc. Pisc. 46 ἐπὶ τοῦ μετώπου σίγματα. Ael. V. H. 2. 9. Plut. Peric. 26. Diod. Sic. 14. 30.

Σιγμὴ, ῆς, ἡ, (σιζω,) *a prick, point*, Diog. Laert. 7. 135 σιγμὴ δ' ἐστὶ γραμμῆς πέρας, ἥτις ἐστὶ σημεῖον ἐλάχιστον. Trop. for the minutest particle, Dem. 552. 7. In N. T. trop. *point of time*, i. q. *a moment, instant*, Luke 4: 5 ἐν σιγμῇ χρόνου. Sept. for רצצ Is. 29: 5. — 2 Macc. 9: 11. Plut. de Puer. educ. 17 σιγμὴ χρόνου πᾶς ὁ βίος ἐστί. Anth. Gr. I. p. 172. Comp. Wetst. N. T. I. p. 679.

Σιλίβω, f. ψω, *to shine, to be bright, to glitter*, intrans. Mark 9: 3 ἱμάτια σιλίβοντα. Sept. for רצצ Ezra 8: 26. רצצ Nah. 3: 3. — 1 Macc. 6: 39. Pol. 11. 9. 4. Plato Phaedo 59.

Στοιά, αῖς, ἡ, (ἴστημι,) pp. *a pillar, column*, comp. περίστυον i. q. περίστυλον; in ordinary usage *a portico, porch, piazza*, surrounded and supported by columns, e. g. ἡ στοά Σολομώνος John 5: 2. 10: 23. Acts 3: 11. 5: 12. Comp. in Ἰερὸν d. This is called by Josephus τὸ ἔργον Σολομώνος, prob. in reference only to its foundations; it was repaired by Agrippa the younger, to whom the emperor Claudius committed the charge of the temple; Jos. Ant. 20. 9. 7.

comp. B. J. 5. 5. 1. ib. 6. 5. 1. — genr. Dem. 776. 20. Xen. Oec. 7. 1.

**Στοιβάς, ἄδος, ἦ,** found only in N. T. prob. a corrupted form for *στὶβάς, ἄδος, ἦ*, from *στειβω*, Lat. *stipo*, to tread, Aor. 2 *ἔστιβον*; which latter form is read in several Mss. Comp. Fritzsche IV Evang. Vol. II. p. 474. Pp. 'any thing trodden,' and hence 'any thing *strewed* to lie upon,' a *couch* of tender boughs, leaves, grass, etc. Aristoph. Plut. 541 *στὶβάδα σχοίνων*. Pol. 5. 48. 4. Diod. Sic. 17. 85. Xen. Cyr. 5. 2. 15. — In N. T. meton. a *green bough, branch*, Mark 11: 8 *στοιβάδας ἔκοπτον ἐκ τῶν δένδρων*, i. q. in Matt. 21: 8 *ἔκοπτον κλάδους*. Comp. Wetst. N. T. I. p. 609.

**Στοιχείον, ον, τό,** (dim. of *στοῖχος* a row, series, fr. *στειχω* to go up by steps), pp. a *little step, a pin, peg*, standing upright, e. g. the gnomon of a dial, meton. Aristoph. Eccles. 648 or 652. Trop. an *element*, e. g. elementary sound, a *letter*, Pol. 10. 45. 7. Luc. Jud. Voc. 12. — In N. T. plur. τὰ *στοιχεῖα*, *elements*, e. g.

a) genr. *the elements* of nature, the component parts of the physical world. 2 Pet. 3: 10, 12 *στοιχεῖα καυσόμενα*. Comp. Minuc. Felix 34. 2 "Stoicis . . . et Epicuræis de elementorum conflagratione et mundi ruina eadem ipsa sententia est." Senec. de Consol. ad Marc. 26. — Wisd. 19: 17. Jos. Ant. 3. 7. 7. Luc. Parasit. 11. Hdian. 3. 1. 12.

b) spoken of elementary instruction, *the elements, the rudiments*, e. g. of Christian instruction, Heb. 5: 12 τὰ *στοιχεῖα τῆς ἀρχῆς* i. e. the *first rudiments, principles*; comp. Buttm. § 123. n. 4. Winer § 34. 2. — Plut. de Puer. educ. 16. *στοιχεῖα τῆς ἀρετῆς*. — Spoken of philosophy, and espec. of the Jewish religion in contrast with Christianity, i. q. *the mere rudiments*, Gal. 4: 3, 9. Col. 2: 8, 20.

**Στοιχέω, ᾧ, f. ἦσω,** (*στοῖχος* a row), to stand or go in order, to advance in rows, ranks, Xen. Cyr. 6. 3. 34. Mag. Eq. 5. 7. In N. T. trop. to walk orderly, seq. dat. of rule, i. q. to live according to any rule or duty, to follow;

Gal. 6: 16 ὅσοι τῷ *κάνονι* τούτῳ *στοιχῆσαι*. 5: 25. Phil. 3: 16. Rom. 4: 12. absol. Acts 21: 24. — Sext. Empir. 1. 10. 233 *στοιχεῖν τῇ συνθηκῇ*. Pol. 28. 5. 6 *στοιχεῖν τῇ τῆς συγκλήτου προθέσει*.

**Στολή, ἦς, ἦ,** (*στεῖλλω* q. v.) pp. 'a fitting out,' i. e. *apparatus, implements*, Ael. V. H. 3. 43. *armature, arms, harness*, ib. 3. 24. Xen. Cyr. 3. 3. 42. *apparel, attire, dress*, Ael. V. H. 13. 1 med. 14. 7. — In N. T. i. q. Lat. *stola, a robe, vestment*, i. e. a long flowing robe reaching to the feet, worn by kings Sept. Jon. 3: 6. Ael. V. H. 7. 1; by priests Sept. Ex. 28: 2 sq. Jos. Ant. 3. 7. 1. Hdian. 5. 5. 5; and in N. T. generally by persons of rank and distinction, Mark 12: 38. 16: 5. Luke 15: 22. 20: 46. Rev. 6: 11. 7: 9, 13, 14 bis. Sept. for *ἔργα* Ex. 28: 2 sq. 2 Chr. 18: 9. *ἕργα* 1 Chr. 15: 27. — Ceb. Tab. 18. Diod. Sic. 2. 6. Xen. Cyr. 1. 4. 26.

**Στόμα, αἰος, τό,** *the mouth*, of men and animals.

a) pp. e. g. of animals, Matt. 17: 27. 2 Tim. 4: 17, comp. in *λέων*. Heb. 11: 33 comp. Judg. 14: 8. James 3: 3. Rev. 9: 17 sq. 12: 15. al. So Sept. and *ἡ* Gen. 8: 11. Ps. 22: 22. — Palaeph. 52. 2. Xen. Eq. 6. 9. — Of persons, as the organ of breathing, blowing, 2 Thess. 2: 8 τῷ *πνεύματι* τοῦ *στόματι* αὐτοῦ sc. τοῦ *θεοῦ*, comp. Ps. 33: 6. Rev. 1: 16. 2: 16. 11: 5. So Sept. and *ἡ* 2 K. 4: 34. As receiving food and drink, Matt. 15: 11, 17. John 19: 29. Acts 11: 8. Rev. 10: 9, 10. So Sept. and *ἡ* Neh. 9: 20. (Pol. 12. 9. 4. Xen. Mem. 3. 14. 5.) Chiefly as the instrument of speech, Matt. 12: 34 τὸ *στόμα* *λαλεῖ*. Acts 23: 2. Rom. 3: 14, 19. 10: 8 sq. Col. 3: 8. James 3: 10. al. Sept. and *ἡ* Ex. 4: 15. Is. 1: 20. (Luc. Calumn. 8. Xen. Mem. 3. 6. 9.) So *the mouth* as speaking, or perh. meton. for *words, sayings, discourse*, Matt. 15: 8, comp. Is. 29: 13. Matt. 18: 16 et 2 Cor. 13: 1 ἐπὶ *στόματος* δύο *μαρτύρων*, quoted from Deut. 19: 5 where Sept. for *ἡ* *ἕ*. Luke 11: 54. 19: 22 ἐκ τοῦ *στόματος* σου *κρινῶ* σε. 21: 15 δώσω ὑμῖν *στόμα* καὶ *σοφίαν* q. d. wise utterance. Comp. *ἡ* Sept. λόγος 1 Sam. 15: 24. — Soph. Oed. Tyr. 427, 699 or 701. — In phrases borrowed



mostly from the Hebrew:—(1) ἀνοίγειν τὸ στόμα to open one's mouth, to speak, and so trop. of the earth as rent in chasms Rev. 12: 16; see fully in Ἀνοίγω. (2) τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, i. e. words uttered, sayings, discourse, Matt. 15: 11, 18; comp. Sept. Num. 30: 3. 32: 24. So τὸ ἐκπορ. διὰ τοῦ στόματος sc. τοῦ θεοῦ, word, precept, Matt. 4: 4, in allusion to Deut. 8: 3 where Sept. for פִּקֵּן. (3) λαλεῖν v. εἰπεῖν διὰ στόματος τινος, to speak through the mouth of any one, to speak by his intervention, as God by a prophet, messenger, Luke 1: 70 καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων προφητῶν. Acts 1: 16. 3: 18, 21. 4: 25. 15: 7. So Sept. and Heb. פִּקֵּן 2 Chr. 36: 21, 22. (4) στόμα πρὸς στόμα λαλεῖν, to speak mouth to mouth, orally, without the need of writing, 2 John 12. 3 John 14. Sept. for פִּקֵּן-לִפְנֵי פִּקֵּן Num. 12: 8. comp. Jer. 32: 4. — Jos. Ant. 10. 8. 2 λαλεῖν κατὰ στόμα.

b) trop. i. q. edge, point, as of a weapon; the figure being taken from the mouth as armed with teeth and biting, or as being in beasts the front or foremost part; also of the front of an army, Xen. H. G. 4. 3. 4. An. 3. 4. 42. In N. T. of a sword, στόμα μαχίρας Luke 21: 24. Heb. 11: 34. So Sept. for Heb. פִּקֵּן-פִּי Gen. 34: 16. Judg. 20: 37, 38. — Ecclus. 28: 18. Philostr. Heroic. 19. 4 στόμα τῆς αἰχμῆς. Soph. Aj. 651. Hom. Il. 15. 389. Δλ.

Στόμαχος, ου, ὁ, (στόμα,) pp. a mouth, opening, hence, the throat, gullet, Hom. Il. 3. 292. ib. 19. 266. In N. T. the stomach, 1 Tim. 5: 23. — Luc. Chronosol. 17. Hdian. 1. 17. 23.

Στρατεία, ας, ἡ, (στρατεῖω,) military service, warfare, Hdian. 4. 9. 9. Xen. Cyr. 8. 8. 6. a military expedition, campaign, Pol. 2. 22. 2, 6. Xen. H. G. 7. 4. 19. In N. T. metaph. of the apostolic office, as connected with hardships, dangers, trials, a warfare; 2 Cor. 10: 4 τὰ γὰρ ὄπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. 1 Tim. 1: 18, see in Στρατεῖω b. a. — Jos. de Macc. § 9 ἱερὰν καὶ εὐγενῆ στρατείαν.

Στρατεύμα, ατος, τό, (στρατεῖω,) a military expedition, campaign; i. q.

στρατεία, Hdot. 3. 49. In N. T. meton. an army, forces, troops, host, genr. Matt. 22: 7. Rev. 9: 16. 19: 14, 19 bis.—1 Macc. 9: 34. Hdian. 2. 12. 1. Xen. An. 1. 2. 18. — By synecd. a band or detachment of troops, e. g. the garrison in the fortress Antonia, Acts 23: 10, 27; also of Herod's body-guard Luke 23: 11. — Hdian. 4. 6. 11, spoken of a part of the praetorian cohort.

Στρατεῖω, f. εἶσω, (στρατός camp, army,) to serve in war, to be a soldier, Xen. Cyr. 4. 4. 11. to wage war, to make an expedition, campaign, Pol. 2. 2. 7. Diod. Sic. 1. 68. Xen. An. 2. 1. 14. — Often and in N. T. only Mid. depon. στρατεύομαι, to serve in war, to war, to be a soldier, warrior, intrans.

a) pp. 1 Cor. 9: 7 τίς στρατεύεται ἰδίους ὀφθαλμοῖς ποτέ; 2 Tim. 2: 4. Part. ὁ στρατούμενος a soldier Luke 3: 14. — Arr. Epict. 2. 14. 17. Hdian. 8. 7. 20. Xen. Mem. 1. 6. 9.

b) trop. to war, spoken (α) of the apostolic office as connected with hardships, trials, dangers, 2 Cor. 10: 3. c. acc. of kindred noun, 1 Tim. 1: 18 ἵνα στρατεύῃ τὴν καλὴν στρατείαν, comp. Butt. § 131. 3. — Jos. de Macc. § 9 ἱερὰν καὶ εὐγενῆ στρατείαν στρατεύσασθαι ὑπὲρ τῆς εὐσεβείας. — (β) Spoken of desires and lusts which war against right principles and moral precepts, James 4: 1. 1 Pet. 2: 11.

Στρατηγός, οῦ, ὁ, (στρατός, ἄγω,) pp. leader of an army, commander, general, Jos. B. J. 3. 8. 8. Hdot. 7. 83. Diod. Sic. 2. 21, 22. Xen. Mem. 3. 1. 3 sq. Ag. 3. 5. So of the ten Athenian commanders chosen annually, with whom the πολεμάρχος was joined, Hdot. 6. 109. Ael. V. H. 3. 17. Potter's Gr. Ant. II. p. 53. Afterwards only one or two were sent abroad with the army, as circumstances required, and the others had charge of military affairs at home, i. q. war-minister, Dem. 238. 13 ὁ ἐπὶ τῶν ὄπλων στρατηγός καὶ ὁ ἐπὶ τῆς διοικήσεως. ib. 282. 10. ib. 400. 26. Ael. V. H. 3. 8. In other Greek cities i. q. chief-magistrate, prefect, Diod. Sic. 16. 56 Φάλακκος ὁ Φωκίων στρατηγός. ib. 14. 93. Luc. Tox. 17 ἴωθεν οἱ στρατη-

γοὶ παρήσαν sc. τῶν Ἐφρασίων, comp. § 12. — Spoken of Roman officers, i. q. *consul*, ὑπάτος, Pol. 1. 7. 12. ib. 1. 52. 5. Oftener of the Roman *praetor*, Diod. Sic. T. VI. p. 222 Tauchn. τῶν κατὰ πόλιν [Ρώμην] στρατηγῶν. Plut. Cato Min. 44, comp. 39. Arr. Epict. 2. 1. 26. Gruter Inscript. p. 503 στρατηγὸς κατὰ πόλιν καὶ ἐπὶ ξένων i. e. *praetor urbanus et peregrinus*. Comp. Adam's Rom. Ant. p. 119 sq. In Roman colonies and municipal towns, the chief magistrates were usually two in number, called *duumviri*, (occasionally four or six, *quatuorviri*, *sevir*, Minut. in Cic. ad Div. 13. 76. Gruter Inscript. p. 416. 8. p. 565. 3,) who also were sometimes styled *praetors*, i. q. Greek στρατηγοί. Cic. de Leg. Agrar. II. 34 "cum ceteris coloniis *duumviri* appellentur, hi se *praetores* appellari volebant." Adam's Rom. Ant. p. 74.—Hence in N. T.

a) of the *duumviri*, *praetors*, *magistrates* of Philippi, where was a Roman colony, Acts 16: 20, 22, 35, 36, 38. — Sept. for מַגִּיִּשׁ i. e. magistrates of the Jewish people under Ezra and Nehemiah, Ezra 9: 2. Neh. 2: 16. 4: 14. 13: 11.

b) στρατηγὸς τοῦ ἱεροῦ, a *captain*, *governor*, *prefect of the temple*, spoken gener. of the chief officers of the priests and Levites who kept guard in and around the temple; one of whom perhaps held the chief command; see in Σπῆρα b, comp. Jer. 20: 1. E. g. fully, Luke 22: 52 στρατηγούς τοῦ ἱεροῦ. Acts 4: 1 ὁ στρατ. τοῦ ἱεροῦ. 5: 24. absol. Luke 22: 4. Acts 5: 26.—Jos. B. J. 6. 5. 3 δράμοντες δὲ οἱ τοῦ ἱεροῦ φύλακες ἤγγειλαν τῷ στρατηγῷ. Ant. 20. 6. 2. B. J. 2. 17. 2 ὁ στρατηγῶν. Called also by other names, e. g. Sept. ὁ ἡγουμένος οἴκου Θεοῦ for Heb. מְהַלְלֵי אֱלֹהֵי בֵּית יְהוָה 1 Chr. 9: 11. 2 Chr. 31: 13. Jer. 20: 1. ἐπιστάται τοῦ ἱεροῦ Esdr. 1: 8. ἱεροστάται 7: 2. χιλιάρχοι 1: 9, comp. 2 Chr. 35: 8, 9.

Στρατιά, ἄς, ἡ, (στρατός,) an *army*, *host*, Sept. for מַחֲנֵה 2 Sam. 3: 23. 1 K. 11: 15. Hdian. 6. 5. 16. Xen. Cyr. 1. 4. 17. In N. T. only by Hebr. στρατιά οὐράνιος ἢ τοῦ οὐρανοῦ, i. q. מַחֲנֵה שָׁמַיִם, *host of heaven*, viz.

a) i. q. *angels*, the *angelic host*, Luke

2: 13. So Sept. for שָׁמַיִם 1 K. 22: 19, comp. 2 Chr. 18: 18. Ps. 148: 2. 103: 21.

b) i. q. *the sun*, *moon*, *stars*, the whole host of the firmament, Acts 7: 42. So Sept. and שָׁמַיִם 2 Chr. 33: 3, 5. Jer. 19: 13. Zech. 1: 5.

Στρατιώτης, ου, ὁ, (στρατιά,) a *soldier*, *warrior*, spoken of common soldiers, Matt. 8: 9. Mark 15: 16. Luke 7: 8. John 19: 23 sq. Acts 12: 4. al.—2 Macc. 14: 39. Hdian. 2. 7. 10. Xen. An. 7. 1. 3. —Trop. of a Christian teacher, 1 Tim. 2: 3 ὡς καλὸς στρατιώτης Ἰ. Χρ. See in Στρατία. AL.

Στρατολογέω, ὦ, f. ὥσω, (στρατολόγος, from στρατός, λέγω,) to *collect an army*, to *levy*, to *enlist*; Part. ὁ στρατολογήσας one who holds a *levy*, i. q. commander, general, 2 Tim. 2: 4.—Plut. C. Mar. 9. Diod. Sic. 18. 12. Trop. to enlist, i. q. to incite, Jos. B. J. 1. 27. 6. ib. 5. 9. 4 bis.

Στρατοπεδάρχης, ου, ὁ, (στρατόπεδον, ἄρχω,) *prefect of the camp*, an officer to whose charge Paul was committed at Rome, Acts 28: 16. Many understand here the *praefectus praetorio* (comp. Phil. 1: 13) or commander of the emperor's body-guards, as having the general charge of all prisoners sent to Rome; but this is perhaps too broad an inference from the single known instance, where the younger Agrippa was once imprisoned by this officer at the express command of the emperor Tiberius; comp. Jos. Ant. 18. 6. 6, coll. 10. Krebs Obs. in loc. See Adam's Rom. Ant. p. 149, 563. — gener. Luc. Quom. Hist. conser. 22. Spoken of the *centurio primipili* or standard-bearer of a legion, Dion. Hal. Ant. 10. 36 bis, comp. ib. 9. 10. Adam's R. Ant. p. 370.

Στρατόπεδον, ου, τό, (στρατός, πέδον,) pp. 'camping-ground of an army,' i. e. a *camp*, *encampment*, Jos. Ant. 7. 9. 6. Cebet. Tab. 1. Xen. Cyr. 3. 3. 27. In N. T. meton. an *army encamped*, *host*, Luke 21: 20. Sept. for מַחֲנֵה Jer. 34: 1.—2 Macc. 8: 12. Hdian. 7. 8. 8. Thuc. 4. 94. Xen. H. G. 1. 1. 21.

Σιρεβλόω, ὦ, f. ὥσω, (σιρεβλή,) a *windlass*, *winch*, instrum. of torture, fr.



στρεβλός, σιρέφω,) *to roll or wind on a windlass*, Hdot. 7. 36. *to wrench, to turn awry*, Hdot. 3. 129; espec. by torture, 3 Macc. 4: 14. Ael. V. H. 7. 18. Pol. 2. 59. 1. — In N. T. trop. *to wrest, to pervert*, e. g. the sense of a writing, trans. 2 Pet. 3: 16. Comp. Sept. Pass. for  $\text{הִפְּתִיחַ}$  to show oneself perverse, 2 Sam. 22: 27.

Σιρέφω, f. ψω, pp. i. q. τρέπω, the first and third consonants of the root being strengthened by the sibilant and aspirate; *to turn, to turn about*, trans. Mid. *στρέφομαι* and Aor. 2 pass. *ἑστράφη* as Mid. *to turn oneself, to turn about*, intrans. comp. Buttm. § 136. 2.

a) pp. Act. c. acc. et dat. of pers. *to-wards whom*, Matt. 5: 39 *σιρέφον αὐτῷ καὶ τὴν ἄλλην*, comp. Winer § 31. 2. p. 174. Mid. Part. absol. *στραφεῖς, στραφέντες*, Matt. 7: 6. 16: 23 ὁ δὲ στραφεῖς εἶπε τῷ Ἠέρω. Luke 9: 55. 14: 25. 22: 61. John 1: 38. 20: 16. c. dat. *τῷ* Luke 7: 9. *πρὸς τινα* Luke 7: 44. 10: 23. 23: 28. Also Mid. c. εἰς *τινα*, Acts 13: 46 *στρεφόμεθα εἰς τὰ ἔθνη* *we turn* [and go] *to the Gentiles*. Seq. εἰς c. acc. of place, Acts 7: 39 *ἑστράφησαν ταῖς καρδίαις αὐτῶν εἰς Αἴγυπτον*, *in their hearts they turned back to Egypt*. John 20: 14 *ἑστράφη εἰς τὰ ὀπίσω*. Sept. Act. for  $\text{הִפְּתִיחַ}$  Jer. 48: 39. Mid. c. εἰς τὰ ὀπίσω for  $\text{חָבַח}$  Ps. 114: 3, 5. — Act. Ael. V. H. 14. 15. Epict. Ench. 38. Xen. Lac. 11. 9. Mid. Pol. 1. 40. 13. Xen. An. 3. 5. 1. e. *πρὸς τινα* Luc. Alex. 8. *εἰς τὰ δεξιὰ* Xen. Eq. 7. 12.

b) trop. trans. *to turn into any thing, i. q. to convert, to change*, e. g. Act. c. εἰς, Rev. 11: 6 *τὰ ὕδατα εἰς αἶμα*. So Sept. for  $\text{הִפְּתִיחַ}$  Ps. 114: 8. Jer. 31: 13. Ex. 7: 15. — Mid. of persons, *to turn in mind, to be converted, changed, to become as it were another man*. Matt. 18: 3 *ἐὰν μὴ στραφήτε καὶ γένησθε ὡς παιδία*. Comp. Sept. *στραφήση εἰς ἄνθρωπα ἄλλόν*, Heb.  $\text{הִפְּתִיחַ}$ , 1 Sam. 10: 6. — Once Act. *σιρέφω* intrans. or c. *ἑαυτὸν* impl. *to turn oneself, to turn, to change one's mind and conduct*; see Buttm. § 130. n. 2. Winer § 39. 1. Acts 7: 42 *ἑστρέψε ὁ θεός*. Comp. Sept. Is. 63: 10. — pp. Xen. H. G. 4. 3. 5.

Σιρωνιάω, ὦ, f. ἄσω, (σιρῆνος q.

v.) pp. 'to live strenuously, rudely,' as in Engl. 'to live hard,' i. e. *to revel, to run riot, to live luxuriously*, intrans. Rev. 18: 7, 9. — Hesych. *σιρηνιώντες· πεπλεγμένοι* [read *πεπλησμένοι*], *δηλοῦ δὲ καὶ τὸ διὰ πλοῦτον ὑβρίζειν καὶ βαρέως φέρειν*. Sophil. ap. Athen. 3. p. 100. A. Antiphanes ib. p. 127. D. Lycophr. ib. 10. p. 420. B. Found only in late writers for the earlier *τροφάω*, Phryn. et Lob. p. 381. Sturz de Dial. Mac. p. 195. Wetst. N. T. II. p. 342.

Σιρῆνος, εος, ους, τό, (σιρηνής Lat. *strenuus*, vehement, rude, Apoll. Rh. 2. 323,) pp. *rudeness, insolence, pride*, and hence *revel, riot, luxury*. Rev. 18: 3 *ἐκ τῆς δυναμείου τοῦ σιρῆνου αὐτῆς ἐπλούτησαν*, i. e. from the abundance, vastness of her luxury and proud voluptuousness. — Anthol. Gr. III. p. 128. no. 64. Sept. for  $\text{ἰσχυρῶ}$  pride, arrogance, 2 K. 19: 28. A word of the later Greek, Sturz de Dial. Mac. p. 195. comp. Lob. ad Phr. p. 381.

Σιρουθίον, ου, τό, (dimin. fr. *σιρουθός*,) any small bird, espec. a sparrow, Matt. 10: 29, 31. Luke 12: 6, 7. Sept. for  $\text{ἰσχυρῶ}$  Ps. 11: 1. Lam. 3: 51. — Tob. 2: 10. Hierocl. Facet. 10. Athen. 14. p. 654. B.

Σιρωννύω v. -ώννυμι, f. σιρώνσω, (Metath. for *σιροέννυμι*, Buttm. § 114. p. 301. § 110. 11,) *to strow, to spread*, trans. Matt. 21: 8 bis, *ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ* x. τ. λ. Mark 11: 8 bis. For this custom comp. 2 K. 9: 13. Jos. Ant. 9. 6. 2 *ἐκαστος ἐστρώννεν αὐτῷ τὸ ἱμάτιον*. Sept. for  $\text{ἔστρω}$  Esth. 4: 3. Is. 14: 11. — Dion. Hal. Ant. 9. 26. Luc. Amor. 12. — Spec. of a bed, couch, Acts 9: 34 *στρώσον σακετῶν sc. κράββατον, κλίνην*, comp. v. 33. Comp. Sept. Job 17: 13. Ez. 28: 7. (Theocr. Id. 21. 7. Artemid. II. 57 or 62 *σιρωννύουσα κλινάς*.) Pass. of a supper-chamber *spread with couches, triclinia*, around the table, i. q. *furnished, prepared*, comp. in *Ἀνάκειμαι* no. 2. Calmet art. *Eating*. Mark 14: 15 et Luke 22: 12 *ἀνάγειον μέγα ἐστρωμένον*. — Sept. Ez. 23: 41. Athen. 4. p. 138. C. Xen. Cyr. 8. 2. 6 ὁ αὐτὸς κλίνην *σιρώννυσι, τράπεζαν κοσμεῖ*. So *triclinium stratum* Macrobi. Sat. 2. 9.

**Στυγητός, ἡ, ὄν,** (*στυγέω* to hate,) *hateful, detestable*, Tit. 3: 3. — Philo de Decal. p. 202. 20. Heliodor. 5. 29. Aeschyl. Prom. 592 or 596.

**Στυγνάζω, ἡ, ἄσω,** (*στυγνός* hateful, austere, gloomy, fr. *στυγέω*,) *to be or become austere, gloomy, sad*, intrans. e. g. of the countenance, Mark 10: 22 ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ ἀπῆλθε λυπούμενος. — Nicet. in Andron. Comnen. II. 2. p. 207 *κατηφιᾶντες ὄν οἱ ἄνθρωποι καὶ στυγνάζοντες ἐβίωσκον*. — Trop. of the sky, *to lower*, intrans. Matt. 16: 3 *πυρόῳζει γὰρ στυγνάζων ὁ οὐρανός*. — Wisd. 17: 5 *νῆξ στυγνῆ*, and so *στυγνότης* Pol. 4. 21. 1.

**Στύλος, οὐ, ὁ,** (kindr. with *στήλη*,) *a column, pillar*, Rev. 10: 1 ὡς *στυλοὶ πυρός*. So Sept. for *גזר* Ex. 13: 21, 22. 14: 24. — Pol. 1. 22. 4. — Trop. of any firm support; e. g. persons of authority and influence in the church, Gal. 2: 9 *οἱ δοκοῦντες στυλοὶ εἶναι* sc. *ἐν τῇ ἐκκλησίᾳ*. Rev. 3: 12. Of a doctrine on which the Christian religion specially rests, 1 Tim. 3: 15.—Eccles. 36: 24. Eurip. Iph. Aul. 57 *στυλοὶ γὰρ οἴκων εἰσὶ παῖδες ἄρσεως*.

**Στωϊκός, ἡ, ὄν,** *Stoic*, and οἱ *Στωϊκοὶ* the *Stoics*, a sect of philosophers founded by Zeno, and so called from the *στοά*, portico, where he taught. See the works of Epictetus, Arrian, M. Antoninus, his followers. Acts 17: 18.

**Σὺ,** gen. *σοῦ, thou*, pers. pron. of the second person; plur. *ὑμεῖς, ye*; see Buttm. § 72. 3. The oblique cases of the Sing. are all enclitic, except after prepositions, Buttm. ib. n. 2, 3.

a) Nom. *σύ*, plur. *ὑμεῖς*, usually omitted except where a certain emphasis is required; Buttm. § 129. 7. Winer § 122. 6. In N. T. inserted: (α) With emphasis, e. g. before a vocative Matt. 2: 6. Luke 1: 76. 2 Tim. 2: 1; or in distribution James 2: 3; with an adjunct between it and the verb John 4: 9. Also in interrogations, Matt. 27: 11. Luke 24: 18. John 8: 53. Mark 8: 29; and so at the end of a clause John 1: 21. 8: 48; in answers Matt. 26: 25. Mark 15: 2. In antitheses Matt. 3: 14. Luke 9: 60.

John 3: 2. Luke 11: 48. 22: 26. 1 Cor. 3: 23; so *καὶ σύ, καὶ ὑμεῖς*, Luke 10: 37. 22: 58. Matt. 7: 12. Genr. Matt. 16: 16. Mark 1: 11. Luke 3: 22. Once *ὑμεῖς* absol. 1 John 2: 27. — Xen. Conv. 8. 4 *σύ δὲ μόνος*.—(β) Without special emphasis, *σύ* John 21: 15, 16, 17. Luke 4: 7. John 4: 10. *ὑμεῖς* Matt. 28: 5. Comp. Winer l. c. — Xen. l. c. *ὡς σύ γὰρ ὄραξ*.

b) Gen. *σοῦ, ὑμῶν*, are often used instead of the corresponding possessive *σός, ὑμέτερος*, Buttm. § 127. 7. Comp. Winer § 22. n. 1. p. 135. E. g. *σοῦ* Matt. 1: 22. 4: 6. Mark 1: 2. saep. *ὑμῶν* Matt. 5: 10. Mark 2: 8. Rom. 6: 12. saep.—Genr. *σοῦ* Matt. 2: 6. 3: 14. 5: 29. saep. *ὑμῶν* Matt. 5: 12. Luke 11: 5. saep. For Luke 2: 35 *καὶ σοῦ δὲ αὐτῆς*, see in *Σε-αυτοῦ*.

d) Dat. *σοί, ὑμῖν*, genr. Matt. 4: 9. Mark 5: 9. Luke 1: 19. Matt. 7: 7. Luke 10: 13. 2 Cor. 5: 12. saep. Dat. commodi Matt. 21: 5. 2 Cor. 5: 13; incomm. 2 Cor. 12: 20. Rev. 2: 16. al. For the phrase *τί μοι καὶ σοί*, see in *Ἐγώ. ΑΛ*.

**Συγγένεια, ας, ἡ,** (*συγγενής*), ppkin, *kindred, relationship*, Jos. Ant. 13. 4. 1. Pol. 8. 35. 9. Xen. H. G. 2. 4. 21. In N. T. meton. *kindred*, i. e. *kinsmen, relatives, family*. Luke 1: 61 *οὐδέ τις ἔσ-τι ἐν τῇ συγγενείᾳ σου*. Acts 7: 3, 14. Sept. for *רעשן* Ex. 12: 21. Josh. 6: 23. — Jos. Ant. 3. 3. 1. Pol. 15. 30. 7. Dem. 796. 17.

**Συγγενής, ἑός, οὗς, ὁ, ἡ,** adj. (*σύν, γένος, γίνομαι*), *kin, kindred, related*; subst. *a kinsman, relative*, one of the same family. Mark 6: 4 *οὐκ ἔστι προφήτης ἄτιμος, εἰ μὴ . . . ἐν τοῖς συγγενέσι*. Luke 1: 36 *Ἐλισάβετ ἡ συγγενής σου*. v. 58. 2: 44. 14: 12. 21: 16. John 18: 26. Acts 10: 24. Sept. for *רעשן* Lev. 18: 14. *רעשן* Lev. 25: 45. Josh. 21: 27. — Tob. 6: 10. Hdian. 4. 14. 14. Xen. H. G. 1. 7. 8. — In a wider sense, i. q. *one of the same nation, a fellow-countryman*, spoken by Paul of the Jews as being all descended from a common ancestor. Rom. 9: 3 *τῶν συγγενῶν μου κατὰ σάρκα*. 16: 7, 11, 21.—Comp. Xen. An. 7. 2. 31. Sturz Lex. Xenophont. s. v.

**Συγγνώμη, ης, ἡ,** (*συγγνώσκω* to



know and think with, to accord, to concede,) *concession, permission, leave.* 1 Cor. 7: 6 τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατὰ ἐπιταγήν, *this I say by way of concession* [sc. to the weakness of the flesh], *and not of command.* — Ecclus. 3: 13. Dem. 121. 9. Thuc. 5. 88. Xen. Ath. 2. 20.

**Συγκάθημαι**, (σύν, κάθημαι,) *to sit down with, to sit with*, c. μετά Mark 14: 54. c. dat. depending on σύν in compos. Acts 26: 30; see Winer § 56. 2, 4 fin. Buttm. § 47. n. 11, 12. Matth. § 405. Sept. for כַּשׁ Ex. 23: 33. Ps. 101: 7.—Absol. Luc. Pseudol. 20. Xen. An. 5. 7. 21.

**Συγκαθίζω**, f. ἴσω, (σύν, καθίζω,) *trans. to cause to sit down with, to seat with; intrans. to sit down with, to sit with.*

a) *trans. seq. ἐν c. dat. of place*, Eph. 2: 6 καὶ συνήγαγε καὶ συνεκάθισεν [ἡμῶς τῷ Χριστῷ v. 5] ἐν τοῖς ἐπουρανίοις.

b) *intrans. of several, to sit down together*, Luke 22: 55. Sept. for כַּשׁ Ex. 18: 13. Jer. 16: 6.—Esdr. 9: 6, 16. Xen. H. G. 5. 2. 35.

**Συγκακοπαθέω**, ᾧ, f. ἴσω, (σύν, κακοπαθέω q. v.) *to suffer evil with any one, to endure affliction with*, c. dat. of thing in respect to which or for which, Winer § 31. 1, 3. Buttm. § 133. n. 2. 2 Tim. 1: 8 συγκακοπάθησον [ἐμοὶ] τῷ εὐαγγελίῳ.

**Συγκακουχέω**, ᾧ, f. ἴσω, (κακουχέω q. v.) *only in Pass. to be maltreated or afflicted with any one, to suffer affliction with*, c. dat. of pers. Heb. 11: 25 συγκακουχῆσθαι τῷ λαῷ τοῦ θεοῦ. Comp. in Συγκάθημαι.

**Συγκαλέω**, ᾧ, f. ἴσω, (σύν, καλέω,) *to call together, to convoke*, *trans.* Mark 15: 16 συγκαλοῦσιν ὄλην τὴν σπιῖραν. Acts 5: 21. Mid. pp. *to call together to oneself*, Luke 9: 1 συγκαλεσάμενος τοὺς δώδεκα. 23: 13. Acts 10: 24. 28: 17. In Luke 15: 6, 9, the Act. and Mid. alternate in the same context; see Winer § 39. 6. comp. Matth. § 496. 7. Sept. for נִקְרָ, Act. Ex. 7: 11. Josh. 9: 22. Mid. Zech. 3: 10. — Act. Jos. Ant. 7. 14. 7. Hdian. 1. 4. 1. Xen. Cyr. 4. 1. 1.

Mid. Aristenact. I. 5 συνεκαλεῖτο τοὺς φίλους.

**Συγκαλύπτω**, f. ψω, (σύν intens. καλύπτω,) *to cover together, to cover wholly*, *trans.* pp. Sept. for כִּסְתָה 1 K. 21: 4. חִסְתָה Judg. 4: 18, 19. Jos. Ant. 9. 10. 2. Xen. Cyr. 8. 7. 28. In N. T. trop. i. q. *to hide wholly, to conceal*, Luke 12: 2 οὐδὲν συγκαλυμμένον ἐστίν.—Ecclus. 26: 8. Plut. Alex. M. 31. Eurip. Phoen. 886 or 889.

**Συγκαμπτιω**, f. ψω, (σύν intens. κάμπτιω,) *to bend together, e. g. τὸν νότον τιος to bow down wholly* Rom. 11: 10, i. e. trop. *to oppress, to afflict*, quoted from Sept. Ps. 69: 24, where it departs from the Hebrew.—Sept. for קָרַב 2 K. 4: 35. Xen. Eq. 12. 5.

**Συγκαταβαίνω**, f. βήσομαι, (καταβαίνω q. v.) *to go down with any one*, sc. from a higher to a lower place, as from Jerusalem to Caesarea, *intrans.* Acts 25: 5 συγκαταβάτετε sc. ἐμοί. Sept. for קָרַב Ps. 49: 18.—Wisd. 10: 14. Pol. 1. 39. 12. Diod. Sic. 11. 18. Found only in the later usage, instead of the earlier *συγκαθίνααι*, Phryn. et Lob. p. 398.

**Συγκατάθεσις**, εως, ἡ, (συγκατατίθημι q. v.) *assent, accord, agreement*, 2 Cor. 6: 16.—Pol. 4. 17. 8. Dion. Hal. Ant. 8. 79. Plut. M. Antonin. 51.

**Συγκατατίθεμαι**, as Mid. (κατατίθημι,) *to put or lay down with another, to deposit with*, Isneus 59. 25 γραμματίων.—Usually and in N. T. only c. acc. ψῆφον implied, *to deposit one's vote with others in the urn, to give one's vote with others*, i. e. trop. *to assent to, to accord with, to agree with or to*, c. dat. Luke 23: 51.—Hist. Sus. 20. Jos. Ant. 20. 1. 2 συγκαθήμεν τῇ γνώμῃ ταύτῃ. Pol. 3. 98. 11. Plato Gorg. p. 501. c.

**Συγκατασηφίζω**, f. ἴσω, (σύν, κατασηφίζω pp. *to reckon or count down*), *to count down with*, i. q. *to reckon or number with others*, *Pass.* Acts 1: 26 συγκατασηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων. Etymologically it might also here signify *to be allotted or voted with the apostles*. Comp. in Ψῆφος, Ψηφίζω.—Not found in this sense in classic

writers, with whom Mid. καταψηφίζομαι is i. q. 'to give one's vote against, to condemn,' Dem. 790. 15. Xen. H. G. 1. 7. 38.

**Συγκεράννυμι**, f. ράσω, (κεράννυμι q. v.) to mix together, to intermingle with, 2 Macc. 15: 39 οἶνος ὕδατι συγκερασθεῖς. Anthol. Gr. I. p. 15. 2. In N. T. trop. to join together, to temper, i. q. to mix together so that one part qualifies another, c. acc. 1 Cor. 12: 24 ὁ θεὸς συνεκράσατο τὸ σῶμα. Pass. c. dupl. dat. Heb. 4: 2 ὁ λόγος . . . μὴ συγκεραμένους τῇ πίστει τοῖς ἀκούσασιν, comp. in Συγκάθημαι. Buttm. § 133. n. 2.—Menand. ap. Stob. Serm. 42. p. 302, τὴν τοῦ λόγου μὲν δύναμιν ἤθει χρησιῶν συγκεραμένην ἔχειν. Plut. Non poss. suav. viv. 20. ed. R. X. p. 529. Thuc. 6. 18. c. dat. pers. Xen. Cyr. 1. 4. 1.

**Συγκινέω**, ᾧ, f. ἦσω, (κινέω,) trans. to move with; Mid. intrans. to move oneself with, to move together with others, Plut. de Adulat. et Amic. 7. ed. R. VI. p. 190. 10. Epict. Ench. 33. 10. Trop. to move in mind with any one, to incite, to rouse, sc. to like exertion, to sympathy, etc. Plut. Galb. 1. Pol. 2. 59. 8. ib. 15. 17. 1.—In N. T. spec. of a popular commotion, to move together, to stir up at the same time, trans. Acts 6: 12 τὸν λαὸν καὶ τοὺς πρεσβυτέρους κ. τ. λ. Comp. Κινέω.

**Συγκλείω**, f. εἰσω, (κλείω,) to shut up together, to enclose together, trans. Luke 5: 6 συνέκλεισαν πλῆθος ἰχθύων πολλῶν. Sept. for רָבַח Ex. 14: 3. — 1 Macc. 5: 5. Pol. 1. 17. 8. Hdian. 7. 10. 6. — Trop. to include together, i. q. to make subject, to deliver over alike, c. eis Rom. 11: 32 συνέκλεισε γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπειθειαν. c. ὑπὸ Gal. 3: 22, 23. Comp. Sept. for רָבַח רָבַח: Heb. 23: 9. Josh. 20: 5. הָרָה Ps. 78: 50. — Dion. Hal. Ant. 9. 41. Diod. Sic. 19. 19 εἰς τοιαύτην δ' ἀμνηστῆσαν συγκλείσθεῖς Ἀντιγονοῦ.

**Συγκληρονόμος**, ου, ὁ, (κληρονομός,) pp. a co-heir, joint-heir, i. q. a joint-possessor, copartner, Rom. 8: 17 συγκλ. τοῦ Χριστοῦ. Eph. 3: 6. Heb. 11: 9. 1 Pet. 3: 7.

**Συγκοινωνέω**, ᾧ, f. ἦσω, (κοινωνέω,) to be partaker with others, to share with others in any thing, c. dat. Eph. 5: 11. Phil. 4: 14. Rev. 18: 4. — c. gen. Dem. 1299. 20 συγκοινωνεῖν τῆς δόξης.

**Συγκοινωνός**, οῦ, ὁ, ἡ, (κοινωνός,) a joint-partaker, copartner, seq. gen. Rom. 11: 17 συγκ. τῆς ὀλιξίας κ. τ. λ. 1 Cor. 9: 23. Phil. 1: 7. c. ἐν Rev. 1: 9.

**Συγκομίζω**, f. ἴσω, (κομίζω q. v.) pp. to take up and bear together, to bring together, to collect, e. g. fruits Sept. Job 5: 26. Xen. Mem. 2. 8. 3; children Xen. Ag. 1. 21; dead bodies on a field of battle for burning, Plut. Agesil. 19. Thuc. 6. 71. In N. T. of several persons, to bear away together sc. a corpse for burial, to bury together, trans. Acts 8: 2 συνεκόμισαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς. — Soph. Aj. 1048 or 1067. Phavor. συγκομίζειν ἀντὶ τοῦ θάπτειν, ἀπὸ τῶν συναγομένων καρπῶν εἰς τὰς ἀποθήκας.

**Συγκρίνω**, f. ἴνω, (κρίνω q. v.) pp. 'to separate distinct things and then bring them together into one;' hence to join together, to combine, to compose; opp. διακρίνειν 'to separate between, to decompose;' Plut. Consol. ad Apoll. 15. ed. R. VI. p. 418, καλῶς ὁ Ἐπίχαμος συνεκρίθη, φησὶ, καὶ διεκρίθη, καὶ ἀπῆλθε ὅθεν ἦλθε πάλιν, γὰρ μὲν εἰς γὰν, πνεῦμα δ' ἄνω. Luc. Pseudosoph. 5. Plat. Phaedo 15. In later usage and N. T. to place together and judge of, i. e. to compare, to estimate by comparison, constr. c. acc. et dat. Comp. Lob. ad Phryn. p. 278.

a) genr. 2 Cor. 10: 12 bis, συγκρίναι ἑαυτοὺς πρὸς . . . συγκρίνοντες ἑαυτοὺς ἑαυτοῖς.—Jos. Ant. 5. 1. 21. Luc. Par. 51. Pol. 6. 47. 9. c. πρὸς Diod. Sic. 2. 5. Mid. 1 Macc. 10: 71 συγκριθῶμεν ἑαυτοῖς. Jos. Ant. 13. 4. 3.

b) by impl. i. q. to explain, to interpret, sc. by comparison of one thing with another. 1 Cor. 2: 13 πνευματικῶς πνευματικὰ συγκρίνοντες. So Sept. for רָבַח Gen. 40: 8, 16, 22. 41: 12, 15. רָבַח Dan. 5: 12.—Others in 1 Cor. 1. c. take dat. πνευματικοῖς as masculine.

**Συγκύπτω**, f. ψω, (κύπτω,) to stoop



or bow together, as persons putting their heads together, Hdot. 3. 82. Luc. Bis accus. 4; of things inclining toward each other, Xen. An. 3. 4. 19. In N. T. to be bowed together, comp. Engl. to be bent double, intrans. Luke 13: 11 ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι.—Sept. Job 9: 27. Eccclus. 12: 11. 19: 26. Themist. Orat. 7 ad Valent. p. 90 αἰεὶ συγκυφῶς, αἰεὶ συννεφεῖς, ἐφελκόμενος τὰς ὀφρῦς, sc. Procopius.

**Συγκυρία**, ας, ἡ, (συγκυρώω to happen together, e. g. events Hdot. 8. 87. Pol. 5. 18. 6; persons Pol. 18. 33. 3,) 'a happening together,' i. e. coincidence, accident, chance, Luke 10: 31 κατὰ συγκυρίαν.—So συγκύρησις Pol. 9. 12. 6. συγκύρημα Pol. 4. 86. 2. Plut. ed. R. X. p. 713. 6.

**Συγχαίρω**, aor. 2 συνεχάρην, (χαίρω q. v.) to rejoice with any one, to sympathize in another's joy, c. dat. depending on σύν in compos. Winer § 56. 2, 4 fin. Buttm. § 147. n. 11, 12. Matth. § 405. Phil. 2: 17 συγχαίρω πάντων ὑμῶν. v. 18. Luke 1: 58. 15: 6, 9.—Sept. Gen. 21. 6. Plut. Parall. 16 bis, ed. R. VII. p. 231, 232 χαρίντων δὲ πάντων, μόνη ἡ ἀδελφῆ οὐ συνεχάρη Ὁρατία. Xen. Hi. 11. 12.—Or in Luke ll. cc. it can be i. q. to congratulate, as 3 Macc. 1: 8. Dem. 194. 23. Pol. 29. 7. 4.—Trop. of things, 1 Cor. 12: 36 τὰ μέλη. 13: 6 οὐ χαίρει [ἢ ἀγάπη] ἐπὶ τῇ ἀδικίᾳ, συγχαίρει δὲ τῇ ἀληθείᾳ, i. e. truth, uprightness, causes its followers to rejoice, and ἡ ἀγάπη rejoices with them.

**Συγχέω**, (χέω,) also συγχύνω a later form disapproved by the grammarians, see in Ἐχέω; impf. συνέχσον and συνέχνον, Pass. perf. συνέχηναι, aor. 1 p. συνεχύθη, see fully in Ἐχέω. Buttm. § 114. p. 307.—Pp. to pour together, Lat. confundo; hence trop. i. q. to confound, to confuse, trans.

a) of an assembly, multitude, i. q. to throw into confusion, to excite, to put in uproar, c. acc. Acts 21: 27 συνέχσον πάντας τὸν ὄχλον. Pass. 19: 32 ἡ ἐκκλησία συγκεχυμένη. 21: 31.—Jos. B. J. 6. 2. 6. Pol. 1. 40. 13. Luc. Bis accus. 17 καὶ ἐσχέον ἡμῶν ἐπειράτο τὴν ξυνουσίαν, ἐπιταράξας τῇ βοῇ. comp. D. Deor. 25. 1.

b) of the mind, to confound, to perplex, e. g. a person in disputation, c. acc. Acts 9: 22. Of persons in amazement, consternation, Acts 2: 6 συνήλθε τὸ πλῆθος, καὶ συνεχύθη.—1 Macc. 4: 27. Arr. Epict. 3. 22. 25. Diod. Sic. 4. 62 συνεχύθη τὴν ψυχὴν.

**Συγχαράομαι**, ὦμαι, f. ἴσομαι, depon. Mid. (χαράομαι q. v.) to use with another, to have in common use, Pol. 3. 14. 5. ib. 6. 3. 10. In N. T. to have usage, dealings, intercourse with any one, c. dat. John 4: 9 οὐ γὰρ συγγρῶνται Ἰουδαῖοι Σαμαρείταις.—Arr. Peripl. mar. Eryth. p. 159 συνεχρήσαντο δὲ αὐτῇ [τῇ νήσῳ] καὶ ἀπὸ Μούζας τινές, i. e. some from Muza have commerce with the island. Comp. χαράομαι Xen. Hi. 5. 2. Mem. 4. 8. 11.

**Συγχύνω**, see Συγχέω.

**Σύγχευσις**, εως, ἡ, (συγχέω q. v.) confusion, tumult, uproar, Acts 19: 29. Comp. Sept. for 777: 777 1 Sam. 14: 20.—Pol. 14. 5. 8. Plut. Pyrrh. 25.

**Συζάω**, ὦ, f. ἴσω, (σύν, ζάω,) to live with any one, i. e. not to die, c. dat. expr. or impl. see in Συγγαίρω. 2 Cor. 7: 3 ἐν ταῖς καρδίαις ἡμῶν ἔστε εἰς τὸ συναποθανεῖν καὶ συζῆν sc. ὑμῶν. Trop. of eternal life with Christ, Rom. 6: 8. 2 Tim. 2: 11.—Aristot. Eth. 8. 6. Athen. 6. p. 249. B. Dem. 363. 4 οἷς συζῆν τὸν λοιπὸν βίον ἀνάγκη.

**Συζεύγνυμι**, f. εὐζω, aor. 1 συνέζευξα, (ζεύγνυμι) to yoke together, pp. animals, Sept. for 777: 777 Ez. 1: 11. Xen. Cyr. 2. 2. 26. In N. T. trop. to join together, to unite, trans. e. g. husband and wife, Matt. 19: 6. Mark 10: 9.—Jos. Ant. 1. 19. 10. Hdian. 3. 10. 4. Xen. Oec. 7. 30.

**Συζητέω**, ὦ, f. ἴσω, (σύν, ζητέω,) to seek any thing with another, as Hercules with Iphitus for his cattle, Apollod. Bibl. 2. 6. In N. T. trop. to seek together, i. e. to inquire of one another, to question with, e. g.

a) spoken of several, absol. Mark 9: 10 συζητούντες, τί ἐστι τὸ ἐκ νεκρῶν ἀναστῆναι. Seq. πρὸς ἑαυτοὺς Mark 1: 27. Luke 22: 23.

b) genr. i. q. to question, to reason, to

*dispute with any one*, absol. Mark 12: 28 ἀκούσας αὐτῶν συζητούντων. Luke 24: 15. c. dat. Acts 6: 9. c. πρὸς, Acts 9: 29 συνεζήτει πρὸς τοὺς Ἑλληνιστάς. With the idea of cavil, captiousness, c. dat. Mark 8: 11. 9: 14. c. πρὸς Mark 9: 16.

**Συζήτης, εως, ἡ, (συζητέω,)** *question, reasoning, disputation*, Acts 15: 2, 7. 28: 29. — Philo de Opif. Mupd. p. 11. D. Allegor. 2. p. 85. B.

**Συζητητής, οῦ, ὁ, (συζητέω,)** *a questioner, reasoner, disputant, a sophist*, 1 Cor. 1: 20. — Rabb. יְשִׁרְיָ, also שְׂרָרַת בֵּית הַדִּיּוּטָה *house of disputation*, i. e. a school, academy, Buxtf. Lex. Chald. Rabb. 583 sq. Fuller Misc. Sac. 3. 7.

**Σύζυγος, ου, ὁ, ἡ, adj. (συζεύγνυμι,)** *yoked-together*, subst. *a yoke-fellow*, trop. of a spouse, 3 Macc. 4: 8. Test. XII. Patr. p. 526. In N. T. trop. *a fellow-labourer, colleague*, Phil. 4: 3. — Aristoph. Plut. § 45 ἐὰν δὲ σύζυγον λάβω τινα. Eurip. Iph. Taur. 251.

**Συζωοποιέω, ὠ, f. ἦσω, (ζωοποιέω q. v.)** *to make alive with any one, to quicken with*, e. g. trop. into spiritual life with Christ as risen from the dead; c. dat. τῷ Χρ. Eph. 2: 5. With σύν repeated Col. 2: 13, comp. Winer § 56. 2, 4 fin.

**Συκάμινος, ου, ἡ, a sycamine-tree**, Heb. plur. סִימָקִים, called also the *sycamore*, *συκόμορος*, see fully in Συκομορέα. Luke 17: 6. Sept. for שׁ 1 K. 10: 27. 1 Chr. 27: 28. Is. 9: 9. — Dioscor. I. 182, 184 *συκόμορον*, ἐνιοι δὲ καὶ τοῦτο *συκάμινον* λέγουσι. Theophr. H. Pl. 4. 2. Jos. Ant. 8. 7. 4. Diod. Sic. 1. 34.

**Συκέα, contr. Συκῆ, gen. ἑας, ἡς, ἡ, (σῦκον,)** *a fig-tree*, Matt. 21: 19 bis, 20, 21. 24: 32. Mark 11: 13, 20, 21. 13: 28. Luke 13: 6, 7. 21: 29. John 1: 49, 51. James 3: 12. Rev. 6: 13. Sept. for סִימָקִים Judg. 9: 10, 11. Prov. 27: 18. — Ael. V. H. 3. 38. Xen. Oec. 19. 12.

**Συκομορέα, ας, ἡ, (σῦκον, μορέα, μόρον,)** i. q. ἡ *συκόμορος, a sycamore-tree*, pp. 'the fig-mulberry,' Luke 19: 4. This tree is frequent in Egypt and the level parts of Palestine, resembling the

mulberry-tree in its leaves, with fruit similar in appearance to the fig, but indigestible. It is more frequently called the *sycamine tree*, ἡ *συκάμινος* q. v. See Dioscor. I. 182, 184. Theophr. H. Pl. 4. 2. Athen. 2. p. 51. B. Warnekros Hist. Nat. Sycomori, in Eichhorn's Repert. für morgenl. Literat. St. 11, 12. — Hesych. *συκομορέα συκάμινον*. Other forms in Mss. are *συκομορέα, συκομοροραία, συκομοραία*.

**Σῦκον, ου, τό, a fig**, Matt. 7: 16. Mark 11: 13. Luke 6: 44. James 3: 12. Sept. for סִימָקִים 2 K. 20: 7. Neh. 13: 15. — Ael. V. H. 3. 36. Dem. 314. 12. Xen. Cyr. 6. 2. 22.

**Συκοφαντέω, ὠ, f. ἦσω, (συκοφάντης, from σῦκον, φαίνω,)** pp. to be a *sycofanter*, i. e. a fig-informer, one who watched and informed against persons who exported figs from Athens contrary to law; see Suid. s. voc. Potter's Gr. Ant. I. p. 121 sq. Hence genr. *to inform against, to accuse falsely, to calumniate*, c. acc. Jos. Ant. 10. 7. 3. Ael. V. H. 2. 13. Hdian. 2. 14. 7. Xen. Mem. 2. 9. 5. — In N. T. by impl. i. q. *to extort* by false accusations, *to defraud*, absol. Luke 3: 14. τινός τι 19: 8. So Sept. for שׁ Job 35: 9. Ps. 119: 122. Prov. 22: 16. Comp. Xen. H. G. 2. 3. 22.

**Συλαγωγέω, ὠ, f. ἦσω, (σῦλον** prey, ἄγω,) *to lead off as prey, to carry off as booty*, e. g. captives Heliodor. X. p. 512. Aristaen. II. Ep. 22. In N. T. trop. of false teachers, Col. 2: 8.

**Συλάω, ὠ, f. ἦσω, to spoil, to plunder, to rob**, trans. by hyperb. 2 Cor. 11: 8 ἄλλας ἐκκλησίας ἐσύλησα λαβῶν ὀψώνων. — Jos. B. J. 1. 1. 1. Hdian. 7. 7. 7. Xen. Hi. 4. 11. Comp. Passow s. v.

**Συλλαλέω, ὠ, f. ἦσω, (σύν, λαλέω,)** *to speak or talk with, to confer with*, c. dat. Mark 9: 4. Luke 9: 30. 22: 4; comp. in Συγγαίρω. Seq. *μετά τινος* Matt. 17: 3. Acts 25: 12. c. πρὸς ἀλλήλους Luke 4: 36. Sept. c. dat. for שׁ Ex. 34: 35. — c. dat. Pol. 1. 43. 1. ib. 4. 22. 8. πρὸς ἀλλήλους Dion. Hal. Ant. 10. 12. absol. Plut. ed. R. VIII. p. 360. 5.

**Συλλαμβάνω, f. λήψομαι, (λάμβανω,)** *to take together*, pp. to enclose in



the hands, Lat. *comprehendere*, trop. i. q. Engl. *to comprehend, to comprise*, Hdot. 3. 82 ἐν ἑπὶ πάντα συλλαβῶν εἶπειν. ib. 7. 16. 3. *to take or bring together, to collect*, e. g. scattered troops Hdot. 5. 46. Also *to take with oneself*, Xen. Cyr. 3. 3. 1 ἀπὲρ συλλαβῶν τὸ ἕτερον στρατεύμα. In N. T.

1. Lat. *comprehendere*, as spoken of persons, *to take or seize altogether*, all around, stronger than λαμβάνω, from the idea of *clasping together* or grasping with the hands, i. e. seizing and holding fast with the hands clutched together; comp. σύν intens. in σύν note.

a) pp. as of persons taken by authority or force, *to seize, to apprehend, to arrest*, c. acc. τὸν Ἰησοῦν John 18: 12. Acts 1: 16. Matt. 26: 55. Mark 14: 48. Luke 22: 54. Acts 12: 3 τὸν Πέτρον. 23: 27. Mid. id. Acts 26: 21. Sept. for תִּקַּח Judg. 7: 25. וַיִּקַּח Josh. 8: 23. 1 K. 20: 18.—Ael. V. H. 5. 18. Hdian. 7. 7. 14. Xen. An. 1. 1. 3.—So in hunting or fishing, *to take, to catch*, ἄγραν Luke 5: 9; comp. v. 5 where it is λαμβάνω.—Eurip. Orest. 1340 οὐχὶ συλλήψεσθ' ἄγραν. Ael. H. An. 1. 2.

b) trop. of females, *to conceive*, absol. Luke 1: 24. c, acc. υἱόν v. 36. ἐν γαστρὶ v. 31. ἐν τῇ κοιλίᾳ 2: 21. Sept. for הָרָה Gen. 4: 1, 16. 19: 36. saep.—Test. XII Patr. p. 544. Hippoc. Aphor. 5. 46 ἐν γαστρὶ. Galen de Sem. 1 συλλαμβάνειν τὸ σπέρμα.—Metaph. of irregular desire as exciting to sin, James 1: 15. Comp. Sept. and הָרָה Ps. 7: 15.—Justin. Mart. de Resur. p. 327 Εὐὰ τὸν λόγον ἀπὸ τοῦ ὄψεως συλλαβοῦσα παρακοήν καὶ θάνατον ἔτεκε.

2. *to take hold with another*, i. q. *to help, to aid*, usually and in N. T. Mid. c. dat. Luke 5: 7 ἐλθόντας συλλαβεῖσθαι αὐτοῖς. Phil. 4: 3.—Sept. Gen. 30: 7. Hdot. 3. 49. Ael. V. H. 2. 4. Xen. Ag. 2. 31. Act. Hdot. 6. 125. Xen. Mem. 2. 3. 18. Comp. Passow no. 3.

Συλλέγω, f. ξω, (λέγω q. v.) pp. *to lay together*, i. e. *to gather, to collect*, trans. e. g. fruits and grain, Matt. 7: 16 ἀπὸ ἀκανθῶν σταφυλῆν, ἀπὸ τριβόλων σῦκα. Luke 6: 44 ἐξ ἀκανθῶν σῦκα. Matt. 13: 28, 29, 30, 40 ζιζάνια. Genr. τὸ εἰς τί Matt. 13: 48. τὸ ἐκ τινος v. 41.

Sept. for תִּקַּח Lev. 19: 9, 10. Ruth 2: 3, 7 sq. 15 sq.—Hdot. 1. 68. Luc. Tim. 23. Xen. An. 2. 4. 11 χόρτον. 4. 3. 11 φρύγανα ὡς ἐπὶ πῦρ.

Συλλογίζομαι, f. ἴσομαι, depon. Mid. (λογίζομαι) *to reason or reckon together, to consider, to deliberate*, absol. Luke 20: 5 συνελογίσαντο πρὸς ἑαυτούς. Comp. Matt. 21: 25 et Mark 11: 31. Sept. for part. תִּבְחַן Is. 43: 18.—Pol. 1. 44. 1. ib. 1. 63. 8. Plut. Brut. 36. 'To reckon together,' i. q. *to compute*, c. acc. Diod. Sic. 1. 5. Dem. 355 ult.

Συλλυπέω, ὦ, f. ἦσω, (λυπέω) *to grieve or afflict with another*, Pass. *to be grieved or afflicted with a person*, c. dat. Diod. Sic. 4. 11. Theophr. Char. 1. 1.—In N. T. Pass. *to be grieved withal*, i. e. at the same time or along with some other emotion; Mark 3: 5 περιβλεψάμενος αὐτούς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ παρώσει τῆς καρδίας αὐτῶν.

Συμβαίνο, f. βήσομαι, aor. 2 συνέβην, (βαίνο), *to go with the feet close together*, Xen. Eq. 1. 14. In N. T. of things, events, *to come together* sc. in time, *to happen together*, to fall out, to come to pass; seq. dat. of pers. to whom, Mark 10: 32 τὰ μέλλοντα συμβαίνειν αὐτῷ. Acts 3: 10. 20: 19. 1 Cor. 10: 11. 1 Pet. 4: 12. 2 Pet. 2: 22. Part. absol. τὰ συμβεβηκότα, events, Luke 24: 14. Sept. for הָרָה Gen. 42: 4, 29. Esth. 6: 13.—1 Macc. 5: 25. Xen. Mem. 3. 5. 17. Part. absol. 1 Macc. 4: 26. Diod. Sic. 1. 22.—Impers. c. infin. of the principal verb, the infinitive clause being strictly the subject; Acts 21: 35 συνέβη βουσιάζεσθαι αὐτόν, i. q. he was borne. Comp. Winer § 45. 2. p. 266.—2 Macc. 3: 2. Luc. D. Deor. 20. 8. Pol. 1. 22. 3. Diod. Sic. 1. 50.

Συμβάλλω, f. βαλῶ, (βάλλω) *to throw, send, strike together*, trans. e. g. of streams flowing together, τὸ ὕδωρ συμβάλλειν Hom. Il. 4. 453. Hdot. 4. 50; of warriors, τὰς ἀσπίδας Xen. Ag. 2. 12. Of persons, *to send or bring together*, e. g. in strife, Lat. *committere*, Hom. Il. 3. 70. Xen. Conv. 4. 9.—In N. T.

a) of things, *to throw or put together*, pp. c. acc. λόγους or the like implied, like Lat. *conferre* i. q. 'conferre sermo-

nes, Engl. to confer, intrans. (α) genr. i. q. to discourse with, to dispute with, c. dat. Acts 17: 18 *τινές δὲ τῶν φιλοσόφων συνέβαλλον αὐτῷ*.—Jos. Ant. 1. 12. 3 *συμβάλοῦσα ποιήσεσι*. Jambl. Vit. Pyth. c. 2 *τοῖς ἐν Μέμφει καὶ Διοσπόλει μάλιστα συμβαλεῖν ἱερεῦσι*. Fully written *συμβ. λόγους τινί* Eurip. Iph. Aul. 830 or 836. Xen. Mem. 2. 2. 21. — (β) i. q. to consult together, Acts 4: 15 *συνέβαλον πρὸς ἀλλήλους* sc. *βουλευμάτα*. — Fully Eurip. Phoen. 700 or 755 *συμβ. βουλευμάτα*.—(γ) Luke 2: 19 *συμβάλλειν ἐν τῇ καρδίᾳ* sc. *ταῦτα*, i. e. to confer with oneself, to ponder in mind.—Comp. Philostr. Vit. Apoll. 4. 43 *ἐμβαλεῖν τὸ εἰρημῖον*. Arr. Exp. Alex. 2. 3. 9 *τὸ μαρτυῖον*. Plut. ed. R. VI. p. 8. 6. Hdot. 4. 15, 45. See Passow no. 4. — (δ) Mid. pp. 'to throw together of one's own with others,' i. q. to confer benefit, to contribute, to help, c. dat. Acts 18: 27 *συνεβάλετο πολὺ τοῖς πεπιστευκόσι*. — Wisd. 5: 8. Philostr. Vit. Soph. 1. 9. 1. Diod. Sic. 1. 2. Xen. H. G. 7. 1. 35.

b) of persons, intrans. or c. *ἐαυτὸν* impl. Butt. § 130. n. 2. Winer 39. 1; pp. to throw oneself together with another, i. q. to encounter, to meet with, c. dat. (α) in a hostile sense, *εἰς πόλεμον* Luke 14: 31.—2 Macc. 8: 23. Jos. Ant. 6. 5. 3 *συμβαλὼν εἰς μάχην*. Pol. 10. 37. 4. Xen. H. G. 4. 2. 22.—(β) Genr. i. q. to meet with, Acts 20: 14 *συνέβαλεν ἡμῖν εἰς τὴν ἄσπον*.—Jos. Ant. 2. 7. 5. Xen. Cyr. 6. 2. 41.

**Συμβασιλεύω**, f. *έσω*, (βασιλείω,) to reign with any one, c. dat. comp. in *συνκάθημαι*, pp. Luc. D. Deor. 16. 2. Pol. 30. 2. 4.—In N. T. only trop. comp. in *Βασιλεύω* b. 1 Cor. 4: 8. 2 Tim. 2: 12.

**Συμβιβάζω**, f. *άσω*, (βιβάζω,) to make come together, to bring together, e. g. a) i. q. to join or knit together, to unite, trop. of Christians as parts of Christ's spiritual body the church, Pass. Eph. 4: 16 *ἐξ οὗ πᾶν τὸ σῶμα... συμβιβάζομενον*. Col. 2: 19. *ἐν ἀγάπῃ* Col. 2: 2.—genr. Dio Cass. 37. p. 62. Thuc. 2. 29.

b) i. q. to put together in mind, and hence praegn. to gather, to infer, to conclude, c. *ὅτι* Acts 16: 10; also to prove, to demonstrate, c. *ὅτι*, Acts 9: 22 *συμβιβάζων ὅτι οὕτως ἔστιν ὁ Χριστός*.—

c. ὡς Aristot. Rhet. ad Alex. 36. c. *περὶ* Plat. Rep. VI. See Wetstein N. T. II. p. 109.—From the Heb. c. acc. of pers. i. q. to teach, to instruct. 1 Cor. 2: 16 ὅς *συμβιβάσει αὐτὸν* sc. *τὸν κύριον*, in allusion to Is. 40: 13 where Sept. for *יְהוָה*. So also Ex. 18: 16. Deut. 4: 9. *יְהוָה* Is. 40: 14. *יְהוָה* Ex. 4: 12. Lev. 10: 11.

**Συμβουλεύω**, f. *έσω*, (βουλεύω,) to counsel with any one, i. e. to give him counsel, to advise, c. dat. John 18: 14 *Καϊάφας ὁ συμβουλευὼν τοῖς Ἰουδαίους*. Rev. 3: 18. Sept. for *יְהוָה* Ex. 18: 19. Jer. 38: 15.—Jos. c. Apion. 1. 34. Luc. Abdic. 5. Xen. Mem. 1. 3. 13 bis.—Mid. spoken of several, to take counsel or consult together, e. g. for evil, i. q. to plot, seq. *ἵνα*, Matt. 26: 4 *συμβουλευσάντο, ἵνα τὸν Ἰησοῦν κρατήσωσι λόγῳ*. John 11: 53. c. inf. Acts 9: 23. So Sept. for *יְהוָה* 1 K. 12: 8. 2 Chr. 20: 22.—Eccelus. 8: 17. 1 Macc. 9: 59. Jos. Ant. 7. 4. 2 init. Pol. 2. 46. 2.

**Συμβούλιον**, ου, τό, (σύμβουλος.)

1. counsel, consultation, e. g. *λαμβάνειν* v. *ποιεῖν* *συμβούλιον*, to take counsel, to make or hold a consultation, c. *λαμβάνειν* Matt. 12: 14. 22: 15. 27: 1, 7. 28: 12. c. *ποιεῖν* Mark 3: 6. 15: 1.—comp. *συμβουλίᾳ* Sept. 1 K. 1: 12. Tob. 4: 24. Xen. Mem. 1. 3. 4.

2. a council, meton. counsellors, Acts 25: 12. Here spoken of persons who sat in public trials with the governor of a province; called also *consiliarii* Suet. Tiber. 33; *assessorez* Lamprid. Vit. Alex. Sev. c. 46; *πάρηδροι* Dio Cass. p. 505. E. Comp. Jos. B. J. 2. 16. 1. Adam's Rom. Ant. p. 162.—Genr. Theodot. for *יְהוָה* Prov. 15: 22. Diod. Sic. 13. 12. Plut. ed. R. VII. p. 759. 9.

**Σύμβουλος**, ου, ὁ, (σύν, βουλή,) a counsellor, pp. one joined in counsel, Rom. 11: 34, in allusion to Is. 40: 13 where Sept. for *יְהוָה*. Sept. also for *יְהוָה* 2 Sam. 15: 12. 1 Chr. 27: 32, 33.—Jos. c. Ap. 2. 15. Hdian. 1. 8. 1. Xen. Conv. 8. 39.

**Συμεών**, ὁ, indec. Simeon, Heb. *יְהוֹשֻׁעַ* (a hearing), pr. n. i. q. *Σίμων*.

1. The second son of Jacob, born of Leah; also of the tribe descended



from him, Rev. 7: 7. Comp. Gen. 29: 33. Jos. Ant. 1. 19. 8.

2. One of the ancestors of Jesus, Luke 3: 30.

3. A pious Jew, who took the infant Jesus in his arms and blessed him in the temple, Luke 2: 25, 34. He is supposed by many to be the same with Shammai, Σαμίας, mentioned by Josephus along with Pollio, Ant. 15. 1. 1, et 10. 4; and also the same mentioned in the Talmud as the father of Gamaliel; see in Γαμαλιήλ. Wetst. N. T. I. p. 665. Jahn § 106.

4. i. q. Simon Peter, elsewhere Σίμων q. v. Acts 15: 14. 2 Pet. 1: 1.

5. A Christian teacher at Antioch, surnamed Niger, Acts 13: 1.

Συμμαθητής, οὔ, ὁ, (μαθητής,) a fellow-disciple, John 11: 16. — Poll. On. 6. 159 Πλάτων δὲ συμμαθητὴς εἶπε. See Wetst. N. T. I. p. 915. On this species of compounds as disapproved by the Atticists, see Phryn. ed. Lob. p. 471.

Συμμαρτυρέω, ὦ, f. ἴσω, (μαρτυρέω,) to witness with, to bear witness with another, to testify with, i. e. at the same time and to the same effect, c. dat. see in Συγκάθημαι. Rom. 8: 16 τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι κ. τ. λ. 9: 1. absol. 2: 15. Rev. 22: 18 in text. rec. where the better reading is μαρτυρέω.—Plut. de Adulat. et Amic. 23. ed. R. VI. p. 236. Xen. H. G. 7. 1. 35.

Συμμερίζω, f. ἴσω, (μερίζω,) to divide with another; in N. T. Mid. to divide with so as to receive part to oneself, to share with, to partake with, c. dat. 1 Cor. 9: 13.

Συμμέτοχος, ου, ὁ, ἡ, adj. (μέτοχος q. v.) partaking with, subst. a joint-partaker, Eph. 3: 6. 5: 7.—Justin. Mart. Apol. 1. p. 51 συμμέτοχος τῶν παθῶν. So συμμετέχω 2 Macc. 5: 20. Xen. An. 7. 8. 17.

Συμμιμητής, οὔ, ὁ, (μιμητής,) a co-imitator, joint-follower, Phil. 3: 17. On this kind of compounds, see Phryn. et Lob. p. 471.

Συμμορφίζω, f. ἴσω, (σύμμορφος,) to make of like form with, to conform,

Pass. c. dat. trop. Phil. 3: 10 in Mss. for συμμορφῶ id. q. v.

Σύμμορφος, ου, ὁ, ἡ, adj. (μορφή,) having like form with, conformed, like, c. dat. comp. in Συγγαίρω. Phil. 3: 21 τὸ σῶμα . . . σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ. Seq. gen. Rom. 8: 29 προώρισε συμμόρφους τῆς εικόνας τοῦ υἱοῦ αὐτοῦ. For the gen. after words compounded with σύν in classic writers; see Matth. § 379 fin.

Σύμμορφῶ, ὦ, f. ὅσω, (σύμμορφος,) to make of like form with another, to conform, Pass. c. dat. trop. Phil. 3: 10.

Συμπαθέω, ὦ, f. ἴσω, (συμπαθής,) to sympathize, i. e. to feel with another, to be affected in like manner, c. dat. see in Συγγαίρω. Heb. 4: 15 συμπαθεῖσαι ταῖς ἀσθενείαις ἡμῶν. Praegn. i. q. to have compassion on any one, to afford sympathizing aid, Heb. 10: 34.—Symm. for ἡ Job. 2: 11. Test. XII Patr. p. 536. Plut. Timol. 19. Isocr. p. 64. B.

Συμπαθής, ἐός, οὗς, ὁ, ἡ, adj. (σύν, πάθος, πάσχω,) sympathizing, feeling with another, like-affected; 1 Pet. 3: 8 συμπαθεῖς, i. e. the same in feeling, mutually compassionate.—Jos. Ant. 19. 7. 3. Plut. de Adulat. et Amic. 9. ed. R. VI. p. 196. 10. Pol. 15. 9. 3.

Συμπαραγίνομαι, (παραγίνομαι q. v.) to come with any one, to be present with, Engl. to stand by any one, as a friend and advocate, c. dat. see in Συγκάθημαι. 2 Tim. 4: 16 ἐν τῇ πρώτῃ μου ἀπολογία οὐδείς μοι συμπαραγενετο. Sept. for ἡ Ps. 83: 9. — Of a multitude, to come together, to convene, Luke 23: 48.—Thuc. 2. 82.

Συμπαρακαλέω, ὦ, f. ἴσω, (παρακαλέω q. v.) to call for or invite with, at the same time, Xen. Cyr. 8. 1. 38. to invoke with others, ib. 3. 3. 21. to exhort with another, e. g. an army, Pol. 5. 83. 3. In N. T. Pass. i. q. to be consoled, comforted with others, i. e. to receive solace and encouragement in the society of others. Rom. 1: 12 συμπαρακληθῆναι ἐν ὑμῖν. Comp. Παρακαλέω d.

Συμπαλαμβάνω, αορ. 2 -ἔλαβον, (παλαμβάνω q. v.) to take along

with oneself, as a companion on a journey, c. acc. Acts 12:25. 15:37,38. Gal. 2:1.—Sept. Job 1:4. Ael. V. H. 8. 7. Hdian. 2. 2. 2.

**Συμπαραμένω**, f. μενῶ, (παρ-μένω,) pp. to remain near with any one, to continue with, sc. in life, c. dat. Phil. 1:25. Comp. in Συγκάθημαι.—Sept. Ps. 72:5 συμπαραμενεῖ τῷ ἡλλῶ.

**Συμπάρεμι**, (πάρεμι q. v.) to be present with any one, c. dat. Acts 25:24. Comp. in Συγκάθημαι.—Jos. Ant. 10. 11. 3. Pol. 9. 25. 6. Xen. H. G. 4. 6. 1.

**Συμπάσχω**, f. πείσομαι, (πάσχω,) to be affected with or as another, to sympathize with, to suffer with, absol. 1 Cor. 12:26 εἰ πάσχει ἓν μέλος, συμπάσχει πάντα τὰ μέλη. So Rom. 8:17, i. q. to endure like sufferings.—Pol. 15. 19. 4. Diod. Sic. 4. 11.

**Συμπέμπω**, f. ψω, (πέμπω,) to send with any one, c. dat. 2 Cor. 8:22; comp. in Συγκάθημαι. Seq. μετά c. gen. ib. 8:18. Comp. Winer § 56. 4 fin. — c. dat. Plut. Artax. 24. Xen. Cyr. 3. 1. 31. c. μετά Xen. H. G. 1. 4. 21.

**Συμπεριλαμβάνω**, (περιλαμβάνω to embrace,) pp. to take around with something else, i. e. to embrace with, to comprehend, to include, Dem. 235. 16. Diod. Sic. 14. 7.—In N. T. to embrace withal, at the same time, Acts 20:10.

**Συμπίνω**, aor. 2 συνέπιον, (πίνω,) to drink with any one, c. dat. as in Συγκάθημαι, trop. Acts 10:41 οἷτινες συνεφάγομεν καὶ συνεπίομεν αὐτῷ, comp. in Ἐσθίω c. δ. Sept. for עַך הַיַּיִן Esth. 7:1.—Dem. 1352. 27. Xen. Cyr. 5. 2. 28.

**Συμπέπιω**, aor. 2 συνέπεσον, (πέπιω,) to fall together, as a house, to fall in ruins, absol. Luke 6:49 in Mss. for ἔπεσε.—Dem. 899. 3. Xen. An. 5. 2. 24.

**Συμπληρόω**, ᾶ, f. ᾶσω, (σύν intens. πληρόω,) to fill up altogether, to fill wholly, completely.

a) pp. of a vessel filled by the waves so as to drench the persons in it, Pass. Luke 8:23.—Of ships as filled out with a crew, Pol. 1. 36. 9. Xen. H. G. 4. 8. 7.

b) of time, Pass. to be fulfilled, com-

pleted, to have fully come; comp. Πληρόω d. a. Luke 9:51. Acts 2:1.—Hdian. 7. 4. 2.

**Συμπνίγω**, f. ξω, (σύν, πνίγω,) to choke together, to throttle, and so to suffocate, trop. to overpower, c. acc. Matt. 13:22 ἡ ἀπάτη τοῦ πλοῦτου συμπνίγει τὸν λόγον. Mark 4:7,19. Luke 8:14.—Hyperb. to suffocate by crowding, to crowd, to press upon, Luke 8:42 οἱ ὄχλοι συνέπνιγον αὐτόν. Comp. Mark 5:24 συνέθλιβον αὐτόν.

**Συμπολίτης**, ου, ὅ, (πολίτης,) a fellow-citizen, trop. of Gentile Christians as admitted to the privileges of the gospel along with the Jews, Eph. 2:19.—Jos. Ant. 19. 2. 2. Ael. V. H. 3. 44. This form of compounds is disapproved by the grammarians; see Phryn. ed. Lob. p. 172, 471.

**Συμπορεύομαι**, f. εὔσομαι, depon. Pass. (πορεύομαι,) to go with any one, to accompany, c. dat. Luke 7:11. 14:25. 24:15. Sept. c. μετά for Heb. עִם הַיַּיִן Gen. 13:5. 14:24. עַך הַיַּיִן Gen. 18:16.—Tob. 5:8. Xen. An. 1. 3. 5.—Of a multitude, to come together, to assemble, c. πρὸς αὐτόν Mark 10:1. So Sept. for עִם הַיַּיִן Job 1:4.—Pol. 5. 75. 1. ib. 15. 6. 1.

**Συμπόσιον**, ου, τό, (συπίνω,) a drinking together, Lat. *compositio*, Sept. for עִם הַיַּיִן Esth. 7:7. Xen. Cyr. 8. 4. 13. a banquet, feast, 1 Macc. 16:16. Jos. Ant. 7. 14. 6. Xen. Conv. 9. 7. Meton. a banqueting-hall, Luc. D. Deor. 24. 1. Xen. Cyr. 8. 8. 10.—In N. T. meton. a banqueting-party, table-party; Mark 6:39 ἀνακλίνει πάντας συμπόσια συμπόσια, i. e. adverbially and distributively, by table-parties; comp. Gesen. Lehg. § 173. b. Stuart Heb. Gr. § 438. Comp. in Κλισία and espec. Πρασία.

**Συμπρεσβύτερος**, ου, ὅ, a fellow-presbyter, elder, 1 Pet. 5:1. See in Πρεσβύτερος b. γ.

**Συμφαγεῖν**, see in Συνεσθίω.

**Συμφέρω**, aor. 1 συνήνεγκα, (φέρω,) to bear or bring together.

a) pp. i. q. to collect, c. acc. Acts 19:19 συνεγένεσαν τὰς βίβλους.—Jos. Ant. 3. 8. 3. Xen. An. 6. 5. 6.



b) intrans. to bring together for any one, i. q. to contribute, to conduce; hence to be well, profitable, expedient, c. dat. expr. or impl. 2 Cor. 8: 10 τοῦτο γὰρ ὑμῶν συμφέρι. Seq. dat. c. inf. as subj. 2 Cor. 12: 1; c. inf. simpl. Matt. 19: 10. John 18: 14. Seq. dat. c. ἴνα, Matt. 5: 29, 30. 18: 6. John 11: 50. 16: 7. Absol. 1 Cor. 6: 12 οὐ πάντα συμφέρι. 10: 23. Comp. Buttm. § 129. 10. Winer § 45. 2. p. 266.—τινὶ Sept. Prov. 19: 10. Luc. D. Mort. 14. 5. Xen. Cyr. 3. 2. 30. τινὶ c. inf. Sept. Esth. 3: 8. Xen. Oec. 13. 2.—Hence Part. neut. τὸ συμφέρον, good, profit, advantage, 1 Cor. 7: 35. 10: 33. 12: 7. Heb. 12: 10. Plur. τὰ συμφέροντα things profitable Acts 20: 20. — 2 Macc. 4: 5. Dem. 209. 7. Plur. Baruch 4: 3. Xen. Conv. 4. 59.

Σύμφημι, (φήμι,) to speak with, i. e. in the same manner, i. q. to say yea, to assent to, c. dat. Rom. 7: 16 σύμφημι τῷ νόμῳ. — Dem. 668. 14. Xen. An. 5. 8. 9. Hesych. σύμφημι · συναινώ, συνομολογῶ.

Σύμφωρος, ου, ὁ, ἡ, adj. (συμφέρω,) profitable, Neut. τὸ σύμφωρον as subst. profit, once in Mss. for τὸ σύμφερον, 1 Cor. 7: 35.—Xen. H. G. 6. 3. 14.

Συμφυλέτης, ου, ὁ, (φυλέτης, φυλή,) pp. 'one of the same tribe or fraternity,' Lat. *contribulis*, Isocr. p. 263. A. Aristoph. Av. 368. In N. T. genr. a fellow-citizen, fellow-countryman, 1 Thess. 2: 14.—Hesych. συμφυλετῶν · ὁμοεθνῶν. Disapproved of by the grammarians; comp. in Συμπολίτης.

Σύμφωτος, ου, ὁ, ἡ, adj. (συμφύω,) brought forth or grown together, Sept. Zech. 11: 2. Etymol. Mag. ξύμφωτος · ὁ συγγενής. Trop. inborn, innate, 3 Macc. 3: 22. Jos. Ant. 6. 3. 3. Plut. Pyrrh. 7. Lys. 118. 31. In N. T. grown together sc. into one, trop. conjoined, united, one with. Rom. 6: 5 σύμφωτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, i. e. one with Christ in the likeness of his death, comp. v. 4, 8. — So pp. συμπεφνωκώς grown together, as man and horse in the Centaurs, Luc. D. Mort. 16. 4. Xen. Cyr. 4. 3. 18.

Συμφύω, f. ἴσω, (φύω q. v.) to

bring forth together, to let spring up or grow together; in N. T. only Pass. aor. 2 συνέφυην, to spring up or grow together, Luke 8: 7 συμφυεῖσαι αἱ ἄκανθαι. This is a later form instead of Act. aor. 2 συνέφυν intrans. see in Φύω. — Philo de Vit. Mos. II. p. 174. 12 ἡ ψαμμός καὶ ἡ σποράς αὐτῆς οὐσία συμφυεῖσα ἡρώθη. So συνέφυν, συμπεφνωκα, Theophr. H. Pl. 9. 2. Ael. V. H. 3. 1 κίτιός . . . συμπεφνωκε τοῖς δένδροις. Pass. id. trop. Plut. Camill. 27.

Συμφωνέω, ᾧ, f. ἴσω, (σύμφωνος,) to sound together, i. e. to be in unison, accord, pp. of musical instruments; in N. T. trop. to accord with, to agree with, intrans. c. dat. expr. or impl. see in Συγγαίω.

a) genr. of what is suitable, congruous, Luke 5: 36 τῷ παλαιῷ οὐ συμφωνεῖ ἐπίβλημα.—Aristot. Polit. 7. 15 ταῦτα δεῖ πρὸς ἄλληλα συμφωνεῖν.

b) of coincidence, concurrence, Acts 15: 15 τοῦτω συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν. — Jos. Ant. 10. 7. 2. Diod. Sic. 1. 2.

c) of a compact, to agree together, to make an agreement, seq. περί c. gen. Matt. 18: 19. Pass. c. dat. Acts 5: 9 τί ὅτι συνεφωνήθη ὑμῶν, how that it is agreed upon by you.—Sept. 2 K. 12: 8. c. περί Pol. 2. 15. 5. c. inf. Diod. Sic. 12. 80. πρὸς τινα Xen. H. G. 1. 3. 8.—Seq. dat. of pers. et genit. of price, Matt. 20: 13 οὐχὶ δηναρίου συνεφωνήσας μοι; Buttm. § 132. 6. 2. Seq. μετά τινος et ex c. gen. of price, Matt. 20: 2; see in Ἐκ no. 3. f.—Act. Thom. § 2 συνεφωνήσας μετ' αὐτοῦ τριῶν λιτρῶν ἀργυρίου.

Συμφώνησις, εως, ἡ, (συμφωνέω,) unison, accord. 2 Cor. 6: 15 τίς δὲ συμφώνησις Χριστῷ πρὸς Βελιάλ.—So συμφωνία Jos. c. Ap. 2. 16 pen. Hdian. 3. 13. 8.

Συμφωνία, ας, ἡ, (συμφωνέω,) symphony, i. e. concert of instruments, music, Luke 15: 25. — Sept. Dan. 3: 5, 10. Pol. 26. 10. 5.

Σύμφωνος, ου, ὁ, ἡ, adj. (σύν, φωνή,) symphonious, in unison, pp. of sounds, musical instruments, Luc. Harmonid. 1. Plut. Conjug. Praec. 11. ed. R. VI. p. 527. 4. In N. T. trop. conso-

*nant, accordant, and Neut. τὸ σύμφωνον* subst. *accord, agreement*, 1 Cor. 7: 5 *ἐκ συμφώνου*.—Pol. 6. 36. 5. genr. Did. 6. 11. Epict. Ench. 49. 3.

*Συμψηφίζω*, f. *ισω*, (*ψηφίζω* q. v.) *to reckon together, to compute*, e. g. *τὰς τιμὰς* Acts 19: 19.—Aristoph. Lysist. 142.

*Σύμψυχος*, ου, ὁ, ἡ, adj. (*σύν*, *ψυχή*), *of one mind with others, like-minded*, Phil. 2: 2. Comp. Tittm. Syn. N. T. p. 67.

*Σύν*, prep. governing only the Dative, *with*, implying a nearer and closer connexion and conjunction than *μετά*, much as in Engl. *with* differs from *mid*, *amid*, *among*. See Passow s. v. Matth. § 577. Winer § 52. p. 334. Tittm. Syn. N. T. p. 176.

a) pp. of society, companionship, consort, where one is said *to be, do, suffer with* any one, in connexion and company with him; comp. in *Μετά* I. 2. a. So after verbs of sitting, standing, *being*, remaining, *with* any one, as *ἀνάκειμαι* John 12: 2 in later edit. *γίνομαι* Luke 2: 13. *διατρίβω* Acts 14: 28. *ἴστημι* intrans. Acts 2: 14. 4: 14. *ἐφίστημι* intr. Luke 20: 1. Acts 23: 27. *καθίζω* Acts 8: 31. *μένω* Luke 1: 56. 24: 29. Acts 28: 16. Spec. *εἶναι σύν τινι*, *to be with* any one, i. e. present with, in company with, Luke 24: 44. Phil. 1: 23. Col. 2: 5. 1 Thess. 4: 17 *σύν κυρίῳ*. 2 Pet. 1: 18. c. *εἶναι* impl. Luke 8: 1. Acts 21: 29. Phil. 4: 21. Or as accompanying, following, Luke 7: 12. Acts 13: 7. 27: 2; as a follower, disciple, Luke 8: 38. 22: 56. Acts 4: 13; as a partisan, to be on one's side, Acts 14: 4 bis. (Xen. An. 1. 8. 26. H. G. 3. 1. 18 fin.) *So οἱ σύν τινι ὄντες*, *those with any one*, his companions, attendants, followers; fully Mark 2: 26. Acts 22: 9. Oftener c. part. *ὄν*, *όντες* impl. Luke 5: 9. 8: 45 in later edit. 9: 32. 24: 10, 24, 33. Rom. 16: 14, 15. Gal. 1: 2. 2: 3; spoken of colleagues, Acts 5: 17, 21. 19: 38.—Hdian. 5. 4. 11. Plut. Mor. II. p. 40. Tauchn. Xen. Cyr. 7. 1. 15. Anab. 2. 2. 1.—After verbs of *going with* any one; e. g. *ἔρχομαι* and its compounds, Luke 24: 1. John 21: 3. Acts 11: 12. 2 Cor. 9: 4. *ἀπέρχομαι*

Acts 5: 26. *εἰσέρχομαι* Acts 3: 8. 25: 23. *ἐξερχομαι* Acts 10: 23. 14: 20. 16: 3. John 18: 1. *συνέρχομαι* Acts 21: 16. Also *πορεύομαι* Luke 7: 6. Acts 10: 20. 23: 32. 26: 13. 1 Cor. 16: 4. *εἰσέναι* Acts 21: 18. *ἐκπλέω* 18: 18. *παραγίνομαι* 24: 24. *συνάγομαι* 4: 27.—Hdian. 2. 14. 1. Xen. Cyr. 3. 3. 13. H. G. 3. 1. 18 init.—Genr. with *neuter* and *passive* verbs, like Engl. *with*, where the verb refers to its subject as in company *with* others. Matt. 26: 35 *κίῃν δέη με σύν σοὶ ἀποθανεῖν*. 27: 38 *τότε σταυροῦνται σύν αὐτῷ δύο λησται*. Mark 9: 4 *ὠφθη αὐτοῖς Ἥλιος σύν Μωϋσεῖ*. Luke 2: 5 *ἀπογράψασθαι σύν Μαριάμ κ. τ. λ.* 22: 14. 23: 32. Acts 1: 14 bis. v. 17 in text. rec. v. 22 *μάρτυρα γενέσθαι σύν ἡμῖν*. Acts 3: 4. 4: 27. 14: 5 *ὡς δὲ ἐγένετο ὄρη τῶν . . . Ἰουδαίων σύν τοῖς ἄρχουσιν*. 8: 20. 15: 22 *ἔδοξε τοῖς ἀποστόλοις . . . σύν ὅλῃ τῇ ἐκκλησίᾳ*. 17: 34. 18: 8. 20: 36. 21: 24, 26. 1 Cor. 1: 2. 11: 32. 2 Cor. 1: 1. Eph. 3: 18. 4: 31. Phil. 1: 1. 2: 22. Col. 3: 3, 4. 1 Thess. 4: 17 *ἅμα σύν αὐτοῖς ἀραγρησόμεθα*. 5: 10. —Xen. Cyr. 5. 4. 30. An. 1. 9. 2.—Also with *transitive* verbs, like Engl. *with*, where the verb refers either to its subject or object as in company *with* others; e. g. to the subject, Mark 4: 10 *ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν, σύν τοῖς δώδεκα*. Luke 5: 19. 19: 23. 23: 11, 35. Acts 5: 1. 10: 2. 14: 13. 21: 5. 1 Cor. 16: 19. To the object, Matt. 25: 27 *ἐκομισάμην ἂν τὸ ἐμὸν σύν τόκῳ*. Mark 8: 34. 15: 27 *καὶ σύν αὐτῷ σταυροῦσι δύο λησταις*. Acts 15: 22 *πέμψαι*. v. 25. 23: 15. 1 Cor. 10: 13. 2 Cor. 1: 21. 4: 14. Gal. 5: 24. Col. 3: 9. 4: 9. 1 Thess. 4: 14.—obj. Palaeph. 31. 10. Xen. Cyr. 1. 4. 7.

b) trop. of connexion, consort, as arising from *likeness* of doing or suffering, from a common lot or event, *with*, i. q. *in like manner with*, *like*, Rom. 6: 8 *εἰ δὲ ἀποθάνομεν σύν Χριστῷ*. 8: 32. 2 Cor. 13: 4. Gal. 3: 9. *εὐλογοῦνται σύν τῷ πιστῷ Ἀβραάμ*, i. e. *with and like* Abraham, by the same acts and in the same manner. Col. 2: 13, 20.—So *μετά*, Sept. *μετά* Ps. 106. 6. Ecc. 2: 16.

c) of connexion arising from possession, the being furnished or entrusted *with* any thing. 1 Cor. 15: 10 *ἡ χάρις τοῦ Θεοῦ ἡ σύν ἐμοί*, i. q. *ἡ δοθεῖσά*



μοι in Rom. 12: 3, 6. 2 Cor. 8: 19 *συνεπιψαμμεν τὸν ἀδελφόν . . . σὺν τῇ χάριτι ταύτῃ*, i. e. who is entrusted with this gift. (Psalt. Sal. 7: 4 ἀποστειλῆς θάνατον σὺν ἐντολῇ.) James 1: 11 ἀπέτειλε γὰρ ὁ ἥλιος σὺν τῷ κἀύσωνι.—Hom. Od. 24. 193. Xen. Conv. 2. 22. Cyr. 1. 2. 4.

d) implying a joint-working, co-operation, and thus spoken of a means, instrument, *with, through, by virtue of*. 1 Cor. 5: 4 σὺν τῇ δυνάμει τοῦ κυρίου Ἰ. Χρ.—Xen. Cyr. 8. 7. 13. Conv. 5. 13.

e) implying addition, accession, like Engl. *with*, i. q. *besides, over and above*, Luke 24: 21 ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἀγει σήμερον, *with, i. e. besides all this*. Comp. Heb. ἡ-ε-ε-ε Sept. σὺν τούτοις Neh. 5: 18.—3 Macc. 1: 22.

NOTE. In composition σὺν implies: 1. society, companionship, consort, *with, together*, Lat. *con-*; also *therewith, withal*; e. g. *συνάγω, συνεσθίω, συγκάθημαι*. 2. completeness of an action, *altogether*, round about, on every side, wholly, and thus intensive; e. g. *συνπληρώω, συγκαλύπτω*.—Comp. Passow no. 3. Viger. p. 642 marg.

*Συναγωγή*, f. ξω, (ἄγω,) *to lead or bring together, to gather together, to collect, trans.*

a) genr. of persons or things, c. acc. Matt. 22: 10 *συνήγαγον πάντας ὄσους εἶρον*. Luke 15: 13 *συναγαγὼν ἅπαντα*. John 6: 12 τὰ κλάσματα. Rev. 13: 10 *αἰχμαλωσίαν συνάγει*, i. q. to bring together captives, to lead captive. C. acc. impl. Matt. 13: 47 *σαγήνη . . . ἐκ παντός γίνους συναγαγοῖσθαι*. Matt. 25: 24, 26. John 6: 13, coll. 12. Sept. for ἡδῆ Ex. 23: 10. Num. 19: 9, 10.—Ael. V. H. 4. 14. Diol. Sic. 3. 56. Xen. Mem. 4. 2. 8. An. 3. 4. 31.—Elsewhere with adjuncts, e. g. εἰς c. acc. of place, Matt. 3: 12 *συνάξει τὸν σίτον αὐτοῦ εἰς τὴν ἀποθήκην*. 6: 26. 13: 30. Luke 3: 17. τὰ τέκνα εἰς ἓν i. e. into one family, church, John 11: 52. (Heraclit. c. 19 τοὺς ποροάδην οἰκοῦντας εἰς ἓν συναγεῖν. Dion. Hal. Ant. 2. 45.) c. εἰς final, John 4: 36. ἐκεῖ ποί, Luke 12: 17, 18. μετὰ τινος Matt. 12: 30. Luke 11: 23.

b) of persons, an assembly, multi-

tude, i. q. *to assemble, to convene, to convoke*. (a) Act. c. acc. Matt. 2: 4 *συναγαγὼν πάντας τοὺς ἀρχιερεῖς κ. τ. λ.* John 11: 47. Acts 14: 27. 15: 30. Also c. ἐπὶ τινα *against* any one Matt. 27: 27. Seq. εἰς τὸν τόπον Rev. 16: 16. εἰς πόλεμον Rev. 16: 14. 20: 8. Sept. genr. for ἡδῆ Ex. 3: 16. 1 Sam. 5: 11.—Hdian. 4. 3. 11. Ael. V. H. 3. 19. Xen. An. 1. 3. 9. an army Palaeph. 8. 4. Xen. Ag. 1. 25.—(β) Pass. or Mid. *to be gathered together, to be assembled, to come together*, Matt. 22: 41 *συνηγμένων δὲ τῶν Φαρισαίων*. 27: 17. Mark 2: 2. Luke 22: 66. Acts 13: 44. 15: 6. 20: 7. 1 Cor. 5: 4. Rev. 19: 19. Sept. for ἡδῆ Deut. 33: 5. Neh. 8: 3. (Plut. Mor. II. p. 31. Tauchn.) With adjuncts of place, etc. ἔμπροσθέν τινος Matt. 25: 32. ἐπὶ τὸ αὐτό, comp. in Αὐτός III. a. β. Matt. 22: 34. Acts 4: 26. ἐπὶ τινα *to any one* Mark 5: 21; also *against* any one Acts 4: 27. (Sept. Gen. 34: 30.) εἰς c. acc. of place, Matt. 26: 3. Acts 4: 5; εἰς final Matt. 18: 20. Rev. 19: 17. ἐν c. dat. of place, Acts 4: 27, 31. 11: 26. μετὰ τινος Matt. 28: 12. πρὸς τινα *to any one*, Matt. 13: 2. 27: 62. Mark 4: 1. 6: 30. 7: 1. ἐκεῖ, ὅπου, οὐ, Matt. 18: 20. 26: 57. John 18: 2. 20: 19. Acts 20: 8.—Spoken also of eagles, c. ἐκεῖ Matt. 24: 28. Luke 17: 37.

c) from the Heb. pp. *to lead or take with oneself*, into one's house, i. q. *to receive to one's hospitality and protection*, like Heb. לָקַח אֶתְּ. Matt. 25: 35 ξένος ἦμιν, καὶ συνηγαγέ με. v. 38, 43. So Sept. for לָקַח Deut. 22: 2. Josh. 2: 18. Judg. 19: 15, 18.

*Συναγωγή*, ἡς, ἡ, (συνάγω,) *a collecting, gathering*, as of fruits, Pol. 1. 17. 9; of people, tribes, Psalt. Salom. 17: 48, 50. Pol. 4. 7. 6. *a mass, multitude*, as collected, e. g. λίθων Sept. Job 8: 17. ὕδατος Is. 37: 25; or of persons, as the congregation of Israel, Sept. Ex. 12: 3, 19. Lev. 4: 13. Eccelus. 24: 25. 1 Macc. 14: 28; or an army, Ex. 32: 22, 23. 38: 4, 15. Hence in N. T. *an assembly, congregation, synagogue*; spoken

a) of a Christian assembly or church, James 2: 2. Also prob. of false Judaizing teachers, who are called *συναγωγὴ Σατανᾶ*, Satan's assembly or syna-

*gogue*, Rev. 2: 9. 3: 9. So Sept. συναγωγή *πονηρευομένων* for Heb. כְּתִיבָה Ps. 22: 7; comp. Eccles. 16: 7. 21: 10.

b) of a Jewish assembly, *synagogue*, held in the synagogues, for prayer, reading the scriptures, and with certain judicial powers; comp. in c, below. Luke 8: 41. 12: 11. 21: 12 παραδιδόντες [ὑμᾶς] εἰς συναγωγὰς καὶ φυλακὰς. Acts 9: 2 ἐπιστολὴς πρὸς τὰς συναγωγὰς. 13: 43. 22: 19. 26: 11.—Hist. of Sus. 41, 60, coll. v. 4, 28.

c) meton. of a Jewish place of worship, a *synagogue*, later Heb. בֵּית הַתּוֹרָה *house of assembly*, comp. Buxt. Lex. Chald. Rab. 1055. Synagogues appear to have been first introduced during the Babylonish exile, when the people were deprived of their usual rites of worship, and were accustomed to assemble on the sabbath to hear portions of the law read and expounded. After the return from exile the same custom was continued in Palestine; comp. Neh. 8: 1 sq. Originally synagogues would seem not to have differed from the later *proseuchae*, see in Προσευχή b; being erected without the cities in the fields, and usually near streams or on the sea-shore for the convenience of ablution. Afterwards they were built in the more elevated parts of every city, and in the larger cities there were several, in proportion to the population. In Jerusalem, according to the Rabbins, were not less than 480 or 494. Assemblies were held in these at first only on the sabbath and festival days; but subsequently also on the second and fifth days of the week, i. e. Mondays and Thursdays. The exercises consisted chiefly in prayers and the public reading of the O. Test. which was expounded from the Hebrew into the vernacular tongue, with suitable exhortation; comp. Luke 4: 16 sq. Acts 13: 14 sq. The whole was closed by a short prayer and benediction, to which the assembly responded *Amen*, Neh. 8: 6. Comp. generally, Vitringa de Synagoga Vet. Lightfoot Hor. Heb. ad Matt. 4: 23. Wetst. N. T. I. p. 278. Jahn §§ 344, 345, 372, 397, 398.—Matt. 4: 23. 6: 2, 5. 9: 35. 10: 17. 12: 9. 13: 54. 23: 6, 34. Mark 1: 21, 23, 29, 39. 3: 1. 6: 2. 12: 39. 13: 9.

Luke 4: 15, 16, 20, 28, 33, 38, 44. 6: 6. 7: 5. 11: 43. 13: 10. 20: 46. John 6: 59. 18: 20. Acts 9: 20. 13: 14. 14: 1. 15: 21. 17: 17. 18: 4, 7, 19, 26. 19: 8. 24: 12. συναγωγή τῶν Ἰουδαίων Acts 13: 5, 42. 17: 1, 10. σ. τῶν Λιβερτινῶν Acts 6: 9, see in Λιβερτινός. — Jos. Ant. 19. 6. 3. B. J. 2. 14. 4, 5. ib. 7. 3. 3.

*Συναγωνίζομαι*, f. ἴσομαι, depon. Mid. (ἀγωνίζομαι) *to combat with*, in company with, e. g. in the gymnasium, Ael. V. H. 12. 43; genr. Jos. Ant. 5. 3. 3. Xen. Cyr. 4. 5. 49. In N. T. *to exert oneself with* another; *to strive earnestly along with*, i. q. *to help, to aid*, c. dat. see in Συγκάθημαι. Rom. 15: 30 συναγωνίσασθαι μοι ἐν ταῖς προσευχαῖς. — Jos. Ant. 12. 2. 2. Dion. Hal. Ant. 7. 16. Diod. Sic. 1. 21.

*Συναθλέω*, ᾧ, f. ἴσω, (ἀθλέω q. v.) *to contend along with* any one, on his side; only trop. *to exert oneself with, to strive with or together*, i. q. *to help, to aid*, c. dat. as in Συγκάθημαι. Phil. 4: 3 ἐν τῷ εὐαγγελίῳ σὺνήθλησόν μοι. So together, mutually, c. dat. commodi, τῇ πίστει Phil. 1: 27.

*Συναθροίζω*, f. οἶσω, (ἀθροίζω, ἀθρόος) *to gather together* in a heap, e. g. things, Jos. Ant. 10. 4. 3. In N. T. of persons, *to make throng together, to gather together, to assemble*, c. acc. Acts 19: 25 τεχνίταις . . . οὓς συναθροίσας. Pass. Luke 24: 33. Acts 12: 12. Sept. for כְּתִיבָה Num. 20: 2. וְכָבַד 2 Sam. 2: 25, 30. 1 K. 18: 19.—Jos. B. J. 4. 11. 4. Pol. 3. 50. 3. Xen. An. 7. 2. 8.

*Συναίρω*, f. ἀρῶ, (αἶρω) *to take up together*, Plut. Lysand. 15. Sympos. 3. 10. 3. *to help, to aid*, as if in taking up and bearing a burden, c. dat. Jos. Ant. 17. 4. 2 σὺνήρην αὐταῖς. Dem. 1449. 14. Thuc. 4. 10.—In N. T. only συναίρειν λόγον μετὰ τινος, *to take up an account with* any one, sc. for adjustment, i. q. *to reckon together*, Matt. 18: 23, 24. 25: 19. — Etym. Magn. ξυνήρασθαι συναρμόσασθαι, συγκάθησθαι.

*Συναγκιμάλωτος*, ου, ὅ, (αἰχμάλωτος) *a fellow-prisoner*, Rom. 16: 7. Col. 4: 10. Philem. 23.



**Συνακολουθέω**, ᾧ, f. ἴσω, (ἀκο-  
λουθέω q. v.) to go together with any  
one, to follow with, to accompany, c. dat.  
Mark 5:37. Luke 23:49. — 2 Macc. 2:  
4. Plut. Demetr. 36. Xen. Cyr. 8. 7. 5.

**Συναλλίζω**, f. ἴσω, (ἀλλίζω, ἀλής, i. q.  
ἄθροός,) to gather together in a heap,  
e. g. things, Jos. Ant. 8. 4. 1 τὰ σκεῖνῃ  
πάντα συναλίεας. In N. T. of persons,  
to make throng together, to assemble,  
Pass. Acts 1:4 συναλιζόμενος παρήγγει-  
λεν αὐτοῖς.—Jos. B. J. 3. 9. 4. Luc. de  
Luct. 7. Xen. Cyr. 7. 3. 48. Act. Hdot.  
1. 176. Xen. Cyr. 1. 4. 14.

**Συναναβαίνο**, aor. 2 συνέβην,  
(ἀναβαίνο q. v.) to go up with any one,  
sc. from a lower to a higher part of a  
country, c. dat. Mark 15:41. Acts 13:  
31. Sept. for תָּבַע Ex. 12:38. c. μετά  
Gen. 50:9. Ex. 33:3.—Esd. 8:27. Ael.  
V. H. 3. 17. Xen. Mem. 1. 3. 18.

**Συνανάκειμαι**, f. εἰσομαι, (ἀνάκει-  
μαι q. v.) to recline with any one, sc. at  
table, i. q. to eat with, to dine or sup  
with, see in Ἀνάκειμαι no. 2; seq. dat.  
as in Συγκάθημαι. Matt. 9:10 συν-  
ἀνέκειντο τῷ Ἰησοῦ. Mark 2:15. Luke  
14:10. John 12:2. Part. absol. οἱ συν-  
ανακείμενοι, guests, Matt. 14:9. Mark 6:  
22, 26. Luke 7:49. 14:15. — 3 Macc.  
5:39.

**Συναναμίγνυμι**, f. ξω. (μίγνυμι)  
pp. to mix up together; Pass. or Mid.  
συναναμίγνυμαι, to mingle together with,  
to have intercourse or keep company with,  
c. dat. 1 Cor. 5:9 μὴ συναμίγνυσθαι  
πόρνοις. v. 11. 2 Thess. 3:14. Sept.  
for לִבְבָהּ Hos. 7:8.—So συμμίγνυμι,  
Dem. 885. 8 συμμίξει ποτηροῖς ἀνθρώ-  
ποις. Xen. Mem. 1. 2. 20.

**Συναναπαύω**, f. αὔσω, (ἀναπαύω,  
only Mid. to refresh oneself or be re-  
freshed with any one, in his company,  
c. dat. Rom. 15:32. Comp. Ἀναπαύω a.

**Συνανιάω**, f. ἴσω, (ἀνιάω, ἀντί,)  
to meet with any one, to come together  
with, to encounter.

a) pp. c. dat. Luke 9:37 συνήνησεν  
αὐτῷ ὄχλος πολὺς. 22:10. Acts 10:25.  
Heb. 7:1, 10. Sept. for הִתְקַדְּשׁ Num.  
23:16. וַיִּתְקַדְּשׁ Gen. 32:17. וַיִּתְקַדְּשׁ Gen. 32:

1.—1 Macc. 5:25. Hdian. 1. 17. 8. Xen.  
An. 7. 2. 5.

b) trop. of things, events, to happen  
to any one, to befall, c. dat. Acts 20:22.  
So Sept. and הִתְקַדְּשׁ Ecc. 2:14. 9:11.

**Συνάντησις**, εως, ἡ, (συναντῶ,)  
a meeting with, encounter, in N. T. only  
in the phrase εἰς συνάντησιν, used for  
the infin. συναντῆν, to meet with, c. dat.  
Matt. 8:34. So Sept. for הִתְקַדְּשׁ אֲנִי  
Gen. 14:17. Ex. 18:7. — gener. Dion.  
Hal. Ant. 4. 66.

**Συναντιλαμβάνω**, f. λήψομαι,  
(ἀντιλαμβάνω q. v.) only Mid. συναντι-  
λαμβάνομαι, to take hold in turn with any  
one, i. q. to help, to aid, c. dat. Luke 10:  
40. Rom. 8:26. Sept. for הִתְקַדְּשׁ Ps. 89:  
22. אֲנִי Ex. 18:22.—Jos. Ant. 4. 8. 4.  
Diod. Sic. 14. 8.

**Συναπάγω**, f. ξω, (ἀπάγω q. v.) to  
lead off or away with any one, c. dat. of  
pers. Sept. for הִתְקַדְּשׁ Ex. 14:6. Achill.  
Tat. 7. p. 419. Xen. Cyr. 8. 3. 23.  
comp. Wetst. N. T. II. p. 81. In N. T.  
only Pass. trop. to be led or carried away  
with any thing; mostly in a bad sense,  
i. q. to be led astray, c. dat. Gal. 2:13  
ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν  
τῇ ὑποκρισεί. 2 Pet. 3:17. — Also in a  
good sense, Rom. 12:16 μὴ τὰ ὑψηλά  
φρονοῦντες, ἀλλὰ τοῖς ταπεινοῖς συναπα-  
γόμενοι, not minding high things, but led  
away by lowly things, i. e. cultivating  
humility. Others take ταπεινοῖς as masc.  
i. q. 'being conformed to the lowly?'  
but contrary to the antithesis with τὰ  
ὑψηλά.

**Συναποθνήσκω**, aor. 2 συναπέ-  
θανον, (ἀποθνήσκω q. v.) to die with  
any one, c. dat. as in Συγκάθημαι.  
Mark 14:31 ἐάν με δεῖη συναποθανεῖν  
σοι. 2 Cor. 7:3. Trop. of dying with  
Christ, i. e. spiritually, in the likeness  
of his death, 2 Tim. 2:11; comp. σύν  
h. — Eccelus. 19:10. Diod. Sic. 17. 28.  
Xen. Cyr. 8. 7. 22.

**Συναπόλλυμι**, f. ολέσω, (ἀπόλλυ-  
μι,) to destroy with or together, c. acc. et  
dat. Sept. for הִתְקַדְּשׁ Gen. 18:23. impl.  
Plut. Vit. Phoc. 2. Dem. 917. 14. In N. T.  
Mid. or Pass. to be destroyed with any  
one, to perish with others, c. dat. as in





ἡμᾶς σὺν τῷ Χριστῷ as inv. 5. Col. 2: 12. 3: 1. — pp. to raise or lift up, Jos. de Macc. 3 τὰ πεπρωκότα. Phocylid. 132 or 134 κτήνος ἐχθροῦ. trop. Plut. Consol. ad Apoll. 30 τὰς λύπας καὶ τοὺς θρήνους συγγείρειν.

Συνέδριον, ου, τό, (σύνεδρος, ἐδρα), pp. 'a sitting together,' i. e. an assembly, *consessus*, Sept. for מִתְקַבֵּץ Ps. 26: 4. Jos. Ant. 17. 3. 1 συνέδριον ποιεῖται τῶν φίλων. Pol. 2. 39. 1. a council, senate, Jos. B. J. 6. 4. 3. Plut. Pyrrh. 19. Hdian. 4. 3. 21. Xen. H. G. 7. 1. 39. In N. T. spoken only of Jewish councils, viz.

a) the Sanhedrim, Talm. סנהדרין, the supreme council of the Jewish nation, composed of 70 members besides the high-priest, in imitation of the 70 elders appointed by Moses, Num. 11: 16 sq. comp. Jos. Ant. 9. 1. 1. The members were selected from the ἀρχιερεῖς, i. e. former high-priests and the chief-priests or heads of the 24 courses; πρεσβύτεροι, elders; and γραμματεῖς, scribes or lawyers. The high-priest for the time being was *ex officio* president, נשיא princeps; and a vice-president, called אב בית דין, sat at his right hand. The Sanhedrim had cognizance of all important causes, both civil and ecclesiastical; and appear to have met ordinarily in a hall not far from the temple, called by Josephus βουλή, βουλευτήριον, B. J. 5. 4. 2. ib. 6. 6. 3; though on extraordinary occasions they were sometimes convened in the high-priest's palace, Matt. 26: 3, 57. Under the Romans the right of capital punishment was taken away, John 18: 31; though they might aid in carrying a sentence into execution, John 19: 6, 16. See Buxt. Lex. Chald. 514, 1513. Lightf. Hor. Heb. ad Matt. 2: 4. 23: 2. Jahn § 244. — Genr. Matt. 5: 22 ἔνοχος ἔσται τῷ συνεδρίῳ. 26: 59. Mark 14: 55. 15: 1. John 11: 47. Acts 5: 21, 27, 34, 41. 22: 30. 23: 1, 15, 20, 28. 24: 20. Meton. as including the place of meeting, the Sanhedrim as sitting in its hall, Luke 22: 66 ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον ἑαυτῶν. Acts 4: 15. 6: 12, 15. 23: 6. — Jos. Ant. 14. 9. 4. ib. 20. 9. 1. de Vit. § 12. Including the idea of place,

genr. Hdian. 2. 3. 5. Xen. H. G. 2. 4. 23.

b) a council, tribunal, i. e. the smaller tribunals in the cities of Palestine, subordinate to the Sanhedrim, i. q. κρίσις. Matt. 10: 17. Mark 13: 9. See fully in Κρίσις b. γ.

Συνείδησις, εως, ἡ, (σύννοια, συνειδέσθαι), pp. 'a knowing with oneself,' *consciousness*; and hence *conscience*, that faculty of the soul which distinguishes between right and wrong, and prompts to choose the former and avoid the latter. John 8: 9 ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι. Rom. 2: 15 συμμαρτυροῦσης αὐτῶν τῆς συνειδήσεως. 9: 1. 13: 5. 1 Cor. 10: 25, 27, 28, 29 bis. 2 Cor. 1: 12. 1 Tim. 4: 2. Tit. 1: 15. Heb. 9: 9, 14. 10: 2, 22. So συνειδησις ἀγαθῆ a good conscience, i. q. consciousness of right, rectitude, Acts 23: 1. 1 Tim. 1: 5, 19. 1 Pet. 3: 16, 21. καλή Heb. 13: 18. καθαρὰ 1 Tim. 3: 9. 2 Tim. 1: 3. ἀπόσκοπος Acts 24: 16. συνειδησις ἀσθενῆς οὕσα v. ἀσθενούσα, i. e. weak and hesitating in judging and deciding, 1 Cor. 8: 7, 10, 12. Also 1 Pet. 2: 19 συνειδησις τοῦ Θεοῦ a conscience toward God, i. e. conformed to his will. 1 Cor. 8: 7 συνειδησις τοῦ εἰδώλου a conscience toward the idol, i. e. a conscience over which the idol has sway, as if something real. — Wisd. 17: 11. Test. XII Patr. ἡ συνειδησις μου συνέχει με περὶ τῆς ἁμαρτίας. Epict. Fragm. 97. Luc. Amor. 49. Diod. Sic. 4. 65. συν. ἀγαθῆ Hdian. 6. 3. 9. — Meton. judgment of the conscience, 2 Cor. 4: 2 στυγιστῶντες ἑαυτοὺς πρὸς πᾶσαν συνειδησιν ἀνθρώπων, i. e. to the judgment of every man's conscience. 5: 11.

Συνείδω, obsol. in the present, see in Εἶδω.

I. Aor. 2 συνείδον, part. συνειδών, only trop. to see or perceive with oneself, sc. by the senses, to be aware, absol. Acts 12: 12. 14: 6 συνιδόντες κατέφυγον. — 2 Macc. 4: 41. Jos. B. J. 4. 5. 4. Pol. 1. 23. 3. Dem. 1351. 6. Plut. Solon. 25. συνείδον ib. Pyrrh. 2.

II. Perf. 2 σύννοια, part. συνειδώς, to know with any one, to be conscious of or privy to any thing, absol. Acts 5: 2 συνειδνίας καὶ τῆς γυναικὸς αὐτοῦ. Seq. dat. ἐμαντῷ, to know with oneself, to be

conscious of, 1 Cor. 4: 4 οὐδὲν γὰρ ἐμαν-  
τῷ σύννοια. — c. εαυτῷ Sept. Job 27: 6.  
Jos. Ant. 3. 9. 3. Hdian. 7. 1. 3. Xen.  
Mem. 2. 9. 6.

I. **Σύνεμι**, f. ἴσομαι, (εἶμι,) to be  
with, to be present with, c. dat. as in  
Συγκάθημαι. Luke 9: 18. Acts 22: 11.—  
2 Macc. 9: 4. Ael. V. H. 12. 52. Xen.  
Mem. 1. 1. 10.

II. **Σύνεμι**, part. συνιών, (εἶμι,) to  
go or come together, to convene, absol.  
Luke 8: 4. — Hdian. 2. 9. 7. Xen. Cyr.  
5. 4. 19.

**Συνεισέρχομαι**, aor. 2 -ἦλθον,  
(εἰσέρχομαι,) to go or come in with any  
one, to enter with, c. dat. as in Συγκά-  
θημαι. John 18: 15 συνεισῆλθε τῷ Ἰη-  
σοῦ. Spoken of a vessel, to embark  
with, c. dat. John 6: 22. Sept. for נָסַב  
Esth. 2: 13.—Act. Thom. § 12. Xen.  
An. 4. 5. 10.

**Συνέκδημος**, ου, ὅ, ἦ, adj. (ἐκδη-  
μος,) pp. absent together from one's peo-  
ple; Subst. a fellow-traveller, Acts 19:  
29. 2 Cor. 8: 19. — Jos. de Vit. § 14.  
Palaeph. 46. 4. Plut. de Virtut. et Vit.  
2. ed. R. VI. p. 381 ult.

**Συνεκλεκτός**, ἦ, ὄν, (ἐκλεκτός q.  
v.) chosen with others, fellow-elect, like-  
beloved, 1 Pet. 5: 13.—Others here take it  
as pr. n. fem. Syneclecle, and understand  
it of the wife of Peter, Neand. Gesch.  
d. apost. Zeitalters II. p. 463.

**Συνελαύνω**, f. ἄσω, (ἐλαύνω,) to  
drive together, sc. into one place, e. g.  
wild beasts, Xen. Cyr. 1. 4. 14; persons,  
2 Macc. 4: 26. Jos. B. J. 4. 9. 11. Pol.  
28. 5. 6. In N. T. trop. to impel or per-  
suade together, c. acc. Acts 7: 26 συνή-  
λασεν αὐτοὺς εἰς εἰρήνην.—Ael. V. H. 4.  
15.

**Συνεπιμαρτυρέω**, ὦ, f. ἴσω, (ἐπι-  
μαρτυρέω,) to bear further witness with  
any one, to attest with, c. dat. of man-  
ner, Heb. 2: 4, coll. v. 3.—Sext. Empir.  
adv. Log. 2. 324 συνεπιμαρτυροῦσαν τῷ  
λόγῳ. Pol. 26. 9. 4.

**Συνεπιτίθημι**, f. θήσω, (ἐπιτίθη-  
μι,) to put or lay upon together, at the  
same time, Sept. Num. 12: 11. Plut.  
Sympos. 8. 7 fin. In N. T. Mid. to set

upon or assail with any one, at the same  
time, absol. Acts 24: 9 συνεπέθεντο in  
later edit. comp. v. 2. Text. rec. συνέ-  
θεντο. Comp. in Ἐπιτίθημι b.—Sept.  
Deut. 32: 27. Pol. 1. 31. 2. Xen. Cyr.  
4. 2. 3.

**Συνέπομαι**, depon. Mid. (ἔπο,  
ἔπομαι,) to follow with, to accompany, c.  
dat. Acts 20: 4.—2 Macc. 15: 2. Apollod.  
Bibl. 3. 12. Xen. Conv. 1. 2.

**Συνεργέω**, ὦ, f. ἴσω, (συνεργός,)  
to work together with any one, to coöpe-  
rate, absol. i. q. to be a co-worker, fellow-  
labourer, 1 Cor. 16: 16. 2 Cor. 6: 1. (Seq.  
dat. pers. Esdr. 7: 2. Plut. de Sanit.  
tuend. fin. τῇ ψυχῇ συνεργεῖ το σῶμα καὶ  
συνγκάμει.) Hence genr. i. q. to help,  
to aid, c. dat. expr. or impl. Mark 16: 20.  
James 2: 22 ἡ πίστις συνεργεῖ τοῖς ἔργοις  
αὐτοῦ.—1 Macc. 12: 1. Jos. B. J. 6. 1. 5.  
Diod. Sic. 4. 77. Xen. Mem. 2. 3. 18.—  
Of things, to work together for any thing,  
to coöperate, to contribute, sc. to any re-  
sult, seq. dat. commodi, et εἰς c. acc.  
Rom. 8: 28 τοῖς ἀγαπῶσιν τὸν θεὸν πάν-  
τα συνεργεῖ εἰς ἀγαθόν.—Pol. 11. 9. 1.  
Diod. Sic. 4. 76. c. πρὸς Plut. Romul.  
21.

**Συνεργός**, οὔ, ὅ, ἦ, adj. (ἔργον,)  
pp. working with, coöperating, aiding,  
Diod. Sic. 13. 70. Pol. 1. 81. 10. Subst.  
a co-worker, fellow-labourer, helper, genr.  
2 Macc. 8: 7. Jos. Ant. 7. 14. 4. Pol. 1.  
7. 8. Xen. Mem. 2. 3. 3. — In N. T.  
spoken only of a co-worker, helper, in  
the Christian work, i. e. of Christian  
teachers, c. gen. of pers. συνεργοὶ τοῦ  
θεοῦ 1 Cor. 3: 9; συνεργοὶ μου sc. Παύ-  
λου, Rom. 16: 3, 9, 21. Phil. 2: 25. 4: 3.  
1 Thess. 3: 2. Philem. 1, 24. c. gen.  
of object, 2 Cor. 1: 24 συνεργοὶ τῆς χα-  
ρᾶς ὑμῶν co-workers of your joy, i. e.  
labouring together for your happiness.  
Seq. dat. commodi, 3 John 8 συνεργοὶ  
τῇ ἀληθείᾳ. Seq. εἰς c. acc. for or in  
behalf of, 2 Cor. 8: 23 εἰς ὑμᾶς συνεργός.  
Col. 4: 11.

**Συνέροχομαι**, aor. 2 συνῆλθον,  
(ἔροχομαι,) to go or come with any one,  
to come together.

a) c. dat. of pers. to go or come with,  
i. q. to accompany, see in Συγκάθημαι.  
Luke 23: 55 αἵτινες ἦσαν συνεληλυθῆναι



αὐτῷ ἐκ τῆς Γαλιλαίας. John 11: 33 coll. 31. Acts 9: 39. 10: 23, 45. 11: 12. 15: 38. Also to *company* or *be conversant with*, Acts 1: 21. Once seq. *σύν τι* Acts 21: 16; comp. Winer § 56 fin. Sept. for אִיב Job 22: 4. — Wisd. 7: 2. comp. Thuc. 1. 10.

b) *genr. and usually, to come together, to convene, to assemble*, absol. Mark 3: 20 *συνέρχεται πάλιν ὄχλος*. Luke 5: 15. Acts 1: 6. 2: 6. 10: 27. 16: 13. 19: 32. 21: 22. 28: 17. 1 Cor. 14: 26. c. *dat. of pers. with or to whom*, Mark 14: 53. c. *adv. of place*, John 18: 20 ὄπου. Acts 25: 17. *εἰς* c. *acc. of place*, Acts 5: 16; as *marking result*, 1 Cor. 11: 17, 34; *final*, v. 33. *ἐν* c. *dat.* 1 Cor. 11: 18. *ἐπὶ τὸ αὐτό* 1 Cor. 11: 20. 14: 23. *πρὸς τινα* Mark 6: 33. Sept. for אִיב Ez. 33: 30. חָזַק Jer. 3: 18. c. *εἰς* for חָזַק Zech. 8: 21. חָזַק 2 Chr. 30: 13. *πρὸς τινα* Ex. 32: 5. — Hdian. 4. 11. 6. Xen. Mem. 1. 2. 42. *τινι* Pol. 1. 78. 4. *σύν τινι* Luc. Asin. 45. *ἐς τὸ αὐτό* Luc. Alex. 8.

c) *spoken of conjugal intercourse*, Matt. 1: 18. 1 Cor. 7: 5. — c. *dat.* Jos. Ant. 7. 8. 1. ib. 7. 9. 5. Diog. Sic. 3. 58. Xen. Mem. 2. 2. 4. — In Matt. 1. c. *perh. i. q. to come together* in one house, to *live together*, as Xen. Oec. 10. 4.

Συνεσθίω, aor. 2 *συνέφαγον*, (*ἐσθίω* q. v.) *to eat with any one*, i. e. *genr. to have intercourse with, to associate with*, c. *dat.* as in *Συγκάθημαι*. E. g. *συνεσθ.* Luke 15: 2. 1 Cor. 5: 11. c. *μετά τινος* Gal. 2: 12, comp. Winer § 56 fin. *συνέφαγ.* Acts 11: 3. 10: 41 οἵτινες *συνεφέαγον* καὶ *συνεπλομεν* αὐτῶ, comp. in *Ἐσθίω* c. δ. Sept. *συνεσθ.* for אִיב אִיב Gen. 43: 32. absol. Ps. 101: 5. *συνέφ.* for אִיב Ex. 18: 12. — *συνεσθ.* Plut. de occulti. Viv. init. *συνέφ.* Luc. Parasit. 59.

Σύνεσις, *εως*, ἡ, (*σύνιμι* q. v.) *a sending together, conjunction* of streams, *ξύνεσις δύο ποταμῶν* Hom. Od. 10. 515. In N. T. 'a putting together in mind,' i. q. *discernment, understanding, intelligence*, Luke 2: 47 *ἐξίσταντο δὲ πάντες . . . ἐπὶ τῇ συνέσει αὐτοῦ*. 1 Cor. 1: 19. Eph. 3: 4. Col. 1: 9. 2: 2. 2 Tim. 2: 7. Sept. for אִיב Deut. 4: 6. Is. 29: 14. אִיב Ex. 31: 3. Prov. 2: 2. אִיב Job 15: 2. — Luc. Alex. 22. Diog. Sic. 1. 1.

Dem. 1394. 4. Xen. Cyr. 4. 5. 23. — Meton. as a faculty of the mind, *understanding, intellect, put for the mind* itself; Mark 12: 33 τὸ ἀγαπᾶν αὐτὸν [θεόν] ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως. — Ecclus. 47: 23. Test. XII Patr. p. 538. Ael. V. H. 12. 1. Plut. Vit. Thes. 6.

Συνετός, ἡ, ὄν, (*σύνιμι* q. v.) pp. 'putting together in mind,' i. e. *discerning, intelligent, sagacious*. Matt. 11: 25 ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν. Luke 10: 21. Acts 13: 7. 1 Cor. 1: 19. Sept. for אִיב 1 Chr. 15: 22. אִיב Prov. 28: 7. Ecc. 9: 11. אִיב Gen. 41: 33. Is. 19: 11. — Jos. c. Ap. 2. 16. Luc. D. Deor. 26 fin. Plut. de Adulat. et Amic. 12. ed R. VI. p. 206. 14.

Συνευδοκέω, ὦ, f. ἤσω, (*εὐδοκέω* q. v.) *to think well of with others, to take pleasure with others* in any thing; hence i. q. *to approve, to assent to*, c. *dat. of pers.* pp. as in *Συγγαίρω* q. v. Rom. 1: 32 *συνευδοκοῦσι τοῖς πράσσοσι*. Elsewhere c. *dat. of thing in or as to which*, Luke 11: 48 *συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων*. Acts 8: 1. 22: 20. — 1 Macc. 1: 57. 2 Macc. 11: 24. absol. Demad. 180. 32. Diog. Sic. 4. 24. — Seq. infin. i. q. *to be like willing, like pleased to do any thing*, 1 Cor. 7: 12, 13 καὶ αὐτοὶ *συνευδοκεῖ οἰκεῖν μετ' αὐτῆς*, i. e. if both are mutually pleased.

Συνευοχέω, ὦ, f. ἤσω, (*εὐοχέω* to let be well fed, to feast, from εὖ, ἔχω, ὄχη) *to feast several together*; Mid. or Pass. *to feast with any one, to revel with*, c. *dat.* as in *Συγκάθημαι*. 2 Pet. 2: 13 *συνευοχοῦμενοι ὑμῖν*. impl. Jude 12. — Jos. Ant. 4. 8. 7. Luc. Philopat. 4.

Συνεπίστημι, (*ἐπίστημι*) in N. T. only aor. 2 *συνεπέστην* intrans. *to stand upon together, to assail together*; c. *κατά*, Acts 16: 22 *συνεπέστη ὁ ὄχλος κατ' αὐτῶν*, i. e. made an assault together against them. — Sept. Num. 16: 3 *συνεπέστησαν* in some Codd. Comp. Thuc. 2. 75.

Συνέχω, f. ξω, (*ἔχω*) *to hold together, to press together*, i. q. *to hold fast, to shut up*, trans.

a) pp. as τὰ ὦτα *to stop one's ears* Acts 7: 57. Sept. τὸ στόμα, for אִיב Is. 52: 15. Of a city besieged, Luke

19: 43 *συνέξουσί σε* [Ἱεροσόλυμα] πάντοθεν. So Sept. and 735 1 Sam. 23: 8. (2 Macc. 9: 2.) Of a crowd, *to press upon* any one Luke 8: 45; of persons having a prisoner in custody, *to hold fast*, Luke 22: 63. — Hdian. 2. 13. 8. Luc. Tox. 39.

b) trop. *to constrain*, i. q. *to compel, to press on*, c. acc. 2 Cor. 5: 14 ἡ γὰρ ἀγάπη τοῦ Χρ. συνέχει ἡμᾶς, sc. so to act. Pass. Acts 18: 5 *συνείχεται τῷ πνεύματι ὁ Παῦλος* in text. rec. see below. — Pass. *συνέχομαι*, *to be in constraint*, i. q. *to be straitened, distressed, perplexed*, absol. Luke 12: 50 πῶς συνέχομαι ἕως οὗ τελειοθῆ. Phil. 1: 23. (Comp. Jos. Ant. 5. 11. 3. τῷ πολέμῳ Palaeph. 39. 5. τῷ λιμῷ Pol. 3. 62. 4.) Also i. q. *to be seized, affected, afflicted*, sc. with fear, disease, etc. c. dat. Luke 8: 37 φόβῳ μεγάλῳ συνέχοντο. Matt. 4: 24 νόσοις . . . *συνεχομένους*. Luke 4: 38. Acts 28: 8. — Sept. Job 3: 24. 31: 23. Plut. ed. R. X. p. 788. 1 φόβῳ. Diod. Sic. 3. 33 νόσοις. — Pass. spoken also of a person *held fast*, pressed, occupied with a work or the like; Acts 18: 5 *συνείχεται τῷ λόγῳ ὁ Παῦλος* in later edit. comp. above, i. e. Paul now gave himself wholly to preaching the word; comp. v. 3. — Wisd. 17: 20 ἔργους. Hdian. 1. 17. 22 ἡδοναῖς.

*Συνήδομαι*, depon. Pass. (ἡδομαι) *to joy or rejoice with* any one; c. dat. Ael. V. H. 9. 21. Hdian. 8. 6. 2. Xen. Cyr. 4. 1. 7. In N. T. c. dat. of thing, *to delight in* any thing *with* others; Rom. 7: 22 *συνήδομαι γὰρ τῷ νόμῳ*, i. e. I too delight in the law, I am one of those who delight in it, etc. Others, *to delight in altogether*, wholly.

*Συνήθεια*, as, ἡ, (συνήθης dwelling together, wanted together, accustomed, from σύν, ἡθος q. v.) *a dwelling or living together*, Ael. H. An. 16. 36. Dem. 1467. 19. *a being wanted together, familiarity*, Jos. de Macc. 13 fin. Pol. 1. 43. 4. Diod. Sic. 14. 12. In N. T. *a wont, usage, custom*, John 18: 39. 1 Cor. 11: 16. — Jos. Ant. 10. 4. 5 ἡ πάτριος συνήθεια. Arr. Epict. 1. 27. 20. Xen. Venat. 12. 4.

*Συνηλικιώτης*, ου, ὁ, (ἡλικιώτης, ἡλικία q. v.) *one of like age, an equal in*

*age*, Gal. 1: 14. — Alciph. Ep. 1. 12. Dion. Hal. Ant. 10. 49. Diod. Sic. 1. 53. On this species of compounds, disapproved of by the Atticists, see Thom. Mag. p. 207 sq. Lob. ad Phr. p. 172, 471.

*Συνθάπτω*, f. ψω, (θάπτω) *to bury with* any one; in N. T. trop. with Christ, in the likeness of his burial, c. dat. as in *Συγκάθημαι*. Pass. Rom. 6: 4. Col. 2: 12 *συνταφέντες αὐτῷ ἐν τῷ βαπτισματι*. — pp. Hdot. 5. 5 ἡ γυνὴ συνθάπτεται τῷ ἀνδρὶ. Plut. M. Anton. 85. Thuc. 1. 8.

*Συνθλάω*, f. άσω, (θλάω to crush,) *to crush together, to dash in pieces*, Pass. Matt. 21: 44 et Luke 20: 18 ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον, *συνθλασθήσεται*. Sept. for 372 Ps. 107: 16. Is. 45: 2. 772 Ps. 58: 7. — Plut. Artax. 19. Diod. Sic. 2. 57.

*Συνθλίβω*, f. ψω, (θλίβω) *to press together, to press closely*, on all sides, as a crowd upon a person, c. acc. Mark 5: 24, 31. — Eccclus. 34 [31]: 14. Plut. Sympos. 6. 6 fin.

*Συνθρούπτω*, f. ψω, (θρούπτω to break,) *to break together, to crush into pieces*; trop. *τὴν καρδίαν τινός* *to crush the heart*, i. q. to dishearten, to take away one's fortitude, Acts 21: 13. — So οἱ ἀποτεθρυνμένοι τὰς ψυχὰς Plat. Repub. VI. p. 495. E.

*Συνιέω*, see in *Συνήμι*.

*Συνήμι*, f. συνήσω, aor. 1 *συνήκα*, aor. 2 *συνῆν*, (ἵμι to send, Butt. § 108. I.) also Pres. *συνιέω*, whence 3 plur. *συνιοῦσι* Matt. 13: 13. 2 Cor. 10: 12, part. *συνίων* Matt. 13: 23. Rom. 3: 11. comp. Butt. § 106. n. 5. Matth. § 210. 1 sq. Winer § 14. 3. n. — Pp. *to send or bring together*, e. g. foes in battle, Hom. II. 1. 8. ib. 7. 210. Trop. *to bring or put together* in mind; hence i. q. *to discern, to perceive, to be aware of*, e. g. a sound, voice, Hom. II. 2. 182 ὅπα θεῶς. ib. 2. 26. Hes. Theog. 831. — In N. T. genr. *to understand, to comprehend*, absol. Matt. 13: 13 ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσι. v. 14 καὶ οὐ μὴ συνήτε. v. 15, 19, 23. 15: 10. Mark 4: 12. 6: 52, see in Ἐπί II. 3. b. β. 7: 14. 8: 17, 21. Luke 8: 10. Acts 7: 25 οἱ δὲ οὐ συνήκαν. 28: 26, 27. Rom. 15: 21. 2 Cor.



10: 12 οὐ συνιούσι, i. e. are not men of understanding, not wise. Seq. acc. Matt. 13:51 *συνήκατε ταῦτα πάντα*; Luke 2: 50 τὸ ἥμα. 18: 34. 24: 45. Eph. 5: 17. Seq. ὅτι, Matt. 16: 12. 17: 13. Acts 7: 25. Sept. for יָרַבְיָ Is. 6: 9, 10. 2 Chr. 34: 12. c. acc. Prov. 2: 5, 9. c. ὅτι Is. 43: 10. — Jos. Ant. 7. 8. 4. c. acc. Ceb. Tab. 3. Xen. Apol. 10. c. ὅτι Hdian. 4. 15. 15. — From the Heb. *to understand, to be wise*, sc. in respect to duty towards God, i. q. *to be upright, righteous, godly*; Rom. 3: 11 οὐκ ἔστιν ὁ συνιών, quoted from Ps. 14: 2 where Sept. for יָרַבְיָ; also Ps. 2: 10. Dan. 11: 35. 12: 3.

Συνιστάω, -άνω, see in συνιστημι.

Συνίστημι, f. σισήσω, (ίστημι,) also Pres. *συνιστάω* 2 Cor. 4: 2. 6: 4. 10: 18; *συνιστάω* 2 Cor. 3: 1. 5: 12. 10: 12; see in Ἰστυμι and Ἀποκαθίστημι. Found in both the transitive and intransitive significations, *to make stand with, and to stand with*; see in Ἰστυμι.

I. Trans. in the present, imperf. and aor. 1, Act. *to make stand with, together, to place together*, Pol. 3. 43. 11. Hdian. 4. 15. 12. In N. T. *to place with or before any one*.

a) pp. of persons, *to introduce, to present to one's acquaintance and favourable notice, and hence i. q. to commend, to represent as worthy*, c. acc. et dat. Rom. 16: 1 *συνίστημι δὲ ὑμῖν Φοίβην*. 2 Cor. 5: 12. c. acc. et πρὸς τινα 2 Cor. 4: 2. c. acc. simpl. 2 Cor. 3: 1 *ἑαυτοὺς συνιστάνειν*. 10: 12, 18 bis. Pass. 2 Cor. 12: 11.—1 Macc. 12: 43. Ceb. Tab. 11. Pol. 31. 20. 9. Xen. Oec. 3. 14. c. acc. simpl. Jos. Ant. 6. 13. 1. Xen. Cyr. 7. 3. 12.

b) trop. i. q. *to set forth with or before any one, to declare, to shew, to make known and conspicuous*, c. acc. simpl. Rom. 3: 5 εἰ δὲ ἡ ἀδικία ἡμῶν θεοῦ δικαιοσύνην συνίστησι. 5: 8. 2 Cor. 6: 4 *συνιστῶντες ἑαυτοὺς ὡς θεοῦ διάκονοι*. c. dupl. acc. Gal. 2: 18 *παραβάτην ἑμαυτὸν συνίστημι*. c. acc. et inf. 2 Cor. 7: 11. Sept. for יָרַבְיָ Job 28: 23.—Jos. Ant. 7. 2. 1 *συνίστων ἑαυτοὺς ὡς εὐνοῦς*. c. dupl. acc. Philo Quis rer. div. Haer. p. 517 *συνίστησιν αὐτὸν προφήτην*. Diod. Sic. 13. 91. c. inf. ib. 14. 45.

II. Intrans. in the perf. and aor. 2, Act. *to stand with, together, etc.*

a) pp. of pers. c. dat. as in *Συγκάθημαι*. Luke 9: 32 *δύο ἀνδρας τοὺς συνιστώτας αὐτῷ*. Sept. for יָרַבְיָ 1 Sam. 17: 26.—Pol. 4. 1. 6. Luc. Neeqom. 15. Xen. Cyr. 2. 1. 29.

b) trop. from the transitive signif. *to place together* sc. parts into a whole, i. e. *to constitute, to create, to bring into existence*, Diog. Laert. Carnead. 4. 64 ἡ σσσησασα φύσις καὶ διαλύσει. Plato Timaeus p. 30. E, *τινι τῶν ζώων αὐτὸν [τὸν κόσμον] εἰς ὁμοιότητα ὁ ξυνιστάς ξυνέστησε*. p. 41. D [ὁ θεός] *ξυστήσας δὲ τὸ πᾶν*. Hence in N. T. intrans. *to be constituted, created, to exist*, Col. 1: 17 *πάντα ἐν αὐτῷ συνέστηκε*. 2 Pet. 3: 5 *γῆ ἐξ ὕδατος . . . συνεστῶσα τῷ τοῦ θεοῦ λόγῳ*. — Philo de Plant. Noë p. 215 *ἐκ γῆς ἀπάσης καὶ παντὸς ὕδατος καὶ ἀέρος καὶ πυρὸς . . . συνέστη ὅδε ὁ κόσμος*. Max. Tyr. Diss. 25. p. 253, *τῷ Διὸς νεύματι γῆ συνέστη* κ. τ. λ. Aristot. de Mundo c. 5 init. Comp. Xen. Mem. 3. 6. 14.

Συνοδεύω, f. εἴσω, (ὀδεύω q. v.) *to be on the way with any one, to travel or journey with*, c. dat. as in *Συγκάθημαι*, Acts 9: 7.—Wisd. 6: 23. Hdian. 4. 7. 11. Plut. M. Anton. 13.

Συνοδία, ας, ἡ, (σύνοδος, ὁδός,) pp. *a journeying together*, Plut. Mor. 1. p. 110. Tauchn. In N. T. meton. *a company of travellers, caravan*, Luke 2: 44.—Jos. Ant. 6. 12. 1. Arr. Epict. 4. 1. 91. Strabo IV. p. 314.

Συνοικέω, ᾶ, f. ἦσω, (οικέω,) *to house or dwell with any one, to live with, espec. as husbands with wives in one house, to cohabit*, absol. 1 Pet. 3: 7.—Ecclus. 25: 8. Hdian. 1. 6. 11. Dem. 1374. 21. Xen. Lac. 1. 8. genr. Xen. H. G. 2. 3. 5.

Συνοικοδομέω, ᾶ, f. ἦσω, (οικοδομέω q. v.) *to build with any one, in company with*, c. dat. Esdr. 5: 68. In N. T. Pass. trop. *to be built together with other Christians into a spiritual temple*, Eph. 2: 22; see fully in Οικοδομέω c.

Συνομιλέω, ᾶ, f. ἦσω, (ὀμιλέω,) *to be in company with*, Ceb. Tab. 13. In

N. T. to converse with, to talk with, c. dat. Acts 10: 27.

Συνομορέω, ὦ, f. ἦσω, (ὄμορος, ὄμορος, from ὄμος, ὄρος,) to border together, to be contiguous with, c. dat. Acts 18: 7 οὗ ἡ οἰκία ἦν συνομοροῦσα τῇ συναγωγῇ, i. e. joined upon.—Simpl. ὄμορέω Hdian. 6. 7. 5.

Συνοχή, ἦς, ἦ, (συνέχω q. v.) a holding together, a shutting up, e. g. of the womb, Symm. Prov. 30: 16; of a city besieged, Sept. Jer. 52: 3. Mic. 5: 1; spoken also of a circuit, enclosure, Jos. Ant. 8. 3. 2. comp. Hom. II. 23. 330. In N. T. trop. distress, disquiet, anxiety, Luke 21: 25 συνοχὴ ἔθρων. 2 Cor. 2: 4 σ. καρδίας.—Sept. Job 30: 3. Aquil. for סָרַחַת Ps. 25: 17. Artemid. 2. 3 πᾶσι τοῖς ἐν συνοχῇ οὖσιν.

Συντάσσω v. τιώ, f. ξω, (τάσσω,) to arrange or set in order together, Jos. Ant. 7. 12. 3. Dem. 1378. 26. Xen. Cyr. 3. 1. 2. In N. T. to arrange or set in order with any one, i. e. to order, to appoint, to direct, c. dat. as in Συγκάθημαι. Matt. 26: 19 ἐποίησαν οἱ μαθηταὶ ὡς συνετάξεν αὐτοῖς ὁ Ἰησοῦς. impl. 27: 10. Sept. for סָרַחַת Gen. 18: 19. 26: 11. — Pol. 3. 50. 9. Ael. V. H. 9. 13. Xen. Cyr. 5. 3. 46.

Συντέλεια, ας, ἦ, (συντέλω,) full end, completion, Diod. Sic. 13. 14. Pol. 11. 33. 7. Plut. Quaest. Rom. 34. ed. R. VII. p. 104. 8. In N. T. genr. end, consummation, only in the phrase συντέλεια τοῦ αἰῶνος Matt. 13: 39, 40, 49. 24: 3. 28: 20. συντέλ. τῶν αἰῶνων Heb. 9: 26. See in Διών no. 2. Sept. for סָרַחַת Neh. 9: 31. Jer. 4: 27. ᾠר Dan. 12: 4. — Ecclus. 11: 27. 21: 10. Pol. 3. 1. 5, 9 καταστροφή καὶ συντέλεια.

Συντελέω, ὦ, f. ἔσω, (τέλω,) to end or terminate together, Hdian. 2. 2. 15. In N. T. to end altogether, fully, to finish wholly, to complete.

a) pp. and genr. c. acc. Matt. 7: 28 συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους. Luke 4: 13. Of time, Luke 4: 2. Acts 21: 27. Sept. for סָרַחַת Gen. 2: 2. 1 K. 6: 9. Job 36: 11. סָרַחַת Deut. 34: 8. — Diod. Sic. 1. 3. Hdian. 4. 2. 20. Dem. 522. 4. Comp. Xen. Cyr. 6. 1. 50. —

In the sense of to fulfil, to accomplish, e. g. a promise, prophecy, etc. c. acc. Rom. 9: 28 λόγον γὰρ συντελῶν sc. ὁ κύριος, in allusion to Is. 10: 22, see in Συντέμνω. Pass. Mark 13: 4. Sept. for סָרַחַת Ruth 3: 18. סָרַחַת Lam. 2: 17.

b) by Hebr. as in Engl. to finish, to complete, i. q. to make, c. acc. Heb. 8: 8 συντελέσω ἐπὶ τὸν οἶκον Ἰσραὴλ . . . διαθήκην καινήν, quoted from Jer. 31: 31 where Heb. סָרַחַת, Sept. διαθήσομαι. Sept. συντελῶν διαθήκην for Heb. סָרַחַת Jer. 34: 8, 15. סָרַחַת Is. 44: 24.

Συντέμνω, f. ἐμῶ, perf. συντέμηκα, (τέμνω,) pp. to cut together, i. e. to contract by cutting, Plut. Demetr. 26. Thuc. 7. 36. Xen. Hi. 4. 9; of words, discourse, to make concise, Aeschin. 32. 23. — In N. T. trop. and from the Heb. i. q. to decide, to determine, to decree; Rom. 9: 28 bis, λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιοσύνῃ· ὅτι λόγον συντετημένον ποιήσει κύριος ἐπὶ τῆς γῆς, for his word he doth fulfil, and he decreeth in righteousness; for his word decreed will the Lord execute upon the land; quoted from Sept. Is. 10: 22, 23, where the Heb. reads thus: destruction is decreed, bringing in justice as a flood; for destruction and a decree [i. e. decreed destruction] doth Jehovah of Hosts execute etc. See Cölln in Keil. u. Tzschirner's Analekten, III. ii. p. 28 sq.—So Sept. for סָרַחַת Is. 28: 22. Dan. 9: 26. סָרַחַת Dan. 9: 24.

Συντηρέω, ὦ, f. ἦσω, (τηρέω,) pp. to have an eye upon together or with any one, to watch or keep together with any one. In N. T.

a) i. q. to watch or keep with oneself, c. acc. Mark 6: 20 συνετήρει αὐτόν, i. e. Herod kept John in custody with or near himself, for the sake of protection against Herodias, and often heard him; comp. v. 20. Others, he guarded him closely. — Trop. to keep or lay up with oneself in mind, τὰ ὅματα Luke 2: 19. So Sept. ἐν τῇ καρδίᾳ for Ch. סָרַחַת Dan. 7: 28. — Ecclus. 39: 2. Test. XII Patr. p. 563 ἐν τῇ καρδίᾳ. Pol. 31. 6. 5 συντηρεῖν γνώμην παρ' ἑαυτῶ.

b) i. q. to keep or preserve together, from loss or destruction, opp. ἀπόλλυμι, e. g. of wine and the skins in which it is kept, Matt. 9: 17. Luke 5: 38. — 1



Macc. 8: 12 *φίλιαν μετά τινος*. 10: 20. Lib. Henoch. in Fabr. Cod. Ps. V. T. p. 191 *συντιθεῖν τὴν ψυχὴν εἰς ζωὴν*.

**Συντίθημι**, f. ἴσω, (τίθημι,) *to set or put together*, Xen. Cyr. 8. 5. 4. Mem. 3. 1. 7. *to compose, ὄνοματα* Arr. Epict. 3. 23. 23. *λόγους* Dem. 277. 5. *πρᾶγμα* ib. 275. 26. Also *to set or put with a person, to deliver to any one*, Pol. 5. 10. 4.—In N. T. only Mid. *συντίθεμαι*, *to set together with another*, i. e. between oneself and another, i. q. *to agree together, to covenant together or with any one*; seq. inf. Luke 22: 5 *καὶ συνέθεντο αὐτῷ ἀγγέλιον δοῦναι*. Seq. inf. c. τοῦ Acts 23: 20; see Ὁ, ἦ, τό, p. 556. c. Seq. *ἵνα* John 9: 22; comp. in Ἴνα no. 3. a.—c. inf. Sept. Dan. 2: 9. Jos. Ant. 13. 4. 7. Hdian. 1. 17. 16. Xen. An. 4. 2. 1. τοῦ c. inf. Test. XII Patr. p. 707.—Once in text. rec. i. q. *to assent*, absol. Acts 24: 9; comp. in *Συνεπιτίθημι*. So Philostr. Heroic. c. 5 fin. *ὀλίγοις τῶν βουλευμάτων συντίθεσθαι*.

**Συντόμως**, adv. (σύντομος, *συν-τίμνω* q. v.) *concisely, briefly*, in few words, Acts 24: 4.—Jos. c. Ap. 1. 1 *χράσθαι συντόμως*. Athen. 8. p. 349. A. Xen. Oec. 12. 19 ὡς δὲ συντόμως εἰπεῖν.

**Συντρέχω**, aor. 2 *συνέδραμον*, (τρέχω,) *to run with others, in company*, intrans. pp. Xen. Cyr. 2. 2. 9; in N. T. only trop. εἰς τι, 1 Pet. 4: 4 *μὴ συντρέχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνάχυσιν*.—Dem. 214. 7.—Of a multitude, *to run together, to flock together*, Mark 6: 33. Acts 3: 11.—Judith 6: 18. Jos. B. J. 6. 2. 8. Xen. An. 5. 7. 4.

**Συντριβῶ**, f. ψω, (τριβῶ,) *to rub together*, e. g. sticks for kindling fire, τὰ πυρῆα, Luc. Ver. Hist. 1. 32. Usually and in N. T. i. q. *to break or crush together*, by rubbing or striking against, concussion, i. q. *to break in pieces*, trans.

a) pp. Mark 5: 4. 14: 3 see in *Ἀλάσαστρον*. John 19: 36. Rev. 2: 27 *τὰ σκεῖη τὰ κεραμικά*. Sept. for רָצַץ Ex. 12: 46. Lev. 6: 28. 26: 13.—Ael. V. H. 12. 61. Diod. Sic. 13. 16. Xen. Cyr. 6. 1. 29.—Of a reed, *to break together*, so as to have a flaw or crack, but not entirely off; Matt. 12: 20 *κάλαμον συντετριμμένον οὐ κατιάσει*, *a reed broken to-*

*gether shall he not break off*, quoted from Is. 42: 3 where Sept. for רָצַץ.

b) trop. *to break together the strength or power of any one, to crush, to weaken*, c. acc. Luke 9: 39 *πνεῦμα . . . συντριβεί αὐτόν*, i. e. weakens him, breaks him down; comp. Mark 9: 18 where it is *ξηραίνεται*. (Hdian. 5. 4. 20.) So of Satan, to break or crush his power, Rom. 16: 20; comp. in *Πούς β*. Sept. for רָצַץ Josh. 10: 10. Am. 3: 15.—Pol. 26. 3. ὁ *συντριβῶν τοὺς Ἀχαιοὺς*.—Pass. Luke 4: 18 *συντετριμμένους τὴν καρδίαν*, *broken in heart*, i. e. dispirited, afflicted, comp. Butt. § 131. 6. So Sept. and רָצַץ Ps. 34: 19. 51: 19.—Pol. 21. 10. 2 *συντρ. τῇ δινοίᾳ*. Diod. Sic. 11. 78 *τοῖς φρονήμασι*. 16. 81 *ταῖς ψυχαῖς*.

**Σύντριμμα**, ατος, τό, (συντριβῶ q. v.) *a breaking together, a crushing, fracture*, Sept. for רָצַץ Lev. 21: 18. Is. 30: 14. In N. T. trop. *destruction*, Rom. 3: 16, quoted from Is. 59: 7 where Sept. for רָצַץ, as also 22: 4. 60: 18. for רָצַץ Jer. 8: 21. 48: 3.—Ecclus. 40: 11. 1 Macc. 2: 7.

**Σύντροφος**, ου, ὁ, ἦ, adj. (συντριβῶ,) *nourished or nursed together*, Xen. Mem. 2. 3. 4. In N. T. subst. *one brought up or educated with another, a comrade*, Acts 13: 1.—2 Macc. 9: 29. Jos. B. J. 1. 10. 9. Ael. V. H. 12. 26. Pol. 5. 9. 4.

**Συντυγχάνω**, aor. 2 *συνέτυχον*, (τυγχάνω,) *to fall in with, to meet with, to come to or at any one*, c. dat. Luke 8: 19.—Jos. Ant. 1. 12. 3 *συντυχῶν δ' αὐτῇ θεῖος ἄγγελος*. Hdian. 2. 14. 12. Xen. Mem. 2. 3. 16.

**Συντύχη**, ης, ἦ, *Syntyche*, pr. n. of a female Christian, Phil. 4: 2.

**Συνυποκρίνομαι**, depon. Mid. (ὑποκρίνομαι,) aor. 1 Pass. *συνυπεκρίθην* in Mid. sense, Butt. § 136. 2; *to play the hypocrite with any one, to dissemble with*, c. dat. as in *Συγγαίρω*. Gal. 2: 13.—Pol. 3. 92. 5. ib. 3. 52. 6. Plut. C. Mar. 14.

**Συνυπουργέω**, ᾶ, f. ἴσω, (ὑπουργέω, ὑπουργός *under-worker, helper*, from ὑπό, ἔργον,) *to serve, help, aid with any one, together, at the same time*, c. dat. of manner, 2 Cor. 1: 11.—Luc. Bis ac-

cus. 17 συναγωνιζομένης τῆς ἡδονῆς, ἥπερ αὐτῇ τὰ πολλά ξυμπουρεῖ.

**Συνωδίνω**, f. *ινῶ*, (ὠδίνω,) *to be in travail together, to bring forth together*, spoken of animals Porphyg. de Abstin. 3. 10. In N. T. trop. *to be in pain together*, absol. spoken of ἡ κτίσις collect. Rom. 8: 22. — Eur. Helen. 733 or 736 ξυνωδίνει κακοῖς.

**Συνωμοσία, ας, ἡ**, (συνόμνημι,) *a swearing together, a conjuration, conspiracy*, Acts 23: 13 *συνωμοσίαν πεποιηκότις*, comp. in Ποιέω no. 1. b. β.—Jos. Ant. 15. 8. 4. Ael. V. H. 14. 22. Thuc. 6. 27.

**Συράκουσαι, ὠν, αἱ**, *Syracuse*, now *Siracusa*, the celebrated capital of Sicily, situated on the eastern coast, with a capacious harbour. It was the birth-place and residence of Archimedes. Acts 28: 12. — Xen. H. G. 1. 1. 29, 31.

**Συραφονίκισσα**, see in Συροφοίνισσα.

**Συρία, ας, ἡ**, *Syria*, Heb. אַרְמֵיָא *Aramaea*, pr. n. of a large country of Asia, lying in the widest acceptation of the name, between Palestine, the Mediterranean, Mount Taurus, and the Tigris; thus including Mesopotamia, called in Heb. אֲרָם אַרְמֵיָא, i. e. *Aramaea* of the two rivers; comp. Plin. H. N. 5. 15. 12. Mela 1. 11. Gesen. Lex. et Thesaur. art. אֲרָם. Rosenm. Bibl. Geogr. II. ii. p. 232 sq. For *Coele-Syria*, see in Δαμασκός. At the time of the Jewish exile, Syria with Palestine was subject to the empire of Babylon; and later, to the Persian monarchs and Alexander the Great. After the death of the latter, Babylon and Syria became a powerful kingdom under the dominion of the Seleucidae; of which at a later period Antioch was the capital. Syria was subdued by Pompey as far as the Euphrates, and made a Roman province; including also Phenicia and Judea. In the time of Christ it was governed by a *proconsul*, to whom the *procurator* of Judea was amenable; see in Ἡγεμών no. 2. Jos. Ant. 8. 10. 3 τὴν Παλαιστίνην Συρίαν ἐδουλώσατο.—Matt. 4: 24. Luke 2:

2. Acts 15: 23, 41. 18: 18. 20: 3. 21: 3. Gal. 1: 21.

**Σύρος, α, ον**, (*Συρία*,) *Syrian*, e. g. Σύρα φορτία Jos. Ant. 2. 3. 3. Usually and in N. T. ὁ Σύρος, *a Syrian*, Luke 4: 27.—Sept. 2 K. 5: 20. Jos. Ant. 10. 15. 4. Hdian. 3. 11. 17.

**Συροφοίνισσα, ας, ἡ, α**, *Syro-Phenician woman*, i. e. a Phenician from Syria, prob. in distinction from the Λιβοφοίνικες Phenicians of Libya, or Carthaginians. Mark 7: 26 in text. rec. comp. Matt. 15: 21, 22. — Pp. fem. to Συροφοίνις, as Cadmus is called, Luc. Deor. Concil. 4. *Syrophoenix* Juv. Sat. 6. 159. Comp. Φοίνις, fem. Φοίνισσα Hom. Od. 15. 417. Hdot. 8. 118.—A later form is Συραφονίκισσα v. Συροφοίνικισσα, in Mss. and some later editions; also Clem. Rom. Homil. 2. 5. 19.

**Σύρτις, ιως v. εως, ἡ**, (*σύρω*,) *Syrtis*, i. e. *a sand-bank, shoal, quick-sands*, dangerous to navigation, pp. so called as *drawn* together by currents of the sea, Acts 27: 17. Two *Syrtes* or gulfs with quick-sands on the northern coast of Africa, were particularly famous among the ancients; one, called *Syrtis Major*, between Cyrene and Lep-tis; the other, *Syrtis Minor*, near Carthage. See Sallust Jug. 78. Heyne Excurs. IV. ad Virg. Aen. 1. 108 sq. West. N. T. II. p. 642. — Jos. B. J. 2. 16. 4. Luc. Dipsad. 6 τὴν μεγάλην Σύρτιν. Diod. Sic. 3. 49. Strabo 17. p. 1192. C.

**Σύρω, f. υρῶ**, *to draw, to drag, to haul*, trans. John 21: 8 σύροντες τὸ δίχτυον. Rev. 12: 4. Sept. for כַּהֲרֹם 2 Sam. 17: 13. — Luc. Merc. cond. 3. Hdian. 5. 8. 17. — Of persons dragged by force before magistrates or to punishment, Acts 8: 3. 14: 19. 17: 6.—Jos. de Macc. § 6 init. Arr. Epict. 1. 29 σίρη εἰς τὸ δεσμοτήριον. Luc. Lexiph. 10.

**Συσπαράσσω v. τιω, f. ἄσω**, (*σύν*, *σπαράσσω* q. v.) pp. *to tear or lacerate together*; in N. T. intens. *to convulse altogether, to throw into strong spasms*, spoken of the effects of demoniacal



possession resembling epilepsy, c. acc. Luke 9: 42. Comp. in Σπαράσσω.

**Σύσσημον, ου, τό,** (neut. of adj. σύσσημος signed or marked together, alike, from σύν, σῆμα,) a concerted sign, token, signal, sc. agreed upon with others; Mark 14: 44 σύσσημον, comp. Matt. 26: 48 σημεῖον. — Sept. Judg. 20: 40. Diod. Sic. 13. 45, 46. Strabo 6. p. 428. C. A late word, unknown to the earlier Greek writers, Phryn. et Lob. p. 418, 421. Sturz de Dial. Mac. p. 196.

**Σύσσωμος, ου, ὁ, ἡ,** adj. (σύν, σῶμα,) of the same body with another, trop. spoken in respect to the Christian church as τὸ σῶμα τοῦ Χριστοῦ, and of the Gentiles as partakers in it, Eph. 3: 6.—Not found elsewhere.

**Συστασιαστικής, οῦ, ὁ,** (συστασιά-ζω, σιάσις,) a companion in sedition or insurrection, a fellow-insurgent, Mark 15: 7.— Jos. Ant. 14. 2. 1 κατὰ Ἀριστοβούλου καὶ τῶν συστασιαστῶν αὐτοῦ. Comp. in Συμμαθητής, Συμπολίτης.

**Συστατικός, ἡ, ὄν,** (συνίστημι q. v.) pp. placing together, introducing; hence commendatory, e. g. ἐπιστολὴ συστατική, letter of commendation, 2 Cor. 3: 1 bis.—Arr. Epict. 2. 3. 1 γράμματα παρ' αὐτοῦ λαβεῖν συστατικά. Diog. Laert. 5. 18. Stob. Serm. 64. p. 408.

**Συσταυρόω, ὠ, f. ὠσω,** (σύν, στιαν-ρόω,) to crucify with any one, c. dat. as in Συγκάθημαι. Matt. 27: 44. Mark 15: 32. John 19: 32. — Trop. Rom. 6: 6 ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη sc. Χριστῷ, our old [former] man was crucified with Christ, i. e. since by the death of Christ we are freed from the punishment of sin, so the power of our former carnal nature was destroyed, crucified, when he was crucified. Gal. 2: 20.

**Συστέλλω, f. λῶ,** (στέλλω q. v.)

1. to deck together, i. q. to wrap together, to envelope, to wind in a garment, robe, etc. Eurip. Troad. 376 or 382 οὐ δάμαρτος ἐν χερσῶν πέπλοις συνεστάλησεν. Hence in N. T. of a dead body rolled up and swathed for burial, Acts 5: 6.—So περιστέλλω Sept. Ez. 29: 5. Jos. Ant.

17. 3. 3 περιστέλλειν θανάοντα. Hdot. 2. 90.

2. to send or draw together, to contract, Eccelus. 4: 31. Luc. Icarom. 12 γῆ ἐξ βραχὺ συνεσταλμένη. Diod. Sic. 1. 41. Trop. Pass. to shrink together, to be distressed, anxious, 1 Macc. 2: 6 συνεστάλησαν οἱ ἄνομοι ἀπὸ τοῦ φόβου. Hdian. 1. 6. 10 οἱ μὲν ἄλλοι συνεστάλησαν τὴν γυζήν.—Hence in N. T. 1 Cor. 7: 29 ὅτι ὁ καιρὸς συνεσταλμένος, the time is full of distress, i. q. ἡ ἐνεστώσα ἀνάγκη in. v. 26. Others, 'the time is short,' contracted.

**Συστεινάζω, f. ξω,** (στενάζω,) to groan or sigh together, spoken of ἡ κτίσις collect. Rom. 8: 22.

**Συστοιχέω, ὠ, f. ἦσω,** (σύν, στοι-χέω q. v.) to advance in order together, as soldiers, Pol. 10. 21. 7. In N. T. trop. to go together with, i. q. to correspond to, c. dat. Gal. 4: 25.—So σύστοιχος corresponding, Pol. 13. 8. 1. Theophr. Caus. Pl. 6. 4.

**Συστρατιώτης, ου, ὁ,** (στρατιώ-της,) a fellow-soldier; trop. of Christian teachers, Paul's companions in the labours and dangers of the Christian warfare, Phil. 2: 25. Philem. 2. — pp. Hdian. 6. 8. 10. Plut. Pomp. 79. Xen. An. 1. 2. 26.

**Συστρέφω, f. ψω,** (στρέφω,) to turn together, at the same time, Eccelus. 38: 29. In N. T. to turn, twist, wind together, sc. into one bundle, band, mass; hence genr. i. q. to gather together, to collect, c. acc. Acts 28: 3 συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πληθῶς. (Comp. Xen. An. 4. 3. 11 φρύγανα συλλέγοντες ὡς ἐπὶ πύρ.) So Sept. for 777, τίς συνέστρεψε ὕδωρ ἐν ἱματίῳ, Prov. 30: 4. — Of persons, troops, Sept. for 777, 777 Judg. 11: 3. 777 Judg. 12: 4. Also 2 Macc. 14: 30. Jos. Ant. 11. 6. 13. Diod. Sic. 3. 36. Xen. An. 1. 10. 6.

**Συστροφή, ἡς, ἡ,** (συστρέφω q. v.) a turning or winding together, as συστροφὴ πνεύματος a whirlwind, Eccelus. 43: 17. In N. T. a gathering together of people, a concourse, multitude, e. g. a public tumult, Acts 19: 40. — genr. Sept. for 777 Judg. 14: 8. 1 Macc. 14:

44. Pol. 4. 34. 6. Hdot. 7. 9. 1.—In the sense of *combination, conspiracy*, Acts 23: 12 ποιήσαντες συστροφίην οἱ Ἰουδαῖοι, comp. v. 13. See in Ποιέω no. 1. b. β. So Sept. for רשע 2 K. 15: 15. συστρ. ποιεῖν for רשע Am. 7: 10.

Συσχηματίζω, f. ἴσω, (σχηματίζω, σχῆμα,) to give the same form with, to conform to any thing, Plut. de Profect. in Virt. 12. ed. R. VI. p. 310. 4. In N. T. only Mid. or Pass. to conform oneself, to be conformed to any thing, c. dat. Rom. 12: 2 μὴ συσχηματίζεσθε τῷ αἰῶνι τούτῳ. 1 Pet. 1: 14. — Plut. Numa 20 συσχηματίζονται πρὸς τὸν ἐν φιλίᾳ καὶ ὁμοσίᾳ τῇ πρὸς αὐτούς. Plut. de Virt. et Vit. 2. ed. R. VII. p. 382. 9.

Συχάρο v. Σιχάρο, ἦ, indec. Sychar, a city of Samaria, i. q. Shechem, Συχέμ, where see fully. John 4: 5. The name Συχάρο is not found in the Sept. nor in Josephus; and not improbably it was at first merely a like-sounding by-name, given by the Jews in contempt to the city Συχέμ, שֶׁכֶּם, as the seat of the Samaritan worship. As such it might come from Heb. רָקֶשׁ falsehood, spoken of idols Hab. 2: 18; or also from רִכְוֶשׁ drunkard, in allusion to Is. 28: 1. 7. Comp. Ecclus. 50: 26 ὁ λαὸς μωρὸς ὁ κατοικῶν ἐν Σιχίμοις. Test. XII. Patr. p. 564 ἔσται γὰρ ἀπὸ σήμερον Σιχίμ λεγομένη πόλις ἀσυνέτων. Comp. the similar change in the name Βεελζεβούλ for Βεελζεβούβ, p. 134. See Wetst. N. T. I. p. 858. Reland Diss. Miscell. P. I. p. 141. Rosenm. Bibl. Geogr. II. ii. p. 123.

I. Συχέμ v. Σιχέμ, ἦ, Sychem, Heb. שֶׁכֶּם Shechem, a city in the mountains of Ephraim, situated in the valley between Mount Ebal and Mount Gerizim, Acts 7: 16; comp. Sept. Gen. 12: 6. 37: 12. Josh. 20: 7 Συχέμ ἐν τῷ ὄρει τῷ Ἐφραΐμ.—Called also Σιχίμα, ἰμῶν, Sept. 2 K. 12: 1. Jos. Ant. 4. 8. 44. ib. 11. 8. 6; Σιλήμ Sept. Gen. 33: 18; latter Μαβορθά by the inhabitants, and Νεάπολις, Neapolis by the Romans, Jos. B. J. 4. 8. 1; also on coins, φλαουία νεάπολις, Flavia Neapolis. For the name Sychar, see in Συχάρο. See fully in Wetst. N. T. I. p. 858. Reland Palaest. p. 1004 sq. The ancient Shechem was given to the Levites and was one of the

cities of refuge, Josh. 20: 7. 21: 21. It was destroyed by Abimelech, Judg. 9: 45; but rebuilt by Jeroboam and made the seat of his kingdom, 1 K. 12: 1, 25. Jos. Ant. 8. 8. 4. At a later period it became the metropolis of the Samaritans, and the seat of their worship, Jos. Ant. 11. 8. 6. John 4: 5, comp. 20: 21. Comp. in Σαμαρείτης. At present it is an inconsiderable village, called Nablous or Naploos (Neapolis), and inhabited by the few remaining descendants of the ancient Samaritans. See Miss. Herald 1824. p. 310. Calmet art. Shechem. Rosenm. Bibl. Geogr. II. ii. p. 118.

II. Συχέμ, ὁ, indec. Sychem, Heb. שֶׁכֶּם (shoulder) Shechem, pr. n. of the son of Hamor, slain by the sons of Jacob because he had defiled their sister Dinah. Acts 7: 16. Comp. Gen. c. 34.

Σφαγή, ἦς, ἦ, (σφάζω,) slaughter, sc. of animals for food or in sacrifice. Acts 8: 32 ὡς πρόβατον ἐπὶ σφαγὴν ἤχθη, quoted from Is. 53: 7 where Sept. for שֶׁבַע. Rom. 8: 36 ὡς πρόβατα σφαγῆς, i. e. for slaughter, quoted from Ps. 44: 23 where Sept. for שֶׁבַע אֶנְשֵׁי; comp. Sept. for הַרְגוּהוּ Zech. 11: 4.—James 5: 5 ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς, i. e. like beasts in the day of slaughter, without care or forethought. Sept. εἰς ἡμ. σφαγῆς for הַרְגוּהוּ יְרֵי Jer. 12: 3.—Of persons, 2 Macc. 5: 6. Jos. Ant. 7. 1. 6. Luc. Quom. Hist. conser. 31. Xen. H. G. 4. 4. 2.

Σφάγιον, ου, τό, σφάζω,) a victim, as slaughtered in sacrifice; Acts 7: 42 μὴ σφάγια . . . προσηρέγκατέ μοι, quoted from Am. 5: 25 where Sept. for שֶׁבַע. — Plut. Pyrrh. 6. Pol. 4. 17. 11. Thuc. 6. 69. Xen. Lac. 13. 3.

Σφαίω, Att. σφάιτω, f. ξω, to slaughter, to kill, to slay, trans. pp. animals for food or sacrifice, Rev. 5: 6 ἀρνίον ἑστηκὸς ὡς ἐσφαγμένον. v. 9, 12. 13: 8; comp. Is. 53: 7. So Sept. for שֶׁבַע Gen. 43: 16. Ex. 22: 1. שֶׁבַע Gen. 37: 30. Ex. 29: 11.—Hom. Od. ἰ. 92. Pa-laeph. 31. 4. Xen. Cyr. 8. 3. 24.—Of persons, to kill, to slay, c. acc. 1 John 3: 12 bis ὃς ἔσφαξε τὸν ἀδελφὸν αὐτοῦ κ. τ. λ. Rev. 6: 4, 9. 18: 24. Once hyperbol. of a deadly wound, Rev. 13: 3 κεφαλῆ



ὡς ἐσφαγμένη εἰς θάνατον. Sept. genr. for  $\omega\pi\omega$  Gen. 22: 10. 2 K. 10: 7. Is. 57: 5.—1 Macc. 1: 2. Ael. V. H. 13. 2. Xen. Cyr. 7. 3. 14.

Σφόδρα, adv. (pp. neut. pl. of adj. σφοδρός eager, vehement, comp. Buttm. § 115. 4,) *vehemently, greatly, very much*, Matt. 2: 10. 17: 6, 23. 18: 31. 19: 25. 26: 22. 27: 54. Mark 16: 4. Luke 18: 23. Acts 6: 7. Rev. 16: 21. Sept. for  $\tau\delta\omega$  Gen. 17: 18, 19. comp. Sept. Jon. 4: 4, 10.—Jos. Ant. 4. 5. 3. Ael. V. H. 2. 16. Xen. Mem. 2. 10. 2.

Σφοδρῶς, adv. (σφοδρός, comp. in Σφόδρα,) *vehemently, greatly, very much*, Acts 27: 18.—Eclus. 13: 13. Hdian. 4. 13. 4. Xen. Oec. 5. 4.

Σφραγίζω, f. ἴσω, (σφραγίς,) *to seal, trans.*

a) i. q. *to seal up*, to close and make fast with a seal or signet; e. g. letters, writings, books, so that they may not be read, Sept. for  $\sigma\eta\eta$  1 K. 21: 8. Is. 29: 11. Dan. 12: 4. Polyæn. p. 414 *τὴν μὲν ἐπιστολὴν ἐσφραγισμένην σφραγίδι τῇ Πολυπέρχοντος*. Hence in N. T. trop. of words, i. q. *to keep in silence, not to make known*, c. acc. Rev. 10: 4 *σφράγισον ἃ ἐλάλησαν αἱ ἐπὶ βρονταί, καὶ μὴ αὐτὰ γράψῃς*. 22: 10. So Sept. for  $\sigma\eta\eta$  Dan. 8: 26.—Stob. Sermon. 34. p. 215 *σφράγισον τοὺς μὲν λόγους σιγῆ*.—Genr. *to seal, to set a seal*, e. g. for the sake of security upon a sepulchre, prison, etc. c. acc. τὸν λίθον Matt. 27: 66. seq. ἐπάνω τῶν Rev. 20: 3. Sept. for  $\sigma\eta\eta$  Cant. 4: 12.—Bel and Drag. v. 11, 14. Diog. Laert. 4. 59 *τὸ ταμείον*.—Hence trop. *to secure to any one, to make sure*, i. q. to deliver over safely, Mid. c. acc. et dat. Rom. 15: 28 *ἐσφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον*.—Comp. Sept. Deut. 32: 34. 2 K. 22: 4. Philo de Vit. Mos. p. 607. C. See Loesner Obs. e Phil. p. 269.

b) genr. i. q. *to set a seal or mark upon* any thing, in token of its being genuine and approved; e. g. persons, c. acc. Rev. 7: 3 *ἄχρις οὗ σφραγίσωμεν τοὺς δούλους τοῦ Θεοῦ ἡμῶν ἐπὶ τῶν μετώπων αὐτῶν*. Pass. v. 4 bis, 5, 6, 7, 8.—Eurip. Iph. Taur. 1372 or 1383 *δέουοις δὲ σημάτρουοισιν ἐσφραγισμένοι ἐφεύ-*

*γομεν* κ. τ. λ.—Offener of decrees, documents, to attest by a seal, Sept. for  $\sigma\eta\eta$  Esth. 8: 8, 10. Job. 7: 14. *ἐγγυήν* Ari. Epict. 2. 13. 7. Plut. Pomp. 5. Hence in N. T. trop. *to attest, to confirm, to establish*, c. acc. John 6: 27 *τοῦτον γὰρ ὁ πατήρ ἐσφράγισεν*, sc. as the Messiah; comp. 5: 36. Seq. *ὅτι*, John 3: 33 *ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν, ἐσφράγισεν ὅτι Θεὸς ἀληθὴς ἐστι*. So of Christians whom God attests and confirms by the gift of the Holy Spirit as the earnest, pledge, seal of their election to salvation; Mid. c. acc. 2 Cor. 1: 22. Pass. Eph. 1: 13. 4: 30.—comp. Anthol. Gr. II. p. 147. So *ἐπισφραγίζομαι* in Philo often, see Loesner Obs. e Phil. p. 142, 146. Wetst. N. T. I. p. 857.

Σφραγίς, ἴδος, ἦ, (prob. φράσσω,) *a seal, i. e.*

a) pp. instrument for sealing, a signet, signet-ring, Rev. 7: 2. Sept. for  $\sigma\eta\eta$  1 K. 21: 8. Cant. 8: 6.—Polyæn. p. 763 *τοῖς Περσῶν βασιλεῦσι σφραγίς βασιλικὴ εἰκὼν ἐστὶ* κ. τ. λ. Pol. 16. 22. 11. Hdot. 3. 41.

b) *a seal*, as impressed upon letters, books, etc. for the sake of privacy and security, Rev. 5: 1 *σφραγῖσιν ἐπιτά*. v. 2, 5, 9. 6: 1, 3, 5, 7, 9, 12. 8: 1.—Bel and Drag. 17. Hdian. 7. 6. 15, 19. Xen. H. G. 7. 1. 39.—Also *a seal*, impressed as a mark or token of genuineness, Rev. 9: 4; and so of a motto, inscription, 2 Tim. 2: 19. (Act. Thom. § 26 *ὁ Θεὸς διὰ τῆς αὐτοῦ σφραγίδος ἐπιγνώσκει τὰ ἴδια πρόβατα*.) Trop. i. q. *a token, pledge, proof*; 1 Cor. 9: 2 *ἡ σφραγίς τῆς ἐμῆς ἀποστολῆς ἡμεῖς ἐστέ*. Rom. 4: 11.—Jos. de Macc. § 7.

Σφυρόν, οὖν, τό, (kindr. with σφῦρα, σφαῖρα,) *the ankle*, comp. Lat. *malleolus pedis*, Acts 3: 7.—Aristot. H. An. 1. 15. Dem. 442. 15. Xen. H. G. 5. 4. 58.

Σχεδόν, adv. (ἔχω, σχεῖν,) pp. of place, near, Hom. II. 3. 15. ib. 4. 247. comp. in ἔχω g. In N. T. *nearly, almost*, Acts 13: 44 *σχεδὸν πᾶσα ἡ πόλις συνήχθη*. 19: 26. Heb. 9: 22.—2 Macc. 5: 2. Hdian. 3. 4. 2. Xen. Conv. 4. 6.

Σχῆμα, ατος, τό, (ἔχω, σχεῖν,) Lat. *habitus*, i. q. *fashion, figure, mien, deport-*

ment, sc. of body, person, Jos. Ant. 7. 8. 4. Ael. V. H. 2. 44. Hdian. 7. 6. 1. Xen. Mem. 2. 1. 22. In N. T. of external circumstances, *fashion, state, condition*, 1 Cor. 7: 31 σχῆμα τοῦ κόσμου. Phil. 2: 8 σχήματι εἰρεθεῖς ὡς ἄνθρωπος. — Jos. Ant. 2. 4. 2 σχ. τῆς δουλείας. 5. 1. 28 ἐκ ταπεινοῦ σχήματος εἰς τοῦτο δόξης καὶ περιουσίας προελθούσι. Xen. Cyr. 7. 1. 49.

Σχίζω, f. ἰσω, to split, to rend, to divide with violence, trans. pp. wood, Sept. for שֶׁרֶץ Gen. 22: 3. 1 Sam. 6: 14. Xen. Cyr. 5. 3. 49. An. 4. 4. 12. In N. T. genr. e. g. rocks Matt. 27: 51; the veil of the temple, c. εἰς δύο Matt. 27: 51. Mark 15: 38. Luke 23: 45; the heavens Mark 1: 10; a garment Luke 5: 36. John 19: 24; a net John 21: 11. So Sept. and שֶׁרֶץ Is. 48: 21. Zech. 14: 4. שֶׁרֶץ Is. 37: 1. — Pol. 2. 16. 11 εἰς δύο. Hdot. 2. 17 Νεῖλος μέσῃν Αἴγυπτον σχίζων.—Trop. to split into parties, factions, to divide, Pass. Acts 14: 4 ἐσχίσθη δὲ τὸ πλῆθος. 23: 7.—Diod. Sic. 12. 66 τοῦ πλῆθους σχιζομένου. Luc. Asin. 54. Xen. Conv. 4. 59.

Σχίσμα, αἰος, τό, (σχιζώ,) a rent, Matt. 9: 16 et Mark 2: 21 χεῖρον σχίσμα γίνεται. — So Sept. σχισμὴ Is. 2: 21. Jon. 2: 7.—Trop. a division, dissension, schism, John 7: 43 σχίσμα οὖν ἐν τῷ ὄχλῳ ἐγένετο. 9: 16. 10: 19. 1 Cor. 1: 10. 11: 18. 12: 25.

Σχοινίον, ου, τό, (σχοῖνος bulrush,) pp. a cord made of bulrushes; hence genr. a cord, rope, John 2: 15. Acts 27: 32 τὰ σχοινία τῆς διάφυγης. Sept. for שֶׁרֶץ 2 Sam. 17: 13. 1 K. 20: 31. — Theocr. Id. 21. 11. Dem. 1145. 6.

Σχολάζω, f. άσω, (σχολή,) to have leisure, to be free from labour, vacant, idle, absol. Sept. for שֶׁרֶץ Ex. 5: 8, 17. Pol. 11. 25. 7. Xen. Oec. 7. 1. Mem. 3. 9. 9. In N. T.

a) c. dat. commodi, to have leisure for any thing, to give oneself to any thing, sc. free from other cares and hindrances. 1 Cor. 7: 5 ἵνα σχολάζητε τῇ νηστείᾳ κ. τ. λ.—Hdian. 1. 9. 8. Dem. 594. 16. Xen. Cyr. 7. 5. 39.

b) trop. of place, to be vacant, empty, absol. Matt. 12: 44 τὸν οἶκον . . . εὐρίσκει

σχολάζοντα, i. e. unoccupied, uninhabited.—Plut. C. Gracch. 12 καὶ τῷ δήμῳ σχολάζοντα μεθ' ἡμέραν ἀπέδειξε τὸν τόπον.

Σχολή, ἡς, ἡ, leisure, rest, freedom from labour and business, vacation, Luc. D. Deor. 18. 1. Hdian. 1. 15. 13. Xen. Mem. 3. 9. 9. leisure as applied to any thing, i. q. attention, devotion, study, Xen. Mem. 2. 6. 4 μηδὲ πρὸς ἕν ἄλλο σχολὴν ποιεῖται κ. τ. λ. In later usage and N. T. meton. a school, a place of learned leisure, where a teacher and his disciples came together and held discussions and disputations; comp. Jahn § 106. Acts 19: 9 διαλεγόμενοι ἐν τῇ σχολῇ Τυρᾶνου τινός. — Plut. Arat. 29 τοὺς φιλοσόφους ἐν ταῖς σχολαῖς ζητούντας. de audiend. Poet. 7. Strabo XIV. 5. p. 463 ἐν ᾧ σχολαὶ καὶ διατριβαὶ τῶν φιλοσόφων. Aristot. Pol. 5. 9. Comp. Lob. ad Phr. p. 401.

Σώζω, f. σώσω, (σῶς, obsol. σάος,) perf. pass. σέσωμαι, aor. 1 pass. ἐσώθη, Buttm. § 100. n. 1. § 114; to save, to deliver, to preserve safe from danger, loss, destruction, trans.

a) pp. e. g. persons, Matt. 8: 25 κύριε, σῶσον ἡμᾶς, ἀπολλύμεθα. 14: 30. 24: 22. 27: 40, 42 bis. Mark 3: 4. 13: 20. Luke 6: 9. Acts 27: 20, 31. al. So τὴν ψυχὴν αὐτοῦ σῶσαι Matt. 16: 25. Mark 8: 35 bis. Luke 9: 24 bis. Sept. for שֶׁרֶץ 1 Judg. 6: 15. 1 Sam. 10: 27. שֶׁרֶץ 1 Sam. 19: 11. Job 1: 15 seq. שֶׁרֶץ 2 Chr. 32: 14. — 1 Macc. 9: 9. Luc. D. Deor. 3. 1. Pol. 6. 58. 5. Xen. Mem. 1. 5. 1. — Seq. ἐκ c. gen. of thing, to save from, to deliver out of any peril etc. John 12: 27. Heb. 5: 7 σώξεν αὐτὸν ἐκ θανάτου. (1 Macc. 2: 59. Xen. An. 3. 2. 11.) Once seq. ἐκ c. gen. of place, praegn. Jude 5 λαὸν ἐκ γῆς Αἰγύπτου σώσας, i. e. having brought out safely.

b) of sick persons, to save from death, and by impl. i. q. to heal, to restore to health; Pass. to be healed, to recover; Matt. 9: 21, 22 bis ἡ πίστις σου σέσωκέ σε· καὶ ἐσώθη ἡ γυνή. Mark 5: 23, 28, 34. Luke 7: 50. 8: 36. John 11: 12. Acts 4: 9. James 5: 15. al. — Diod. Sic. 3. 58. Isaeus 36. 12.

c) Spec. of salvation from eternal death, from the punishment and misery



consequent upon sin, *to save*, and by impl. *to give eternal life*; so espec. of Christ, as *the Saviour*, seq. ἀπό c. gen. Matt. 1: 21 σώσει τὸν λαὸν αὐτοῦ ἀπὸ ἁμαρτιῶν. Acts 2: 40. Rom. 5: 9 ἀπὸ τῆς ὀργῆς. Comp. in Ἀπό I. 2. d. Orr. κρίνειν to condemn, John 3: 17. 12: 47. Of God, praegn. σώζειν τινὰ εἰς τὴν βασιλείαν αὐτοῦ i. q. *to bring safely into his kingdom*, 2 Tim. 4: 18. (c. εἰς pp. Diod. Sic. 3. 48 μόλις εἰς τὴν οἰκίαν σώζονται. Xen. An. 6. 4. 8.) Genr. e. g. Matt. 18: 11 ἤμει οὐκ ἀνθρ. σώσαι τὸ ἀπολωλός. Rom. 11: 14. 1 Cor. 1: 21 σώσαι τοὺς πιστεύοντας. 1 Tim. 4: 16. Heb. 7: 25. James 1: 21. Once c. ἐκ θανάτου James 5: 20. Pass. Matt. 10: 22 ὁ δὲ ὑπομείνας εἰς τέλος, οὗτος σωθήσεται. 19: 25. 24: 13. Mark 10: 26. 13: 13. 16: 16. Luke 8: 12. 13: 23. John 5: 34. 10: 9. Rom. 5: 10. 1 Cor. 5: 5. 1 Tim. 2: 15. al. Hence Part. οἱ σωζόμενοι, *those saved*, those who have obtained salvation through Christ, Acts 2: 47. 1 Cor. 1: 18. 2 Cor. 2: 15. Rev. 21: 24. Comp. Wiener § 17. 3.—Comp. Ceb. Tab. 3 αὐτὸς δὲ σώζεται, καὶ μακάριος καὶ εὐδαίμων γίγνεται ἐν παντὶ τῷ βίῳ. § 4. AL.

Σῶμα, ατος, τό, *a body*, as an organized whole made up of parts and members.

a) genr. of any material *body*, e. g. of plants, 1 Cor. 15: 37 οὐ τὸ σῶμα τὸ γενησόμενον σπείρεις. v. 38 bis. Also of bodies celestial and terrestrial, the sun, moon, stars, etc. ib. v. 40 σῶματα ἐπουράνια, καὶ σῶματα ἐπίγεια, comp. v. 41. — Comp. Diod. Sic. 1. 11 τὸ μὲν ἅπαν σῶμα τῆς τῶν ὄλων φύσεως ἐξ ἡλίου καὶ σελήνης ἀπαρτίξεσθαι.

b) spec. an *animal body*, living or dead: (α) Of the human body, diff. from σάρξ which expresses rather the *material* of the body. E. g. (1) As living, Matt. 5: 29, 30 ἵνα . . . μὴ ὄλον τὸ σῶμά σου βληθῇ εἰς γέενναν. 6: 25 bis. 26: 12. Mark 5: 29. 14: 8. Luke 12: 22, 23. John 2: 21. Rom. 1: 24. 4: 19. 1 Cor. 6: 13. 15: 44 σῶμα ψυχικόν . . . πνευματικόν. 2 Cor. 4: 10. 10: 10. Col. 2: 23. Heb. 10: 5. 1 Pet. 2: 24. al. saep. Col. 1: 22 see in Σάρξ no. 3. In antith. with ἡ ψυχὴ, Matt. 10: 28. Luke 12: 4; or τὸ πνεῦμα, Rom. 8: 10. 1 Cor. 5: 3. 7: 34;

or where σῶμα, ψυχὴ, πνεῦμα make a periphrasis for the whole *man*, 1 Thess. 5: 23. Sept. genr. for רִשְׁוֹ Lev. 6: 10. 14: 10. רִשְׁוֹ Gen. 47: 18. Dan. 10: 6. רִשְׁוֹ Dan. 4: 30. — Ael. V. H. 2. 5. Hdian. 1. 6. 1. Xen. Mem. 2. 8. 1. c. ψυχὴ Jos. c. Ap. 2. 24. Hdian. 6. 5. 18. Xen. Cyr. 8. 7. 19.—As the seat of sinful affections and appetites; comp. in Σάρξ no. 2. c. Rom. 6: 6 σῶμα τῆς ἁμαρτίας. 7: 24 coll. 23. 8: 13. Col. 2: 11.—So in Plato Phaedo 10, 11, 27, 30. Xen. Cyr. 8. 7. 20. — (2) Of a *dead body*, *corpse*, genr. Matt. 14: 12 ἦσαν τὸ σῶμα, καὶ ἔθωψαν αὐτό. 27: 52, 58 bis ἠτήσατο τὸ σῶμα τοῦ Ἰησοῦ κ. τ. λ. v. 59. Luke 23: 52, 55. 24: 3, 23. John 19: 31. Acts 9: 40. Jude 9. al. Spec. of the body of Christ as crucified for the salvation of man; Matt. 26: 26 τοῦτό ἐστι τὸ σῶμά μου, see in Εὐμί I. b. β. Mark 14: 22. Luke 22: 19. Rom. 7: 4 διὰ τοῦ σώματος Χριστοῦ i. e. through Christ crucified. 1 Cor. 10: 16. 11: 24, 27, 29. Sept. genr. for רִשְׁוֹ 1 Sam. 31: 10, 12. Neh. 3: 3. רִשְׁוֹ Josh. 8: 29. 1 K. 13: 22, 24.—2 Macc. 12: 39. Jos. Ant. 8. 1. 4. Hdian. 4. 2. 2. Xen. Cyr. 8. 7. 25.—(β) Spoken of beasts, e. g. living, James 3: 3 καὶ ὄλον τὸ σῶμα αὐτῶν μετάγομεν, sc. τῶν ἵππων. (Palaeoph. 7. 1 σῶμα ἔγον ὡς κυνός.) Also of the dead body of a beast, *carcass*, Luke 17: 37 ὅπου τὸ σῶμα, ἐκεῖ κ. τ. λ. comp. Matt. 24: 28 πτώμα. Of victims slain, Heb. 13: 11; comp. Ex. 29: 14. Num. 19: 3, 5. — Hom. Il. 23. 169 δρατὰ σώματα. Philo de Vict. off. p. 851. E. ἐξ ἵππειων σωμάτων.

c) meton. to *the body*, as the external man, is ascribed that which strictly belongs to *the person*, *man*, individual; so with a gen. of pers. forming a periphrasis for *the person* himself. Matt. 6: 22 ὄλον τὸ σῶμά σου φωτεινόν ἐσται. v. 23. Luke 11: 34, 36. Rom. 12: 1 παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν, i. e. *your persons, yourselves*, comp. 6: 13. Eph. 5: 28. Phil. 1: 20. Genr. and absol. 1 Cor. 6: 16 ὁ κολλώμενος τῇ πόρῃ, ἐν σῶμά ἐστι (antith. τὸ πνεῦμα v. 17) in allusion to Gen. 2: 24 where Sept. εἰς σάρκα μίαν for Heb. רִשְׁוֹ. Comp. in Σάρξ no. 3. — Xen. An. 1. 9. 12 καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαντιῶν σώματα. Jos. Ant. 11. 3. 10 γυναικῶν

καὶ παιδίων σώματα. Absol. Sept. Gen. 47: 12 κατὰ σῶμα i. e. according to the number of persons. Diod. Sic. 13. 14 πᾶς ὁ τόπος ἔγεμε σωμαίων. With an adj. Aeschin. c. Ctes. p. 470. Dem. 910. 13 ἐλεύθερα σώματα. Xen. Mem. 3. 5. 2 σώματα ἀγαθὰ i. e. good soldiers. Espec. of slaves, c. adj. as σώματα δούλα Poll. On. 3. 71 or 78. σωμα. αἰχμάλωτα Dem. 480. 10. σ. οἰκετικά Aeschin. c. Timarch. p. 42. τὰ σ. τῶν οἰκετῶν ib. p. 120.—Hence in later usage and N. T. absol. for a slave, τὰ σώματα slaves, once Rev. 18: 13 [γόμον] ἕπιων καὶ ἑδῶν καὶ σωμαίων.—Tob. 10: 11 σώματα καὶ κτήνη καὶ ἀργύριον. 2 Macc. 8: 11. Strab. XIV. p. 985. B, σώματ' ἔμπορεῖν. Pol. 18. 18. 6. Plut. Cimón. 9. See Lob. ad Phr. p. 378.

d) trop. body, i. q. a whole, aggregate, collective mass, spoken of the Christian church, the whole body of Christians collectively, of which Christ is ἡ κεφαλὴ, the head. Col. 1: 18 καὶ αὐτὸς ἐστὶν ἡ κεφαλὴ τοῦ σώματος, τῆς ἐκκλησίας. v. 24 ὑπὲρ τοῦ σώματος αὐτοῦ, ὃ ἐστὶν ἡ ἐκκλησία. Rom. 12: 5 οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ. 1 Cor. 10: 17. 12: 13, 27. Eph. 1: 23. 2: 16. 4: 4, 12, 16 bis. 5: 23, 30. Col. 2: 19. 3: 15.—Comp. Jos. Ant. 7. 3. 2 Ἀντίδης δὲ τὴν τε κάτω πόλιν περιλαβὼν, καὶ τὴν ἄκραν συνάψας αὐτῆ, ἐποίησεν ἐν σῶμα, i. e. one whole. Comp. Diod. Sic. as quoted above in a.

e) trop. body, substance, reality, opp. ἡ σκιά the shadow, type. Col. 2: 17 ἃ ἐστὶ σκιά τῶν μελλόντων, τὸ δὲ σῶμα τοῦ Χριστοῦ.—Jos. B. J. 2. 2. 5 σκιάν αἰτηγόμενος βασιλείας, ἧς ἤρπασεν ἐαυτῷ τὸ σῶμα. Luc. Hermot. 79. Al.

Σωματικός, ἡ, ὄν, (σῶμα,) bodily, pertaining to the body, Luke 3: 22 σωματικῶ εἶδει. 1 Tim. 4: 8 σ. γυμνασία.—Jos. B. J. 6. 1. 6 σ. ἔξις. Pol. 4. 5. 1 σ. ἀσθένεια. 6. 5. 7.

Σωματικῶς, adv. (σῶμα,) bodily, i. e. substantially, really, truly, Col. 2: 9, coll. v. 17. Comp. in Σῶμα e.

Σώπατρος, ον, ὁ, Sopater, pr. n. of a Christian at Berea, Acts 20: 4. See in Πύθῳς.

Σωρεῖν, f. εἶσω, (σωρός heap,) to heap, to heap up, trans. Rom. 12: 20 ἄν-

θρακας πυρὸς σωρεύσεις ἐπὶ τὴν κεφ. αὐτοῦ, quoted from Prov. 25: 22 where Sept. for πῆρη praegn. Comp. in Ἄνθραξ. — Judith 15: 11. Pól. 16. 11. 4. Diod. Sic. 1. 62. — Also to heap up with any thing, c. dat. trop. 2 Tim. 3: 6 σωρευμένα ἁμαρτίας, heaped up with sins, i. e. laden, burdened. — pp. c. dat. Hdián. 4. 8. 20 λαβάνω τοὺς βρωμῶν ἐσώρευστεν. c. gen. Pol. 16. 8. 9.

Σωσθένης, ον, ὁ, Sosthenes, pr. n. of a Christian convert, the chief of a synagogue, Acts 18: 17. 1 Cor. 1: 1.

Σωσίπατρος, ον, ὁ, Sosipater, pr. n. of a Christian, Rom. 16: 21.

Σωτήρ, ἡρὸς, ὁ, (σῶζω,) a saviour, deliverer, preserver, who saves from danger or destruction and brings into a state of prosperity and happiness; so in Greek writers of the deliverer and benefactor of a state, Sept. for שׂוֹתֵר Judg. 3: 9. 15. Hdián. 3. 12. 4. Plut. Arat. 53 σωτήρ τῆς πόλεως. Xen. H. G. 4. 4. 6 σωτήρης τῆς πατρίδος. Also of the gods, as Ζεὺς σωτήρ Xen. Cyr. 7. 1. 10. Plut. Arat. 53. σωτήρ Ἀπόλλων Dem. 1072. 18. Διόσκουροι σωτήρης Ael. V. H. 1. 30.—In N. T.

a) of God, Luke 1: 47 ἐπὶ τῷ θεῷ τῷ σωτήρι μου. 1 Tim. 1: 1. 2: 3. 4: 10 θεῷ ζῶντι, ὅς ἐστι σωτήρ πάντων ἀνθρώπων. Tit. 1: 3. 2: 10. 3: 4. Jude 25 μόνῳ θεῷ σωτήρι ἡμῶν. Sept. for abstr. שׂוֹתֵר Is. 17: 10. Hab. 3: 17. שׂוֹתֵר Is. 12: 2. שׂוֹתֵר Is. 45: 15, 21. — Ecclus. 51: 1. 1 Macc. 4: 30.

b) of Jesus as the Messiah, the Saviour of men, who saves his people from eternal death, from punishment and misery as the consequence of sin, and gives them eternal life and happiness in his kingdom. Luke 2: 11 ἐτέχθη ἡμῖν σήμερον σωτήρ. Acts 5: 31. 13: 23. Phil. 3: 20. 2 Pet. 1: 1, 11. 2: 20. 3: 2, 18. σωτήρ ἡμῶν 2 Tim. 1: 10. Tit. 1: 4. 2: 13. 3: 6. σωτήρ τοῦ σώματος, sc. τῆς ἐκκλησίας, Eph. 5: 23. σωτήρ τοῦ κόσμου John 4: 42. 1 John 4: 14.

Σωτηρία, ας, ἡ, (σωτήρ,) safety, deliverance, preservation, from danger or destruction.

a) pp. and genr. Acts 27: 34 τοῦτο γὰρ πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει. Heb.



11: 7. Acts 7: 25. c. ἐκ, Luke 1: 71 σωτηρίαν ἐξ ἐχθρῶν ἡμῶν. v. 69 κέρως σωτηρίας, i. q. strong deliverer, see in Κέρως a. Sept. for שׂרָר Hab. 3: 12. Ex. 14: 13. 2 Chr. 20: 17. שׂרָרָה Prov. 11: 14. Jer. 3: 23. c. ἀπό for הַשִּׁיבָה 2 Sam. 15: 14.—2 Macc. 3: 32. Jos. Ant. 7. 1. 1. Aeschin. 83. 38 σ. τῆς πόλεως. Ael. V. H. 9. 21. Thuc. 1. 65.—Hence genr. *welfare, prosperity*, Phil. 1: 19 τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν. 2 Pet. 3: 15. 2 Cor. 6: 2 bis, quoted from Is. 49: 8 where Sept. for שׂרָרָה. Sept. for הַשִּׁיבָה Gen. 28: 21. 44: 17.—Wisd. 6: 26. Hdian. 1. 9. 1. Diod. Sic. 16. 43.—From the Heb. by impl. *victory*, Rev. 7: 10. 12: 10. 19: 1. So Sept. and Heb. שׂרָרָה 1 Sam. 14: 45. Heb. 3: 8. שׂרָרָה 2 Sam. 19: 3. 2 K. 5: 1.

b) in the Christian sense, *salvation*, deliverance from punishment and misery as the consequence of sin, and admission to eternal life and happiness in the kingdom of Christ the Saviour. Luke 1: 77 δοῦναι γνῶσιν σωτηρίας. 19: 9. John 4: 22 ἡ σωτηρία i. e. salvation by a Messiah. Acts 4: 12 οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἢ σωτηρία. 13: 26. 16: 17. Rom. 1: 16. 10: 1, 10. 11: 11. 13: 11. 2 Cor. 1: 6, in text. rec. bis. 7: 10. Eph. 1: 13. Phil. 1: 28. 2: 12. 1 Thess. 5: 8, 9. 2 Thess. 2: 13. 2 Tim. 2: 10. 3: 15. Heb. 1: 14. 2: 3, 10. 5: 9. 6: 9. 9: 28. 1 Pet. 1: 5, 9, 10. Jude 3. Meton. a source or bringer of salvation, Saviour, Acts 13: 47 τέθεικά σε . . . τοῦ εἶναι σε εἰς σωτηρίαν ἕως ἐσχάτου τῆς γῆς, quoted from Is. 49: 6 where Sept. for שׂרָרָה.

Σωτήριος, ου, ὁ, ἡ, adj. (σωτήρ,) *saving, bringing deliverance and welfare, healthful*, pp. 3 Macc. 7: 18. Diod. Sic. 14. 30 Δὲ σωτήριος. Luc. D. Deor. 26. 4. Xen. Mem. 3: 3. 10.—In N. T. only in the Christian sense, *saving, bringing salvation*, Tit. 2: 11 ἡ χάρις ἡ σωτήριος. Hence Neut. τὸ σωτήριον subst. *salvation*, Eph. 6: 17; also the doctrine of salvation by Christ, Acts 28: 28. Sept. for שׂרָרָה Is. 12: 3. 51: 6. Meton. for the Saviour, Luke 2: 30. 3: 6.—Test. XII Patr. p. 542 ἐξ Ἰουδα ἀνατελεῖ ὑμῖν τὸ σωτήριον τοῦ Θεοῦ. p. 614.

Σωφρονέω, ᾧ, f. ἦσω, (σώφρων,) *to be of sound mind, intrans.*

a) pp. *to be sane, in one's right mind, compos mentis*. Mark 5: 15 θεωροῦσι τὸν δαιμονιζόμενον . . . σωφρονοῦντα. Luke 8: 35. 2 Cor. 5: 13.—Luc. Abdic. 1 τοῖς μὲν ἄλλοις σωφρονεῖ, κατ' ἐμοῦ δὲ μαίνεται. Plato Alcib. II. 2 τὸ μαινέσθαι ἀρά γε ὑπεραντίον σοὶ δοκεῖ τῷ σωφρονεῖν. de Rep. I. p. 331. C.

b) by impl. *to be sober-minded, to think and act soberly, discreetly*, to use sound judgment and moderation. Rom. 12: 3 φροεῖν εἰς τὸ σωφρονεῖν. Tit. 2: 6. 1 Pet. 4: 7.—Luc. Nigrin. 6. Hdian. 4. 14. 9. Xen. Cyr. 8. 1. 30. Mem. 1. 2. 17.

Σωφρονίζω, f. ἴσω, (σώφρων,) pp. *to make of sound mind*; hence *to make sober minded, to make think and act soberly, discreetly*, to teach moderation, Hdian. 3. 10. 3 τοὺς υἱεῖς παιδεύων καὶ σωφρονίζων. Xen. Cyr. 3. 1. 27. An. 5. 9. 28. Hence in N. T. *to moderate, to correct, to teach*, c. acc. et inf. Tit. 2: 4 ἵνα σωφρονίζουσι τὰς νεὰς φιλόανδρος εἶναι κ. τ. λ.

Σωφρονομός, οῦ, ὁ, (σωφρονίζω,) pp. *a making of sound mind*; hence, *a making sober-minded, moderation, correction*, 2 Tim. 1: 7 πνεῦμα σωφρονομῶ.—Jos. Ant. 17. 9. 2. B. J. 2. 1. 3. Plut. de Puer. educ. 20 πειρατέον οὖν εἰς τὸν τῶν τέκνων σωφρονομῶν πάνθ' ὅσα κ. τ. λ.

Σωφρόνως, adv. (σώφρων,) *with sound mind, rationally*, Luc. de Saltat. 84. Plato de Rep. I. 6. p. 332. A. In N. T. *with sober mind, soberly*, with moderation; Tit. 2: 12 ἵνα σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν.—Wisd. 9: 11. Jos. Ant. 5. 5. 2. Hdian. 5. 8. 3. Xen. Cyr. 8. 4. 14.

Σωφροσύνη, ης, ἡ, (σώφρων,) *soundness of mind*, i. e.

a) pp. *sanity*, the being *compos mentis*; Acts 26: 25 οὐ μαίνομαι, . . . σωφροσύνης ὄμματα ἀποφθέγγομαι.—Xen. Mem. 1. 1. 16 τί σωφροσύνη; τί ματία;

b) by impl. *sober-mindedness, sobriety of mind, moderation* of the desires, passions, conduct; according to Cicero i. q. Lat. *temperatio, moderatio, etiam modestia*, Tuscul. III. 8. So 1 Tim. 2: 9 μετὰ αἰδοῦς καὶ σωφροσύνης κοσμεῖν ἑαυτοῦς. v. 15.—2 Macc. 4: 37. Ael. V. H. 7. 9. Plato Phaedo 13. Xen. Mem. 1. 2. 15,

21, 23. Comp. Sturz Lex. Xenophont. s. v. no. 3.

Σώφρων, ονος, ὁ, ἡ, adj. (σῶς fr. obsol. σῶος, φρήν,) pp. of sound mind, sane, *compos mentis*; hence of one who follows sound reason and restrains his passions, Xen. Mem. 3. 9. 4; comp. Cyr. 3. 1. 15, 16 sq.—In N. T. *sober-*

*minded, temperate*, i. e. having the mind, desires, passions moderated and well regulated; 1 Tim. 3: 2 δεῖ οὖν τὸν ἐπισκοπον εἶναι . . . σῶφρονα. Tit. 1: 8. 2: 2, 5. — Ael. V. H. 14. 19. Hdian. 2. 1. 8. Aeschin. 25. 37 ἐκ παιδὸς εἰς γῆρας σῶφρων. Xen. Mem. 1. 2. 20. Comp. Cic. Tuscul. 3. 8.

## T.

Ταβέριαι, ὄν, αῖ, Lat. *tabernae, taverns*; only in the phrase *Τρεῖς Ταβέριαι*, Lat. *Tres Tabernae*, i. q. *The Three Taverns*, as pr. n. of a small place on the Appian way, according to the Itin. Antonin. 33 Roman miles from Rome towards Brundisium. Acts 28: 15. — Cic. ad Att. 2. 10 'Ab Appii Foro, hora quarta; dederam aliam paulo ante Tribus Tabernis.' ib. 2. 12 'Emerseram commode ex Antiat in Appiam ad Tris Tabernas.' Severus was slain εἰς τι χωρίον ἐλθόντα, ᾧ Τριά Καπιτέλια προσηγορία, Zosim. II. 10.

Ταβιθά, ἡ, indec. *Tabitha*, the Aramaean name of a female Christian, called in Greek *Dorcas*; see in *Δορκάς*. Acts 9: 36, 40.

Τάγμα, ατος, τό, (τάσσω,) pp. any thing arrayed in order, *an array*, e. g. a *body* of troops, a *band, cohort*, etc. Sept. 2 Sam. 23: 13. Jos. B. J. 3. 4. 2. Diod. Sic. 17. 80. In N. T. *order, series*, of time or place, 1 Cor. 15: 23 ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι.

Τακτός, ἡ, ὄν, (τάσσω,) pp. *set in order, arrayed*; hence trop. *set, fixed, appointed*, e. g. *τακτῆ δὲ ἡμέρᾳ ὑποῖν α set day* Acts 12: 21.—Sept. Job 12: 5 εἰς χρόνον τακτόν. Dion. Hal. 2. 74 *τακτῆ ἡμέρᾳ*. Pol. 29. 11. 8. Xen. H. G. 6. 2. 36 τ. ἀγγύριον.

Ταλαιπωρέω, ὦ, f. ἦσω, (ταλαιπώρος,) *to endure toil and hardship*, as arising from severe bodily effort, intrans. Jos. Ant. 2. 16. 1. Dem. 156. 25. Xen. Mem. 2. 1. 18, 25. In N. T. trop. *to*

*endure affliction, distress; to be afflicted, distressed, miserable*; James 4. 9 *ταλαιπωρήσατε*, i. q. *afflict yourselves*. Sept. for *ἡ* Jer. 4: 13, 20. Mic. 2: 4. — Dem. 22. 24 *λυποῦνται καὶ συνεχῶς ταλαιπωροῦσι*. Pol. 3. 60. 3. Thuc. 3. 3. 'Trans. *to afflict*, Sept. for *ἡ* Ps. 17: 9. Is. 33: 1.

Ταλαιπωρία, ας, ἡ, (ταλαιπώρειω,) *toil, hardship, severe bodily effort*, Jos. B. J. 7. 8. 2. Arr. Epict. 3. 24. 64. Pol. 3. 17. 8. In N. T. *affliction, distress, misery*, James 5: 1. Rom. 3: 16 σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, quoted from Is. 59: 7 where Sept. for *ἡ*. Sept. for *ἡ* Joel 1: 5. Am. 3: 10.—2 Macc. 6: 9. Ael. V. H. 13. 37 or 38. Thuc. 2. 70. ib. 4. 117.

Ταλαιπώρος, ου, ὁ, ἡ, adj. (obsol. *τλάω, τλήμι*, and *πῶρος callus*; or perh. poet. for *ταλαπείριος*, from obs. *τλάω, πείρα*,) pp. *enduring toil and hardship*, as from severe bodily effort; comp. *Ταλαιπωρέω*. In N. T. trop. *afflicted, wretched, miserable*; Rom. 7: 24 *ταλαιπώρος ἐγὼ ἄνθρωπος*. Rev. 3: 17. Sept. for *ἡ* Ps. 137: 8. — Tob. 13: 11. 2 Macc. 4: 47. Seb. Tab. 28. Dem. 548. 12. ib. 425. 11.

Ταλαντιαῖος, αἶα, ον, (τάλαντον,) *weighing a talent, a talent in weight*; Rev. 16: 21 *γάλαζα μεγάλη ὡς ταλαντιαία*, i. e. *hailstones weighing each a talent*. —Jos. B. J. 5. 6. 3. Pol. 9. 41. 8. Plut. Demetr. 21. Comp. Diod. Sic. 19. 45. On adjectives of weight and measure as ending in *ιαῖος*, see Lob. ad Phr. p. 544.



**Τάλανιον**, ου, τό, (obsol. *τάλω* to bear,) pp. *scale* of a balance, plur. *τάλαντα scales* Hom. II. 8. 69. Then, something *weighed, a weight*; and hence *a talent*, as a certain fixed weight for gold, Hom. II. 9. 122. Theocr. 8. 53; also for silver, Hdot. 7. 28; and later in commerce generally, though varying greatly in different states and countries. The talent every where contained 60 minae, or 6000 drachmae; and the common Attic talent, which was the most usual, was reckoned equal to 80 Roman pounds, Pol. 22. 26. 19. Liv. 38. 38. According to Arbutnot, the Attic talent was equal to 56 lbs. 11 oz. 17½ grs. troy; or according to Biester, to 55 lbs. 9.6 oz. troy. The Jewish talent, כֶּבֶד, contained 3000 shekels of the sanctuary, Ex. 38: 25, 26, comp. Jos. Ant. 3. 6. 7; and according to Arbutnot, was equal to 113 lbs. 10 oz. 1 pwt. 2½ grs. troy.—Sept. for כֶּבֶד Ex. I. c. Zech. 5: 7. Jos. Ant. I. c. Diod. Sic. 2. 9. Xen. Cyr. 6. 1. 54.—Further, *the talent* was also used as a denomination for money, which was anciently reckoned by weight; and the value of the talent therefore varied in proportion to its various weight. The common Attic talent is usually estimated at 225 £. sterling, or about \$ 1000; but the estimate of Arbutnot is 193 £. 15 s. or \$ 860. 25 cts; while Boeckh makes it equal to 1375 Conv. Rix dollars, or about \$ 981. 50 cts. Comp. genr. Boeckh Staatsh d. Ath. I. p. 15, 17. Jahn § 117. Rees' Cyclop. art. *Talent*. So Luc. Navig. 13 δώδεκα Ἀττικὰ τάλαντα. Ael. V. H. I. 20. Xen. Mem. 2. 5. 2.—In N. T. genr. *a talent*, put for an indefinitely large sum of money, Matt. 18: 24. 25: 15, 16 bis, 20 ter, 22, 24, 25, 28 bis.

**Ταλιθά**, Aramaen fem. טַלְיָתָא, *talitha*, i. q. *κοράσιον, a damsel, maiden*, Mark 5: 41. See Buxt. Lex. Chald. Rabb. 875.

**Ταμειόν**, ου, τό, (ταμειώω, ταμίας a steward, manager,) pp. by sync. for ταμειον, Lob. ad Phryn. p. 493; *a store-chamber, store-house*; Luke 12: 24 οἷς οὐκ ἔστι ταμειόν, sc. κόραξι. Sept. for טַמְנָן Deut. 28: 8. Prov. 3: 10. קָרָר

Prov. 24: 4.—Luc. Rhetor. praec. 17. Diod. Sic. 20. 58. Xen. Mem. 1. 5. 2.—Hence genr. any place of privacy, *a chamber, closet*, Matt. 6: 6 ὅταν προσεύχη, εἰσελθε εἰς τὸ ταμειόν σου. 24: 26. Luke 12: 3. So Sept. for קָרָר Gen. 43: 30. 2 K. 6: 12. Is. 26: 20.—Test. XII Patr. p. 701. Jos. Ant. 8. 15. 4. Trop. Psalt. Sal. 14: 5 ταμειῦ καρδίας.

**Τανῶν**, see in Νῦν no. 1. a.

**Τάξις**, εως, ἡ, (τάσσω,) pp. 'a setting in order;' hence, *order, arrangement, disposition*, Pol. 1. 4. 6. Xen. Oec. 8. 3; espec. of troops Xen. Cyr. 8. 3. 6. An. 1. 2. 18. *an order, rank*, in a state or in society, Hdtian. 5. 1. 10 ἐκ τῆς ἰππάρχου τάξεως i. e. of the equestrian order. Dem. 171. 17. *rank, office, post*, Jos. Vit. § 71.—In N. T. *order*, i. e.

a) i. q. *arrangement, disposition, series*, Luke 1: 8 ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ. 1 Cor. 14: 40 κατὰ τάξιν i. e. in proper order, *orderly*. Trop. *good order*, well regulated life, Col. 2: 5.—Esdr. 1: 15. Dem. 32. 18 ὑστερον τῆ τάξει i. e. in order of time. Plut. Marcell. 5 παρὰ τάξιν not orderly.

b) i. q. *rank, quality, character*; so in the phrase ἱερεὺς κατὰ τάξιν Μελχισεδέκ, i. e. a priest of the same *order, rank, quality*, as Melchisedek, Heb. 5: 6, 10. 6: 20. 7: 11, 17, 21; quoted from Ps. 110: 4 where Sept. for Heb. קָרָר יְהוָה. Also Heb. 7: 11 οὐ κατὰ τὴν τάξιν Ἀαρών.—2 Macc. 9: 18 ἐπιστολὴν ἰκετηρίας τάξιν ἔχουσαν. Dem. 481. 21 ἐν ἐχθροῦ τάξει in *quality of a foe*. 505. 17 τὴν τοῦ δικαίου τάξιν. 313. 13.

**Ταπεινός**, ἡ, ὄν, (perh. from τάπης, δάπις, δάπιδον floor,) *low, not high*, pp. of things, place, Pol. 9. 43. 3, 6 ταπ. ποταμός. Strabo VI. p. 426 ταπεινὸν δέ καὶ τὸ τῆς πόλεως ἔδαφος. Xen. Eq. I. 3. Mag. Eq. 5. 7. In N. T. trop.

a) of condition, lot, *low, humble, poor*, of low degree. Luke 1: 52 ὑψώσε ταπεινός, opp. καθεῖλε δυνάστης. James 1: 9, opp. ὁ πλούσιος.—Sept. Job 12: 21. 1 Sam. 18: 23. Pol. 25. 8. 1. Xen. Cyr. 3. 3. 52.

b) of the mind, *lowly, humble, modest*, including the idea of affliction, depression of mind, 2 Cor. 10: 1 ταπεινός ἐν

ἡμῖν, i. e. timid, modest, opp. θαρσύνω. Neut. Rom. 12: 16, see in *Συναπάγω*. (Xen. Ag. 11. 11.) Elsewhere with the accessory idea of *lowly piety* towards God, like Heb. נָצַף, comp. Gesen. Lex. s. v. James 4: 6 et 1 Pet. 5: 5 ταπεινοῖς δὲ [ὁ θεός] δίδωσι χάριν, opp. ὑπερηφάνοις, quoted from Prov. 3: 34 where Sept. for נָצַף. 2 Cor. 7: 6. Matt. 11: 29 ταπεινὸς τῇ καρδίᾳ. So Sept. for נָצַף Is. 11: 4. נָצַף Ps. 18: 28. Is. 66: 2. נָצַף Ps. 34: 19.

*Ταπεινοφροσύνη*, ης, ἡ, (ταπεινόφρων), *lowliness of mind, humility, modesty of mind and deportment*. Acts 20: 19 δουλεύων τῷ κυρίῳ μετὰ πάσης ταπεινοφροσύνης. Eph. 4: 2. Phil. 2: 3. Col. 3: 12. 1 Pet. 5: 5. As feigned, Col. 2: 18, 23. — So ταπεινοφρονέω Sept. for נָצַף Ps. 131: 2.

*Ταπεινόφρων*, ονος, ὁ, ἡ, adj. (ταπεινός, φρήν,) *low-minded, dispirited*, Plut. ed. R. VII. p. 329. 2. p. 857. 7.— In N. T. of *lowly mind, humble-minded, modest*, 1 Pet. 3: 8 in later edit. for φιλόφρονες in text. rec. Sept. for נָצַף Prov. 29: 23.

*Ταπεινώω*, ὠ, f. ὠσω, (ταπεινός,) *to make low, to depress*, trans.

a) pp. Luke 3: 5 πάν ὄρος καὶ βουνὸς ταπεινοθήσεται, quoted from Is. 40: 4 where Sept. for נָצַף.—Strabo V. p. 347 ταπεινοῦνται τὰ ὄρη. Diod. Sic. 1. 36 τῶν ποταμῶν ταπεινοῦμένων. Dion. Hal. Ant. 2. 5.

b) trop. (α) as to condition, circumstances, to *bring low, to humble, to abase*; c. acc. ἐαντόν *to humble oneself*, i. q. to make oneself of low condition, to be poor and needy, 2 Cor. 11: 7, opp. ὑψώω. Phil. 2: 8. Mid. or Pass. id. Phil. 4: 12. Sept. for נָצַף Prov. 13: 7. נָצַף Is. 2: 9, 12.—Ecclus. 6: 12. 2 Macc. 8: 35. Diod. Sic. 11. 38, 71. Xen. Mem. 3. 5. 4. — (β) in mind, *to make lowly, to humble*, sc. one's pride and lofty thoughts by disappointment; 2 Cor. 12: 21 μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ θεός μου πρὸς ὑμᾶς. Pass. Matt. 23: 12. Luke 14: 11. 18: 14. Seq. acc. ἐαντόν and also Mid. *to humble oneself, to be humbled*, to exhibit humility of mind and deportment, Matt. 18: 4. 23: 12 καὶ ὅστις ταπει-

νώσει ἐαντόν. Luke 14: 11. 18: 14. So with the idea of contrition and penitence towards God, James 4: 10 ταπεινώθητε ἐνώπιον τοῦ θεοῦ. 1 Pet. 5: 6. For the Aor. comp. Butt. § 136. 2. Sept. for נָצַף Is. 5: 15. 10: 33. נָצַף Gen. 16: 9. Is. 58: 3, 5.

*Ταπεινώσις*, εως, ἡ, (ταπεινώω,) *a making low, humiliation, depression*, Psalt. Sal. 2: 39. Pol. 9. 33. 10. In N. T. 'the being brought low,' *low estate, humiliation*; Luke 1: 46 ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ. Acts 8: 33. James 1: 10. Phil. 3: 21 τὸ σῶμα τῆς ταπεινώσεως ἡμῶν, i. q. τὸ σῶμα τὸ ταπεινόν, Butt. § 123. n. 4. Sept. for נָצַף Ps. 136: 23. נָצַף 2 Sam. 16: 12. Neh. 9: 9.—Ecclus. 2: 4, 5. Diod. Sic. 2. 45 τοῖς δὲ ἀνδράσι ταπεινώσιν καὶ δουλείαν περιώπτειν. Plato Legg. VII. 123. 375. T. VIII. Comp. Lob. ad Phr. p. 352.

*Ταραάσω* v. ττω, f. ξω, *to stir up, to trouble, to agitate*, trans.

a) pp. as water in a pool, τὸ ὕδωρ John 5: 4, 7. Sept. for נָצַף Ez. 32: 2, 13. — Hom. Od. 5. 291 πόντον. Luc. Lexiph. 4 φάρμακον. Plut. ed. R. VII. p. 242 ult.

b) trop. of the mind, *to stir up, to trouble, to disturb*, with various emotions; e. g. with fear, i. q. *to put in trepidation*; Pass. *to be in trepidation*; Matt. 2: 3 ὁ βασιλεὺς ἐταράχθη. 14: 26. Mark 6: 50. Luke 1: 12. 24: 38. 1 Pet. 3: 14. Act. c. acc. Acts 17: 8. Sept. for נָצַף Gen. 45: 3. Ps. 6: 2, 3. (Hdian. 2. 5. 4. Xen. An. 2. 4. 18.) With grief, anxiety, *to disquiet*, Pass. John 12: 27 ἡ ψυχὴ μου τετάρακται. 13: 21. 14: 1, 27. So John 11: 33 ἐτάραξε ἐαντόν, i. q. ἐταράχθη τῷ πνεύματι in 13: 21. (Sept. Gen. 43: 30. Ps. 55: 5.) With doubt, perplexity, c. acc. Acts 15: 24 ἐτάραξαν ὑμᾶς λόγοις. Gal. 1: 7. 5: 10.—Luc. Scyth. 3 τεταραγμένος τὴν γνώμην. Xen. Mem. 2. 6. 17.

*Ταραχή*, ῆς, ἡ, (ταράσσω,) *a stirring up, troubling, agitation*.

a) pp. of water in a pool, etc. John 5: 4.—Luc. Halcy. 4 λαίλαψ καὶ ταραχὴ sc. of the elements. Comp. Sept. Is. 24: 19.

b) trop. of popular excitement, *a stir, commotion, tumult*. Mark 13: 8 ἔσονται



ἴμοι καὶ ταραχαί.—2 Macc. 3: 30. Jos. B. J. 1. 10. 10. Pol. 3. 9. 9. Xen. Vect. 5. 8.

**Τάρταρος, ου, ὁ,** (τάρασσα,) *stir, commotion, confusion*, pp. i. q. ἀταξία Xen. Oec. 8. 10, coll. 9. In N. T. trop. e. g. from fear, i. q. *consternation, trepidation*, Acts 12: 18. Sept. for תַּרְסָרָה 1 Sam. 5: 9.—Xen. An. 1. 8. 2. — Also of excitement, *tumult, contention*, Acts 19: 23.

**Ταρσεύς, έως, ὁ,** (Τάρσος,) a *Tarsian*, a native or inhabitant of Tarsus, Acts 9: 11. 21: 39. — Luc. Macrob. 21. App. B. Civ. 5. 7.

**Τάρσος, ου, ἡ,** *Tarsus*, a celebrated city, the metropolis of Cilicia in Asia Minor, on the banks of the river Cydnus, which flowed through it and divided in into two parts; hence sometimes in Greek writers called *Τάρσοι*, comp. Xen. An. 1. 2. 23. Tarsus was a celebrated seat of Greek philosophy and literature; and from the number of its schools and learned men was ranked by the side of Athens and Alexandria; so Strabo XIV. 5. p. 463 Casaub. Bibl. Repos. IV. p. 139. The city was made free by Augustus, App. B. Civ. 5. 7 *Λαοδικέας δὲ καὶ Ταρσείας ἑλευθέρους ἤφριε καὶ ἀτελεῖς φόρων*. This seems to have implied the privilege of being governed by their own laws and magistrates, with freedom from tribute; but not the right of Roman citizenship; since the Roman tribune at Jerusalem ordered Paul to be scourged though he knew him to be a citizen of Tarsus, but desisted after learning that he was a Roman citizen; Acts 21: 39. 22: 24, 27 sq. Comp. Adam's Rom. Ant. p. 43, 71. In N. T. Acts 9: 30. 11: 25. 22: 3.—Jos. Ant. 1. 6. 1 *Τάρσος τῶν πόλεων [Κιλικίας] ἡ ἀξιολογωτάτη καλεῖται, μητρόπολις οὖσα*. Diod. Sic. 14. 20. Comp. Wetst. N. T. II. p. 511, 608.

**Ταρταρόω, ᾶ,** f. ᾶσω, a verb formed from *Τάρταρος, Tartarus*, which in Greek mythology was the lower part or abyss of Hades, where the shades of the wicked were imprisoned and tormented; in Jewish usage i. q. *Γέεννα*, see in *Αἴδης*. Jos. Ant. 18. 1. 3. Comp.

Hom. II. 8. 13, 16. Hes. Theog. 807. Plut. Consol. ad Apoll. 36 *δρασματήριον ὃ δὲ Τάρταρον καλοῦσιν*.—Hence in N. T. *ταρταρόω, to thrust down to Tartarus*, i. q. *to cast into Gehenna*, c. acc. impl. 2 Pet. 2: 4 *σειραῖς ζόφου ταρταρώσας*.—Comp. εἰς Τάρταρον ἕλπειν Hom. II. 8. 13. ἐν Ταρτάρῳ δεδημένοι Jos. c. Ap. 2. 33. So *καταταρταρόω*, Sext. Empir. Pyrrh. Hyp. 3. 24 ὃ δὲ Ζεὺς τὸν Κρόνον καταταρτάρωσας. Apollodor. Bibl. I. 1, 2.

**Τάσσω v. τιῶ,** f. ξῶ, *to order, to set in order, to arrange*, genr. Sept. 2 Chr. 31: 2. Xen. Mem. 3. 1. 7; spec. to draw up soldiers in ranks, array, 2 Macc. 15: 20. Hdian. 8. 1. 3. Xen. Mem. 3. 1. 8, 11.—In N. T. trop. *to set in a certain order, to constitute, to appoint*, trans.

a) genr. c. εἰς et dat. *commodi*, 1 Cor. 16: 15 εἰς διακονίαν τοῖς ἁγίοις ἔταξαν ἑαυτοῦς, i. q. have set or devoted themselves etc. (Xen. Mem. 2. 1. 11 οὐδὲ εἰς τῆς δουλείαν αὐτῶν ἐμαντὸν τάττω.) Pass. c. εἰς, Acts 13: 48 ὅσοι ἦσαν τεταγμένοι εἰς ζωὴν αἰώνιον. Seq. ὑπό c. acc. Luke 7: 8 ἀνθρώπος ἐμὶ ὑπὸ ἐξουσίαν τασσομένως. Absol. Rom. 13: 1. Sept. for תַּרְסָרָה Ez. 44: 14. תַּרְסָרָה 2 K. 10: 24. תַּרְסָרָה Jer. 3: 19. — Jos. B. J. 7. 8. 2. Pol. 5. 63. 4. Arr. Epict. 2. 17. 25. ὑπό τινα Pol. 5. 65. 7. Diod. Sic. 4. 9.

b) i. q. *to arrange, to appoint*, c. acc. et dat. Acts. 28: 23 *ταξάμενοι δὲ αὐτῷ ἤμεραν*, i. e. on their part. Seq. dat. c. inf. Acts 22: 10 ὡν τέτακται σοι ποιῆσαι. inf. impl. Matt. 28: 16. Seq. inf. c. acc. Acts 15: 2 ἔταξαν ἀναβαλεῖν Παῦλον κ. τ. λ. Sept. for תַּרְסָרָה Job. 14: 13. תַּרְסָרָה 2 Sam. 20: 5.—*τινὶ τι* Ael. V. H. 11. 9. Xen. H. G. 1. 5. 4. *τινὶ c. inf.* Xen. Lac. 11. 6. c. inf. 1 Macc. 12: 26. Xen. An. 3. 1. 25. Cyr. 4. 5. 11.

**Ταῦρος, ου, ὁ,** a *bull, bullock*, Matt. 22: 4. Acts 14: 13. Heb. 9: 13. 10: 4. Sept. for תַּרְסָרָה Ex. 21: 28, 29.—Ecclus. 6: 3. Hdian. 5. 5. 16. Xen. An. 2. 2. 9.

**Ταυιά,** by crasis for τὰ αὐτά, *the same things*, 1 Thess. 2: 14. κατὰ ταυιά *after the same manner, thus, so*, Luke 6: 23, 26. 17: 30. Comp. in *Αὐτός* III. a. Butt. § 74. 2.

Ταῦτα, see in Οἶτος.

Ταφῆ, ἦς, ῆ, (θάπτω,) burial, sepulture; c. dat. commodi, Matt. 27:7 εἰς ταφὴν τοῖς ξένοις, i. q. for burying strangers; see Butt. § 133. 2, 3, and n. 2. Matth. § 394. Winer § 31. 1. Sept. for קברך Deut. 34:6. Ecc. 6:3. קבר Ez. 32:23. — 2 Macc. 9:15. Jos. B. J. 1. 9. 1. Hdian. 8. 5. 18. Xen. H. G. 3. 3. 1.

Τάφος, ου, ὄ, (θάπτω,) burial, sepulture, Jos. Ant. 17. 8. 3. Lys. 190. 17. In N. T. and genr. a burial place, sepulchre, Matt. 23:27, 29. 27:61, 64, 66. 28:1. On Hebrew sepulchres, see in Μημεῖον. Sept. for קבר Gen. 23:4, 20. 2 Sam. 2:31. — Ael. V. H. 12. 7. Dem. 1393. 1. Xen. Mem. 2. 2. 13.— Trop. Rom. 3:13 τάφος ἀνεργημένος ὁ λάργυξ αὐτῶν, quoted from Ps. 5:10 where Sept. for קבר; see fully in Ἀνολῶα a.

Τάχα, adv. (ταχύς,) quickly, speedily, i. q. soon, shortly, Pol. 18. 20. 9. Xen. H. G. 7. 4. 34. In N. T. readily, lightly, and hence peradventure, perhaps, Rom. 5:7. Philem. 15. — Wisd. 14:19. Luc. D. Deor. 6. 5. Xen. An. 5. 2. 17.

Ταχέως, adv. (ταχύς,) quickly, speedily, pp. Xen. Cyr. 1. 4. 20; in N. T. i. q. soon, shortly, 1 Cor. 4:19 ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς. Gal. 1:6. Phil. 2:19, 24. 2 Tim. 4:9. Sept. for מִהֲרָא Judg. 9:48. Is. 8:3.—Jos. Ant. 7. 13. 2. Ceb. Tab. 31. Pol. 1. 61. 6. — In the sense of hastily, Luke 14:21 ἕξειλατε ταχέως. 16:6. John 11:31. 2 Thess. 2:2. 1 Tim. 5:22. Sept. for מִהֲרָא Prov. 25:8.—Wisd. 14:28.

Ταχινός, ῆ, ὄν, (i. q. ταχύς,) quick, swift, e. g. πόδες, Sept. for מִהֲרָא Is. 59:7. Wisd. 13:2. πύργους Anth. Gr. I. p. 168. In N. T. trop. swift, speedy, i. q. near at hand, impending, 2 Pet. 1:14. 2:1 ἐπάγοντες ἑαυτοῖς ταχινὴν ἀπώλειαν. — Eccles. 18:26. Anth. Gr. II. p. 91 εἰς ταχινὴν ληθεδῶνα.

Τάχιον, adv. pp. neut. of ταχίον later comparat. to ταχύς, instead of the earlier θάσσων, comp. Butt. § 67. 3; disapproved of by the grammarians,

Lob. ad Phr. p. 77. Winer § 11. 2; more quickly, more swiftly, more speedily, seq. gen. John 20:4 προσδραμε τάχιον τοῦ Πέτρον, i. e. he outran Peter. — Diod. Sic. 20. 92. — Elsewhere i. q. sooner, the object of comparison being every where implied, e. g. sooner than one expected or intended; or better perhaps as in Engl. with the article, the more speedily, the sooner. John 13:27 ὁ ποιῆς, ποιήσον τάχιον. 1 Tim. 3:14 ἐλθεῖν πρὸς σε τάχιον. Heb. 13:19, 23. See Matth. § 457. Winer § 36. 3. — Wisd. 13:9. 1 Macc. 2:40. Test. XII Patr. p. 628. Diod. Sic. 2. 5.

Τάχιστα, adv. (pp. neut. pl. of ταχύς, superlat. to ταχύς,) most quickly, most speedily; e. g. οἷς ταχιστα the soonest possible Acts 17:15. Comp. Butt. § 115. 4, 5. — Luc. Rhetor. Praec. 1. Xen. Cyr. 5. 14.

Τάχος, εος, ους, τό, (ταχύς,) quickness, swiftness, speed, Hdian. 1. 15. 11. Xen. Cyr. 3. 2. 4. In N. T. only in the phrase ἐν τάχει adv. quickly, speedily, i. e. soon, shortly, i. q. ταχέως, see in Ἐν no. 3. b. a. Luke 18:8 ποιῆσαι τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Acts 25:4. Rom. 16:20. Rev. 1:1. 22:6. Rev. 2:5 in text. rec. where later edit. ταχύ. Also with the idea of haste, Acts 12:7. 22:18. Sept. for מִהֲרָא Deut. 9:3. מִהֲרָא 11:17. כִּמְהֵרָא Ps. 2:12.—Eccles. 27:3. Jos. Ant. 17. 5. 1. Diod. Sic. 16. 35. Xen. Cyr. 6. 1. 12.

Ταχύς, εἶα, ὄ, quick, swift, nimble, as ταχύς πόδας Hom. II. 13. 249. ἵππος τ. Xen. Mem. 4. 2. 25. In N. T. a) Masc. ταχύς trop. quick, swift, i. q. ready, prompt. James 1:19 ταχύς εἰς τὸ ἀκούσαι. So Sept. and ὄν Prov. 29:20.—Eccles. 5:11. Luc. Somn. I. Hdian. 2. 9. 2. Xen. Cyr. 2. 1. 31.

b) Neut. ταχύ as adv. i. q. ταχέως, comp. Butt. § 115. 4; quickly, speedily, with haste, Matt. 28:7 ταχύ πορευθεῖσαι. v. 8. Mark 16:8 in text. rec. John 11:29. Sept. for מִהֲרָא 2 Sam. 17:16. — Dem. 982. 17. Xen. An. 2. 2. 12. — Also quickly, i. q. soon, shortly, Matt. 5:25; and with the idea of suddenness, Rev. 2:5 in later edit. v. 16. 3:11. 11:14. 22:7, 12, 20. Sept. for



תָּמַד Ps. 102: 3.—2 Macc. 3: 31. Xen. An. 1. 9. 29.—By impl. *readily, lightly*, Mark 9: 39 *ταχὺ κακολογήσαι με*. — Ecclus. 19: 4. Xen. Cyr. 5. 1. 4.

*Τέ*, an enclitic copulative particle, *and*, corresponding to *καί* as Lat. *-que* to *et*, Buttm. § 149. p. 424; found in N. T. chiefly in the writings of Luke and Paul, including the Ep. to the Hebrews; in Matt. only thrice, 22: 10. 27: 48. 28: 12; John thrice, 2: 15. 4: 42. 6. 18; James twice, 3: 7 bis; Jude once, v. 6; in Rev. twice, 1: 2. 21: 12. In general, *καί* is used to couple ideas which follow directly and necessarily from what precedes; while *τέ* is employed when something is subjoined which does not thus directly and necessarily follow; so that strictly speaking, *καί* connects and *τέ* annexes. Hence *τέ* is the most general of all the copulatives; serving merely to shew, that the word after which it stands is to be taken as in some connexion with another either preceding or following. The place of *τέ* is usually after the first word of a clause. See Passow s. v. Herm. ad Vig. p. 835. ad Eurip. Med. p. 331. Matth. § 626. Winer § 57. 3 sq. § 65. 5. p. 461.

a) Simply, i. e. without other particles, where it then serves to annex, as above. Matt. 28: 12 *συναχθέντες . . . συμβούλιόν τε λαβόντες*. John 4: 42 *τῇ τε γυναικὶ ἔλεγον*. 6: 18. Acts 2: 3, 33, 37 *εἰπόν τε πρὸς τον Πέτρον*. 3: 10. 4: 13, 33. 5: 42. 8: 1, 3, 6. 12: 12 *συνιδὼν τε ἦλθεν κ. τ. λ.* 18: 11. 20: 11. 23: 10. 24: 27. Rom. 2: 19. 1 Cor. 4: 21. Heb. 1: 3. Jude 6. al. So in a parenthesis, Acts 1: 15 *ἦν τε ὄχλος ὀνομάτων κ. τ. λ.* Once preceded by *μήτε* . . . *μήτε*, Acts 27: 20. —Wisd. 8: 19. 3 Macc. 6: 32. Hdian. 1. 2. 3. Xen. Cyr. 2. 1. 19. c. *μήτε* prec. Xen. An. 4. 4. 6.—Also repeated as annexing several particulars, *τέ* — *τέ*, *and*, *and*, Lat. *que* — *que*. Acts 2: 46. 16: 11, 12. 24: 23. Heb. 6: 2 *ἐπιθέσεώς τε χειρῶν, ἀναστάσεώς τε νεκρῶν, καὶ κρίματος αἰωνίου*. Once i. q. *both . . . and*, Acts 26: 16. See Passow no. 2. Matth. § 626 init. Viger p. 518. — Wisd. 7: 13. Hdian. 1. 2. 6. Plato Phaedr. p. 267. A. Xen. Cyr. 1. 3. 10.

b) Most. freq. as strengthening *καί*, either directly before it, as *τε καί*, or with one or more words intervening, *τε . . . καί*, i. q. Lat. *que . . . et*, implying close connexion, *not only* — *but also*, *both* — *and*; see Passow no. 3. Buttm. p. 424. Matth. § 626. So as connecting clauses; Matt. 27: 48 *πλήσας τε ὄξους καὶ περιθεῖς καλάμῳ*. Luke 24: 20. Acts 9: 18. 10: 2. Heb. 6: 4. al. —Wisd. 4: 2. Jos. Ant. 17. 6. 2. Luc. D. Deor. 18. 1. Hdian. 6. 6. 1. Thuc. 4. 46.—As coupling together infinitives depending on the same verb; Luke 12: 45 *καὶ ἀρξεται . . . ἐσθίειν τε καὶ πίνειν καὶ μεθύσκουσαι*. Acts 1: 1.—Luc. D. Deor. 19. 2.—As connecting nouns, etc. e. g. *τε καί*, Luke 21: 11 *φόβητρά τε καὶ σημεῖα*. Acts 2: 9, 10 *Φρυγίαν τε καὶ Παμφυλίαν*. 26: 3. Rom. 1: 12, 14. 1 Cor. 1: 2, 30. Heb. 2: 4. James 3: 7. al. Adverbs, Acts 24: 3 *πάντη τε καὶ πανταχοῦ*. (Sept. Job 9: 4. Ceb. Tab. 2. Hdian. 1. 1. 1. Plato Legg. 7. p. 796. D. Xen. H. G. 1. 4. 15, 16.) So where one or more words come between *τέ* and *καί*, as Luke 2: 16 *τὴν τε Μαριάμ καὶ τὸν Ἰωσήφ*. John 2: 15 *τά τε πρόβατα καὶ τοὺς βόας*. Acts 1: 8. 26: 30. Phil. 1: 7. Heb. 9: 2, 19. al. So Luke 21: 11 *σεισμοὶ τε μεγάλοι . . . καὶ λιμοί*. Rom. 1: 16 *Ἰουδαίῳ τε πρώτῳ καὶ Ἑλληνι*. (Hdian. 1. 5. 24. Xen. Mem. 1. 1. 3.) Here sometimes the word next before *τέ* is also implied after *καί*, i. e. the *τέ* marks it as belonging equally to both members; e. g. Acts 2: 43 *πολλὰ τε τέρατα καὶ [πολλὰ] σημεῖα*. So the article, Acts 1: 13 *ὁ, τε Πέτρος καὶ Ἰάκωβος κ. τ. λ.* 13: 1. Rom. 1: 20. Or a relative, Acts 26: 22 *οὐδὲν ἐκτὸς λέγων, ὧν τε οἱ προφηταὶ ἐλάλησαν . . . καὶ Μωϋσῆς*. Espec. a preposition, Acts 28: 23 *ἀπὸ τε τοῦ νόμου Μωϋσέως καὶ [ἀπὸ] τῶν προφητῶν*. 25: 23. Comp. Matth. § 626. Winer p. 461.—Hdian. 6. 3. 2. Ael. V. H. 3. 1. Plato Legg. 7. p. 796. D, *εἰς τε πολιτείαν καὶ ἰδίους οἴκους*. — So two nouns of opposite signification are sometimes connected by *τε καί*, forming then a periphrasis for *all*; Matt. 22: 10 *πονηροῖς τε καὶ ἀγαθοῖς*. Acts 24: 15. 26: 22. Heb. 5: 14. Comp. Matth. l. c.—comp. Xen. Hi. 1. 2.—Rarely *τε καί* is put in the sense of *que etiam, and also*, Acts 19:

27; ἔτι τε καὶ and further also Acts 21: 28; ὁμοίως τε καὶ and in like manner also Rom. 1:27. Here καὶ seems to be used merely to strengthen τέ. Comp. Winer § 57. 3. p. 369. Herm. ad Soph. Electr. 873.

c) Sometimes τέ corresponds to δέ in a following clause, where the connexion is then adversative or antithetic, and thus emphatic; e. g. Acts 19: 3 εἰπέ τε πρὸς αὐτούς . . . οἱ δὲ εἶπον. 22: 8, coll. 10. 22: 28. Comp. Passow no. 8. Matth. 1. c. p. 1276. Stallb. ad Plat. Phileb. p. 36. Winer p. 370.—Plat. Rep. 3. p. 394. C. Xen. Conv. 8. 2.

d) With other particles: (α) τε γάρ, where τε simply annexes and γάρ assigns a reason, comp. above in a. Rom. 1:26 αἱ τε γάρ θήλειαι αὐτῶν. 7: 7. Heb. 2: 11.—Xen. Mem. 1. 1. 3 οὐτοί τε γάρ.—(β) ἴάν τε, pp. and if; repeated ἴάν τε . . . ἴάν τε, i. q. whether . . . or, Rom. 14: 8 quater. ἴάν τε γάρ καί, pp. for though also, 2 Cor. 10: 8; here the force of τέ cannot well be given in English; comp. above in b. fin.—Xen. Mem. 2. 4. 6.—(γ) εἴτε, see in Εἰ III. θ.—(δ) ὅτε, ἤ, τε, τό, τε, i. e. the art. with τέ, so written to distinguish it from the adverbs ὅτε, τότε, etc. and simply expressing the article in connexion with the usage of τέ as above given. E. g. where τέ merely annexes, Acts 19: 12 τὰ τε πνεύματα κ. τ. λ. 26: 30. 27: 3, 5. Heb. 9: 1. Followed by καί after one or more intervening words; see above in b. Acts 5: 24 ὅτε ἱερεὺς καὶ ὁ στρατηγός. 17: 10, 14. Eph. 1: 10. Heb. 9: 2. Luke 23: 12. ὅτε γάρ . . . καί Heb. 2: 11. Rom. 1: 26; see above in a. AL.

Τείχος, εος, ους, τό, a wall, espec. of a city, Acts 9: 25 καθῆκαν διὰ τὸ τεῖχος. 2 Cor. 11: 33. Heb. 11: 30 τὰ τεῖχη Ἰερουσό. Rev. 21: 12, 14, 15, 17, 18, 19. Sept. for תיחא Deut. 3: 5. Josh. 6: 5, 20.—Jos. Ant. 5. 1. 2. Hdian. 8. 2. 13. Xen. Mem. 3. 9. 7.

Τεκμήριον, ου, τό, (τεκμαίρομαι, τέκμαρ end, limit, goal; also a fixed sign, proof, ) a fixed sign, certain token, infallible proof, Acts 1: 3.—3 Macc. 3: 24. Jos de Vit. § 1. Diod. Sic. 1. 10. Xen. Mem. 1. 1. 2. Hesych. τεκμήριον σημαῖον ἀληθές.

Τεκνίον, ου, τό, (dimin. of τέκνον,) a little child; trop. as an endearing appellation, τεκνία, little children, like Lat. *filiioli*, *carissimi*, etc. John 13: 33. Gal. 4: 19. 1 John 2: 1, 12, 28. 3: 7, 18. 4: 4. 5: 21.—pp. Anthol. Gr. III. p. 44. no. 78. p. 48. no. 95.

Τεκνογονέω, ᾧ, f. ἦσω, (τεκνογόνος child-bearing, from τέκνον, obsol. γένω, γίνομαι,) to bear children, or as in Engl. to be the mother of a family, including all the duties of the maternal relation, 1 Tim. 5: 14; comp. v. 10, and see in Τεκνογονία.—pp. Anthol. Gr. II. p. 202.

Τεκνογονία, ας, ἡ, (τεκνογονέω,) the bearing of children, and so by impl. including all the duties of the maternal relation; 1 Tim. 2: 15 σωθήσεται διὰ τῆς τεκνογονίας, i. e. through the faithful performance of her duties as a mother, in bringing up her household unto God; comp. 5: 10.—Chrysost. ad h. 1. τεκνογονίαν φησὶ, τὸ μὴ μόνον τεκεῖν, ἀλλὰ καὶ κατὰ θεὸν ἀγαγεῖν.

Τέκνον, ου, τό, (τίκτω q. v.) a child, male or female, son or daughter.

a) pp. and genr. (α) Sing. a child, Luke 1: 7 οὐκ ἦν αὐτοῖς τέκνον. Acts 7: 5. Rev. 12: 4. Plur. children, Matt. 10: 21 τέκνα ἐπὶ γονεῖς. Mark 12: 19. Luke 20: 31. Acts 21: 5 σὺν γυναιξὶ καὶ τέκνοις. Tit. 1: 6. 2 John 4, 13. al. So Sept. plur. for תנאי Gen. 3: 16. 30: 1. תנאיה Gen. 33: 6, 7.—pl. Ceb. Tab. 8. Hdian. 8. 3. 2. Xen. Mem. 2. 2. 4.—(β) Spec. of a son, Sing. Matt. 10: 21. 21: 28 τέκνον, ὑπάγε κ. τ. λ. Phil. 2: 22. Rev. 12: 5. Plur. for sons, Matt. 21: 28 ἄνθρωπος εἶχε δύο τέκνα. Acts 21: 21. Sept. for תנא Gen. 17: 16. 22: 7. 48: 19 תנאיה Esth. 9: 25.—Sing. Luc. Tyrann. 20. Hdian. 7. 10. 14. Plur. of daughters, Xen. Cyr. 7. 4. 5.

b) Plur. τέκνα, children, in a wider sense by Hebr. i. q. descendants, posterity, Matt. 3: 9 ἐγεῖραι τέκνα τῷ Ἀβραάμ. Luke 1: 17. 3: 8. Acts 2: 39. Rom. 9: 7. v. 8 his, comp. in Σάρα no. 2. a. γ, and in Ἐπαγγελία c. a. Gal. 4: 28, 31. So Sept. for תנאי Ex. 10: 2. Josh. 14: 9. Zech. 10: 7, 9. תנאיה Ps. 109: 13. Jer. 31: 17.—Emphat. i. q. true child-



dren, genuine descendants, John 8: 39. 1 Pet. 3: 6.

c) trop. of one who is the object of parental love and care, or who yields filial love and reverence towards another. (α) As a term of endearing address in the Vocative, like Engl. *my child, my son*, Lat. *mi fili, carissime*; so from a friend or teacher, Matt. 9: 2 θάρσει, τέκνον. Mark 2: 5. Luke 16: 25. 1 Tim. 1: 18. 2 Tim. 2: 1. Plur. Mark 10: 24. So Sept. for קָנָן 1 Sam. 3: 9, 16. — Ecclus. 2: 1. Hdian. 1. 6. 12.—

(β) From the Heb. genr. for a *pupil, disciple*, the spiritual child of any one, see in Γεννάω no. 1. a. α, and Πατήρ A. c. 2 Tim. 1: 2 Τιμοθέω ἀγαπητῷ τέκνω. Philem. 10. 3 John 4. c. ἐν κυρίῳ 1 Cor. 4: 17. ἐν πίστει 1 Tim. 1: 2. κατὰ πίστιν Tit. 1: 4. Plur. 1 Cor. 4: 14. 2 Cor. 6: 13. Comp. Heb. קָנָן Sept. υἱός, 1 K. 20: 35. 2 K. 2: 3, 5. — (γ) Τέκνα τοῦ θεοῦ, *children of God*, those whom God loves and cherishes as a father; see in Πατήρ B. a, b; also Γεννάω I. a. β. So of the Jews, John 11: 52; comp. Sept. and בְּרִיָּה Is. 30: 1. Hos. 11: 1 sq. Wisd. 16: 21, coll. 20. Genr. of the pious worshippers of God, *the righteous, saints, Christians*; John 1: 12 ἔδωκεν αὐτοῖς ἔξουσίαν τέκνα θεοῦ γενέσθαι. Rom. 8: 16, 17, 21. 9: 8. Eph. 5: 1. 1 John 3: 1, 2, 10. 5: 2. — Sept. Prov. 14: 27. — (δ) Τέκνα τοῦ διαβόλου, *children of the devil*, i. e. his followers, subjects, vassals, opp: τὰ τ. τοῦ θεοῦ, once 1 John 3: 10. Comp. קָנָן 2 K. 16: 7, Sept. υἱός.

d) by Hebr. joined with the name of a city or the like, a *native, an inhabitant*, one born or living in that city. Matt. 23: 37 Ἱερουσαλήμ . . . ποσάκις ἠθέλησα ἐπισυνυγαγεῖν τὰ τέκνα σου. Luke 13: 34. 19: 44. Gal. 4: 25. Rev. 2: 23. So Sept. and בְּרִיָּה Joel 2: 23. Zech. 9: 13. Is. 60: 4, 9. — Psalt. Sal. 11: 3.

e) by Hebr. c. gen. the *child of any thing* is one connected with, partaking of, or exposed to that thing; often put instead of an adjective. Matt. 11: 19 et Luke 7: 35 ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. Eph. 5: 8 τέκνα φωτός, i. q. πεφωτισμένοι. 1 Pet. 1: 14 τ. ὑπακοῆς, i. q. ὑπήκοοι. Eph. 2: 3 τ. τῆς ὀργῆς. 2 Pet. 2: 14 τ. κατάρας. So Sept. τέκνα ἀπωλείας for Heb. בְּרִיָּה יִשְׂרָאֵל.

57: 4. τ. ἀδικίας for Heb. בְּרִיָּה יִשְׂרָאֵל Hos. 10: 9. Comp. also קָנָן Deut. 25: 2. 1 K. 2: 26. 2 K. 14: 14. Winer § 34. 2. n. 2. Gesen. Lex. art. קָנָן no. 4, 8; קָנָן no. 7.—comp. Eriph. Opp. I. p. 380. B, οἱ υἱοὶ τῆς ἀληθινῆς πίστεως. AL.

Τεκνοτροφέω, ὦ, f. ἴσω, (τεκνο-τροφός, from τέκνον, τρέφω,) to bring up children, to fulfil the duties of a mother, 1 Tim. 5: 10. Comp. in Τεκνογονία.—Hence subst. τεκνοτροφία Aristot. H. An. I. p. 863. C.

Τέκτων, ονος, ὁ, (kindr. with τέχνη, τεύχω, τεκτεῖν fr. τίκτω,) pp. an *artificer*; spec. a worker in wood, a *carpenter, joiner*, etc. Matt. 13: 55. Mark 6: 3. Sept. τέκτων εὐλών for Heb. שָׂרֵפֶת 2 Sam. 5: 11. 2 K. 12: 11. Is. 40: 20. τέκτ. σιδήρου 1 Sam. 13: 19. τ. χαλκοῦ 1 K. 7: 14. — Luc. Vit. Auct. II. Xen. Ag. 1. 26. Hesych. τέκτων· πᾶς τεχνίτης.

Τέλειος, εἶα, εἰον, (τέλος,) pp. 'what has reached its end, term, limit;' hence, *complete, perfect, full*, wanting in nothing.

a) genr. James 1: 4 ἔργον τέλειον. v. 17, 25. 1 John 4: 18 ἡ τελεία ἀγάπη. Comparat. Heb. 9: 11 τελειότερας σκηνῆς. Sept. πρόβατον τελ. for בְּרִיָּה Ex. 12: 5. — Aquil. Prov. 11: 1 στάθμιον τέλειον. Hom. II. 1. 66. Diod. Sic. 1. 7 τελεία αἰζησις. Pol. I. 4. 8.—Trop. in a moral sense; of persons, Matt. 5: 48 bis, τέλειοι, ὡσπερ ὁ πατήρ ὑμῶν . . . τέλειος ἐστι, comp. Luke 6: 36. So Matt. 19: 21. Col. 1: 28. 4: 12. James 1: 4 ἵνα ἦτε τέλειοι. 3: 2. Of the will of God, Rom. 12: 2. Sept. for בְּרִיָּה Gen. 6: 9. 18: 13. בְּרִיָּה 1 K. 8: 62. 11: 4.—Ecclus. 44: 17. Isocr. Panath. p. 239. C, τέλειους ἄνδρας εἶναι, καὶ πάσας ἔχειν τὰς ἀρετάς.

b) spec. of *full age, adult, full grown*, of persons, pp. Pol. 5. 29. 2. Ael. V. H. 13. 1. Xen. Cyr. 8. 7. 6. In N. T. trop. of persons *full grown* in mind and understanding, ταῖς φρεσὶ 1 Cor. 14: 20; or in knowledge of the truth, 1 Cor. 2: 6. Phil. 3: 15. Heb. 5: 14; or in Christian faith and virtue, Eph. 4: 13. Neut. τὸ τέλειον, *full age*, sc. in knowledge etc. 1 Cor. 13: 10, coll. 11.

Τελειότης, ητος, ἡ, (τέλειος,) com-

pleteness, perfectness; Col. 3:14 σύνδεσμος τῆς τελειότητος, i. q. συνδ. τελειος, Buttm. § 123. n. 4. Heb. 6:1 ἐπὶ τὴν τελειότητα φερόμεθα, i. e. leaving the elements, let us go on to something more complete, perfect. — Wisd. 6:15. 12:17.

Τελειόω, ὤ, f. ὴσω, (τέλειος,) *to complete, to make perfect*, so as to be full, wanting in nothing, trans.

a) pp. i. q. *to bring to a full end, to finish*, e. g. a work, duty, etc. τὸ ἔργον, τὰ ἔργα, John 4:34. 5:36. 17:4. Mid. c. ἔργον impl. Luke 13:32 καὶ τῇ τρίτῃ τελειοῦμαι. Of a race, τὸν δρόμον Acts 20:24. Perf. Pass. as Mid. c. δρόμον impl. Phil. 3:12 οὐχ ὅτι . . . ἤδη τελειώμαι sc. τὸν δρόμον, i. e. not that I have already completed my course and arrived at the goal, so as to receive the prize; see Buttm. § 136. 3. Winer § 40. 3 sq. comp. v. 14, and see in Καταλαμβάνω b. Sept. genr. for כָּמַל I K. 7:21. כָּמַל 2 Chr. 8:16.—Eccius. 50:19. Pol. 8.36.2. Plut. Cons. ad Apoll. 17. Philo Alleg. 2. p. 74. C, όταν [ὦ ψυχῆ] τελειωθῆς καὶ βραβεῖον καὶ στεφάνων ἀξιωθῆς.—Of time, Luke 2:43 τελειωσάντων τὰς ἡμέρας. Of declarations, prophecy, i. q. *to fulfil*, John 19:28 ἵνα τελειωθῆ ἡ γραφή.—Act. Thom. § 10. πρόσθεσι Diod. Sic. lib. 3 fin. Comp. Τελείωσις.

b) trop. *to make perfect*, i. q. *to bring to a state of perfectness or completeness*. (α) genr. John 17:23 ἵνα ὡς τετελειωμένοι εἰς ἓν, i. e. praegn. that they may be perfectly united in one. 2 Cor. 12:9 ἡ γὰρ δύναμις μου [τοῦ θεοῦ] ἐν ἀσθενείᾳ τελειοῦται, i. e. my power shows itself perfect in weakness, appears then as genuine. James 2:22. 1 John 2:5. 4:12, 17, 18.—Eccius. 7:32.—(β) In the Ep. to the Hebrews, in a moral sense, *to make perfect* in respect to sin, to fully cleanse from sin, to make full expiation for any one. Heb. 7:19 οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, i. e. the Mosaic law could make no perfect expiation; comp. 7:11. 10:4. Of persons, Heb. 9:9 δῶρά τε καὶ θυσίαι . . . μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρευόντα, i. e. which could never make full expiation for the bringer, so as to satisfy his conscience. 10:1, 14.—Also, *to make*

*perfect* sc. in respect to condition, happiness, glory; *to bring to a perfect state* of happiness and glory; pp. *to bring one through to the goal*, so as to win and receive the prize, comp. above in a. So of Christ as exalted to be Head over all things, Heb. 2:10 τὸν ἀρχηγὸν τῆς σωτηρίας ἡμῶν διὰ παθημάτων τελειῶσαι, i. q. in v. 9 διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἐστεφανωμένον. 5:9. 7:28. Also of saints advanced to glory, 11:40. 12:23.—Comp. Philo above in a.

Τελειῶς, adv. (τέλειος,) *completely, perfectly*. 1 Pet. 1:13 τελειῶς ἐλπίζετε, i. e. cherish a perfect hope, unwavering confidence.—2 Macc. 12:42. 3 Macc. 3:26. Pol. 6.37.4.

Τελειῶσις, εως, ἦ, (τελειόω,) *completion, perfection*, genr. Diod. Sic. 2.29. Plut. de Virt. et Vit. 2.—In N. T. spoken of a prediction, i. q. *fulfilment*, Luke 1:45. (Judith 10:9.) Also i. q. *perfect expiation*, Heb. 7:11; comp. in Τελειῶω b. β.

Τελειωτής, οῦ, ὅ, (τελειόω,) *a completer, perfecter*, pp. who brings one through to the goal so as to win and receive the prize. Heb. 12:2 εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελιωτὴν Ἰησοῦν, comp. 2:10 where he is said πολλοὺς νίους εἰς δόξαν ἀγαγεῖν. Comp. in Τελειῶω b. β.

Τελεσφορέω, ὤ, f. ἴσω, (τελεσφόρος bringing to an end, perfecting, ripening, fr. τέλος, φέρω,) *to bring to perfection or maturity*, e. g. fruit, grain, etc. *to ripen*, absol. and trop. Luke 8:14 οὐ τελεσφοροῦσι. Comp. Matt. 13:22.—pp. of fruits Jos. Ant. 1.6.3. Philo de Opif. p. 26. D, αὔξουσι καὶ τελεσφοροῦσι. Diod. Sic. 2.36. Of women with child, Jos. Ant. 3.11.6. Artemid. 1.17.

Τελευτάω, ὤ, f. ἴσω, (τελευτή,) *to end*, i. e. *to finish, to complete*, trans. Eurip. Phoen. 1597 ὦ πάτερ, ὅς ταῦτα τελειῶ. Dem. 13.15. τὸν βίον τελειῶν to end one's life, to die, Jos. Ant. 12.1.1. Pol. 2.28.10. Xen. Mem. 4.8.1. Intrans. *to end*, Jos. Ant. 8.1.1. Thuc. 5.39 τοῦ χειμῶνος τελειώσῃς ἤδη. Xen. H. G. 2.3.9.—In N. T. intrans. or c.



τον βιον impl. *to end one's life, to die*, Matt. 2: 19 τελευτήσαντος δὲ τοῦ Ἡρώδου. 9: 18 θανάτη μου ἄρτι ἐτελεύτησεν. 22: 25. Mark 9: 44, 46, 48. (comp. Is. 66: 24.) Luke 7: 2. Acts 2: 29. 7: 15. Heb. 11: 22. Sept. oft for מָוֹת Gen. 25: 32. 30: 1. Prov. 11: 7. — Ael. V: H. 2: 17. Hdian. 8. 5. 18. Xen. Cyr. 8. 7. 1.—Of a violent death, Matt. 15: 4 et Mark 7: 10 θανάτῳ τελευτάτω *let him die the death*, emphat. quoted from Ex. 21: 17 where Sept. in imitation of Heb. inf. absol. מָוֹת מָוֹת *he shall surely die*, or be put to death. Comp. Winer § 58. 3.

Τελευτή, ἡς, ἦ, (τελεύω, τέλος,) *an end, limit*, Baruch 3: 25. Dem. 658. 7. τελευτή τοῦ βίου Dem. 481. 14. Xen. Cyr. 8. 7. 2. In N. T. absol. *end of life, death*, Matt. 2: 15 ἕως τῆς τελευτῆς Ἡρώδου. Sept. for מָוֹת Gen. 27: 2. Josh. 1: 1. Judg. 1: 1.—1 Macc. 9: 23. Hdian. 7. 9. 10. Xen. Cyr. 8. 7. 3.

Τελέω, ᾧ, f. ἔσω, (τέλος,) *to end, to finish, to complete, to accomplish*, trans.

a) gen. c. acc. Matt. 13: 53 ὅτε ἐτέλεισεν ὁ Ἰ. τὰς παραβολὰς. 19: 1 et 26: 1 τοὺς λόγους. Luke 2: 39. 2 Tim. 4: 7 δρόμον. Rev. 11: 7. Pass. Luke 12: 50 ἕως οὗ τελεσθῆ sc. τὸ βάπτισμα. John 19: 28, 30 τετέλεσται *it is finished!* i. e. the whole work, all things. Rev. 10: 7 ἐτέλεσθη τὸ μυστήριον. 15: 1, 8. Sept. for מָוֹת, מָוֹת Ruth 2: 21. Ezra 9: 1. מָוֹת Neh. 6: 15.—Ecclus. 7: 25. Hdian. 2. 3. 25. Diod. Sic. 4. 10. Xen. Cyr. 8. 6. 3. Oec. 1. 4. — Seq. particip. in the participial construction, Butt. § 144. 4. a. Matt. 11: 1 ὅτε ἐτέλεσε ὁ Ἰ. διατάσων, as in Engl. *when Jesus had finished commanding* etc. So praegn. c. part. impl. Matt. 10: 23 οὐ μὴ τελέσητε τὰς πόλεις τοῦ Ἰσραὴλ, *ye shall not have finished the cities of Israel*, i. e. ye shall not have finished fleeing or passing through them, for οὐ μὴ τελέσητε διαφενγόντες v. διαβαίνοντες τὰς πόλεις κ. τ. λ. — So Sept. συνετέλεσε διαβαίνων Josh. 3: 17. 4: 1. comp. Luc. Tox. 52 τριταῖος ἐτέλεσε ἐκ Μαχλίων ἐς Σκύθας. Thuc. 4. 78.—Of time, Pass. *to be ended, fulfilled*, Rev. 20: 3 τελεσθῆ τὰ χίλια ἔτη. v. 5, 7.

b) i. q. *to accomplish, to fulfil, to execute fully*, e. g. a rule, law, c. acc. τὸν

νόμον Rom. 2: 27. James 2: 8. τὴν ἐπιθυμίαν τῆς σαρκός Gal. 5: 16. — Act. Thom. § 5 ἵνα τὸ θέλημα τοῦ βασιλέως τελέσω. Luc. Piscat. 52 τελοῦμεν τὰ παραγγελμένα. — Of declarations, prophecy, etc. Luke 18: 31 τελεσθήσεται πάντα τὰ γεγραμμένα κ. τ. λ. Luke 22: 37. Acts 13: 29. Rev. 17: 17. So Sept. and מָוֹת Ezra 1: 1.—Apollo. Bibl. 2. 4. 4. Diod. Sic. 2. 27 νομίσας τετελεῖσθαι τὸν χρησμόν. ib. 20. 26.

c) by impl. *to pay off, to pay in full*, sc. taxes, tribute, comp. Τέλος d. E. g. τὰ δίδαραγμα Matt. 17: 24: φόρους Rom. 13: 6. — Jos. Ant. 10. 1. 1 et Diod. Sic. 13. 59 φόρον. Dem. 1067. 27. Xen. Mem. 2. 9. 1.

Τέλος, εος, ους, τό, *an end, term, termination, completion*, pp. only in respect to time.

a) gen. and c. gen. Luke 1: 33 τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 2 Cor. 3: 13 εἰς τὸ τέλος τοῦ καταργουμένου, i. e. unto the end of the transient shining of Moses' countenance, comp. v. 7. Heb. 7: 3 μῆτε ζωῆς τέλος. 1 Cor. 10: 11 τὰ τέλη τῶν αἰώνων, and so 1 Pet. 4: 7 πάντων τὸ τέλος. So Sept. and מָוֹת Is. 9: 7. Dan. 11: 13. (Soph. Trach. 166. τ. τοῦ βίου Dem. 1306. 25. Xen. Cyr. 8. 7. 6.) C. gen. impl. John 13: 1 εἰς τέλος [sc. ζωῆς] ἠγάπησεν κ. τ. λ. Matt. 24: 6 οὐπότ' ἐστὶ τὸ τέλος, sc. τῶν πάντων v. τοῦ αἰῶνος τοῦτου. v. 14. Mark 13: 7. Luke 21: 9. ὑπομείνας εἰς τέλος sc. τοῦ ζωῆς v. τῶν παθημάτων, Matt. 10: 22. 24: 13. Mark 13: 13. ἕως τέλους sc. τῆς ζωῆς 1 Cor. 1: 8. 2 Cor. 1: 13. μέχρι τέλους id. Heb. 3: 6, 14. ἄχρι τέλους id. Heb. 6: 11. Rev. 2: 26. In 1 Cor. 15: 24 εἶτα τὸ τέλος i. e. the end of the work of redemption; others meton. 'the last or rest of the dead.' — Absol. τέλος ἔχεν *to have an end*, i. e. to be ended, trop. to be destroyed, Mark 3: 26 οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. — pp. Xen. An. 6. 5. 2. Cyr. 2. 3. 22.—Adverbially, acc. τὸ τέλος *finally, at last*, 1 Pet. 3: 8. (Ael. V. H. 10. 16. Xen. Cyr. 1. 4. 1.) εἰς τέλος pp. 'to the end,' i. q. *continually, perpetually, forever*, Luke 18: 5. 1 Thess. 2: 16. So Sept. for מָוֹת Job 14: 20. Ps. 79: 5. 103: 9.—Luc. Navig. 27. Xen. Oec. 17. 10 — Meton. ἡ ἀρχὴ καὶ τὸ τέλος, i. q. *πρῶτος καὶ ἔσχατος* as

the writer himself explains it, Rev. 22: 13. 21: 6. 1: 8 in text. rec.—Jos. c. Ap. 2. 22 θεὸς . . . ἀρχὴ καὶ μέσσα καὶ τέλος πάντων.

b) trop. *end*, i. q. *event*, *issue*, *result*. Matt. 26: 58 ἐκάθητο . . . ἰδεῖν τὸ τέλος. James 5: 11 τὸ τέλος κυρίου, i. e. which the Lord gave.—Test. XII Patr. p. 689. Plut. Romul. 28. Luc. Vitar. Auct. 27. Dem. 292. 22 τὸ τοῦτου τέλος ἐν θεῷ ἦν, οὐκ ἐν ἐμοί.—Seq. gen. of pers. or thing, i. q. *final lot*, *ultimate fate*. Rom. 6: 21 τέλος ἐκείνων, θάνατος. v. 22 τὸ δὲ τέλος, ζῶν αἰώνιον. 2 Cor. 11: 15. Phil. 3: 19. Heb. 6: 8. 1 Pet. 1: 9. 4: 17. Sept. for עֵדֶךָ Ecc. 7: 2.—Wisd. 3: 19. Jos. Ant. 6. 4. 1. Philo de Charit. p. 717. Ael. V. H. 3. 43.—Of a declaration, prophecy, i. q. *accomplishment*, *fulfilment*; Luke 22: 37 καὶ γὰρ τὰ περὶ ἐμοῦ τέλος ἔχει, i. e. have fulfilment, are fulfilled, i. q. the preced. τελεσθῆναι.—Aeschyl. Prom. vincit. 13 ἐντολὴ Διὸς ἔχει τέλος. Dion. Hal. Ant. 1. 19 τέλος ἔχειν σφίσι τὴν θεοπρόπιον ὑπέλαβον. ib. 9. 12 καὶ τέλος εἶχε τοῖς Τυρόησι τὰ μαντεύματα. Athen. VIII. p. 341. C. So τέλος λαμβάνειν Jos. Ant. 2. 5. 3. ib. 4. 6. 5.

c) trop. *end*, i. q. *final purpose*, that to which all the parts tend and in which all terminate, the chief point, sum. 1 Tim. 1: 5 τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη. So Rom. 10: 4 τέλος γὰρ νόμου Χριστὸς εἰς δικαιοσύνην παντὶ τῷ πιστεύοντι, where others meton. i. q. 'the ender, abolisher.' So Sept. and עֵדֶךָ Ecc. 12: 13. — Arr. Epict. 1. 12. 5 τέλος ἐστὶ τὸ ἐπιθεῖν θεοῖς. Diog. Laert. 2. 87. Cic. ad Att. 12. 6.

d) trop. *a tax*, *toll*, *custom*, *tribute*, pp. what is paid for public *ends*, for the maintenance and expenses of the state. Matt. 17: 25 τέλη ἢ κῆρσον. Rom. 13: 7 bis.—1 Macc. 10: 31. Jos. Ant. 12. 3. 3. Hdian. 3. 1. 11. Dem. 745. 15. Xen. Vect. 4. 19, 20. In a like sense among the Greeks public officers and magistrates were called τὰ τέλη, Xen. An. 2. 6. 4. Ag. 1. 36. Comp. Sturz Lex. Xen. art. τέλος no. 5.

Τελώνης, ου, ὅ, (τέλος tax, ὠρέομαι) pp. *a farmer of the taxes or customs*, one who pays to the government a certain sum for the privilege of collecting

the taxes and customs of a district, ὁ πριάμενος τέλος Dem. 745. 15; Lat. *publicanus*, Cic. pro Planc. 9. The public revenues of the Greeks and Romans were usually thus farmed out; and among the latter the purchasers were chiefly of the equestrian order, or at least persons of wealth and rank, like Zacchaeus ὁ ἀρχιτελώνης Luke 19: 2; comp. Cic. l. c. Sueton. Octav. 24. Dio Cass. p. 38 τοὺς ἱππέας . . . πᾶσαι τε γὰρ τελωνίαι δι' αὐτῶν ἐγένοντο. Jos. Ant. 12. 4. 1, 3, 4 ἐνστάσης δὲ τῆς ἡμέρας, καθ' ἣν ἐμελλε τὰ τέλη πιπράσκεσθαι τῶν πόλεων, ἡγόραζον οἱ τοῖς ἀξιωμασιν ἐν ταῖς πατρίσι διαφέροντες. Comp. Boeckh Stautsh. d. Ath. I. p. 359, 360 sq. Adam's Rom. Ant. p. 64. The farmers-general had also sub-contractors, or employed agents, who collected the taxes and customs at the gates of cities, in sea-ports, on public ways, bridges, etc. These too were called τελῶναι, or also ἐκλέγοντες Dem. 745. 15, Lat. *portitores*; and in countries subject to the Roman yoke they were objects of hatred and detestation, so that none but persons of the lowest rank and worthless character were likely to be found in this employment. Comp. Xen. ap. Di. Chaearch. πάντες τελῶνας πάντες εἰσὶ ἄρπαγες. Dio Chrysost. IV. p. 75. B, καπλήους καὶ τελῶνας καὶ πορνοβοσκούς. Luc. Nelyom. 11 μοιχοὶ καὶ πορνοβοσκοὶ καὶ τελῶναι καὶ κόλακες κ. τ. λ. Artemidor. 1. 23. ib. 4. 42, 57. See the numerous like passages in Wetst. N. T. I. p. 314 sq. Comp. Jahn § 242. — In N. T. in the later sense, *a toll-gatherer*, *collector of customs*, *publican*, the object of bitter hatred and scorn to the Jews, and often coupled with the most depraved classes of society. Matt. 5: 46 οὐχὶ καὶ οἱ τελῶναι τὸ αὐτὸ ποιῆσαι; v. 47. 10: 3 Ματθαῖος ὁ τελώνης, coll. 9: 9. Luke 3: 12. 5: 27, 29. 7: 29. 18: 10, 11, 13. τελῶναι καὶ ἁμαρτωλοὶ Matt. 9: 10, 11. 11: 19. Mark 2: 15, 16. Luke 5: 30. 7: 34. 15: 1. ἔθνη καὶ τελώνης Matt. 18: 17. οἱ τελῶναι καὶ αἱ πόρνοι Matt. 21: 31, 32.

Τελώνιον, ου, τό, (τελώνης,) *a toll-house*, *custom-house*, *collector's office*, Matt. 9: 9. Mark 2: 14. Luke 5: 27. —



Suid. τελώνιον· ὁ τόπος ἐν ᾧ καθιζέται ὁ τελώνης. Poll. On. 9. 5. 28 τὰ τελώνια.

**Τέρας, ατος, τό,** plur. τὰ τέρατα uncontracted, contrary to Attic usage, Winer § 9. p. 61. Buttm. § 54. n. 1; a wonder, portent, prodigy, strictly as foreboding something future; in N. T. only plur. and always joined with τὰ σημεῖα.

a) pp. Acts 2: 19 δώσω τέρατα ἐν τῷ οὐρανῷ ἄνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω, quoted from Joel 3: 2 [2: 30] where Sept. for תַּמֹּת. — Jos. Ant. 2. 12. 1. Artemid. 1. 73. Xen. Mem. 1. 4. 15.

b) genr. σημεῖα καὶ τέρατα, Engl. signs and wonders, spoken of mighty works, miracles of various kinds, the two words being here nearly or quite synonymous. So of the miracles of Moses, Acts 7: 36; of Christ, John 4: 48. Acts 2: 22; of the apostles and teachers, Acts 2: 43. 4: 30. 5: 12. 6: 8. 14: 3. 15: 12. Rom. 15: 19. 2 Cor. 12: 12. Heb. 2: 4; also of false prophets or teachers, Matt. 24: 24. Mark 13: 22. 2 Thess. 2: 9. So Sept. σημ. καὶ τέρατα for Heb. מִטְּפִלִּים וּמִפְּתוּיִם, of Moses Ex. 7: 3. Deut. 6: 22. 7: 19. Jer. 32: 20. — σημ. καὶ τέρατα, of impostors Jos. Ant. 20. 8. 6. genr. Ael. V. H. 12. 57. Pol. 3. 112. 8.

**Τέρτιος, ου, ὁ,** Tertius, pr. n. of Paul's amanuensis, Rom. 16: 22.

**Τέρτυλλος, ου, ὁ,** Tertullus, pr. n. of a Roman orator or advocate employed by the Jews against Paul, Acts 24: 1, 2.

**Τεσσαράκοντα, οί, αἱ, τά,** indec. forty, Matt. 4: 2. Mark 1: 13. Acts 1: 3. al. Comp. Buttm. § 70. 4. Sept. for תַּרְבִּיבִּינִי Gen. 5: 13. Ex. 16: 35.—Luc. Ver. Hist. 2. 40. Xen. An. 2. 2. 7. AL.

**Τεσσαρακονταετής, εός, οὗς,** ὁ, ἡ, adj. (ἔτος,) of forty years, e. g. τεσσαρακονταετής χρόνος the time of forty years, forty years' time, Acts 7: 23. 13: 18. — Comp. δεκαετής χρόνος Max. Tyr. 6. 89. δεκαετής πόλεμος Thuc. 5. 26. On the flexion and accent of such compounds, see Buttm. § 70. n. 2. Lob. ad Phr. p. 406 sq.

**Τέσσαρες, οί, αἱ, neut. -ρα,** Gen. ὦν, Attic τέτταρες, neut. -ρα, card. adj.

four, Matt. 24: 31. Mark 2: 3. Acts 10: 11. Rev. 4: 4. al. Comp. Buttm. § 70. 4. Sept. for עֲרֵבָרָא Gen. 11: 16. עֲרֵבָרָא Gen. 2: 10.—Hdian. 6. 6. 11. Xen. Cyr. 1. 5. 6. AL.

**Τεσσαρεσκαίδεκατος, η, ον,** ordin. adj. fourteenth, Acts 27: 27, 33.—Sept. Gen. 14: 5. Ex. 12: 6. Dion. Hal. Ant. 7. 12. Hdian. 6. 2. 2. Plut. Cat. Min. 3. On the form, comp. Lob. ad Phr. p. 409. Buttm. § 71. 1.

**Τεταρτάδος, α, ον,** (τέταρτος,) an adj. marking succession of days, used only adverbially, on the fourth day, John 11: 39 τεταρτάδος γὰρ ἔστι, i. e. he is now the fourth day dead, four days dead. See Buttm. § 123. n. 3. Winer § 58. 2. Comp. Δευτεράδος. — Pol. 3. 52. 2 ἦδη δὲ τεταρτάδος ὦν. Xen. Cyr. 5. 3. 1.

**Τέταρτος, η, ον,** ordin. adj. (τέσσαρες,) the fourth, Matt. 14: 25. Mark 6: 48. Acts 10: 30. Rev. 4: 7. 6: 7 bis, 8. 8: 12. 16: 8. 21: 19. Sept. for רְבִיעִי Gen. 1: 19.—Hdian. 4. 2. 14.

**Τέτρα-**, contr. for τέτορα, τέσσαρα, four, found only in derivative and compound words; comp. Buttm. § 70. n. 2.

**Τειράγωνος, ου, ὁ, ἡ,** adj. (τέτρα- q. v. γῶνος, γωνία,) four-cornered, four-square, Rev. 21: 16. Sept. for רַבְרַבִּי Ex. 27: 1. Ez. 41: 21.—Hdian. 8. 1. 3. Pol. 6. 27. 2. Xen. Lac. 12. 1.

**Τειράδιον, ου, τό,** (dim. of τετράς a tetrad, the number four,) a quaternion of soldiers, a detachment of four men, the usual number of a Roman night-watch, relieved every three hours. Acts 12: 4.—Philo in Flacc. p. 981, or T. II. p. 533. 22, στρατιώτην δὲ τινα τῶν ἐν τοῖς τετραδίοις φυλακῶν καθ' ὁδὸν εἰρών. Comp. Pol. 6. 33. 7 τὸ δὲ φυλακίον ἐστὶν ἐκ τετάρων ἀνδρῶν, ἃν οἱ μὲν πρό τῆς σκηνῆς, οἱ δὲ κατόπιν παρὰ τοὺς ἔμπους ποιοῦνται τὴν φυλακὴν. Veget. "de singulis centuriis quaterni equites et quaterni pedites excubitus noctibus faciant." See in Φυλακή d. In Acts l. c. Peter was therefore guarded by four men at a time, two within the prison and two before the doors, coll. v. 6.

**Τετρακισχίλιοι, αι, α,** (τετράκις adv. χίλιοι,) pp. 'four times one thousand,' i. e. *four thousand*, Matt. 15: 38. 16: 10. Mark 8: 9, 20. Acts 21: 38. Comp. Butt. § 70. 4. — Sept. 1 Chr. 12: 26. Xen. Cyr. 2. 1. 6.

**Τετρακόσιοι, αι, α,** *four hundred*, Acts 5: 36. 7: 6. 13: 20. Gal. 3: 17. Comp. Butt. § 70. 4. — Sept. Gen. 23: 15, 16. Hdian. 6. 4. 10. Xen. An. 7. 1. 27.

**Τετράμηνος, ου, ὁ, ἡ,** (τέτρα q. v. μήν,) *of four months*, John 4: 35 ἔτι τετράμηνος ἐστὶ [χρόνος] καὶ ὁ θέρσιμος ἔρχεται, i. e. *four months' time*. Text. rec. has neut. τὸ τετράμηνον in the same sense. — Pol. 18. 22. 5. Thuc. 5. 63. Neut. Sept. Judg. 19: 2. 20: 47. On the form comp. Lob. ad Phr. p. 549.

**Τετραπλῶς, οὖς; ὄη, ἡ; ὄον, οῦν;** (τέτρα q. v. ἀπλῶς,) *fourfold, quadruple*, Luke 19: 8. Comp. Butt. § 71. 3. § 60. 5. b. — Jos. Ant. 7. 7. 3. Xen. An. 7. 6. 7.

**Τετράπους, οδος, ὁ, ἡ,** adj. (τέτρα q. v. πούς,) *four-footed, quadruped*, plur. absol. τὰ τετραποδα *quadrupeds*, Acts 10: 12. 11: 6. Rom. 1: 23. Sept. for תַּרְבִּיטָא Gen. 1: 24. Ex. 9: 9, 10. תַּרְבִּיטָא Num. 35: 5. — Pol. 1. 29. 7. τὰ τ. Jos. Ant. 4. 4. 4. Palaeoph. 34. 1. Xen. Cyr. 6. 2. 25. On the forms τετράπους and τετραπόδος, see Lob. ad Phr. p. 546.

**Τετραρχέω, ὦ, f. ἦσω,** (τετράρχης,) *to be tetrarch, to rule as tetrarch*, c. gen. Luke 3: 1 ter. — Jos. Vit. § 11. So τετραδαρχεῖσθαι Hermog. 268. 22.

**Τετράρχης, ου, ὁ,** (τέτρα q. v. ἄρχω,) *a tetrarch*, pp. the ruler of the fourth part of a district or province; Strabo 12. p. 850. C, or p. 567 Casaub. ἕκαστα διελόντες [οἱ Γαλάται] εἰς δ' ἑκατάδας, τετραρχίαν ἕκαστην ἐκάλεσαν, τετραρχὴν ἔχουσαν ἴδιον. In later usage it became among the Romans a common title for those who governed any part of a province or kingdom, subject only to the Roman emperor; Strabo l. c. πάλαι μὲν οὖν τοιαύτη τις διατάξις, καὶ ἡμᾶς δὲ εἰς γ', εἰτ' εἰς β' ἡγεμόνας, εἶτα ἕνα ἦεν ἡ δυναστεία. Thus Herod the

Great and his brother Phasael were at one time made tetrarchs of Judea by Antony, Jos. Ant. 14. 13. 1. The former also at his death left half his kingdom to Archelaus with the title of ethnarch, and divided the rest between two of his other sons, Herod Antipas and Philip, with the title of tetrarchs, Jos. Ant. 18. 5. 1. Comp. in Ἡρώδης no. 1, 2. So Lysanias is said to be tetrarch of Abilene, Luke 3: 1. Comp. Wetst. N. T. I. p. 409. — In N. T. spoken only of Herod Antipas, Matt. 14: 1. Luke 3: 19. 9: 7. Acts 13: 1. Called also βασιλεύς Matt. 14: 9. Mark 6: 14; see in Βασιλεύς b.

**Τεύχω,** see the tenses of Τυγχάνω.

**Τεφρόω, ὦ, f. ὄσω,** (τέφρα ashes,) *to reduce to ashes, i. q. to consume, to destroy*, e. g. cities, c. acc. 2 Pet. 2: 6. — Trop. Anthol. Gr. 1. p. 167. Hesych. τεφρώσας ἑσποδάσας.

**Τέχνη, ης, ἡ,** (τίκτω, τεκῆν,) *art*, i. e.

a) pp. *an art, trade, craft*, Rev. 18: 22 τεχνίτης πάσης τέχνης. Acts 18: 3 σκηνοποιοὶ τὴν τέχνην, for the acc. see Butt. § 131. 6 sq. — Sept. 1 Chr. 28: 21. Jos. Ant. 3. 12. 5. Luc. D. Deor. 26. 2. Xen. Mem. 3. 10. 1.

b) genr. *art, skill*, Acts 17: 29 χαράγματι τέχνης. Sept. for תַּרְבִּיטָא 1 K. 7: 14. — Arr. Epict. 2. 14. 2, 5. Hdian. 3. 3. 11. Xen. An. 7. 2. 8.

**Τεχνίτης, ου, ὁ,** (τέχνη) *an artisan, artificer, craftsman*; Acts 19: 24 παρῆειχτο τοῖς τεχνίταις ἐργασίαν. v. 38. Rev. 18: 22. Sept. for שְׂרָף Deut. 27: 15. Jer. 10: 9. — Ecclus. 9: 22. Hdian. 3. 4. 20. Xen. Mem. 2. 7. 5. — Trop. of God as the builder, founder of the heavenly Jerusalem, Heb. 11: 10 ἡς [πόλεως] τεχνίτης . . . ὁ θεός. — Wisd. 13: 1.

**Τήκω,** f. ξω, *to melt, to make liquid*, Sept. Nah. 1: 6. Diod. Sic. 1. 63. Hdot. 3. 96. In N. T. Pass. τήκωμαι, *to be melted, to melt*, 2 Pet. 3: 12. Sept. for תִּהְיֶה Is. 34: 4. — Diod. Sic. 1. 38 τηκομένη χιών. Xen. Mem. 3. 1. 7.

**Τηλαυγῶς,** adv. (τηλαυγής *far-shining, radiant*, from τῆλε, ἀγλή,) *radi-*



antly, brightly, i. e. clearly, distinctly, Mark 8: 25 ἐνέβλεψε τηλαυγῶς ἅπαντας. — Diod. Sic. 1. 50 πρὸς τὸ τηλαυγέστερον ὄρεῖν. So τηλαυγής Sept. Job 37: 21. Pind. Ol. 6. 5. Luc. Hipp. 7.

Τηλικούτος, αὐτή, οὖτο, demonstr. correl. pron. pp. a strengthened form of τηλικός, η, ον, Butt. § 79. 5, 6; so great, tantus, 2 Cor. 1: 10 ἐκ τηλικούτου θανάτου. Heb. 2: 3. James 3: 4. Rev. 16: 18. — 2 Macc. 12: 3. Luc. D. Deor. 26. 2. Xen. Mem. 2. 1. 5.

Τηρέω, ᾶ, f. ἦσω, (τηρός watching, Aesch. Suppl. 263,) to keep an eye upon, to watch, and hence to keep, to guard, trans.

a) pp. to watch, to observe attentively, to keep the eyes fixed upon, c. acc. Rev. 1: 3 καὶ τηροῦντες τὰ ἐν αὐτῇ [προφητεία] γεγραμμένα, i. e. watching the fulfilment of the prophecy. 22: 7, 9. Sept. ὁ τηρῶν ἄνεμον for תרשׁ Ecc. 11: 4. רשׁ Prov. 23: 26. — Ael. V. H. 2. 17 ὁ μὲν εἰσπίκει τηρῶν τοῦτο. Dem. 836. 5. τὸν ἄνεμον Thuc. 1. 65.—Hence trop. to observe, to keep, to fulfil, sc. a duty, precept, law, custom, etc. q. d. to perform watchfully, vigilantly, c. acc. τὰς ἐντολάς Matt. 19: 17. John 14: 15, 21. 15: 10 bis. 1 John 2: 3, 4. 3: 22, 24. 5: 2, 3. Rev. 12: 17. 14: 12. (Ecclus. 29: 1.) τὴν ἐντολὴν ἄσπιλον 1 Tim. 6: 14. λόγον, λόγους, John 8: 51, 52, 55. 14: 23, 24. 15: 20 bis. 17: 6. 1 John 2: 5. Rev. 3: 8, 10 λόγον τῆς ὑπομονῆς μου, see in Ἰπομονή. (Sept. 1 Sam. 15: 11.) νόμον Acts 15: 5, 24. James 2: 10. παράδοσιν Mark 7: 9. τὸ σάββατον John 9: 16. Genr. c. acc. expr. or impl. Rev. 2: 26 ὁ τηρῶν τὰ ἔργα μου, i. e. the works which I require. Matt. 23: 3 bis. 28: 20. Acts 21: 25. Rev. 3: 3. Sept. genr. for תרשׁ Prov. 3: 1, 21. רשׁ Prov. 8: 34. — Philo Legat. ad Cai. p. 1033 τὴν θρησκείαν. Arr. Epict. 2. 25. 15. Pol. 1. 83. 5 δίκαια. Hdian. 6. 6. 1.

b) to keep, to guard, e. g. a prisoner, person arrested, c. acc. Matt. 27: 36, 54 τηροῦντες τὸν Ἰησοῦν. Acts 12: 5, 6 φύλακες . . . ἐτήρουν τὴν φυλακὴν, comp. Butt. § 131. 3. Acts 16: 23. 24: 23. 25: 4, 21 bis. 1 John 5: 18 τηρεῖ ἑαυτὸν, i. e. is on his guard. Part. Matt. 28: 4 οἱ τηροῦντες the keepers,

guards. Of things, τὰ ἱμάτια Rev. 16: 15. Sept. for תרשׁ Cant. 3: 3. רשׁ of things Cant. 8: 11, 12. — pers. Test. XII Patr. p. 636. Thuc. 4. 30. things 1 Macc. 6: 50. Aristoph. Pac. 201. Pol. 3. 50. 7.—Trop. to keep in safety, to preserve, to maintain; c. acc. of thing simpl. Eph. 4: 3 τηρεῖν τὴν ἐνότητά τοῦ πνεύματος. 2 Tim. 4: 7 τὴν πίστιν τετήρηκα. Jude 6 μὴ τηρήσαντες κ. τ. λ. i. e. deserting. Sept. τ. τὴν ἑαυτοῦ ψυχὴν for תרשׁ Prov. 16: 17. — Jos. B. J. 6. 2. 4. νόμους ἢ τὰς ἰδίας ψυχὰς Diod. Sic. 11. 11. πίστιν Pol. 6. 56. 13. Hdian. 7. 9. 7.—So trop. acc. with adjuncts: c. dupl. acc. of pers. and predicate, 2 Cor. 11: 9 bis, ἀβαρῆ ὑμῖν ἑμαυτὸν ἐτήρησα καὶ τηρήσω. 1 Tim. 5: 22. James 1: 27. (Wisd. 10: 5. M. Antonin. 6. 23 or 30 τήρησον σεαυτὸν ἀπλοῦν.) c. adv. 1 Thess. 5: 23. c. dat. of pers. Jude 1 τῷ Χριστῷ. Seq. ἐν c. dat. of state, John 17: 11, 12 ἐγὼ ἐτήρουν αὐτοὺς ἐν τῷ ὀνόματί σου. Jude 21. seq. εἰς τιος John 17: 15. Rev. 3: 10. ἀπό τιος James 1: 27. Sept. c. ἀπό τιος for תרשׁ Prov. 7: 5.

c. i. q. to keep back or in store, to reserve, c. acc. e. g. things, John 2: 10 σὺ τετήρηκας τὸν καλὸν οἶνον ἕως ἄρτι. 12: 7. τί τι, e. g. ζῶφος 2 Pet. 2: 17. Jude 13. (Sept. Cant. 7: 13.) τι εἰς τινα 1 Pet. 1: 4. Of persons, 1 Cor. 7: 37 τηρεῖν τὴν ἑαυτοῦ παρθένον i. e. to keep her at home, unmarried, opp. ἐγαμῆσθαι in v. 38. 2 Pet. 2: 4 et Jude 6 εἰς κρίσιν τηρουμένους. 2 Pet. 2: 9 et 3: 7 εἰς ἡμέραν κρίσεως.—Test. XII Patr. p. 529 εἰς κόλασιν τοῦ αἰῶνος τετήρηται. c. dat. Jos. Ant. 1. 3. 7.

Τήρησις, εως, ἦ, (τηρέω q. v.) a watching, keeping, i. e.

c) trop. observance, performance, sc. of precepts, ἐντολῶν 1 Cor. 7: 19.—Ecclus. 35: 23. νόμων Wisd. 1: 18.

b) i. q. guard, ward, 1 Macc. 5: 18. 3 Macc. 5: 44; in N. T. meton. place of ward, a prison, Acts 4: 3. 5: 18 ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ.—Thuc. 7. 86.

Τιβεριάς, ἄδος, ἦ, Tiberias, a city of Galilee built by Herod Antipas and named in honour of the emperor Tiberius; now Tabaria. It is situated on the S. W. shore of the Lake of

Gennesareth, about an hour's distance from the place where the Jordan flows out, John 6:23; and the lake itself is hence sometimes called *the Sea of Tiberias*, John 6:1. 21:1. Comp. in Γεννησαρέτ. The city was celebrated on account of the hot springs in its vicinity; and after the destruction of Jerusalem it became a famous seat of Jewish schools and learning. See Jos. Ant. 18. 3. 3. de Vit. § 9, 16 sq. Relandi Palaest. p. 1036 sq. Lightfoot Opp. Posth. p. 71 sq. in Opp. T. II. Miss. Herald 1824. p. 308. Rosenm. Bibl. Geogr. II. ii. p. 74 sq. Burekhardt's Travels in Syria etc. p. 320 sq.

Τιβέριος, ον, ὁ, Tiberius, pr. n. of the third Roman emperor, the son of Livia and step-son of Augustus, r. A. D. 14—37. John the Baptist commenced preaching in the 14th year of his reign; and the crucifixion of Jesus took place 3 or 4 years later. Luke 3:1. — Sueton. Vit. Tiber. Tac. Ann. 1. 3 sq.

Τίθημι, f. θήσω, aor. 1 ἔθηκα, perf. τέθεικα, see Buttm. § 106, 107; for imperf. ἐτίθειον Matt. 5:15. 2 Cor. 3:13. al. see Buttm. § 106. n. 5. § 107. n. I, 6. — To set, to put, to place, to lay, trans. Sept. for עָשָׂה, הָשִׁיב, also for יָרַח.

a) pp. to set, to put, where a person or thing is set erect, or is conceived of as erect, rather than as lying down. Act. e. g. a light, λύχνον ὑπὸ τὸν μόδιον Matt. 5:15. Mark 4:21. ὑποκάτω κλίτης Luke 8:16. εἰς κρηπτήν 11:33. So a title, ἐπὶ τοῦ σταυροῦ John 19:9; one's foot, ἐπὶ τῆς θαλάσσης Rev. 10:2. Mid. to set or put for oneself, i. e. on one's own part or behalf, by one's own order, etc. Buttm. § 135. 7, 8; e. g. to put persons in prison, εἰς φυλακὴν Acts 12:4, εἰς τήρησιν 4:3; also ἐν φυλακῇ Matt. 14:3. Acts 5:25, ἐν τηρήσει 5:18; comp. Ἐν no. 4. Of things, to set in the proper place, to assign a place, 1 Cor. 12:18 ὁ θεὸς ἔθετο τὰ μέλη . . . ἐν τῷ σώματι κ. τ. λ. Sept. genr. for עָשָׂה Gen. 30:42, 43. Ex. 26:35. c. ἐπὶ Num. 21:8. Mid. c. ἐπὶ 1 Sam. 6:11, 15. הָשִׁיב c. ἐπὶ Ps. 132:11. יָרַח c. ἐν Gen. 1:17. 9:13. Mid. ἐν φυλακῇ Gen.

40:3. 41:10. 42:30. — Ael. V. H. 14. 42. Xen. Cyr. 8. 8. 16. Oec. 19. 7, 9. Mid. Pol. 25. 1. 2. c. ἐπὶ Xen. An. 7. 3. 23.— Spoken of food or drink, to set on or out, c. acc. John 2:10 τὸν καλὸν οἶνον τίθησι. — Bel and Drag. 11 τὸν οἶνον. Plut. Mor. II. p. 13 Tauchn. Xen. Mem. 3. 14. 1. Lat. pocula ponere Virg. Aen. 1. 706.

b) oftener of things, to put, to lay, to lay down, where the thing is conceived of as laid or lying down rather than as erect. (a) pp. c. g. θεμίλιον Luke 6:48. 14:29. 1 Cor. 3:10, 11. (Sept. Ezra 6:3.) λίθον, πρόσκομμα, Rom. 9:33. 1 Pet. 2:6, quoted from Is. 28:16 where Sept. for עָשָׂה; c. dat. incomm. Rom. 14:13. (Sept. Ps. 109:110.) Genr. in the proverbial phrase, Luke 19:21, 22, αἱρεῖς ὃ οὐκ ἔθηκας, taking up what thou hast not laid down, i. e. taking up what is not thine own. — Diog. Laert. 1. 2. 9 ἄ μὴ ἔθου, μὴ ἀνέλη· εἰ δὲ μὴ, θάνατος ἢ ζήμια, i. e. a law of Solon. Xen. Oec. 8. 2.— Of dead bodies, to lay in a tomb or sepulchre, c. acc. Mark 15:47. 16:6 ὅπου ἔθηκον αὐτόν. Luke 22:53, 55. John 11:34. 19:42. 20:2, 13, 15. Acts 9:37. c. εἰς μνημῖον Acts 13:29. Rev. 11:9. c. ἐν μνημῖῳ Matt. 27:60. Mark 6:29. John 19:41. Acts 7:16. Sept. c. ἐν for עָשָׂה Gen. 50:26. הָשִׁיב 1 K. 13:30, 31. — c. ἐν Test. XII Patr. p. 543. Xen. Cyr. 8. 7. 25.—Seq. ἐπὶ c. gen. as τοὺς ἀσθενεῖς ἐπὶ κλινῶν Acts 5:15. (Hdian. 1. 17. 4.) ἐπὶ c. acc. as κάλυμμα ἐπὶ τὸ πρόσωπον 2 Cor. 3:13. τὰς χεῖρας ἐπ' αὐτὰ Mark 10:16. Rev. 1:17 in later edit. (Sept. Job 21:5. Ps. 139:4.) So with ἐπὶ c. acc. impl. τὰ γόνατα τιθέναι sc. ἐπὶ τὴν γῆν, to place the knees, i. q. to kneel, Mark 15:19. Luke 22:41. Acts 7:60. 9:40. 20:36. 21:5; see in Γόνυ. Seq. ἐνάπιόν τινος Luke 5:18. impl. Mark 6:56. (Sept. 1 Sam. 10:25. comp. Ez. 16:18.) Seq. παρ' ἑαυτῶ 1 Cor. 16:2. παρὰ τοὺς πόδας τινός Acts 4:35, 37. 5:2. πρὸς τὴν θύραν Acts 3:2. ὑπὸ τοὺς πόδας τινός 1 Cor. 15:25, quoted from Ps. 110:1 where Sept. for הָשִׁיב; comp. in Πούς β. — In the sense to lay off or aside, e. g. garments, ἱμάτια John 13:4. So Arr. Epict. 1. 24. 12 θίς τὴν πλατύσημον. Diod. Sic. 20. 31, 45 τὰ ὄπλα. Comp.



Lat. *ponere vestem* Ov. Met. 3. 1. — (β) Trop. e. g. *τιθέναι τὴν ψυχὴν* to lay down one's life John 10: 11, 15, 17, 18 bis. 13: 37, 38. 15: 13. 1 John 3: 16 bis. Comp. Lat. *ponere vitam* Cic. ad Div. 9. 24 fin. — Seq. ἐπὶ c. acc. Matt. 12: 18 θήσω τὸ πνεῦμά μου ἐπ' αὐτόν, i. e. will give or impart unto him, quoted from Is. 42: 1 where Heb. לַעֲרֹךְ Sept. ἔδωκα. Mid. c. ἐν, 2 Cor. 5: 19 θήμενος [ὁ θεός] ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς, i. e. placing in us, laying upon us, committing unto us; comp. Sept. for עָרַשׁ Is. 63: 11. — Mid. seq. εἰς τὰ ὦτα ὑμῶν, to lay up in your ears, i. q. to let sink in your ears, minds, Luke 9: 44. Seq. εἰς τὴν καρδίαν, to lay to heart, i. q. to resolve, Luke 21: 14, comp. Sept. Ecc. 7: 22. 1 Sam. 9: 20. Seq. ἐν τῇ καρδίᾳ, to lay up in heart, to lay to heart, i. q. to revolve in mind, to ponder, Luke 1: 66; (so Sept. and בָּבַבְרָשׁ 1 Sam. 21: 13;) also i. q. to resolve, to purpose, Acts 5: 4; ἐν τῷ πνεύματι id. 19: 21. Comp. Sept. Dan. 1: 8.

c) trop. to set, to appoint, to constitute, often i. q. Engl. to make; e. g. of time, Mid. Acts 1: 7 χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, i. e. which the Father hath set by virtue of his own authority; comp. in Ἐν no. 3. c. β, fin. (ἡμέραν Dion. Hal. Ant. 5. 57 pen. Dem. 1042. pen.) So the lot of any one, τὸ μέρος, seq. μετὰ τινος, Matt. 24: 51. Luke 12: 46. Of a decision, decree, law; Acts 27: 12 οἱ πλείους ἔθεντο βουλήν, i. e. made a decision, decided, determined. Gal. 3: 19 in later edit. ὁ νόμος . . . ἐτέθη, the law was set, made; text. rec. προσετέθη.—So νόμον τιθέναι Jos. c. Ap. 2. 21. Dem. 732. 17. Xen. Lac. 1. 2. For the difference between τιθέναι νόμον and τίθεσθαι νόμον, see Passow τίθημι A. 3. c. Butt. § 135. n. 3.—Seq. dupl. acc. of pers. or thing and predicate, Winer § 32. 4. b; so 1 Cor. 9: 18 ἀδάπανον θήσω τὸ εὐαγγέλιον, I may make the gospel without charge, free of expense; comp. for the sense 2 Cor. 11: 7, 8. (Luc. Gymnas. v. Anachar. 16 τοῦ ἀτίετος . . . τὸν ἀέρα ξηρὸν καὶ διακαῆ τιθέντος.) Of persons, εἰς ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου, Matt. 22: 44. Mark 12: 36. Luke 20: 43. Acts 2: 35. Heb. 1: 13.

10: 13, all quoted from Ps. 110: 1 where Sept. for רָשָׁ; comp. in Πούβ. β. Acts 20: 28 ὑμᾶς . . . ἔθετο ἐπισκόπους. Rom. 4: 17 πατέρα πολλῶν ἐθνῶν τίθεικά σε, from Gen. 17: 5 where Sept. for יָרַב. 1 Cor. 12: 28. Heb. 1: 2. 2 Pet. 2: 6. In the Pass. construction, c. εἰς ὃ final, 1 Tim. 2: 7. 2 Tim. 1: 11. Butt. § 134. 2. Sept. for יָרַב Jer. 1: 5. Lev. 26: 31. יָרַבְרַב Job 11: 13. — Ael. V. H. 13: 6 ὁ οἶνος τίθεισι τὰς γυναῖκας τρωποποιούς. Xen. Cyr. 4. 6. 3. — Once by Hebr. c. acc. et εἰς τι as predicate, Acts 13: 47 τέθεικά σε εἰς φῶς ἐθνῶν, see in *Eis* no. 3. a. Winer § 32. 4. b. So Sept. for יָרַבְרַב Gen. 17: 16. Jer. 9: 11. עָרַשׁ Is. 42: 15. Nah. 3: 6.—Seq. acc. et εἰς final, Mid. 1 Thess. 5: 9 οὐκ ἔθετο ἡμᾶς ὁ θεὸς εἰς ὀργήν, i. e. hath not appointed us to wrath. 1 Tim. 1: 12. Pass. 1 Pet. 2: 8. Seq. acc. et ἵνα, John 15: 16 ἔθηκα ὑμᾶς, ἵνα ὑμεῖς ἰπάγητε κ. τ. λ.

Τίκτω, f. τέξομαι, aor. 2 ἔτεκον, Butt. § 114; to bring forth, to bear, sc. offspring, trans.

a) of females, Matt. 1: 21, 23 τέξεται δὲ υἱόν. v. 25. 2: 2 ὁ τεχθεὶς βασιλεύς. Luke 1: 31, 57. 2: 6, 7, 11. John 16: 21. Gal. 4: 27. Heb. 11: 11 in text. rec. Rev. 12: 2, 4 bis, 5, 13. Sept. for יָרַבְרַב Gen. 3: 16. 4: 1.—Ael. V. H. 1. 29. Luc. D. Deor. 10. 1. Xen. Conv. 5. 7.—Metaph. of irregular desire as exciting to sin; James 1: 15 ἐπιθυμία συλλαβοῦσα τίκει ἁμαρτίαν, i. e. produces, causes sin.—Ecclus. 8: 18. Zenob. Cent. 3. § 28 δίκη δίκην ἔτικτε καὶ βλάβην βλάβην. Anthol. Gr. II. p. 44 ἀφροσύνα τίκει πολλάκι δουτυχίαν.

b) of the earth, Heb. 6: 7 ἡ γῆ τίκουσα βοτάνην.—Philo de Opif. p. 39. Eurip. Cyclop. 332 ἡ γῆ . . . τίκουσα ποίαν. Of trees, Philo ib. p. 862.

Τίλλω, f. ἰλῶ, to pull, to pluck, to pull out or off, e. g. ears of grain, c. acc. Matt. 12: 1. Mark 2: 23. Luke 6: 1. Sept. τιλ. τρίζας for עָרַב Ezra 9: 3. — Psalt. Sal. 13: 3. Arr. Epict. 3. 1. 29. Diod. Sic. 5. 21 στάχυς.

Τιμάω, ου, ὁ, Τιμαεὺς, pr. n. of a man, Mark 10: 46.

Τιμάω, ᾧ, f. ἤσω, (τιμή,) to hold worth, to estimate, trans.

a) i. q. *to esteem, to honour, to reverence*, c. acc. (α) genr. 1 Tim. 5: 3 *χήρας τίμα*. 1 Pet. 2: 17 *πάντας*. Spec. parents Matt. 15: 4, 5. 19: 19. Mark 7: 10. 10: 19. Luke 18: 20. Eph. 6: 2; (So Sept. and כבוד Ex. 20: 12. Deut. 5: 16.) Kings 1 Pet. 2: 17; God and Christ, John 5: 23 quater. 8: 49; also of feigned piety towards God, Matt. 15: 8 et Mark 7: 6 *τοῖς χεῖλεσί με τιμᾶ*, quoted from Is. 29: 13 where Sept. for כבוד; as also genr. Prov. 3: 9. 14: 33.—Ecclus. 3: 3, 4, 6. Hdian. 4. 8. 19. Xen. Cyr. 1. 2. 12. *τοὺς θεοὺς* Ael. V. H. 2. 31. Xen. Mem. 4. 3. 13. — (β) i. q. *to treat with honour*, to bestow special marks of honour and favour upon any one, c. acc. John 12: 26. Acts 28: 10 *πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς*. — Wisd. 14: 15. 2 Macc. 3: 2. Jos. Ant. 4. 6. 8 *ἡμᾶς τιμᾶν ξενίοις*. Xen. An. 1. 9. 14 *δώροις ἐτίμα*.

b) i. q. *to prize*, to fix a value or price upon any thing; Pass. and Mid. c. acc. Matt. 27: 9 bis, *τὴν τιμὴν τοῦ τειμημένου, ὃν ἐτιμήσαντο ἀπὸ υἰῶν Ἰσραήλ*. Comp. Zech. 11: 12, 13; see in *Ἱερουσαλ.* Sept. for יקר Lev. 27: 8, 12, 14. — Jos. Ant. 5. 1. 21. Dem. 183. 19. Xen. Mem. 3. 10. 10.

*Τιμή, ἡς, ῆ, (τίω), a holding worth, estimation, viz.*

a) i. q. *esteem, honour, respect, reverence*. (α) genr. c. g. as rendered or exhibited towards any person or thing. John 4: 44 *προφήτης . . . τιμὴν οὐκ ἔχει*. Rom. 12: 10. 1 Cor. 12: 23, 24. Col. 2: 23 *οὐκ ἐν τιμῇ τινι sc. τοῦ σώματος*. 1 Thess. 4: 4 *ἐν τιμῇ* i. e. reputably. Heb. 3: 3. 1 Pet. 3: 7. *σκευὸς εἰς τιμὴν* Rom. 9: 21. 1 Tim. 2: 20, 21. So as rendered to masters, 1 Tim. 6: 1; to magistrates, Rom. 13: 7 bis; to elders, 1 Tim. 5: 17; to Christ, c. *δόξα*, 2 Pet. 1: 17. Rev. 5: 12, 13; to God, c. *δόξα*, 1 Tim. 1: 17. 6: 16. Rev. 4: 9, 11. 7: 12. 19: 1 in text. rec. Sept. for יקר Is. 14: 18. יקר Dan. 4: 27. τ. τῷ κυρίῳ for τῷ Ps. 29: 1. 96: 7.—Ecclus. 10: 28. Jos. c. Ap. 2. 27 *γονίων τιμή*. Luc. Halcy. 2. Hdian. 2. 15. 4. Xen. An. 6. 1. 20. τῷ θεῷ Jos. Ant. 1. 3. 1. Ael. V. H. 3. 1. Xen. Mem. 1. 3. 3.—(β) Of a state or condition of honour, rank, dignity, joined with *δόξα*, Heb. 2: 7 *δόξη*

καὶ τιμῇ ἐστεφάνωσας αὐτόν, quoted from Ps. 8: 6 where Sept. for יקר. So as conferred in reward, v. 9. Rom. 2: 7, 10. 1 Pet. 1: 7. 2: 7. Once, an office of honour, Heb. 5: 4.—Jos. Ant. 10. 8. 6. Hdian. 3. 10. 9. Xen. Mem. 3. 1. 1. —(γ) Meton. *honour*, i. q. mark or token of honour, favour, reward, etc. Acts 28: 10 *πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς*. Sept. for יקר Dan. 2: 6.—Ecclus. 38: 1. Jos. Ant. 3. 2. 5. Xen. Cyr. 2. 2. 18, 20.

b) i. q. *value, price*. Matt. 27: 6 *τιμὴ αἱματος price of blood*. v. 9 see in *Τιμῶν* a. Acts 4: 34. 5: 2, 3. 7: 16 *τιμὴ ἀργυρίου*. 19: 19. 1 Cor. 6: 20. 7: 23. Sept. for יקר Lev. 5: 15, 18. 27: 2 sq. יקר Job 31: 39. יקר Is. 55: 1. — Jos. Vit. § 31. Ael. V. H. 2. 7. Xen. An. 7. 5. 2. — Meton. a thing of price, and hence collect. *precious things*, Rev. 21: 24, 26. So Sept. for יקר Ez. 22: 25.

*Τίμιος, α, ον, (τιμή), held worth, estimated, viz.*

a) i. q. *esteemed, honoured; estimable, honourable*; Acts 5: 34 *Γαμαλιήλ . . . τίμιος παντὶ τῷ λαῷ*. Heb. 13: 4. Sept. for יקר Ezra 4: 10. יקר Ps. 116: 15. — Jos. B. J. 5. 13. 1 *τῷ δήμῳ τίμιος*. Hdian. 6. 9. 14. Xen. Oec. 9. 13.

b) i. q. *valued, prized, precious*. (α) pp. of high price, *costly*, as λίθος τίμιος a *precious stone*, genr. Rev. 17: 4. 18: 12, 16. 21: 11, 19; plur. 1 Cor. 3: 12. ξύλον τίμιον *costly wood* Rev. 18: 12. Sept. for יקר 1 K. 10: 2. 2 Chr. 9: 1, 10.—Hdian. 5. 2. 10 *λίθοι τ.* Ael. V. H. 7. 8. Xen. An. 1. 2. 27. — (β) trop. *precious, dear, desirable*. Acts 20: 24 *οὐδὲ ἔχω τὴν ψυχὴν μου τιμῶν ἐμαυτῷ*. James 5: 7. 1 Pet. 1: 7, 19. 2 Pet. 1: 4. Sept. for יקר Prov. 3: 15. 8: 11. — Wisd. 12: 7. Jos. Ant. 17. 9. 4 *φίλων τ.* Ἡρώδη τιμιώτατος. Hdian. 1. 16. 9.

*Τιμιότης, ητος, ῆ, (τίμιος), preciousness, costliness; meton. i. q. precious things, magnificence, prob. costly merchandize, Rev. 18: 19.—Liban. Ep. 1557 προσαγορεύω τὴν τιμιότητά σου.*

*Τιμόθεος, ου, ὁ, Timotheus, Timothy*, pr. n. of a young Christian of Derbe, the son of a Jewish mother and Greek father, selected by Paul as the



chosen companion of his journies and labours in preaching the gospel, Acts 16:1, 3. He appears to have been with Paul at Rome, Heb. 13:23; but his later history is unknown. Acts 16:1, 17:14, 15, 18:5, 19:22, 20:4, 1 Cor. 16:10, 2 Cor. 1:19, Phil. 1:1, 2:19, 1 Thess. 1:1, 3:6, 2 Thess. 1:1, 1 Tim. 6:20, 2 Tim. 1:2. Τιμόθεος ὁ συνεργός μου Rom. 16:21. Τ. ὁ ἀδελφός 2 Cor. 1:1, Col. 1:1, 1 Thess. 3:2, Philem. 1, Heb. 13:23. Τιμ. τὸ τέκνον μου etc. 1 Cor. 4:17, 1 Tim. 1:2, 18.

Τίμων, ωρος, ὁ, Timon, pr. n. of one of the seven primitive deacons at Jerusalem, Acts 6:5.

Τιμωρέω, ᾧ, f. ἦσω, (τιμωρός i. q. τιμάωρος, watching one's honour, i. e. 'helping, vindicating,' also 'avenging, punishing; from τιμή, ὄραμα, ὄρος,) pp. to watch or protect the honour of any one, i. e. to help, to succour, to vindicate, c. dat. Hdot. 1. 141. Dem. 1388. 16. Xen. Cyr. 5. 2. 8. Also to avenge, to punish in behalf of any one, c. dat. Hdian. 4. 13. 6, coll. 3. In N. T. genr. to punish, c. acc. Acts 26:11 τιμωρῶν αὐτούς. Pass. Acts 22:5. — Wisd. 12:20. Jos. Ant. 1. 11. 1. Pol. 2. 56. 11. Xen. Cyr. 1. 2. 6, i. q. κολάζειν in § 7.

Τιμωρία, ας, ἡ, (τιμωρίω q. v.) vindication, avengement, Jos. Ant. 17. 9. 1. Xen. Cyr. 4. 6. 7. In N. T. punishment, Heb. 10:29.—2 Macc. 6:26. Jos. B. J. 7. 2. 1. Xen. Mem. 4. 4. 24.

Τίνω, see in Τίω.

Τίς, neut. τι, Gen. τινός, indef. pron. enclitic, Buttm. § 14. 2. § 77. 1; distinguished by its accent from τίς interrog. q. v. — One, some one, a certain one.

a) pp. and genr. of some person or thing whom one cannot or does not wish to name or specify more nearly; so in various constructions: (α) Simply, Matt. 12:47 εἶπε δὲ τις αὐτῷ. 20:20 αἰτεῖν τι. Luke 8:49, 9:57, 13:6. Acts 5:25. al. Plur. τινές Mark 14:4. Luke 13:1, 24:1. John 13:29. Rom. 3:3, 1 Cor. 4:18, 1 Tim. 6:10, 21. Heb. 4:6, 1 Cor. 15:12 τινές ἐν ἡμῖν. al. — Hdian. 6. 1. 15. Xen. Cyr.

6. 1. 6. τινές Hdian. 1. 3. 13.—(β) Joined with a Subst. or Adjective taken substantively, i. q. a certain person or thing, some, Buttm. § 124. 2. Matth. § 487 init. So after a subst. Mark 5:25 γυνή τις. Luke 8:27, 9:19, 10:31, 38. John 6:7 βραχὺ τι λάβη. Acts 5:1, 27:39. al. Plur. Luke 8:2 γυναικίς τινες. 24:22. Acts 9:19 ἡμέρας τινάς. 17:20, 2 Pet. 3:16 δυσνόητά τινα. (Ceb. Tab. 1 πίναξ τις. Xen. Oec. 8. 3.) Also before the Subst. or Adj. Matth. l. c. no. 4, 6. Matt. 18:12 εἰάν γένηται τινι ἀνθρώπῳ. Luke 17:12. John 4:46. Acts 3:2, 9:36. Gal. 6:1. al. Plur. Luke 13:31 τινές Φαρισαῖοι. Acts 13:1, 15:2 τινάς ἄλλους. 27:1. Jude 4. So εἰς τις, Mark 14:51 εἰς τις νεανίσκος, comp. in Εἷς d. Matth. l. c. init. (Hdian. 3. 11. 2.) Joined with names, either proper or gentile; e. g. before, Mark 15:21 παράγοντά τινα Σιμωνά. Acts 9:43; by apposit. John 11:1. After, Luke 10:33 Σαμαρείτης δὲ τις.—Hdian. 4. 8. 10. Xen. H. G. 5. 4. 3 παρὰ Χάρωνί τινι.—(γ) Seq. genit. of class or of partition, i. e. of which τίς, τινέσ, expresses a part. Luke 14:15 ἀκούσας δὲ τις τῶν συνανακειμένων. 2 Cor. 12:17. εἰς τις Mark 14:47, comp. in β. Plur. Matt. 9:3, 27:47. Mark 2:6. Luke 19:39. Acts 6:9. Rom. 11:17, 2 Cor. 10:12. al.—Hdian. 1. 4. 20. εἰς τις Plato Ion, p. 531. D. Plur. Hdian. 1. 6. 2. Xen. Cyr. 1. 4. 19.—In a like sense, seq. ἐκ c. genit. Luke 12:13 εἶπε δὲ τις ἐκ τοῦ ὄχλου. John 11:49. Plur. c. ἐκ, Luke 11:15 τινέσ δὲ εἰς αὐτῶν. John 7:25, 9:16. Rom. 11:14.—Hdian. 5. 3. 18.—(δ) With numerals, where it renders the number indefinite, about, some. Luke 7:19 προσκαλεσάμενος δύο τινάς τῶν μαθητῶν αὐτοῦ, i. e. some two, two or three. Acts 23:23. Comp. Winer § 25. 2. Matth. § 487. 4.—Thuc. 3. 111 ἐς διακοσίους τινάς αὐτῶν. 7. 87.—(ε) Distributively, τίς . . . ἕτερος δὲ, one . . . another, 1 Cor. 3:4. (Xen. Conv. 2. 6.) Plur. τινές . . . τινές δὲ Luke 9:7, 8. Phil. 1:15.—(ζ) Sometimes τίς or τινέσ is omitted where the sense requires it to be supplied; Luke 8:20 καὶ ἀπηγγέλη αὐτῷ, λεγόντων sc. τινῶν. Mark 2:1 δι' ἡμερῶν sc. τινῶν. So before a genit. partit. Acts 21:16; before ἐκ c. gen. Matt. 13:47. Luke 21:16. John

16: 17. Rev. 3: 9. Comp. Winer § 30. 5. p. 164. § 66. 3.

b) *genr. any one, any body, some one or other*, in various constructions and uses; comp. above in a. (α) Simply, Matt. 8: 28. Mark 12: 19 *εἶν τινος ἀδελφὸς ἀποθάνη*. Luke 14: 8. John 10: 28. Acts 19: 38. Rom. 5: 7 bis, *μόλις γὰρ ὑπὲρ δικαίου τις ἀποθανέεται* κ. τ. λ. James 2: 18. al. Neut. *τι*, Matt. 5: 23 *ἔχει τὸ κατὰ σοῦ*. Mark 11: 13. Luke 22: 35. Acts 3: 5. James 1: 7. al. Adv. see below in e. — Xen. Cyr. 2. 3. 4. *τὸ Ἠδῖαν*. 6. 1. 4. — (β) Joined with a Subst. or Adj. Rom. 8: 39 *οὔτε τις κτίσις ἑτέρα*. Neut. *τι*, Luke 11: 36 *μὴ ἔχων τι μέρος σκοτεινόν*. Acts 8: 34. So espec. neut. *τι* before adjectives of quality, character, etc. Matth. § 487. 4; e. g. before the adj. Luke 24: 41 *ἔχετε τὸ βρώσιμον*. John 1: 47. Acts 17: 21. 19: 39; after the adj. Mark 16: 18 *κἄν θανάσιμόν τι πῶσιν*. John 5: 14. Acts 19: 32. — Plato Symp. p. 210. E, *τὸ θαναμαστόν*. — (γ) Seq. genit. of class or of partition, comp. in a. γ. 1 Cor. 6: 1 *τολμᾷ τις ὑμῶν*. Acts 5: 15. 2 Thess. 3: 8. Neut. *τι*, Acts 4: 32 *καὶ οὐδὲ εἰς τι τῶν ὑπαρχόντων αὐτοῦ* κ. τ. λ. Rom. 15: 18. Eph. 5: 27. Also seq. *ἀπὸ* c. gen. Luke 16: 30; *ἐκ* c. gen. Heb. 3: 13 *τις ἐξ ὑμῶν*. James 2: 16. — (δ) *Τῆς* stands also for Engl. indef. *one, some one*, Fr. *on*, Germ. *man*, Buttm. § 127. 4. § 129. 11. Matt. 12: 29 *πῶς δύναται τις εἰσελθεῖν* κ. τ. λ. Mark 8: 4. John 2: 25. 1 Tim. 1: 8. — Xen. Cyr. 1. 4. 3 *ὡστ' ἐπεθύμει ἂν τις* κ. τ. λ. — (ε) In a similar sense, like Engl. *one, any one*, for *every one*, *έκαστος*, Passow *τις* no. 2. b. John 6: 50 *οὗτός ἐστιν ὁ ἄριστος . . . ἵνα τις ἐξ αὐτοῦ φαγῇ* κ. τ. λ. Acts 2: 45. 11: 29. 1 Cor. 4: 2. Heb. 10: 28. — Xen. Cyr. 1. 2. 2. — (ζ) *εἴν τις, if any one*, Matt. 21: 3. Mark 11: 3. Col. 3: 13. James 2: 14. Rev. 22: 18. *εἰάν μή τις, unless one*, John 3: 3, 5. Acts 8: 31. Plur. *ἂν τινες if any*, i. q. *whosoever*, John 20: 23 bis. — Luc. D. Deor. 23. 1 *ἦν τις*. — (η) *εἴ τις, if any one*, see in *Εἰ* I. g. γ. p. 223. — In a hypothetical clause, the simple *τις* is sometimes said to be i. q. *εἴ τις*, but not accurately. 1 Cor. 7: 18 bis, *περιτεμημένος τις ἐκλήθη, μὴ ἐπιπιάσθω* κ. τ. λ. *is one called being circumcised*, i. e. be

it so that one is thus called. James 5: 13, 14. Comp. Winer § 25. p. 144 sq. — Athen. VI. p. 223 *ὄφθαλμῶν τις*. Plut. de Puer. educ. 4 *ἀλλ' ἐστὶ τις ἀπόκροτος* κ. τ. λ. — (θ) Sometimes *τις, any one*, is omitted where the sense requires it to be supplied; comp. above in a. ζ. Matt. 23: 9 *καὶ πατέρα μὴ [τινα] καλέσητε ὑμῶν ἐπὶ τῆς γῆς*. 1 Pet. 4: 12.

c) *emphat. somebody, something*, i. e. some person or thing of weight and importance, *some great one*; Matth. § 487. 5. Winer § 25. 2. Passow no. 3. — (α) Simply, Acts 5: 36 *ἀνέστη Θεωδῶς, λέγων εἶναι τινα ἑαυτόν*. (Theocr. 11. 79. Dem. 150. 19 *σὲ μὲν ἐν τῇ πόλει διῷ τινὰ φαίνεσθαι*. Epict. Ench. 13.) Neut. 1 Cor. 3: 7 *οὔτε ὁ φυντεῖον ἐστὶ τι*. 10: 19. Gal. 2: 6. 6: 3 *εἰ γὰρ δοκεῖ τις εἶναι τι*. v. 15. 1 Cor. 8: 2 *εἰ δὲ τις δοκεῖ εἶδέναι τι*. — Plato Gorg. 83. p. 527. D, *ὡς τι ὄντας*. id. Apol. Soer. 6. p. 21. D, *οὗτος μὲν οἶεται τι εἶδέναι, οὐκ εἰδώς* — (β) With an adjective, Acts 8: 9 *Σίμων . . . λέγων εἶναι τινα ἑαυτόν μέγαν*. Heb. 10: 27 *φοβερὰ δὲ τις ἐκδοχὴ κρίσεως*, i. e. a very fearful looking for of judgment. — Eurip. ap. Stob. 173. 11 *δεινὴ τις ὀργή*. Aeschin. Dial. Soer. 3. 17 *γαληνὸς τις βίος*.

d) *τις* with a Subst. or Adj. sometimes serves to limit or modify the full signification, like Engl. *some what*, i. q. *in some measure, a kind of*, etc. Passow no. 4. Winer § 25. 2. Buttm. § 150. p. 434. Rom. 1: 11 *ἵνα τι μεταδῷ χάρισμα ὑμῖν*. v. 13. 1 Cor. 6: 11. James 1: 18 *εἰς τὸ εἶναι ἡμᾶς ἀρπαχὴν τινα* κ. τ. λ. — Luc. D. Deor. 6. 1 *συνήμι γὰρ, ὁποῖόν τι τὸ αἰσχρόν* κ. τ. λ. Hdot. 5. 48 *οὐ γὰρ τινα πολλὸν χρόνον*. Stob. 366. 42.

e) Neut. *τι* adverbially or as acc. of manner. (α) Simply, *in or as to something*, in *any way*, Phil. 3: 15 *καὶ εἴ τι ἐτέρως φρονεῖτε*. Philem. 18. Hence i. q. *perhaps*, in the formula *εἰ μὴ τι, unless perhaps*, Luke 9: 13. John 5: 19. al. see in *Μῆτι*. Comp. Buttm. § 150. p. 434. — Luc. D. Deor. 2. 1 *εἰ καὶ τι ἡμάρτον*. ib. 7. 1. Xen. Cyr. 1. 2. 9. *εἰ μὴ τι* Xen. H. G. 7. 4. 35. — (β) With another acc. neut. as Adverb, thus serving to modify it, comp. in d; *some, somewhat, a little*, comp. Matth. § 487. 4 fin. Passow no. 4. b. E. g. *βραχύ τι, some little, a little*, spoken of time Acts



5: 34; of place or rank Heb. 2: 7. Acts 23: 20 τὸ ἀκριβέστερον. 2 Cor. 10: 8. 11: 16. So μέρος τι, in some part, partly, 1 Cor. 11: 18. — Plato Gorg. p. 499. B, πάλαι τι. Xen. Mem. 2. 6. 12 σχεδόν τι. Hi. 1. 21 τὸ ἥδιον. AL.

Τίς, neut. τί, Gen. τίνος, interrog. pron. *who? which? what?* Lat. *quis, quae, quid?* Sept. τίς for 𐤕𐤓, τί for 𐤕𐤓. Always written with the acute accent on ι, and thus distinguished from τίς, τι, indef. see in Τίς, and comp. Buttm. § 13. n. 2. § 77. 1. The place of τίς is usually at the beginning of the interrogative clause, or at most after a particle or the like; but see below in A. a. ζ.

A) Direct, usually with the Indicative; sometimes with the Subjunct. and Optative, which then serve to modify its power; comp. below in f, g.

a) c. Indic. genr. and in various constructions. (α) Simply, Matt. 3: 7 τίς ἰπέιδεσεν ὑμῖν φυγεῖν κ. τ. λ. 21: 23 καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; Mark 2: 7. Luke 10: 29. John 1: 22, 39 τί ζητεῖτε; 13: 25. Acts 7: 27. 19: 3 εἰς τί οὖν ἐβαπτισθητε, i. e. into what etc. Heb. 3: 17, 18. Rev. 6: 17. al. saep. τί ἐστι τοῦτο; what is this? what means this? Mark 1: 27. 9: 10. Eph. 4: 9. So with a pron. demonstr. in a contracted clause, Matth. § 472. 4. Luke 16: 2 τί τοῦτο ἀκούω περὶ σοῦ, for τί ἐστι τοῦτο ὁ κ. τ. λ. comp. John 16: 18. Acts 11: 17. For the phrases: τί πρὸς ἡμᾶς, τί πρὸς σέ, see in Πρὸς III. 3. a. τί ἐμοὶ καὶ σοί, see in Ἐγὼ c. Comp. below in δ.—Hdian. 2. 1. 17. Xen. Cyr. 3. 3. 62. τί τοῦτο Luc. D. Deor. 5. 7. c. demonstr. Xen. Mem. 4. 4. 13. — (β) With a Subst. or Adj. taken substantively. Matt. 5: 46 τίνα μισθὸν ἔχετε; Mark 5: 9. Luke 14: 31. John 2: 18 τί σημεῖον δεῖκνύεις; Rom. 6: 21. Heb. 7: 11. Matt. 5: 47 τί περισσὸν ποιεῖτε; Mark 15: 14 τί γὰρ κακὸν ἐποίησεν; al.—comp. Xen. An. 7. 6. 4. — (γ) Seq. genit. of class or of partition, i. e. of which τίς, τίνες, expresses a part. Matt. 22: 28 τίνος τῶν ἐπιτᾶ ἔσται; Luke 10: 36. Acts 7: 52 τίνα τῶν προφητῶν; Heb. 1: 5, 13. Also seq. ἐκ c. genit. partit. Matt. 6: 27 τίς δὲ ἐξ ὑμῶν κ. τ. λ. John 8: 46. c.

Subst. Matt. 7: 9 τίς ἐστὶν ἐξ ὑμῶν ἀνθρώπος κ. τ. λ. Luke 11: 11.—(δ) After τίς the verb εἶναι is often omitted, e. g. τί πρὸς ἡμᾶς Matt. 27: 4. τί ἐμοὶ καὶ σοὶ John 2: 4. Mark 5: 9 τί σοι ὄνομα; Luke 4: 36. Acts 7: 49 ἢ τίς τόπος τῆς καταπαύσεώς μου; 10: 21. Rom. 3: 1. 8: 31, 34. James 3: 13. al. So γίνεσθαι Matt. 26: 8. John 21: 21. Comp. Winer § 66. 2.—Xen. Cyr. 3. 3. 62.—(ε) Sing. τί as predicate sometimes refers to a plural neut. as subject; John 6: 9 ταῦτα τί ἐστὶν εἰς τσαύτους; comp. in ζ. Acts 17: 20, comp. below in g. Comp. Matth. § 488. 7. Winer § 25. 1. p. 145. — Luc. D. Deor. 11. 1. Plat. Theaet. p. 155. C, θαναμάζω, τί ποτ' ἐστὶ ταῦτα. — (ζ) By inversion, τίς is sometimes put after several words in a clause; comp. above init. Matt. 6: 28. John 6: 9 ἀλλὰ ταῦτα τί ἐστὶν κ. τ. λ. 16: 18. Acts 11: 17. 19: 15 ὑμεῖς δὲ τίνες ἐστέ; Rom. 14: 10. Eph. 4: 9. al. Comp. Matth. § 488. 2.—(η) With other particles: καὶ τίς, and who? who then? Mark 10: 26. 2 Cor. 2: 2; see in Καὶ no. 1. e. γ. τίς ἄρα, who then? see in Ἄρα I. b. τί γὰρ, what then? Rom. 3: 3. Phil. 1: 18; see in Γάρ I. c. τί οὖν, what therefore? what then? see in Οὖν no. 2. d. τί οὔτι, why? see in Ὅτι no. 1. b. διὰ τί or διατί, on account of what? wherefore? why? see in Διά III. 2. a. εἰς τί, for what? to what end? wherefore? why? Matt. 14: 31. Mark 14: 4; see in Εἰς no. 3. d. α. But Acts 19: 3 see above in α. πρὸς τί, for what? for what intent? wherefore? John 13: 28; see in Πρὸς III. 3. d. (Xen. Cyr. 6. 3. 20.) ἵνα τί, that what? to what end? wherefore? see in Ἴνα τι. b) Neut. τί as adverb of interrogation, or as acc. of manner, interrog. (α) wherefore? why? for what cause? i. q. διὰ τί. Matth. § 488. 8. Matt. 8: 26 τί δειλοὶ ἐστε; Mark 11: 3. Luke 6: 2. John 7: 19. Acts 26: 14. 1 Cor. 10: 30. al. saep. Sept. for 𐤕𐤓 Ex. 14: 15. (Xen. An. 2. 4. 3.) So τί καὶ, why then? 1 Cor. 15: 29, 30; see in Καὶ no. 1. e. γ. τί δέ, but why? expressing surprise Matt. 7: 3. Luke 6: 41; also and why? continuative, 1 Cor. 4: 7. Comp. Matth. § 488. 9. τί οὖν why then? Matt. 17: 10. John 1: 25. Acts

15: 10. al. see in *ὄν* no. 2. d. — Also i. q. *to what end?* for what purpose? i. q. εἰς τί, Matt. 26: 65. Gal. 3: 19 τί οὖν ὁ νόμος; — (β) *as to what? how?* in what respect? i. q. κατὰ τί. Matt. 19: 20 τί ἔτι ὑστερῶ; Matt. 16: 26. Mark 8: 36. Luke 9: 25. (Xen. Cyr. 2. 1. 17.) Also i. q. *in what way? how?* Rom. 8: 24 τί καὶ ἐλπίζεις; 1 Cor. 7: 16 bis, τί γὰρ οἶδας, γύναι, κ. τ. λ. Acts 26: 8. So Matt. 22: 17 τί σοι δοκεῖ; Mark 14: 64. Hence intensive, *how!* *how greatly!* Matt. 7: 14 in later edit. τί στενὴ ἡ πύλη. Luke 12: 49 τί θέλω, εἰ ἤδη ἀνήφθῃ. So Sept. for  $\text{מָה}$  Ps. 3: 2. Cant. 4: 10. 7: 7.

c) i. q. *πότερος*, where two are spoken of, *who* or *which* of the two? Matt. 21: 31 τίς ἐκ τῶν δύο. 27: 21 τίνα ἀπὸ τῶν δύο. Comp. above in a. γ. Matt. 9: 5 τί γὰρ ἐστὶν εὐκοπώτερον κ. τ. λ. 23: 17, 19. Luke 7: 42. 1 Cor. 4: 21. See Winer § 25. 1. p. 145. Matth. § 488. 4. — Xen. Cyr. 1. 3. 17. Plato Phileb. p. 52. D. comp. Stalb. in Plat. l. c. p. 167.

d) τίς c. Indic. through the force of the context sometimes approaches to the sense of *ποιός*, Lat. *qualis*, i. e. *of what kind* or *sort?* Herm. ad. Vig. p. 731. E. g. of persons, Matt. 16: 13 τίνα με λέγουσι οἱ ἄνθρωποι εἶναι; v. 15. Mark 8: 27, 29. 1 Cor. 3: 5 τίς οὖν ἐστὶ Παῦλος; James 4: 12. τίς ἄρα Luke 1: 66. 8: 25. Neut. Heb. 2: 6 τί ἐστὶν ἄνθρωπος; (Soph. Trach. 311.) Of things, Luke 4: 36 τίς ὁ λόγος οὗτος; 24: 17. John 7: 36. 1 Cor. 15: 29.

e) Spec. c. Indic. *Fut.* τίς expresses: (α) *deliberation*, Matt. 11: 16 τίνοι δὲ οἰμοιῶσω τὴν κ. τ. λ. Mark 6: 24. Luke 3: 10 τί οὖν ποιήσομεν; v. 12. 13: 18. Acts 4: 16. Comp. Winer § 41. 6. In most of these examples, some Mss. have the Subjunctive.—So rarely c. Indic. *Present*, John 11: 47. Acts 21: 22. Comp. Winer § 42. 3. p. 233.—(β) Hence implying the idea, *shall, may, can*. Matt. 5: 13 ἐν τίνι ἀλισθήσεται; Luke 1: 18 κατὰ τί γνώσομαι τοῦτο; Acts 8: 33. Rom. 8: 33, 35. Comp. Winer l. c.—(γ) Sometimes put where a general truth is to be illustrated by a particular example; comp. Herm. ad Soph. Trach. 451. Matt. 12: 11 τίς ἔσται ἐξ ὑμῶν ἄνθρωπος, ὃς ἔξει κ. τ. λ. Luke 14: 5. 11: 5

where the Subjunct. alternates with the Fut.

f) c. Subjunct. implying *deliberation* with the idea of *possibility*; comp. Herm. ad Vig. p. 729. Passow no. 2. c. Winer § 42. 4. p. 235, 246. Matt. 6: 31 λέγοντες· τί φάγομεν, κ. τ. λ. Luke 12: 17 τί ποιήσω; 16: 3. So Matt. 20: 32 τί θέλετε ποιῆσαι ὑμῖν; 27: 17, 21, 22; see in *θέλω* b.

g) c. Optat. et ἄν, implying *doubt, uncertainty*. Acts 2: 12 τί ἄν θέλω τοῦτο εἶναι; 17: 18. Comp. Herm. ad. Vig. p. 729. Passow no. 2. a.—Luc. D. Deor. 7. 1. Vitar. Auct. 12.

B) Indirect, where it is often equiv. to ὅστις, ὅτι, see Buttm. § 127. 4 and n. 6. Matth. § 488. 1. Winer § 25. 1. Passow no. 3.

a) c. Indic. after verbs of *hearing, inquiring, shewing, knowing, and the like*; comp. Winer § 42. 4. p. 246. Matth. § 507. 2. So in various constructions and uses: (α) *genr.* Matt. 6: 3 μὴ γνώτω ἡ ἀριστερά σου τί ποιῶ ἢ δεξιὰ σου. 9: 13 μάθετε τί ἐστὶν. 10: 11. 12: 3, 7. 21: 16. Mark 14: 36. Luke 6: 47. 7: 39. Acts 21: 33. Eph. 5: 10. 1 John 3: 2. John 19: 24 λάχομεν περὶ αὐτοῦ, τίνος ἔσται. So c. Subst. 1 Cor. 15: 2 τίνοι λόγῳ κ. τ. λ. 1 Pet. 1: 11; comp. in A. a. β. With εἶναι implied, comp. in A. a. δ. Rom. 8: 27 τί τὸ φρόνημα κ. τ. λ. Eph. 3: 18. Heb. 5: 12.—Hdian. 2. 8. 8 τίνα ἔχετε γνώμην. Xen. An. 4. 8. 5. Mem. 1. 6. 4.—In a double question, Luke 19: 15 τίνα γινῶ τίς τί διεπραγματεύσατο, pp. *that he might know, who had gained what?* i. e. *who had gained and what he had gained*; comp. Matth. § 488. 12 fin. Herm. ad Soph. Antig. 20. Aj. 1164.—Xen. Mem. 2. 2. 3 τίνας οὖν ὑπὸ τίνων εὐροίμεν κ. τ. λ.—(β) i. q. *πότερος*, comp. in A. c. Phil. 1: 29 τί αἰρήσομαι οὐ γνωρίζω.—Xen. Cyr. 1. 3. 17.—(γ) i. q. *ποιός*, comp. in A. d. John 10: 6 οὐκ ἔγνωσαν τίνα ἦν ἡ εὐαγγέλιον. Acts 17: 19. 24: 20.

b) c. Subjunct. implying *what may* or *can* be done, i. e. *possibility*, Herm. ad Vig. p. 729, 741. Winer § 42. 4. b. p. 246. Matth. § 516. 3. Matt. 6: 25 μὴ μεριμνᾶτε τί φάγητε. 10: 19. 15: 32. Mark 9: 6 οὐ γὰρ ἤδει, τί λαλήσῃ. Luke 12: 5, 11, 29. 17: 8. 19: 48. Rom. 8: 26.



1 Pet. 5: 8. So in a double question, Mark 15: 24 βάλλοντες . . . τίς τί ἄρη, comp. above in a.

c) c. Optat. after a preceding praeterite, and implying doubt, uncertainty; Buttm. § 139. 2, 3. Herm. ad Vig. p. 742. Matth. § 518. Winer § 42. 4. c. p. 247. (α) genr. Luke 8: 9 ἐπηρώτων δὲ αὐτόν . . . τίς εἶη ἡ παραβολὴ αὕτη; 15: 26 ἐπυνθάνετο, τί εἶη ταῦτα; comp. in A. d. ε. 18: 36. 22: 23.—Hdian. 2. 8. 5 τίνα γνώμην ἔχετε. Xen. An. 4. 5. 10.—(β) With ἄν, as strengthening the idea of uncertainty, comp. Buttm. § 139. 13. Winer § 43. 4. Herm. ad Vig. 729. Luke 1: 62 τὸ, τί ἂν θέλοι καλεῖσθαι αὐτόν. 6: 11 διελάουν πρὸς ἀλλήλους, τί ἂν ποιήσαιαν τῷ Ἰησοῦ. 9: 46. John 13: 24. Acts 5: 24. 10: 17. 17: 20. 21: 33.—Xen. Cyr. 1. 4. 12. AL.

Τίτλος, ου, ὁ, Lat. *titulus*, i. e. a title, superscription, John 19: 19, 20.—Hesych. τίτλος· πτυχίον ἐπίγραμμα ἔχον.

Τίτος, ου, ὁ, *Titus*, pr. n. of a Christian teacher of Greek origin, a companion and fellow-labourer of Paul, Gal. 2: 3; sent by him to Dalmatia, 2 Tim. 4: 10; and also left in Crete to establish and regulate the churches, Tit. 1: 5. Tradition relates that he was bishop of Crete, and died there at the age of 92 years. 2 Cor. 7: 6, 13, 14. 8: 6, 16. 12: 18 bis. Gal. 2: 1, 3. 2 Tim. 4: 10. Τίτον τὸν ἀδελφόν μου 2 Cor. 2: 12. Τ. κοινανὸς ἐμὸς καὶ εἰς ἡμᾶς συνεργός 2 Cor. 8: 23. Τίτω γνησίῳ τέκνῳ Tit. 1: 4.

Τίω, f. ἰσω, to hold worth, i. q. to respect, to honour, to reverence, c. g. ξεινον Hom. Od. 15. 542. Θεούς II. 8. 540. ib. 9. 238; also to estimate, to prize, Hom. II. 23. 703, 705. Hence in fut. and aor. I Act. and Mid. (and with Pres. τίω,) to honour sc. by making compensation, atonement, i. q. to atone for, to pay for, c. acc. of wrong done etc. e. g. ἄβριν Hom. Od. 24. 352. φόνον II. 21. 134.—In N. T. to atone with, to pay, c. acc. of thing offered or suffered in atonement, as δίκην τίω to pay or suffer punishment, to be punished, Lat. *solvere poenas*, 2 Thess. 1: 9.—Hom. Od. 14. 84. Ael. V. H. 1. 24. 13. 2. Plut.

de sera Num. Vindict. 8 ἔτισεν ὁ Βέσσος τὴν δίκην. VIII. p. 191. Reisk.

Τοί, enclit. particle, pp. antique dat. for τῷ, by consequence, consequently, therefore; which signification however is found only in the strengthened forms τοιγάρ, τοιγαροῦν, etc. while τοί itself retains only a sort of confirmatory sense, indeed, forsooth, yet, etc. Buttm. § 149. p. 431. Matth. § 627. In N. T. only in the compounds καιτοίγε, τοιγαροῦν, τοίνυν.

Τοιγαροῦν, i. e. τοί strengthened by the particles γάρ, οὖν, i. q. by certain consequence, consequently, therefore; see Buttm. § 149. p. 431. 1Thess. 4: 8 τοιγαροῦν ὁ ἀθετῶν κ. τ. λ. Heb. 12: 1. Sept. for יְדֹ-וְעַ Job 22: 10. 24: 22.—Jos. Ant. 10. 1. 2. Ceb. Tab. 20. Xen. An. 1. 9. 9.

Τοίγε, see καιτοίγε in Γ' II. ζ.

Τοίνυν, i. e. τοί strengthened by νύν, i. q. indeed now, yet now, therefore; used where one proceeds with an inference, Buttm. § 149. p. 431. Matth. § 627. Usually put after one or more words in a clause, Luke 20: 25 ἀπόδοτε τοίνυν τὰ καισαρος καισαρι. 1 Cor. 9: 26. James 2: 24 in text. rec.—Wisd. 1: 11. Ceb. Tab. 3. Diod. Sic. 1. 6. Xen. Oec. 10. 2.—More rarely put at the beginning of a clause, Heb. 13: 13 τοίνυν ἐξερχόμεθα πρὸς αὐτόν. So Sept. for יְדֹ Is. 3: 10. יְדֹ Is. 5: 13.—Jos. Ant. 6. 13. 4. Ael. H. An. 2. 6. Other examples see in Lob. ad Phr. p. 342.

Τοιόσδε, τοιάδε, τοιόνδε, a strengthened form of τοῖος demonstr. correlative to ποῖος, οἷος, see Buttm. § 79. 5, 6; of this kind or sort, such, Lat. *talis*, 2 Pet. 1: 17 φωνῆς . . . τοιάσδε.—Jos. Ant. 17. 13. 3 ὄναρ τοιόνδε. Hdian. 7. 4. 2. Xen. Mem. 1. 1. 1.

Τοιοῦτος, τοιαύτη, τοιοῦτο and τοιοῦτον Matt. 18: 5, a strengthened form of τοῖος demonstr. correl. to ποῖος, οἷος, see Buttm. § 79. 5, 6; of this kind or sort, such, Lat. *talis*, more frequent in Attic usage than τοῖος or τοιόσδε, Passow s. v.

a) genr. c. g. (α) without art. or

corresponding relative, Matt. 18: 5 ὅς ἐάν δέξηται παιδίον τοιοῦτον ἔν. Mark 4: 33. John 4: 23. Acts 16: 24. 1 Cor. 11: 16. James 4: 16. al.—Hdian. 7. 8. 17. Xen. Cyr. 2. 1. 1. — With a corresponding relat. e. g. οἷος 1 Cor. 15: 48 bis, οἷος ὁ χοῖκός, τοιοῦτο καὶ οἱ χοῖκοί, κ. τ. λ. 2 Cor. 10: 11. ὁποῖος Acts 26: 29. ὡς Philem. 9.—c. οἷος Ecclus. 49: 16. Xen. Mem. 2. 6. 12. ὅς ib. 2. 8. 3. — (β) With the art. as marking something definite or already mentioned, Matth. § 265. 7. Winer § 17 fin. Comp. in Ὁ, ἡ, τό, C. β. p. 555. Matt. 19: 14 τῶν γὰρ τοιοῦτων ἐστὶν ἡ βασιλεία τῶν οὐρ. Mark 9: 37. Acts 19: 25. Rom. 1: 32. 1 Cor. 5: 11. Gal. 5: 21. 1 Tim. 6: 5. 3 John 8. al.—Hdian. 4. 5. 4. Pol. 8. 2. 5. Xen. An. 5. 8. 20.

b) by impl. *such*, i. q. *so great*; (α) without art. or relative, Matt. 9: 8 τὸν δόντια ἐξουσίαν τοιαύτην τοῖς ἀνθρώποις. Mark 6: 2. John 9: 16. (Ceb. Tab. 4.) Neut. pl. *τοιαῦτα*, *such things*, *so great things*, e. g. good Luke 9: 9; evil, 13: 2. Heb. 12: 3. — With a relat. corresponding, ὅστις 1 Cor. 5: 1; ὅς Heb. 8: 1.—(β) With the art. ὁ τοιοῦτος, *such an one*, *such a person*, one distinguished, e. g. in a good sense, 2 Cor. 12: 2, 3, 5. (Ael. V. H. 11. 9.) In a bad sense, i. q. *such a fellow*, Acts 22: 22, coll. 21: 27. 1 Cor. 5: 5. 2 Cor. 2: 6, 7. Comp. Matth. § 265. 7. Ὁ, ἡ, τό, p. 555. AL.

Τοῖχος, ου, ὁ, a wall, sc. of a house, *paries*, Acts 23: 3, see in Κοιμάω. Sept. for רִיב Ex. 30: 3. Lev. 14: 37.—Ael. V. H. 14. 19. Pol. 5. 33. 5. Xen. Conv. 4. 38. Kindr. with τῆχος, which is spoken only of the wall of a city, etc.

Τόκος, ου, ὁ, (τίκτω, τέτοκα,) a bringing forth, birth, Hom. II. 19. 119. *thing born*, *offspring*, *child*, Athen. 4. 82 τόκος καλεῖται πᾶς ὁ γενόμενος παῖς. Xen. Lac. 15. 5. — In N. T. trop. *gain* from money put out, *interest*, *usury*, Matt. 25: 27. Luke 19: 3. Sept. for תְּשֻׁבָה Ex. 22: 25. Lev. 25: 36, 37.—Jos. c. Ap. 2. 27. Aeschin. 68. 26. Dem. 13. 20.

Τολμάω, ᾧ, f. ἤσω, (τόλμα courage, boldness, from obsol. τλάω, ταλάω to bear,) *to have courage*, *boldness*, *con-*

*fidence* to do any thing; *to venture*, *to dare*, intrans. c. infin. Matt. 22: 46 οὐδὲ ἐτόλμησέ τις . . . ἐπερωτῆσαι αὐτόν. Mark 12: 34. 15: 43. Luke 20: 40. John 21: 12. Acts 5: 13 οἰδέις ἐτόλμα κολάσθαι αὐτοῖς. 7: 32. Rom. 5: 7. 15: 18. 1 Cor. 6: 1. 2 Cor. 10: 12. Phil. 1: 14. Jude 9. Sept. for כָּזָה אֶזְהָה Esth. 7: 5. — 2 Macc. 4: 2. Jos. Ant. 17. 13. 4. Dem. 1377. 12. Xen. Mem. 1. 3. 10. — Also *to show oneself bold*, *to act with boldness*, *confidence*, c. ἐπί τινα against any one 2 Cor. 10: 2; c. ἐν τιμῇ in any thing 11: 21 bis.

Τολμηρότερον, adv. (comparat. of τολμηρῶς, Butt. § 115. 5,) *the more boldly*, with greater confidence and freedom, Rom. 15: 15.—Pol. 1. 17. 17. Luc. Icarom. 10. τολμηρῶς Xen. Conv. 2. 12.

Τολμητής, οῦ, ὁ, (τολμάω,) *one bold*, *a darer*, *enterpriser*, Jos. B. J. 3. 10. 2. Thuc. 1. 70. In N. T. in a bad sense, *one over-bold*, *audacious*, *presumptuous*, 2 Pet. 2: 10.

Τομός, ἡ, ὄν, (τέμνω,) *cutting*, *sharp*, *keen*, Plat. Tim. p. 61. E. In N. T. only comparat. *τομώτερος*, ἡ, *on*, *sharper*, *keener*, trop. Heb. 4: 12.—Luc. Tox. 11. Phocyl. 116 or 118.

Τομώτερος, see in Τομός.

Τόξον, ου, τό, a bow, sc. for shooting arrows, Rev. 6: 2. Sept. oft for תְּשֻׁבָה Gen. 27: 3. Ps. 7: 13. — Luc. D. Deor. 7. 1. Hdian. 6. 5. 9. Xen. Cyr. 1. 2. 9.

Τολάζιον, ου, τό, (also τόπαζος,) *the topaz* Rev. 21: 20; a transparent gem of a golden or orange colour; not the green topaz of Pliny, which seems to have been the modern chrysolite, H. N. 37. 8 or 32. Comp. Rees' Cyclop. art. *Topaz*. — Sept. for תְּשֻׁבָה Ex. 28: 17. Ez. 28: 13. — Diod. Sic. 3. 39 where see. Strabo XVI. p. 1115. A, τὰ τοπάζια λίθος δὲ ἐστὶ διαφανής, χρυσοειδὲς ἀπολάμπων φέγγος. Comp. Wetst. N. T. II. p. 845.

Τόπος, ου, ὁ, *place*, *locus*, e. g. a) as occupied or filled by any person or thing, *spot*, *space*, *room*. (α) pp.



Matt. 28: 6 τὸν τόπον ὅπου ἐκεῖτο ὁ κύριος. Mark 16: 6. Luke 2: 7 οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι. (Sept. Gen. 24: 23.) Luke 14: 9, 10, 22. John 20: 7. Acts 7: 33. Heb. 8: 7. Rev. 2: 5 κινήσω τὴν λυχνίαν σου ἐκ τοῦ τόπου αὐτῆς. 6: 14. 20: 11. Sept. for τῆρη Gen. 24: 23. 1 K. 8: 6, 7. Prov. 25: 6. —Luc. Necyom. 17 ὁ Διακὸς ἀπομειρήσῃ ἐκάστῳ τὸν τόπον, δίδωσι δὲ τὸ μέγιστον οὐ πλέον ποδός. Hdian. 2. 14. 10. —So δίδοναι τόπον τινὶ to give place to any one, to make room, Luke 14: 9. Rom. 12: 19. Eph. 4: 27; see fully in Αἰδωμι α. γ. —(β) Trop. i. q. condition, part, character; 1 Cor. 14: 16 ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου he who fills the place of one unlearned, i. e. who is unlearned; comp. in Ἀναπληρῶ d. —Philo Somn. p. 600. E, τὸν ἀγγέλου τόπον ἐπέσχε. Jos. Ant. 16. 7. 2 αὐτὸς δὲ πολλὰς ἀπολογουμένον τόπον λαμβάνει.—(γ) Trop. place, i. q. opportunity, occasion. Acts 25: 16 πρὶν ἢ . . . τόπον τε ἀπολογίας λάβοι κ. τ. λ. Rom. 15: 23 μηκέτι τόπον ἔχων (sc. τοῦ εὐαγγελίζεσθαι) ἐν τοῖς κλήμασι τούτοις. Heb. 12: 17. —Ecclus. 4: 5. Pol. 1. 88. 2 τόπος ἐλέους. Aeschin. 84. 39.

b) of a particular place, spot, where any thing is done or takes place; Luke 10: 32 ὁμοίως δὲ καὶ Λευΐτης, γενόμενος κατὰ τὸν τόπον. 11: 1. 19: 5. John 4: 20. 5: 13. 6: 23. 10: 40. 11: 30. 18: 2. 19: 20, 41. 2 Pet. 1: 19. Pleonast. Rom. 9: 26 ἐν τῷ τόπῳ οὗ, in the place where, i. q. simpl. where, quoted from Hos. 2: 1 [1:10], where Sept. for רצף רצף. Sept. genr. for τῆρη Gen. 28: 16, 17. 35: 14. Ruth 3: 4.—Pöl. 4. 72. 5. Hdian. 1. 8. 11.

c) of a place where one dwells, sojourns, belongs, i. q. dwelling-place, abode, home. Luke 16: 28 εἰς τὸν τόπον τοῦτου τῆς βασάνου. John 11: 6. 14: 2 πορεύομαι ἐτοιμάσαι τόπον ὑμῖν. v. 3. Acts 1: 25 see in Ἰδιος b. γ. Acts 12: 7. Rev. 12: 6, 8, 14. So of a house, dwelling, Acts 4: 31; a temple, Acts 7: 49 τίς τόπος τῆς καταπαύσεως μου, quoted from Is. 66: 1 where Sept. for τῆρη. Hence the temple as the abode of God is called ὁ τόπος ἅγιος Matt. 24: 15. Acts 6: 13, 14. 21: 28 bis. So Sept. and τῆρη ἱερῆ Ps. 24: 3. שְׁהַרְהַרְנָ Is. 60: 13.

Sept. genr. for τῆρη Gen. 29: 26. Num. 24: 11. תַּרְבָּ 1 Sam. 10: 26. 24: 23. 2 Chr. 18: 15. —Luc. D. Mort. 17. 2. de Luctu 2, spoken of Hades as the abode of the dead. Hdian. 4. 2. 18, i. q. οἶκημα § 16.—Of things, place where any thing is kept, as a sword, i. q. a sheath, scabbard, Matt. 26: 52.

d) in a geographical or topographical sense, a place or part of a country, of the earth, etc. (α) So of a definite place or spot in a city, district, country. Matt. 27: 33 bis, εἰς τόπον λεγόμενον Γολγοθᾶ, ὃ ἐστι λεγόμενος κρανίου τόπος. Mark 15: 22 bis. Luke 23: 33. John 19: 17. So Luke 6: 17. 22: 40 coll. v. 39. John 6: 10. 19: 13. Rev. 16: 16. Acts 27: 8, 29, 41. 28: 7. Sept. for τῆρη Gen. 22: 2, 14. 28: 19.—Ceb. Tab. 16. Diad. Sic. 1. 9. Xen. Cyr. 5. 3. 11.—(β) Of a place as inhabited, a city, village, quarter, etc. Luke 4: 37 εἰς πάντα τόπον τῆς περιχώρου. 10: 1 εἰς πᾶσαν πόλιν καὶ τόπον. Matt. 14: 35. Acts 16: 3. 27: 2. Rev. 18: 17 in later edit. So ἐν παντὶ τόπῳ in every place, every where among men, 1 Cor. 1: 2. 2 Cor. 2: 14. 1 Thess. 1: 8. 1 Tim. 2: 8. —Sept. 2 Chr. 34: 6. Jos. Ant. 11. 8. 4. Hdian. 3. 4. 6. Xen. H. G. 7. 1. 3. —(γ) Of a tract of country, district, region; e. g. ἔρημος τόπος, ἔρημοι τόποι, Matt. 14: 13, 15. Mark 1: 35, 45. 6: 31, 32, 35. Luke 4: 42. 9: 10, 12. δι' ἀνδρῶν τόπων Matt. 12: 43. Luke 11: 24. κατὰ τόπους in divers places, quarters, countries, Matt. 24: 7. Mark 13: 8. Luke 21: 11. So in the sense of a land, country, John 11: 48 ἀροῦσιν ἡμῖν τὸν τόπον καὶ τὸ ἔθνος, i. e. our country and nation. Heb. 11: 8. Acts 7: 7 λατρεύσουσί με ἐν τῷ τόπῳ τούτῳ, i. e. in this land, in allusion to Gen. 15: 14, filled out perhaps from Ex. 3: 12.—Hdian. 3. 14. 2. Dem. 49. 5 ταῖς ἄλλαις ταῖς ἐν τούτῳ τῷ τόπῳ νήσοις. Xen. An. 1. 5. 1. ib. 4. 2. 4.—(δ) Trop. of a place or passage in a book, Luke 4: 17 εἶρε τὸν τόπον οὗ ἦν γεγραμμένον.—Xen. Mem. 2. 1. 20. Prob. not found elsewhere in this sense, Sturz Lex. Xen. s. v. Suid. τόπος ἢ ἐκάστου λόγου περίοδος. So χώρα Jos. Ant. 1. 8. 3.

Τοσοῦτος, τοσαῦτη, τοσοῦτο and τοσοῦτον, a strengthened form for τόσος,

η, ον, correl. to ὅσος, πόσος, Buttm. § 79. 5, 6; *so great, so much*, etc.

a) pp. of magnitude, intens. *so great*, Matt. 8: 10 οὐδὲ τσαύτην πίστιν εὑρον. Luke 7: 9. John 12: 37. Rev. 18: 17. Plur. neut. τσαύτα *so great things*, benefits, Gal. 3: 4. With ὅσος corresponding, Heb. 1: 4. 7: 22 coll. 20. 10: 25. Rev. 18: 7. 21: 16 in text. rec.—2 Macc. 4: 3. Hdian. 7. 8. 4. Xen. An. 3. 5. 7. c. ὅσος Hdian. 2. 3. 17. Xen. Cyr. 8. 1. 4. — So of a specific amount, *so much and no more*, i. q. so little, Acts 5: 8 bis, εἰ τοσοῦτον τὸ χωρίον ἀπέδοσθε; κ. τ. λ. —Xen. Mem. 1. 3. 5. ib. 2. 4. 4.

b) of time, *so long*, John 14: 9 τοσοῦτον χρόνον. Heb. 4: 7. — Hdian. 1. 6. 1. Xen. H. G. 4. 6. 13.

c) of number, multitude, collect. or in plur. *so many, so numerous*; Matt. 15: 33 bis, ἄρτοι τοσοῦτοι . . . ὄχλον τοσοῦτον. Luke 15: 29. John 6: 9. 21: 11. 1 Cor. 14: 10. Heb. 12: 1.—Jos. Ant. 11. 1. 3. Hdian. 1. 17. 10. Xen. Cyr. 2. 4. 2.

Τότε, adv. demonstr. of time, *then*, at that time, correl. to ὅτε, πότε, Buttm. § 116. 4.

a) in general propositions, marking succession; e. g. after πρώτον, as Matt. 5: 24 πρώτον διαλλάγηθι . . . καὶ τότε ἐλθὼν πρόσφερε κ. τ. λ. 12: 29. Mark 3: 27. John 2: 10. c. ὅταν, 2 Cor. 12: 10 ὅταν γὰρ ἀσθενῶ, τότε δυνατός εἰμι. John 2: 10. Simply, Luke 11: 26.—c. ὅταν Hdian. 2. 9. 4. Xen. Mem. 4. 3. 17.

b) of time past; e. g. with a notation of time preceding, c. ὅτε, Matt. 13: 26 ὅτε δὲ ἐβλάστησεν ὁ χόρτος . . . τότε ἐφάνη καὶ τὰ ζιζάνια. 21: 1. John 12: 16. c. ὡς John 7: 10. 11: 6. μετά c. acc. John 13: 27. So after a participle as noting time, Acts 27: 21. 28: 1 καὶ διασωθέντες, τότε ἐπέγνωσαν κ. τ. λ. comp. Matth. § 565. 1 sq. Buttm. § 144. n. 7. Also as opp. to νῦν, Rom. 6: 21. Gal. 4: 8 coll. 9. v. 29. Heb. 12: 26. εὐθείως τότε Acts 17: 14. Simply, where the notation of time lies in the context, and τότε, *then*, at that time, is often i. q. thereupon, after that; Matt. 2: 7 coll. 4. v. 17 τότε ἐπληρώθη τὸ ἕτηθὲν κ. τ. λ. 3: 5, 13 τότε παραγίνεται ὁ Ἰησοῦς, i. e. after this, coll. v. 6, 7. Matt. 3: 15. 4: 1. 26: 3. John 19: 1, 16. Acts 1: 12. 10:

46, 48. Heb. 10: 7, 9. al. — c. ὅτε Xen. Cyr. 8. 4. 14 coll. 13. ὡς Hdian. 3. 3. 5. Xen. Conv. 1. 14. c. particip. Xen. Cyr. 1. 5. 6. opp. νῦν Xen. Cyr. 5. 2. 8. Simpl. Sept. Gen. 13: 7. Ezra 4: 23, 24. Jos. Ant. 6. 12. 7. Ceb. Tab. 29. Xen. Conv. 1. 14 οὐδὲ τότε. — Also in later usage ἀπὸ τότε, *from then*, from that time, Matt. 4: 17. 16: 21. 26: 16. Luke 16: 16; see Phryn. ed. Lob. p. 461. Sturz de Dial. Mac. p. 211. Sept. for ἡσση [ἡσση] Eccclus. 8: 12. — With the art. as adj. ὁ τότε κόσμος *the then world* 2 Pet. 3: 6; comp. Buttm. § 125. 6. — Hdian. 1. 14. 10. Xen. An. 2. 2. 20.

c) of a time future, e. g. c. ὅταν preceded. Matt. 25: 31 ὅταν δὲ ἔλθῃ ὁ υἱὸς τοῦ ἀνθρ. . . . τότε καθίσει ἐπὶ θρόνου κ. τ. λ. Mark 13: 14. Luke 14: 10. 21: 20. John 8: 28. 1 Cor. 13: 10. 16: 2. 1 Thess. 5: 3. Pleonast. ὅταν . . . τότε ἐν ἐκείναις ταῖς ἡμέραις Luke 5: 35. (comp. Dem. 288. 21 τότε καὶ ἐκείνον τὸν καιρόν.) c. πρώτον, Luke 6: 42. opp. ἄρτι 1 Cor. 13: 12. Simply, Mark 13: 21 καὶ τότε ἐάν τις ὑμῶν εἴπῃ κ. τ. λ. v. 26, 27. Luke 13: 26. 21: 27. 1 Cor. 4: 5. 2 Thess. 2: 8. Sept. simpl. for ἡσ Ex. 12: 44, 48. —Luc. D. Deor. 4. 5 εἰσόμεθα τότε, τί πρακτιόν. Hdian. 3. 9. 13. AL.

Τὸναντίον, (ἐναντίος q. v.) crasis for τὸ ἐναντίον, Buttm. § 29. n. 3; pp. *the opposite*, 3 Macc. 3: 22. Xen. H. G. 7. 5. 26. In N. T. as adv. *on the contrary, contrariwise*, 2 Cor. 2: 7. Gal. 2: 7. 1 Pet. 3: 9. Comp. Buttm. § 128. n. 4. § 131. n. 6. — Ael. V. H. 3. 12. Xen. Mem. 2. 7. 8.

Τοῦνομα, crasis for τὸ ὄνομα, Buttm. § 128. n. 4; i. q. *by name*, Matt. 27: 57; see in ὄνομα a. Comp. Buttm. § 131. 6. — Jos. Ant. 8. 7. 6. Palaeoph. 40. 3. Luc. D. Deor. 3. 1.

Τουτέστι, crasis for τοῦτ' ἔστι, *that is, id est*, i. q. 'which signifies,' used in explanations; so in text. rec. Acts 1: 19 Ἀκεδαμὰ, τουτέστι, χωρίον αἵματος. 19: 4. Rom. 7: 18. 9: 8. Philem. 12. Heb. 2: 14. 7: 5. 9: 11. 10: 20. 11: 16. 13: 15. 1 Pet. 3: 20. Sept. for ἡσ Job 40: 19. —In later editions every where written separately, τοῦτ' ἔστι, and so text. rec.



in Matt. 27: 46. Mark 7: 2. Rom. 10: 6, 7, 8.—Diod. Sic. 4. 7.

Τοῦτο, see in Οὗτος.

Τράγος, ου, ὁ, a he-goat, hircus, Heb. 9: 12, 13, 19. 10: 4. Sept. for  $\text{רַגְלֵי עֵז}$  Gen. 31: 10. Num. 7: 17 sq.  $\text{רַגְלֵי עֵז}$  Lev. 16: 5, 7 sq.  $\text{שֶׁרַף}$  Gen. 32: 14.—Luc. D. Deor. 4. 1. Plut. Vit. Thes. 18.

Τράπεζα, ης, ἡ, (pp. τετράπεζα, from *τραπε* q. v. and *πέζα* foot,) a table, e. g.

a) genr. for setting on food, taking meals. (a) pp. Matt. 15: 27. Mark 7: 28. Luke 16: 21. 22: 21, 30. So of the table for the shew-bread, Heb. 9: 2, i. q. ἡ τράπεζα τῆς προθέσεως 1 Macc. 1: 22; Sept. for  $\text{רַגְלֵי עֵז}$  Ex. 25: 23, 27 sq. 26: 35. Comp. in *Πρόθεσις* a. Sept. and  $\text{רַגְלֵי עֵז}$  genr. 1 Sam. 20: 33. 2 Sam. 9: 7, 10.—Palaeph. 23. 1. Luc. Asin. 7. Xen. Conv. 2. 1.—(β) Meton. like Eng. table, for that which is set on, i. q. food, a meal, banquet. Acts 16: 34 *παρέθηκε τράπεζαν* he set a table, made ready a meal; comp. in *Παρατίθημι* a. (Ael. V. H. 2. 17. Hdian. 4. 7. 8.) Rom. 11: 9 *γενηθήτω ἡ τρ. αὐτῶν εἰς παγίδα*, quoted from Ps. 69: 23 where Sept. for  $\text{רַגְלֵי עֵז}$ . 1 Cor. 10: 21 bis. So Sept. and  $\text{רַגְלֵי עֵז}$  Ps. 23: 5. Prov. 9: 2.—Jos. Ant. 10. 9. 4. Hdian. 1. 6. 2. Xen. Cyr. 7. 2. 26.

b) spec. table of a money-changer, a broker's bench or counter, at which he sat in the market or public place, e. g. in the outer court of the temple, Matt. 21: 12. Mark 11: 15. John 2: 15. See in *Κερμαιστής*, *Κολλυβιστής*.—Lys. 114. 37. Isaeus 105. 119. — Hence genr. a broker's office, bank, where money is deposited and loaned out, Luke 19: 23 *διδόναι τὸ ἀργύριον ἐπὶ τὴν τράπεζαν*. See in *Τραπεζίτης*. — Dem. 895. 5, 15. ib. 1356. 10. — Meton. Acts 6: 2 *ταῖς τραπέζαις διακονεῖν*, to serve money-tables, i. e. to take care of money-affairs, to have charge of the alms etc. — Jos. Ant. 12. 2. 3 *βασιλικὴ τράπεζα*.

Τραπεζίτης, ου, ὁ, (τράπεζα b,) a tabler, i. e. a money-changer, broker, banker, in Lat. also called *trapezita*, *mensarius*, one who exchanged money, and who also received money on de-

posit at interest in order to loan it out to others at a higher rate; see Boeckh Staatsh. d. Ath. I. p. 139 sq. Adam's Rom. Ant. p. 501. Comp. Dem. p. 816. fin. p. 948 init. Matt. 25: 27 *ἔδει οὖν σε βαλεῖν τὸ ἀργύριόν μου τοῖς τραπέζι-ταις*.—Jos. Ant. 12. 2. 3. Pol. 32. 13. 6. Dem. 1186. 7.

Τραῦμα, ατιος, τό, (τιτρώσκω, kindr. with *τιτράω*, obsol. *τράω*,) a wound, Luke 10: 34. Sept. for  $\text{שָׁבַע}$  Gen. 4: 22. Is. 1: 6. — 2 Macc. 14: 45. Pol. 2. 69. 1. Xen. Mem. 3. 4. 1.

Τραυματίζω, f. ἴσω, (τραῦμα,) to wound, trans. Luke 20: 12 *τοῦτον τραυματίσαντες ἐξέβαλον*. Acts 19: 16. Sept. for  $\text{שָׁבַע}$  Cant. 5: 7. part. pass. for  $\text{שָׁבַע}$  Jer. 9: 1. Ez. 28: 23. — 1 Macc. 16: 9. Luc. Epigr. 20. T. IV. p. 417. Tauchn. Xen. H. G. 4. 3. 23.

Τραχηλίζω, f. ἴσω, (τραχῆλος,) to twist the neck, to throttle, as a wrestler his antagonist, Plut. de Curios. 12. ed. R. VIII. p. 69, *ὄρατε τὸν ἀθλητὴν ὑπὸ παιδισκαρίου τραχηλιζόμενον*, comp. Ael. V. H. 12. 58. Plut. M. Anton. 33. Also to bend back the neck, e. g. of an animal for slaughter, so as to expose the front or throat, Diog. Laert. 6. 61 *ἶδε τὸν κριὸν ἀρεμῆμιον, ὡς ὑπὸ τοῦ τύχοντος κορμίου τραχηλίζεται*. Hence in N. T. trop. to lay bare, to lay open, Pass. part. Heb. 4: 13 *πάντα δὲ γυμνά καὶ τετραχλησμένα τοῖς ὀφθαλμοῖς αὐτοῦ*.—Hesych. *τετραχλησμένα πεφανερωμένα*. Comp. Wetst. N. T. II. p. 398.

Τράχηλος, ου, ὁ, the neck, nape, Matt. 18: 6. Mark 9: 42. Luke 17: 2. Acts 15: 10 see in *ζυγός* a. Rom. 16: 4 *τὸν ἑαυτῶν τράχηλον ὑπέθηκαν* sc. under the axe, i. e. have exposed their lives to peril for my safety. Luke 15: 20 et Acts 20: 37 *ἐπέπεσον ἐπὶ τὸν τράχηλον αὐτοῦ*, i. e. embraced him; comp. Gen. 33: 4 where Sept. for  $\text{רַגְלֵי עֵז}$ , as also 45: 14. Josh. 10: 24.  $\text{הַרְגוּ}$  Deut. 10: 16. Is. 48: 4.—Hdian. 1. 17. 25. Dem. 744. 6. Xen. An. 7. 4. 9.

Τραχύς, εἶα, ὄ, (kindr. with *θάσσω*, *ρήσσω*,) rough, uneven, e. g. ὄδοι Luke 3: 5. Acts 27: 29 *τραχεῖαι τόποι*, i. e. rocks, breakers. Sept. for  $\text{רַבְּבֵי}$

Is. 40: 4.—Sept. Jer. 2: 25 ὁδὸς τρ. Ceb. Tab. 15. Xen. An. 4. 6. 12.

*Τραχωνίτις*, ἰδος, ἦ, *Trachonitis*, the north-easternmost of the districts into which the habitable region east of the Jordan was divided, bounded easterly by the Arabian desert; on the S. W. by Auranitis and Gaulonitis; and extending from the territory of Damascus on the North, to near Bostra on the South; Euseb. Onom. s. v. *Ἰτουραία*. The name is derived from two mountains called *Τράχωνες*, Strabo 16. 2. 16, 20. The modern name is *El Ledja*, on the eastern part of Haouran; and the country in its present state is fully described by Burckhardt, Travels in Syria etc. p. 51 sq. 211 sq. Trachonitis formed a part of the tetrarchy of Herod Antipas, Luke 3: 1; comp. in *Ἡρώδης* no. 1, 2, and in *Ἰτουραία*.—Jos. Ant. 1. 6. 4. ib. 17. 11. 4.

*Τρεῖς*, οἱ, αἱ, neut. *τρία*, τὰ, card. num. *three*, Matt. 12: 40. 13: 33. 18: 20. al. Comp. Buttm. § 70. 3.—Sept. for *שָׁלֹשׁ* Gen. 7: 13. saep. Xen. An. 6. 6. 36.—For the pr. n. *Τρεῖς Ταβέριαι*, see in *Ταβέριαι*. AL.

*Τρέμω*, (τρίω,) only in pres. and imperf. Passow s. v. Buttm. p. 472; *to tremble*, e. g. from fear, intrans. Matt. 5: 33 *φοβηθεῖσα καὶ τρέμουσα*. Luke 8: 47. Acts 9: 6. Sept. for *שָׁרַךְ* Jer. 4: 24. Chald. *שָׁרַךְ* Dan. 5: 21. 6: 26.—Hdian. 6. 9. 2. Dem. 314. 24.—Hence, *to tremble at any thing*, i. q. *to fear*, *to be afraid*, c. part. 2 Pet. 2: 10 *οὐ τρέμουσι βλασφημοῦντες*, lit. *they do not tremble speaking evil*, i. q. they do not fear speaking evil, are not afraid to speak evil; comp. Buttm. § 144. 4. a. Winer § 46. 1.—c. inf. Soph. Oed. Col. 128 *ὅς τρέμομεν λέγειν*. Sept. c. acc. for *שָׁרַךְ* Is. 66: 2, 5. Just. Mart. de Resurr. p. 247 *τὴν τοῦ ὀνόματος τοῦ θεοῦ ἰσχὴν καὶ τὰ δαιμόνια τρέμει*.

*Τρέφω*, f. *θρέψω*, comp. Buttm. § 18. 2; pp. *to make thick, firm, fast*, as a fluid, *γάλα θρέψαι to curdle milk*, Hom. Od. 9. 246. Genr. and in N. T. *to make thick or fat*, sc. by feeding; and hence i. q. *to feed, to nurse, to nourish*, trans. a) pp. and genr. c. acc. Matt. 6: 26 ὁ

*πατὴρ ὑμῶν ὁ οὐράνιος τρέφει αὐτά*. 25: 37 *πότε σε εἶδομεν πεινώντα, καὶ ἐθρέψαμεν*; Luke 12: 24. Acts 12: 20. Rev. 12: 6, 14. Also i. q. *to pamper, τὰς καρδίας* James 5: 5, comp. in *Καρδία* a. γ. Sept. for *לְרַחֵם* Prov. 25: 22. *לְרַחֵם* 1 K. 18: 13. *רָחַם* Gen. 48: 15.—Luc. D. Deor. 20. 13. Dem. 1358. 13. Xen. Mem. 2. 7. 2. ib. 2. 9. 2.

b) i. q. *to nurture, to bring up*, Luke 4: 16 *Ναζαρέτ, οὗ ἦν τεθραμμένος*.—1 Macc. 3: 33. Jos. Ant. 2. 9. 2. Hdian. 1. 7. 5. Plat. Rep. 8. p. 558. D. Xen. Mem. 3. 9. 1.

*Τρέχω*, f. *θρέξωμαι*, aor. 2 *ἔδραμον*, Buttm. § 18. 2. § 114. p. 304; *to run*, intrans.

a) pp. and genr. absol. Matt. 27: 48 *εἰ-θέως δραμών εἰς ἐξ αὐτῶν*. Mark 5: 6. 15: 36. Luke 15: 20. John 20: 2 *τρέχει οὖν καὶ ἔρχεται*. v. 4 *ἔτρεχον δὲ οἱ δύο*. Seq. *ἐπί* c. acc. loc. Luke 24: 12. *εἰς* final Rev. 9: 9. seq. inf. fin. Matt. 28: 8. Sept. for *רָחַץ* Gen. 24: 28. 2 Sam. 18: 19. c. *ἐπί* Gen. 24: 20. Joel 2: 9.—2 Macc. 5: 2. Palaeph. 22. 3. Xen. Cyr. 2. 2. 9.—So of those who run in a stadium or public race, 1 Cor. 9: 24 bis, *οἱ ἐν σταδίῳ τρέχοντες, πάντες μὲν τρέχουσιν κ. τ. λ.* (Hdian. 5. 6. 17. Plut. Mor. II. p. 21. Tauchn. *δραμῶν στάδιον*.) Trop. in comparisons drawn from the public races and applied to Christians, as expressing strenuous effort in the Christian life and cause. 1 Cor. 9: 24 *οὕτω τρέχετε ἵνα καταλύβητε* sc. *τὸ βραβεῖον*. v. 26. *εἰς κενόν ἵναι*, Gal. 2: 2 bis. Phil. 2: 16. *καλῶς* Gal. 5: 7. c. acc. of kindr. subst. Heb. 12: 1 *τρέχομεν τὸν προκειμενον ἡμῖν ἀγῶνα let us run the race set before us*; see Buttm. § 131. 3, and for the Subj. § 139. n. 7.—c. *ἀγῶνα* Dion. Hal. Ant. 7. 48. Hdot. 8. 102.—Also of strenuous effort in general, Rom. 9: 16 *οὐ τοῦ θελοντος, οὐδὲ τοῦ τρέχοντος*.—Anth. Gr. IV. p. 134 *πίνε καὶ εὐφραίνου· τί γὰρ αὔριον ἢ τί τὸ μελλον· οὐδεὶς γινώσκει· μὴ τρέξῃ, μὴ κοπία*.

b) trop. of rumour, word, doctrine, *to run, to spread quickly*. 2 Thess. 3: 1 *ἵνα ὁ λόγος τοῦ κυρίου τρέχη*.—Comp. Sept. *ἕως τάχους δραμεῖται ὁ λόγος αὐτοῦ*, for *רָחַץ רָחַץ* Ps. 147: 15.



**Τριάκοντα**, οί, αί, τά, (τρεις, τρία,) *thirty*, Matt. 13: 8, 23. 26: 15. 27: 3, 9. Mark 4: 8, 20. Luke 3: 23. John 5: 5. 6: 19. Gal. 3: 17. Comp. Buttm. § 70. 4. Sept. for טר"ב Gen. 5: 3, 5, 16. — Luc. D. Mort. 6. 1. Xen. Mem. 1. 2. 31.

**Τριακόσιοι**, αι, α, (τρεις, τρία,) *three hundred*, Mark 14: 5. John 12: 5. Comp. Buttm. § 70. 4. Sept. for ש"ש ר"חנ"ה Gen. 6: 15. — Luc. Ver. Hist. 2. 13. Xen. An. 3. 4. 43.

**Τρίβολος**, ὁ, ἡ, adj. (τρεις, βέλος,) *three-pointed, three-pronged*; Subst. ὁ *τρίβολος*, a *caltrop, crow-foot*, composed of three or more radiating spikes or prongs, and thrown upon the ground to annoy cavalry; comp. Adam's Rom. Ant. p. 542. Veget. 3. 24. Polyb. lib. 39. no. 2. ed. Schweigh. *τριβόλους σιδηροῦς κατασπίραι*. — In N. T. *tribulus, land caltrop*, a low thorny shrub so called from the resemblance of its thorns and fruit to the military caltrop, *tribulus terrestris* of Linn. comp. Rees' Cyclop. art. *Tribulus*. Matt. 7: 16. Heb. 6: 8. Sept. for טר"ב Gen. 3: 18. Hos. 10: 8. ט"ב Prov. 22: 5. — Dioscor. IV. 15. Hesych. *τρίβολος· ἀκάνθης εἶδος*. Lat. *tribulus* Virg. Georg. 1. 153.

**Τρίβος**, ου, ἡ, (τριβω to rub,) a *beaten path, way, high-way*, e. g. *ἐνθείας ποιεῖτε τὰς τρίβους* Matt. 3: 3. Mark 1: 3. Luke 3: 4, all quoted from Is. 40: 3 where Sept. for טר"ב. Sept. for טר"ב Gen. 49: 17. טר"ב Prov. 1: 15. — Plut. Sept. Sap. Conv. 18. ed. R. VI. p. 615. 11. Xen. Cyr. 4. 5. 13.

**Τριετία**, ας, ἡ, (τριετης, from τρεῖς, τρία, and ἔτος,) *the space of three years, triennium*, Acts 20: 31. — Artemid. 4. 2.

**Τρίζω**, f. ἰσω, onomatopoeitic, to give out a stridulous, creaking, grating sound, to screech, Lat. *stridere*, intrans. spoken chiefly of living things, as of the cry or chirping of young birds, Hom. Il. 2. 314. Luc. Tim. 21; of bats, Hdot. 3. 110. ib. 4. 183; espec. of the thin stridulous cry attributed to the manes or shades, Hom. Il. 23. 101. Od. 24. 5. Luc. Nelyom. 11; of the shrieks of women, Plut. C. Mar. 19; later of

the wheezing or snorting of elephants, Luc. Zeux. 10. Also of inanimate things, as the back of a wrestler, Il. 23. 714; the chord of a lyre, Anth. Gr. IV. p. 57; iron as filed, Alex. Aphrod. — In N. T. of the teeth, to grate, to gnash, c. acc. Mark 9: 18 *τριζει τοὺς ὀδόντας*. For the acc. as defining and qualifying the action of the verb, see Math. § 424. 4. Buttm. § 131. n. 3.

**Τρίμηνος**, ου, ὁ, ἡ, adj. (τρεις, μήν,) *of three months, trimestris*, Aeschin. 63. 14. In N. T. Neut. τὸ *τρίμηνον*, *three months, trimestre*, Heb. 11: 23. Sept. for טר"ב ח"ב ש"ב Gen. 38: 24. טר"ב ח"ב ש"ב 2 K. 24: 8. — Pol. 5. 1. 12. ib. 32. 12. 1.

**Τρίς**, adv. (τρεις, τρία,) *thrice, three times*, Matt. 26: 34, 75. Mark 14: 30, 72. Luke 22: 34, 61. John 13: 38. 2 Cor. 11: 25 bis. 12: 8. So ἐπὶ *τρεις* up to *thrice*, i. q. *thrice*, Acts 10: 16. 11: 10; see fully in Ἐπί III. 2. b. p. 304. Sept. *τρεις* for טר"ב ש"ב 1 Sam. 20: 41. 2 K. 13: 18, 19. — Luc. Tox. 39. Xen. Oec. 2. 4.

**Τρίστεγος**, ου, ὁ, ἡ, adj. (τρεις, στέγη,) pp. *three-roofed*; genr. *three-storied*, having three floors or stories, οἶκοι *τρίστεγοι* Jos. B. J. 5. 5. 5. *στοαί* Dion. Hal. Ant. 3. 68. In N. T. Neut. τὸ *τρίστεγον*, *the third floor, third story*, Acts 20: 9. Comp. in Ἐπερώων. — Symm. Gen. 6: 16. So ἡ *τριστεγή* Artemid. 4. 46.

**Τρισχίλιοι**, αι, α, (τρεις, χίλιοι,) *three thousand*, Acts 2: 41. Comp. Buttm. § 70. 4. Sept. for טר"ב תש"ב Ex. 32: 28. — Xen. Cyr. 3. 1. 33.

**Τρίτος**, η, ον, ordin. adj. (τρεις,) *the third*, e. g.

a) genr. Matt. 20: 3 *περὶ τὴν τρίτην ὥραν*. 22: 26 ὁ *τρίτος*. 27: 64. Luke 12: 38. 2 Cor. 12: 2. Rev. 4: 7. al. Sept. for טר"ב Gen. 1: 13. 2: 14. — Ael. V. H. 7. 5. Xen. An. 2. 2. 4. — So τῇ *τρίτῃ ἡμέρᾳ* on the *third day* Matt. 16: 21. Mark 9: 31. al. τῇ ἡμ. τῇ *τρίτῃ* John 2: 1. τῇ *τρίτῃ* sc. ἡμ. Luke 13: 32. — Xen. H. G. 4. 1. 20. τῇ *τρίτῃ* Cyr. 8. 7. 5.

b) Neut. τὸ *τρίτον* (α) Subst. e. μέρος impl. *the third part*, seq. gen. of

a whole, Rev. 8:7 τὸ τρίτον τῶν δένδρων. v. 8, 9 bis, 10, 11, 12 quinq. 9:15, 18. 12:4, non al. So Sept. for תרישיבש Num. 15:6, 7. 2 Sam. 18:2.—(β) Adv. *the third time*, e. g. τὸ τρίτον Mark 14:41. John 21:17 bis. Simpl. τρίτον Luke 20:12. 23:22. John 21:14. 1 Cor. 12:28. τρίτον τοῦτο *this third time* 2 Cor. 12:14. 13:1. non al. So Sept. τρίτον for תרישיבש Num. 24:10. τρίτον τοῦτο for תרישיבש הוה Judg. 16:15. Num. 22:28, 32.—Also τρίτον Dio Cass. 58. 10. p. 596.—Also ἐκ τρίτου adv. *the third time* Matt. 26:44; see in *Ex* no. 2 fin. AL.

Τρίγες, see Θριξ.

Τρίχινος, η, ον, (θριξ, gen. τριζός,) *hairy, made of hair, σάκκος τριχίνος* Rev. 6:12. Sept. for תריש Zech. 13:4.—Xen. An. 4. 8. 3 τριχίνους χιτώνας.

Τρόμος, ου, ό, (τρέμω,) *a trembling*, e. g. from fear, terror, Mark 16:8 ειχε δε αυτας τρόμος και έκστασις. Sept. for תרעו Job 4:14. Is. 33:14. תרעו Ex. 15:15.—1 Macc. 7:18. Eccl. 16:20. Hom. Il. 6. 137. ib. 18. 247.—Coupled with φόβος, e. g. φόβος και τρόμος *fear and trembling*, intens. expressing great timidity, diffidence, 1 Cor. 2:3; or profound reverence, respect, dread, 2 Cor. 7:15. Eph. 6:5. Phil. 2:12. Comp. Sept. Is. 19:6. Ps. 55:5.

Τροπή, ης, η, (τρέπω to turn,) *a turning, turning back*, e. g. of the heavenly bodies in their courses, at the solstices, etc. James 1:17 οὐκ ἐν παραλλαγῇ, η τροπῆς ἀποσκίασμα.—Sept. Job 38:33 τροπὰς οὐρανοῦ. Deut. 33:14 ἡλίον τροπῶν. Wisd. 7:18. Hom. Od. 15. 404 τροπαὶ ἡλείου. Pol. 9. 15. 2.—Also a turning back or rout of enemies, 1 Macc. 4:35. Xen. An. 1. 8. 25.

Τρόπος, ου, ό, (τρέπω to turn,) *pr. a turning, turn, direction; hence genr. manner, way, mode*, Xen. Cyr. 8. 1. 19 εἰς μὲν διδασκαλίας τρόπος ἦν αὐτῷ. In. N. T.

a) genr. in adverbial constructions: (α) Acc. c. κατὰ, e. g. καθ' ὃν τρόπον, *in what manner*, i. q. *as, even as*, comp. in Κατά no. 4. a. Acts 15:11. 27:25.

κατὰ πάντα τρόπον *in every way* Rom. 3:2. κατὰ μηδένα τρόπον *in no way*, 2 Thess. 2:3.—Sept. Num. 18:7. 2 Macc. 11:31. Pol. 1. 87. 4. Xen. Cyr. 8. 2. 5.—(β) Acc. as adv. ὃν τρόπον, *in what manner*, i. e. *as, even as*, Matt. 23:37 ὃν τρόπον ἐπισυνάγει ὄρνιθι τὰ νοσσία. Luke 13:34. Acts 1:11. 7:28. 2 Tim. 3:8. So too Jude 7 τὸν ὅμοιον τούτοις τρόπον. Comp. Buttin. § 115. 4. § 131. 6, and n. 3, 4. Matth. § 425. Winer § 32. 6. Herm. ad Vig. p. 882. Sept. for תריש Gen. 26:29. Obad. 16.—2 Macc. 15:39. Hdian. 1. 2. 3. Xen. An. 6. 3. 1. Mem. 2. 1. 23. ὅμοιον τρόπον Luc. Caapl. 6.—(γ) Dat. παντὶ τρόπῳ *in every way*, Phil. 1:18. Comp. Winer § 133. 3. 2. Winer § 31. 4. Also c. ἐν, as ἐν παντὶ τρόπῳ 2 Thess. 3:16; comp. in *Ev* no. 3. b.—dat. 1 Macc. 14:35. Arr. Epict. 2. 20. 8. Xen. Cyr. 2. 1. 13.

b) trop. *turn* of mind and life, *disposition, manners*, mode of thinking, feeling, acting, Heb. 13:5 ἀφιλάργυρος ὁ τρόπος.—Jos. Ant. 6. 12. 7. Hdian. 2. 14. 9. Xen. An. 1. 9. 22.

Τροποφορέω, ᾶ, f. ἴσω, (τρόπος b, φορέω,) *to bear with the turn* of any one, i. e. with his disposition, manners, conduct, e. acc. Acts 13:18 text. rec. ἐτροποφόρησεν αὐτούς, from Deut. 1:31 where Sept. Alex. et Compl. for נשׂו. Later edit. ἐτροποφόρησεν.—Constitut. Apost. 7. 36. Cic. ad Att. 13. 29.

Τροφή, ης, η, (τρέφω q. v.) *food, nourishment, sustenance*, Matt. 3:4 ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες κ. τ. λ. 6:25. 24:45. Luke 12:23. John 4:8. Acts 2:46. 9:19. 14:17. 27:33, 34, 36, 38. James 2:15. Trop. *nutriment* for the mind, instruction, Heb. 5:12, 14. Sept. pp. for תרׁו Job 36:31. Ps. 104:27. מרׁו Ps. 136:25. Prov. 6:8.—Arr. Epict. 1. 11. 12. Hdian. 1. 17. 23. Xen. Mem. 3. 11. 6.—In the sense of *stipend, hire*, Matt. 10:10 ἄξιος γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ, comp. Luke 10:7 et 1 Tim. 5:18 where it is τοῦ μισθοῦ αὐτοῦ.—Xen. Oec. 5. 13.

Τρόφιμος, ου, ό, Trophimus, *pr. n. of a Christian of Ephesus*, Acts 20:4. 21:29. 2 Tim. 4:20.

Τροφός, οῦ, ό, η, (τρέφω,) *a nurser*,



nurse, 1 Thess. 2: 7. Sept, for תְּרִיבִּיבָה Gen. 35: 8. Is. 49: 23. — Hdot. 6. 61. Pol. 16. 31. 2. Xen. Cyr. 7. 3. 13.

**Τροφοφορέω**, ὦ, f. ἦσω, (τροφός, φορέω,) to bear as a nurse, to carry in the arms, as a nurse her nursling; trop. i. q. to cherish, to care for, trans. Acts 13: 18 in later ed. from Deut. 1: 31 where Sept. Cod. Vatic. for Heb. נִשְׂרָה. Comp. in Τροποφορέω.— 2 Macc. 7: 27. Macar. Homil. 46 ἀναλαμβάνει καὶ περιθάπτει καὶ τροποφορεῖ ἐν πολλῇ στοργῇ.

**Τροχιά**, ᾶς, ἦ, (τρόχος,) a wheel-track, rut, Nicand. Theriac. 876 ἀμάξης τροχιά. Hesych. τροχιά. αἱ τῶν τροχῶν χαράξεις. In N. T. in a wider sense, a way, path; trop. Heb. 12: 13 τροχίως ὁρθῶς ποιῆσατε τοὺς ποσὶν ὑμῶν, i. e. ways of life and conduct; quoted from Prov. 4: 26 where Sept. for לְבַרְכָה, as also Prov. 2: 15. 4: 11.—Suid. τροχιάς· πορείας, τρίβους, ἐργασίας.

**Τροχός**, οῦ, ὄ, (τρέχω,) pp. a runner, i. e. any thing made round for rolling or running; hence genr. a wheel, as of a chariot, Sept. for תְּרִיבִּיבָה 1 K. 7: 32. Xen. Cyr. 6. 1. 30; of a potter, Pol. 12. 15. 6; for torture, Luc. D. Deor. 6. 5. Plut. Phocion 35. In N. T. trop. a course as run by a wheel, or perh. circular course, circuit; James 3: 6 τροχὸν τῆς γενέσεως i. q. course of life, see in Γένεσις a. — Comp. Anaer. 4. 7 τροχὸς ἀρματος γὰρ οἶα, βίωτος τρέχει κυλίσθεις. Wetst. N. T. II. p. 670. The grammarians make a distinction between τροχός wheel, and τροχός course; see Passow in τροχός fin.

**Τροβλίον**, ου, τό, a dish, bowl, for eating or drinking; Matt. 26: 23 ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τροβλίῳ. Mark 14: 20. On this mode of eating, see Calmet art. Eating, p. 365 sq. Jahn § 147. Sept. for תְּרִיבִּיבָה Ex. 25: 39. Num. 4: 7.—Jos. Ant. 3. 8. 10. Luc. Tim. 54. Ael. V. H. 9. 37.

**Τρογάω**, ὦ, f. ἦσω, (τρώγη ripe fruits or grain, fruitage, vintage, harvest,) to gather in ripe fruits or grain, to harvest, genr. Sept. for תְּרִיבִּיבָה Hos. 10: 12, 14. κῆπον τρ. Long. 2. 4. Oftener and in N. T. of vintagers, to gather

grapes, c. acc. Luke 6: 44 οὐδὲ ἐκ βάτου τρωῶσι σταφυλήν. Rev. 14: 18. 19. So Sept. for תְּרִיבִּיבָה Deut. 24: 21. Judg. 9: 7. —Jos. Ant. 1. 6. 3. Dioscor. 5. 29 τὴν σταφυλήν. Luc. Catapl. 20. Xen. Oec. 19. 19.

**Τρυγών**, ὄνος, ἦ, (τρίζω to murmur, to coo, kindr. τρίζω q. v.) a turtle-dove, Luke 2: 24. Comp. in Περισιτέρά. Sept. for תְּרִיבִּיבָה Lev. 5: 7, 11. — Ael. V. H. 1. 15. H. A. 1. 35, 39.

**Τρυμαλιά**, ᾶς, ἦ, (τρίωμ, τρίωω to rub through,) a hole, eye of a needle, i. q. τρύπημα, Mark 10: 25. Luke 18: 25.—Genr. τρυμ. τῆς πέτρας Sept. Judg. 15: 11. Jer. 13: 4. 16: 15. Plut. de Puer. educ. 14. ed. R. VI. p. 36. 5.

**Τρύπημα**, ατος, τό, (τρύπαιω to bore, τρύπα, τρύω,) a hole, eye of a needle, Matt. 19: 24. — Genr. Aristoph. Eccles. 620 or 624. Etymol. Mag. 726. 55. Moeris p. 289, ὀπήν, Ἀτικῶς· τρύπημα, Ἑλληνικῶς.

**Τρύφαινα**, ης, ἦ, Tryphaena, pr. n. of a female Christian at Rome, Rom. 16: 12.

**Τρυφάω**, ὦ, f. ἦσω, (τρυφή,) to live delicately and luxuriously, to live in pleasure, intrans. James 5: 5. Sept. for תְּרִיבִּיבָה Neh. 9: 25. תְּרִיבִּיבָה Is. 66: 11.—Jos. Ant. 4. 7. 3. Ael. V. H. 2. 5. Xen. Ath. 1. 11.

**Τρυφή**, ἦς, ἦ, (θρύπτω to break,) delicate living, luxury, sc. as breaking down the mind and making effeminate. Luke 7: 25 οἱ ἐν . . . τρυφῇ ὑπάρχοντες. 2 Pet. 2: 13. Sept. for תְּרִיבִּיבָה Prov. 19: 10. Cant. 7: 6.—Test. XII Patr. p. 701 ὁ ἐν τρυφῇ διάγων. Hdnian. 5. 2. 14. Xen. Mem. 1. 6. 10.

**Τρυφῶσα**, ης, ἦ, Tryphosa, pr. n. of a female Christian at Rome, Rom. 16: 12.

**Τρωάς**, ἄδος, Troas, strictly Alexandria-Troas, a city of Phrygia Minor in Mysia, situated on the coast at some distance southward from the site of Troy; now Eski-Stamboul. Acts 16: 8, 11. 20: 5, 6. 2 Cor. 2: 12. 2 Tim. 4: 13. —Ptolem. 5. 3. Plin. H. N. 5. 30. The

name *Troas* or the *Troad* strictly belonged to the whole district around Troy.

Τρωγύλλιον, ου, τό, Trogyllium, pr. n. of a town and promontory on the western coast of Asia Minor, opposite Samos, at the foot of Mount Mycale. Acts 20: 15.—Strabo 14. 1. 13.

Τρώγω, f. ξομαι, aor. ἔτραγον, (τρώω, τρώω,) *to eat*, pp. fruits, nuts, raw beans, etc. which require cracking with the teeth, Hdot. 2. 37. ib. 2. 92; hence τρωγάλια, τρωκτά, i. q. fruits, nuts, almonds, and the like, set on as desert. In N. T. genr. *to eat*, i. q. ἔσθίω, absol. Matt. 24: 38 τρώγοντες καὶ πίνοντες *eating and drinking*, i. e. feasting, revelling, comp. in Ἐσθίω c. γ. — Dem. 402. 21 τρώγειν καὶ πίνειν ἡσυχῇ. Pol. 32. 9. 9. Xen. Conv. 4. 8. — Seq. acc. ἄφρον v. ἄφρους by Hebr. John 13: 18, quoted from Ps. 41: 10 where Heb. בָּזַן, Sept. ἔσθίω, see fully in Ἄφρος b. Trop. John 6: 58. c. σάρκα v. 54, 56, 57; see fully in Λίμα a. β.

Τυχάνω, f. τεύξομαι, (kindr. with τεύχω,) aor. 2 ἔτυχον, perf. τεύχηκα; also perf. τέτευχα Hdot. 3. 14, and in later writers, see in no. 1 fin. See Buttm. § 114. p. 303. Matth. § 251. Lob. ad Phr. p. 395. — *To hit, to strike, to reach* a mark or object, of a weapon, absol. Hom. Il. 5. 98. Xen. Cyr. 4. 6. 4. c. acc. Il. 5. 582. c. gen. Il. 5. 587. Ael. V. H. 13. 1 fin. Xen. Cyr. 2. 3. 18. Also, *to fall in with, to meet* casually, of persons, absol. Od. 21. 13. Hes. Theog. 973. Hence in N. T.

1. trans. *to attain unto*, i. q. *to obtain, to gain, to receive*, seq. gen. Matt. § 328. Winer § 30. 5. n. p. 166, 490. Luke 20: 35 καταξιώθεντες τοῦ αἰῶνος ἐκείνου τυχεῖν. (Dem. Coron. p. 328. B, κατ' αὐτό τοῦτο ἀξίος εἶμι ἐπαίνου τυχεῖν.) Acts 24: 3 πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ. 26: 22. 27: 3. 2 Tim. 2: 10 ἵνα σωτηρίας τύχωσι. Heb. 11: 35. Perf. Heb. 8: 6 διαφ. τέτευχε λειτουργίας.—2 Macc. 4: 6 εἰρήνης. Diod. Sic. 4. 33 σωτηρίας. Hdian. 2. 3. 25. Xen. Oec. 11. 8. Perf. τέτευχα c. gen. 3 Macc. 5: 35 βοηθείας τετευχότες. Diod. Sic. 1. 57. Pol. 1. 66. 10. Plut. Alcib. I. Comp. Sturz de Dial. Alex. p. 198. Lob. ad Phr. p. 395.

2. intrans. *to fall out, to happen, to chance*. a) εἰ τύχοι impers. *if so happen, it may be*, i. q. *perchance, perhaps*, comp. in Εἰ I. 1. So 1 Cor. 14: 10 et 15: 37, where it is equiv. to *for example*. — Philo de Nom. mut. p. 1067 μουσικὸν μὲν γὰρ, εἰ τύχοι, καὶ γραμματικὸν κ. τ. λ. Dion. Hal. 4. 19. Hdian. 7. 3. 4, 9. Luc. Bis, accus. 2. Comp. Wetst. N. T. II. p. 160. Viger. p. 301. n. 38.

b) Part. τυχών, οὔσα, ὄν, (α) as Adj. *happening*, sc. any where and at all times, i. q. *chance, casual, common*; hence οὐ τυχόν, *uncommon, special*. Acts 19: 11 δυνάμεις τε οὐ τὰς τυχοῦσας ἐποίησεν ὁ θεός. 28: 2.—c. οὐ 3 Macc. 3: 7. Jos. Ant. 2. 6. 6. Hdian. 2. 3. 16. Genr. Pol. 1. 25. 6. Xen. Mem. 1. 1. 14.—(β) Neut. τυχόν adv. *it may be*, i. q. *perchance, perhaps*; 1 Cor. 16: 6 πρὸς ὑμᾶς δὲ τυχόν, παραμενῶ. — Arr. Exp. Alex. M. 1. 10. 10. Xen. An. 6. 1. 20. Comp. Viger. p. 365.

c) Before the participle of another verb, τυχάνω is used in an adverbial sense, much like Engl. '*to happen to be, to chance to be*,' before a participle; e. g. Ceb. Tab. 1 ἐτυγχάνομεν περιπατοῦντες *we happened [to be] walking about, we were by chance walking*, etc. Xen. An. 1. 5. 8 ὅπου ἕκαστος ἐτυχεν ἐσθιῶς *where each happened [to be] standing*. Buttm. § 144. n. 8. Matth. § 553. δ. Espec. with ὄν, ὄντες, Xen. Cyr. 2. 2. 11 ἐν τῇ σκηπῇ ἐτύχχανε τις ὄν *in the tent there happened to be one* etc. Ag. 2. 2 πλὴν ὅσοι αὐτῶν φυγάδες τότε ὄντες ἐτύχχανον. But not unfreq. and especially in later writers, ὄν is here omitted, particularly before a predicate; and then τυχάνω takes the place of a conditional *to be*, which can often be expressed in English only by *to be* or sometimes not at all; comp. Matth. § 533. no. 1. Thus in the same words of Xenoph. H. G. 4. 3. 3 πλὴν ὅσοι αὐτῶν φυγάδες τότε ἐτύχχανον *except those who happened [to be] exiles*, Engl. who were exiles. Plato Hipp. Maj. p. 299 ult. διὰ τὰτα τυγχάνει καλή. Aristoph. Eccles. 1141. Palaeph. 15. 2 ὅπου ἐτύχχανε ἄρκτος *where there chanced [to be] a bear*, Engl. where there was a bear. Jos. Ant. 1. 19. 5 εἴπερ Λαβάνου παῖς τυγχάνεις; *dost thou happen [to be] the daugh-*



ter of Laban? i. e. art thou perhaps his daughter? ib. 3. 5. 1. ib. 4. 7. 2 Μωϋσῆς δὲ, γηραιὸς ἤδη τυγχάνων, *Moses happening now [to be] an old man*, Engl. being now old. See Matth. 1. c. Lob. ad Phryn. p. 277. Passow s. v. no. 2. — Hence in N. T. Luke 10: 30 ἀφέντες [αὐτὸν] ἡμίθανῶν τυγχάνοντα, lit. *leaving him happening [to be] half dead*; Engl. 'leaving him as it were half dead.'

Τυμπανίζω, f. ἴσω, from τύμπανον *tympnanum*, a drum, tabret, timbrel, (τύπανον, τύπτω,) consisting in the East of a thin wooden rim covered over with membrane, and hung around with brass bells or rattles, used chiefly by dancing women, Sept. for שֵׁר Ex. 15: 20. Judg. 11: 34. Ael. V. H. 9. 8. Hdian. 4. 11. 5. But the τύμπανον, *tympnanum*, was also an instrument of torture, a wooden frame, prob. so called as resembling a drum or timbrel in form, on which criminals were bound to be beaten to death, 2 Macc. 6: 19, 28, comp. v. 30; in Jos. de Macc. the same instrument is called τροχός *wheel*, §§ 5, 9. Phot. in Lex. τύμπανον· τὸ τοῦ δημίλου ξύλον, ᾧ τοὺς παραδιδόμενους διεχειρίζετο. Luc. Ca- tapl. 6 ἐκ τυμπάνου, Schol. ξύλον ἐν ᾧ τοὺς καταδικούς ἐφόρνεον.—Hence τυμπανίζω, to *tympnanize*, i. e. to *drum*, to *beat the drum or timbrel*, Diod. Sic. 3. 59. In N. T. to *scourge upon the tympnanum, to torture, to drum to death*; comp. Engl. 'to break upon the wheel'; Pass. Heb. 11: 35 ἄλλοι δὲ ἐτυμπανίσθησαν, comp. 2 Macc. 1. c. — Luc. Jup. Trag. 19 ἀνασκολοπιζόμενους δὲ, καὶ τυμπανιζόμενους. Aristot. Rhet. 2. 5. Plut. de Adul. et Amic. 17. T. VI. p. 220. 14. Reisk. So ἀποτυμπανίζω, 3 Macc. 3: 27 αἰσχίστοις βασάνοις ἀποτυμπανισθήσεται. Jos. c. Ap. 1. 20. Plut. Galb. 8.

Τύπος, ου, ὁ, (τύπτω,) a *type*, i. e. any thing caused, produced, made through the agency of strokes, blows.

a) i. q. a *mark, print, impression*, John 20: 25 bis, τὸ τύπον τῶν ἡλῶν. — Athen. 13. p. 585. C, τοὺς τύπους τῶν πληγῶν ἰδοῦσα. Jos. B. J. 3. 9. 3. Plut. Symp. 8. qu. 7. § 4.

b) i. q. *figure, form*, e. g. (a) of an image, statue. Acts 7: 43 τοὺς τύπους

οὓς ἐποιήσατε προσκυνεῖν αὐτούς, quoted from Amos 5: 26 where Sept. for מַצֵּבֹת. — Hdian. 5. 5. 11 τὸν τύπον τοῦ θεοῦ. Diod. Sic. 1. 7.—(β) Trop. *form, manner*, e. g. of the contents of a letter Acts 23: 25; of a doctrine Rom. 6: 17. — 3 Macc. 3: 30 ὁ μὲν τῆς ἐπιστολῆς τύπος κ. τ. λ. Jambl. Vit. Pythag. c. 16. p. 58. c. 23. p. 89, τὸν τύπον τῆς διδασκαλίας. Pol. 22. 7. 9.—(γ) Trop. of a person as bearing the form and figure of another, i. e. as having a certain resemblance in relations and circumstances; Rom. 5: 14 ὅς ἐστι τύπος τοῦ μέλλοντος.

c) i. q. *prototype, pattern*. (α) pp. of a pattern or model after which any thing is to be made; Acts 7: 44 ποιῆσαι αὐτὴν κατὰ τὸν τύπον κ. τ. λ. Heb. 8: 5. Comp. Ex. 25: 40 where Sept. for חֲבֻצֵי. — Anthol. Gr. II. p. 72. — (β) Trop. *an exemplar, example, pattern*, e. g. to be imitated, followed, Phil. 3: 17 συμμιμηταὶ μου γίνεσθε . . . καθὼς ἔχετε τύπον ἡμᾶς. 1 Thess. 1: 7. 2 Thess. 3: 9. 1 Tim. 4: 12. Tit. 2: 7. 1 Pet. 5: 3. Hence also for admonition, warning, 1 Cor. 10: 6, 11.

Τύπτω, f. ψω, to *beat, to strike, to smite*, pp. with repeated strokes, trans.

a) pp. and genr. (α) in enmity, with a staff, club, the fist, etc. c. acc. of pers. Matt. 24: 49 τύπτειν τοὺς συνδούλους. Luke 12: 45. Acts 18: 17. 21: 32 τύπτοντες τὸν Παῦλον. 23: 3. τινὰ ἐπὶ τὴν σιαγόνα Luke 6: 29. εἰς τὴν κεφαλὴν sc. αὐτόν Matt. 27: 30. τὴν κεφαλὴν αὐτοῦ καλῶν Mark 15: 19. αὐτοῦ τὸ πρόσωπον Luke 22: 64. τὸ στόμα Acts 23: 2. Sept. of pers. for חָבַט Ex. 2: 11, 13. 21: 15.—Aeschin. 4. 42 τύπτειν τὸν πατέρα, ἢ τὴν μητέρα. Pol. 3. 53. 4. Xen. Ath. 1. 8. τινὰ εἰς τι Xen. Cyr. 5. 4. 5. — (β) Of those who beat upon their breasts in strong emotion; Luke 23: 48 τύπτοντες ἑαυτὸν τὰ στήθη. 18: 13 ἔτυπεν [ἑαυτὸν] εἰς τὸ στήθος. — Jos. Ant. 7. 10. 5 τυπτόμενος τὰ στήθρα.—(γ) Trop. from the Heb. to *smite*, i. q. to *punish*, to inflict evil, to afflict with disease, calamity, spoken only of God, c. acc. Acts 23: 3 τύπτειν σε μέλλει ὁ θεός. So Sept. and חָבַט 2 Sam. 24: 17. Ez. 7: 9.—2 Macc. 3: 39. Comp. in Πατάσσω c.

b) trop. to strike against, i. q. to offend, to wound, e. g. the conscience of any one, τὴν συνείδησιν 1 Cor. 8: 12. Sept. and עָרַף 1 Sam. 1: 8. — Hom. II. 19. 125. Hdot. 3. 64 init.

Τύραννος, ου, ὁ, Tyrannus, pr. n. of a man at Ephesus, in whose school Paul disputed, and thus taught the Gospel, Acts 19: 9. Comp. in Σχολή. He was prob. a Greek sophist; since Paul had left the Jewish synagogue.

Τυρβάζω, ἰ. ἄσω, (τύρβη, Lat. turba,) to make turbid, to disturb, to stir up, τὸν πηλόν Aristoph. Vesp. 257. In N. T. trop. to disturb in mind, to trouble, to make anxious, Pass. or Mid. Luke 10: 41 μεριμνῆς καὶ τυρβάζει περὶ πολλά.—Aristoph. Pax 1066sq. Athen. 8. 3. p. 336.

Τύριος, ου, ὁ, ἡ, adj. (Τύρος,) Tyrian; hence ὁ Τύριος a Tyrian, Acts 12: 20.—Hdian. 3. 3. 3.

Τύρος, ου, ἡ, Tyre, Heb. תַּיֵר (rock), Aram. form טַרְסַר whence Τύρος, pr. n. of the celebrated emporium of Phenicia, younger than Sidon, and not mentioned by Moses or Homer; but soon outstripping the latter city in commerce, wealth and power. Comp. Gesen. Lex. art. תַּיֵר. Tyre was situated on the coast of the Mediterranean within the limits assigned to the tribe of Asher; but was never subdued by the Israelites; Josh. 19: 29, comp. Judg. 3: 3, 4. 18: 7. On the contrary, under the reigns of David and Solomon there was a close alliance of aid and commerce between the two nations; 2 Sam. 5: 11. 1 K. 5: 1 sq. 1 Chr. 14: 1 sq. 2 Chr. 2: 3. 9: 10. Jos. Ant. 8. 2. 6 sq. ib. 8. 3. 4. c. Ap. 1. 17. The ancient city lay on the continent, and the more modern part upon an island opposite. It was long besieged by Salmanassar, Menand. ap. Jos. Ant. 9. 14. 2; and afterwards for 13 years by Nebuchadnezzar, Jos. Ant. 10. 11. 1. c. Ap. 1. 21. Comp. Ez. c. 26, 27, 28. Whether it was actually captured by the latter, is matter of question among critics; since neither Josephus nor any Greek or Phenician writer asserts it; Jerome ad Ez. 26: 7. At any rate Tyre

appears to have come under the dominion of the Babylonians; and afterwards under that of the Persians; in whose time the Tyrians furnished cedar for the second temple, Ezra 3: 7. Tyre was taken by Alexander the Great, after a celebrated siege, B. C. 332; see Diod. Sic. 17. 40 sq. Arr. Exped. Alex. M. 2. 16 sq. Q. Curt. 4. 2 sq. The ancient part of the city, lying upon the continent, was destroyed in this siege, and never again rebuilt. Under the Seleucidae and the Romans, Tyre still retained its importance as a commercial city. Strabo describes it as situated wholly upon an island, and as flourishing in trade and commerce; Strabo 16. 2. 23. In the fourth century, according to Jerome, it was still a place of great importance; ad Ezech. 26: 7; and such it continued to be in the time of the crusades. See genr. Reland Palaest. p. 1046 sq. Gesen. Comm. zu Jesaja c. 23. T. I. ii. p. 707 sq. Rosenm. Bibl. Geogr. II. i. p. 29 sq. For the present state of Tyre or Sur, a small village on a peninsula, see Miss. Herald, 1824. p. 277, 305. The prophets of the O. T. describe Tyre as full of wealth, pride, luxury, and vice; and denounce judgments against her for her idolatry and wickedness; see Is. 23: 13. Ez. 26: 7. 28: 1 sq. 29: 18. — In N. T. Acts 21: 3, 7; elsewhere only Τύρος καὶ Σιδῶν Matt. 11: 21, 22. 15: 21. Mark 3: 8. 7: 24, 31. Luke 6: 17. 10: 13. 14.

Τυφλόω, ἡ, ὄν, (perh. for τυφλόω, from τίφω q. v.) blind, Matt. 9: 27, 28. 11: 5. 12: 22. Luke 7: 21, 22. John 9: 1 sq. Acts 13: 11. al. Sept. for עָרַף Lev. 19: 14. Job 29: 15. — Ceb. Tab. 7. Luc. Tim. 20. Xen. Mem. 4. 3. 3. — Trop. in respect to the mind, blind, ignorant, stupid, dull of apprehension; Matt. 15: 14 ὀδῆγοὶ εἰς τυφλοὶ τυφλῶν. 23: 16, 17, 19, 24, 26. Luke 4: 18. John 9: 39, 40, 41. Rom. 2: 19. 2 Pet. 1: 9. Rev. 3: 17. So Sept. and עָרַף Is. 42: 16, 18, 19. 43: 8. — Luc. Vitar. Auct. τυφλὸς γὰρ εἶ τῆς ψυχῆς τὸν ὀφθαλμῶν. Soph. Oed. Tyr. 371 or 378. Comp. Xen. Mem. 1. 3. 4. AL.

Τυφλόω, ὦ, ἰ. ὠσω, (τυφλός,) to



blind, to make blind, trans. Ael. V. H. 13. 24. Hdot. 4. 2. In N. T. only trop. c. acc. John 12: 40 τοὺς ὀφθαλμοὺς. 1 John 2: 11. 2 Cor. 4: 4 τὰ νοήματα. So Sept. for רָגַע Is. 42: 19. — Test. XII Patr. p. 534 τὸν νοῦν. Jos. Ant. 8. 2. 2 τῇ διανοίᾳ τετυφλωμένοιον. Plato Phaedo 48 τὴν ψυχὴν τυφλωθείην.

Τυφώω, ὤ, f. ὠσω, (τύφος smoke, vapour, trop. conceit, pride, from τύφω,) to smoke, to fume, to surround with smoke, Jul. Caesares. τυφούμεθα ὑπὸ τοῦ καπνοῦ. Trop. to make conceited, proud, to inflate, Philo Leg. ad Cai. p. 1015 ὁ δὲ Γάιος ἐαυτὸν ἐτετύφωσεν. Jos. B. J. 2. 17. 9. Hdian. 6. 5. 24. In N. T. only Pass. to be conceited, proud, arrogant, lifted up with pride; 1 Tim. 3: 6 μὴ τυφωθῆς εἰς κριμα ἐμπέση. 6: 4. 2 Tim. 3: 4.—Jos. c. Ap. 1. 3. Ael. V. H. 3. 28 τετυφωμένος ἐπὶ τῷ πλούτῳ. Pol. 3. 81. 1.

Τύφω, f. θύψω, Buttm. § 18. 2; to make a smoke, fume, vapour, καπνὸν τυφειν Hdot. 4. 196. to smoke, to sur-

round or fill with smoke, vapour, καπνὸν τυφειν τὴν πόλιν Aristoph. Vesp. 457, 1079. to let burn out in smoke, i. e. slowly and faintly, Diod. Sic. 3. 29 τυφουσι τὸν ἐν τῇ χαράδρᾳ χόρτον.—In N. T. Pass. Matt. 12: 20 λίνον τυφόμενον, a smoking wick, i. e. burning faintly, dimly, quoted from Is. 42: 3 where Heb. נִתְּנָה, Sept. καπνίζομαι. See fully in Λίνον.—Chariton. Aphrod. 6. 3 τυφόμενου πυρός. Anth. Gr. I. p. 7. Plut. Solon. 1 παρφυλάξε τυφομένην ἀδρου πυρός ἐτι ζῶσαν φλόγα.

Τυφωνικός, ἦ, ὄν, (τυφών typhon, whirlwind,) typhonic, i. e. like a whirlwind, violent, tempestuous, e. g. ἄνεμος Acts 27: 14.

Τύχικος, ου, ὁ, also Τυχικός, οῦ, Tychicus, pr. n. of a Christian teacher, the friend and companion of Paul, Acts 20: 4. Eph. 6: 21. Col. 4: 7. 2 Tim. 4: 12. Tit. 3: 12.—For the accentuation, see Winer § 6. 1. p. 49.

Τύχον, see in Τυχάνω no. 2. b. β.

Υ.

Υακίνθινος, η, ου, (ύακνθος,) hyacinthine, having the colour of the hyacinth, Rom. 9: 17. Sept. for שִׁתְּנָה Ex. 25: 5. חֲזָזְתָּה Ex. 26: 4. — Hom. Od. 6. 231. Luc. pro Imag. 5.

Υάκινθος, ου, ὁ, ἦ, a hyacinth, a flower of a deep purple or reddish blue, Hom. Il. 14. 348. Ael. V. H. 13. 1. In N. T. a gem of like colour, nearly related to the zircon of mineralogists, Rev. 21: 20. Comp. Plin. H. N. 37. 10 or 41. Rees' Cyclop. art. Gems.

Υάλινος, η, ου, (ύαλος,) of glass, glassy, transparent, Rev. 4: 6 θάλασσα υάλινη. 15: 2 bis.

Υαλος, ου, ἦ, (ύω,) pp. 'any thing transparent like water,' e. g. any transparent stone or gem, as rock-salt Hdot.

3. 24; crystal, Sept. for חִבְרָכִי Job 28: 17; a burning glass or mirror, prob. of crystal, Aristoph. Nub. 766 or 768 λίθος διαφανής, ἀφ' ἧς τὸ πῦρ ἄπτονσι . . . τὴν ὑαλον. In N. T. glass, Rev. 21: 18, 21. — Antiphil. 6 in Anth. Gr. II. p. 155. Luc. Quom. Hist. 25. Diod. Sic. 2. 15. The grammarians prefer the form ὑαλος to the more Ionic ὑελος in Hdot. et Diod. ll. cc. Lob. ad Phr. p. 309. — On the history of ancient glass, see Strabo XIV. p. 758. Rees' Cyclop. art. Glass.

Υβριζώ, f. ἴσω, (ύβρις,) to act with insolence, wantonness, wicked violence, intrans. Luc. D. Deor. 6. 1. Xen. Cyr. 3. 1. 27. c. εἰς τινα towards any one, Luc. D. Deor. 12. 1. Dem. 212. 23. In N. T. c. accus. expr. or impl. to act

*insolently as to or towards any one, i. e. to treat with insolence, contumely, i. q. to injure, to abuse*; comp. Matth. § 411. 2. Winer § 32. 1. n. p. 182. Matt. 22: 6 ἕβρισαν καὶ ἀπέκτειναν sc. αὐτοὺς. Luke 11: 45. 18: 32. Acts 14: 5. 1 Thess. 2: 2. Sept. for ἕβρι 2 Sam. 19: 43.—2 Macc. 14: 42. Pol. 10. 7. 3. Xen. Mem. 2. 1. 5.

Ἵβρις, εως, ἦ, (perh. ὑπερ,) *pride, haughtiness, arrogance*, as an affection or disposition of mind, Sept. for ἕβρις Is. 9: 9 ἐφ' ἕβρει καὶ ὑψηλῇ καρδίᾳ ἔσονται. Prov. 29: 23. ἕβρις Prov. 16: 19. Jos. Ant. 6. 4. 4. Thuc. 1. 38. In N. T. as shown in external acts, *insolence, contumely, injurious treatment*.

a) 2 Cor. 12: 10 ἐν ἕβρεισιν in *contumelies*, sc. as heaped upon one. Sept. for ἕβρις Is. 16: 6. Nah. 2: 2.—Aristot. Rhet. 2. 2. Dem. 296. 11 τοῦ θανάτου φοβερωτέρας ἡγήσεται τὰς ἕβρεις καὶ τὰς αἰτιμίας. Xen. Cyr. 8. 4. 14.

b) meton. *injury, harm, damage*, in person or property, sc. as arising from the *insolence* or violence of any one, and trop. from the violence of the sea, tempests, etc. Acts 27: 10, 21.—Jos. Ant. 3. 6. 4 τό τε καῦμα καὶ τὴν ἀπὸ τῶν ὄμβρων ἕβριν ἀπομαχόμενοι. Pind. Pyth. 1. 140 ναυσίστονον ἕβριν ἰδῶν. Comp. Dem. 522. ult.

Ἵβριστής, οῦ, ὅ, (ἕβριζω,) *one insolent, contumelious, injurious*, Rom. 1: 30 ἕβριστὰς, ὑπερηφάνους. 1 Tim. 1: 13. Sept. for ἕβρις Is. 16: 6. ἕβρις Job 40: 6. Is. 2: 12.—Palaeph. 1. 8 ἕβριστὰ καὶ ὑπερήφανοι. Luc. D. Deor. 6. 1. Xen. Mem. 1. 2. 19.

Ἵγίαινω, f. ανῶ, (ἕγις,) *to be sound, healthy, well*; to be in good health; intrans.

a) pp. Luke 5: 31 οἱ ἕγαινοντες *those well*. 7: 10. 3 John 2. Also i. q. *to be safe and sound*, Luke 15: 27. Sept. for ἕγιω Gen. 29: 6. 43: 27, 28.—Tob. 5: 13, 20. Ceb. Tab. 36. Dem. 1256. 4. Xen. Mem. 2. 2. 10.

b) trop. e. g. of persons, ἕγαινειν τῇ πίστει v. ἐν τῇ πίστει, *to be sound in the faith*, i. e. firm, pure in respect to Christian doctrine and life, Tit. 1: 13. 2: 2. (Pol. 28. 15. 12.) Of doctrine, διδασκαλία ἕγαινούσα, λόγος ἕγαινω,

*sound teaching, sound doctrine*, i. e. true, pure, uncorrupted, 1 Tim. 1: 10. 6: 3. 2 Tim. 1: 13. 4: 3. Tit. 1: 9. 2: 1.—Philo de Abr. p. 32. 29 τοὺς ἕγαινοντας λόγους. Plut. de aud. Poet. 4. ed. R. VI. p. 72, ἕγαινούσαι περὶ θεῶν δόξαι καὶ ἀληθεῖς.

Ἵγός, εος, οῦς, ὅ, ἦ, adj. Dat. εἰ, εἶ; acc. εἶ, ἦ; so acc. ἕγι for the more usual ἕγιω, John 5: 11, 15. 7: 23. Tit. 2: 7; also Lev. 13: 15. Plat. Phaedo 39. p. 89. D. comp. Greg. Cor. p. 163. Matth. § 103. n. 1. Winer § 9. 1.—*Sound, healthy, well*, in good health.

a) pp. of the body or its parts, Matt. 12: 13. 15: 31 βλέποντας . . . κυλλοὺς ἕγιω. Mark [3: 5.] 5: 34. [Luke 6: 10.] John 5: 4, 6, 9, 14. Acts 4: 10. So ποιῆν τινα ἕγιω *to make sound, to heal*, i. q. ἕγιασεν, John 5: 11, 15. 7: 23; comp. in Ποιῶν no. 1. e. β.—Tob. 12: 3. Ecclus. 30: 13. Dion. Hal. Ant. 4. 4. Xen. Mem. 4. 2. 17. Apol. Socr. 7.

b) trop. λόγος ἕγις, *sound doctrine*, i. e. true, pure, uncorrupted, Tit. 2: 8.—Anth. Gr. IV. p. 85 λόγος ἕγιω οὐχ ἕγιω. M. Antonin. 8. 29 or 30. Dion. Hal. Ant. 1. 11. ib. 2. 20 δόξαι οὐχ ἕγιω.

Ἵγρός, ἄ, ὄν, (ἕω, ἕδωρ,) *watery, wet, moist*, pp. Hdian. 6. 6. 2. Xen. Oec. 19. 6, 7. In N. T. of a tree or plant, *sappy*, i. e. *fresh, green*, opp. ξηρός, Luke 23: 31; comp. in Σηρός. Sept. for ἕγιω Judg. 16: 7, 8.—Theophr. H. Pl. 5. 10 λέγω δὲ ἕγρὰ τὰ ἔλαια.

Ἵδρία, ας, ἦ, (ἕδωρ,) *a water-pot*, e. g. a large vessel of stone in which water is kept standing, John 2: 6, 7; also a vessel for drawing and carrying water, *a pot, bucket, pail*, in the East often of stone or earthen ware, John 4: 28. Sept. for ἕδι Gen. 24: 14 sq. Judg. 7: 16, 19.—Jos. Ant. 8. 13. 5. Athen. XIII. p. 589. B. Xen. H. G. 1. 7. 9.

Ἵδρωπιτέω, ὦ, f. ἦσω, (ἕδρωπι-της, from ἕδωρ, πίνω,) *to drink water*, to be a water-drinker, intrans. 1 Tim. 5: 23.—Athen. II. p. 44. C. Ael. V. H. 2. 38. Xen. Cyr. 6. 2. 26.

Ἵδρωπικός, ἦ, ὄν, (ἕδρωπι drop-sy, ἕδωρ,) *hydropic, dropsical*, Luke 14: 2.—Pol. 13. 2. 6.





the Israelites, Matt. 27: 9. Luke 1: 16. Acts 5: 21. 7: 23, 37. Rom. 9: 27. 2 Cor. 3: 7, 13. Rev. 21: 12. al. So Sept. for  $\text{בְּרֵךְ יְיָ אֱלֹהֵינוּ}$  Ex. 13: 19. 14: 2. saep.  $\text{בְּרֵךְ}$  Ex. 16: 31. Lev. 17: 3, 8, 10.—(γ) υἱός ἀνθρώπου, i. q. *man*, and also of Jesus as the *Messiah*; see fully in Ἀνθρώπος no. 4.

c) trop. and from the Heb. of one who is the object of parental love and care, or who yields filial love and reverence towards another, e. g. a *pupil*, *disciple*, *follower*, the spiritual child of any one, comp. in Τέκνον c. β. Heb. 2: 10. 12: 5 bis, ἡμῶν ὡς υἱός διαλεγεται υἱέ μου, κ. τ. λ. quoted from Prov. 3: 11 where Sept. and  $\text{בְּרֵךְ}$ . 1 Pet. 5: 13 Μάρκος ὁ υἱός μου, comp. Acts 12: 12; others here understand another Mark, the real son of Peter. So of the disciples and followers of the Pharisees etc. Matt. 12: 27. Luke 11: 19. — Sept. and  $\text{בְּרֵךְ}$  1 K. 20: 35. 2 K. 2: 3, 5. Prov. 2: 1. 3: 1. 4: 10, 20. al. Eccclus. 4: 11. Comp. among the Greeks *ιατρῶν υἱοί*, *ἐπιτόρων υἱοί*, for *ιατροί*, *ἐπίτορες*, spoken of classes, castes, professions, as transmitted from father to son. See Gesen. Lex.  $\text{בְּרֵךְ}$  no. 5. Passow in υἱός. — For υἱός v. υἱοὶ τοῦ θεοῦ, see below in B.

d) by Hebr. c. genit. *the son of any thing* is one connected with, partaking of, or exposed to that thing; often put instead of an adjective. See Winer § 34. 2. n. 2. Gesen. Lex.  $\text{בְּרֵךְ}$  no. 4, 8. E. g. seq. genit. of place, condition, connexion, υἱοὶ τοῦ νυμφῶνος, *sons of the bridal chamber*, bridesmen, Matt. 9: 15. Mark 2: 19. Luke 5: 34; see in Νυμφῶν. Matt. 8: 12 υἱοὶ τῆς βασιλείας sc. τῶν οὐρανῶν, *sons of the kingdom*, i. e. subjects to whom its privileges belong of right, here spoken of the Jews; but also of the true subjects or citizens, Matt. 13: 38; comp. in Βασιλεία c. β. Opp. υἱοὶ τοῦ πονηροῦ, *subjects, vassals of Satan*, his followers, imitators, ib. 13: 38; and so υἱὲ τοῦ διαβόλου Acts 13: 10. — Comp. Sept. υἱός ἐλευθέρων for  $\text{בְּרֵךְ יְיָ אֱלֹהֵינוּ}$  Ecc. 10: 11. — 1 Macc. 4: 2 υἱοὶ τῆς ἄκρας. — Seq. genit. implying quality, character, e. g. υἱοὶ βροντῆς *sons of thunder* Mark 3: 17, see in Βοανεργές. Luke 10: 6 υἱός εἰρήνης *son of peace*,

i. e. friendly, admitting your benediction and receiving you to hospitality. 1 Thess. 5: 5 υἱοὶ τῆς ἡμέρας, i. e. enlightened with true knowledge. Acts 4: 36 υἱός παρακλήσεως, see in Παράκλησις b. John 12: 36 υἱοὶ τοῦ φωτός, i. e. enlightened with the true light; and so 1 Thess. 5: 5. Luke 16: 8. Opp. υἱοὶ τοῦ αἰῶνος τούτου *sons of this world*, i. e. devoted to this world, ib. 16: 8. 20: 34. υἱοὶ τῆς ἀπειθείας, i. q. οἱ ἀπειθεῖς, the disobedient, Eph. 2: 2. 5: 6. Col. 3: 6. Comp. Sept. υἱός δυνάμεως for  $\text{בְּרֵךְ יְיָ אֱלֹהֵינוּ}$  2 Sam. 13: 28. υἱός ἀνομίας for  $\text{בְּרֵךְ יְיָ אֱלֹהֵינוּ}$  Ps. 89: 23.—Seq. genit. of that in which one partakes, to which one is exposed, etc. Luke 20: 36 υἱοὶ τῆς ἀναστάσεως *sons of the resurrection*, partakers in it. Acts 3: 25 υἱοὶ τῶν προφητῶν καὶ τῆς διαθήκης, i. e. to whom the prophecies and the covenant appertain. Also υἱός τῆς ἀπωλείας *son of perdition*, devoted to destruction, see in Ἀπωλεία b, John 17: 12. 2 Thess. 2: 3. υἱός τῆς γέννης, i. e. deserving everlasting punishment, Matt. 23: 15. Comp. Sept. υἱός θανάτου for Heb.  $\text{בְּרֵךְ יְיָ אֱלֹהֵינוּ}$  1 Sam. 20: 31. 2 Sam. 12: 5. comp. the Hebr. Deut. 25: 2. — Psalt. Sal. 17: 17 υἱοὶ τῆς διαθήκης.

B) Spec. υἱός τοῦ θεοῦ, υἱοὶ τοῦ θεοῦ, *son of God, sons of God*. Spoken a) of one who derives his human nature directly from God, and not by ordinary generation; e. g. of Adam, impl. Luke 3: 38; of Jesus Luke 1: 35.

b) of those whom God loves and cherishes as a father; see in Πατήρ B. a. β. Γεννάω I. a. β. comp. in Τέκνον c. γ. So genr. of the pious worshippers of God, *the righteous, saints*, etc. (α) genr. Matt. 27: 54 et Mark 15: 39 ἀληθῶς ὁ ἄνθρ. οὗτος υἱός ἦν θεοῦ, comp. Luke 23: 47 where it is δίκαιος ἦν. Matt. 5: 9 μακάριοι οἱ ἐλεηθοῦντες, ὅτι υἱοὶ τοῦ θεοῦ κληθήσονται. So of one who is like God, e. g. in eternal life, Luke 20: 36; in disposition, benevolence, Matt. 5: 45. Luke 6: 35 υἱοὶ τοῦ ἐψίστου. Sept. and  $\text{בְּרֵךְ}$  Ps. 73: 15. Deut. 14: 1.—Wisd. 2: 18. 5: 5. Ecclus. 4: 10. Psalt. Sal. 13: 7. — (β) Spec. of the Israelites, Rom. 9: 26. 2 Cor. 6: 18. So Sept. and  $\text{בְּרֵךְ יְיָ אֱלֹהֵינוּ}$  Is. 1: 2. 43: 6. Jer. 3: 14. Sing. Ex. 4: 22, 23. Hos. 11: 1.



— (γ) Of Christians, Rom. 8: 14, 19. Gal. 3: 26 πάντες γὰρ υἱοὶ θεοῦ ἐστε διὰ τῆς πίστεως ἐν Χρ. Ἰ. 4: 6, 7. Heb. 12: 6 sq. Rev. 21: 7. Comp. in Τέκνον c. γ.

c) Of Jesus Christ, as υἱός τοῦ θεοῦ, *the Son of God*; also υἱός τοῦ ὑψίστου *Son of the Most High*, Luke 1: 32, comp. Mark 5: 7. Luke 8: 28; and simply ὁ υἱός, *the Son*, κατ' ἐξοχήν. (α) In the Jewish sense as the *Messiah*, the *Anointed*, ὁ Χριστός, the expected king of the Jewish nation, constituted of God, and his vicegerent in the world; see fully in Βασιλεία c. So as joined with ὁ Χριστός in explanation; Matt. 16: 16 σὺ εἶ ὁ Χριστός, ὁ υἱός τοῦ θεοῦ. 26: 63. Mark 14: 61. Luke 4: 41. John 6: 69. 11: 27. 20: 31. Also John 1: 50 σὺ εἶ ὁ υἱός τοῦ θεοῦ, σὺ εἶ ὁ βασιλεὺς τοῦ Ἰσραὴλ, comp. Luke 1: 32. So too Matt. 2: 15, quoted from Hos. 11: 1 where Sept. for יִשְׂרָאֵל spoken of Israel. Matt. 4: 3 et Luke 4: 3. Matt. 8: 29 et Mark 5: 7 et Luke 8: 28. Matt. 14: 33. 27: 40, 43. Mark 3: 11. Luke 22: 70. John 1: 34 coll. 42. 9: 35. Perhaps Acts 13: 33 et Heb. 1: 5 et 5: 5 υἱός μου εἶ σὺ, σήμερον γεγέννηκά σε, quoted from Ps. 2: 7 where Sept. for יָחִיד; comp. in Γεννάω I. a. β. But these passages belong rather to β below. So Sept. for יָחִיד, e. g. of Solomon whom God calls his son, 2 Sam. 7: 14; also for יְהוָה אֱלֹהֵינוּ of kings or magistrates, Ps. 82: 6. Comp. Ps. 89: 28. — (β) In the Gospel sense, as *the Messiah*, *the Saviour*, the Head of the Gospel dispensation; so called as proceeding and sent forth from God, as partaking of the divine nature, and being in intimate union with God the Father; comp. in Θεός b. Λόγος III. Κύριος B. b. β. Βασιλεία c. Compare also passages like John 10: 33—36. Matt. 11: 27. Luke 10: 22. John 1: 14, 18. Heb. 1: 5 sq. 3: 6. So where ὁ πατὴρ and ὁ υἱός are mentioned in connexion or antithesis, as in most of the above passages; also Matt. 28: 19. Mark 13: 32. John 5: 26. 1 John 1: 3. 2: 22. 4: 14. 2 John 3, 9. Genr. Matt. 3: 17 οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. 17: 5. John 3: 16 οὗτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἔδωκεν κ. τ. λ. v. 17, 18. 17: 1. Rom. 1: 3, 4, 9. 5: 10.

8: 3, 29, 32. 1 Cor. 1: 9. 15: 28. 2 Cor. 1: 19. Gal. 1: 16. 2: 20. Eph. 4: 13. Col. 1: 13. 1 Thess. 1: 10. Heb. 1: 2. 6: 6. 2 Pet. 1: 17. 1 John 1: 7. 5: 5. Rev. 2: 18. saep. At.

Ἵλη, ἡς, ἡ, (ῥοά, φῶα), a wood, forest, Lat. *sylva*, Sept. Job 38: 40. Hdian. 7. 2. 10. Xen. An. 5. 2. 31. In N. T. wood, i. e. *fire-wood*, *fuel*, James 3: 5.— Ecclus. 28: 10. Jos. Ant. 6. 3. 1. Xen. H. G. 4. 5. 4. In Greek writers also timber, materials, Hdoot. 4. 10. 2. Xen H. G. 1. 1. 25.

Ἵμεις, plur. see in Σῦ.

Ἵμναῖος, ου, ὁ, *Hymenaeus*, pr. n. of a man, an adversary of Paul, 1 Tim. 1: 20. 2 Tim. 2: 17.

Ἵμέτερος, α, ον, possess. pron. (ὑμεῖς), *your*, Lat. *vestri*, *vestra*, *vestrum*; comp. Butt. § 72. 4.

a) pp. of that which *ye have*, which belongs or pertains to you; John 7: 6 ὁ καιρὸς ὁ ὑμέτερος. 8: 17 ἐν τῷ νόμῳ τῷ ὑμ. Acts 27: 34. Rom. 11: 31. Gal. 6: 13. So Luke 6: 20 ὑμέτερα ἐστὶν ἡ βασιλεία τοῦ θεοῦ. 16: 12 τὸ ὑμέτερον *your own*, that which belongs to you or is assured to you. — Sept. Prov. 1: 26. Hdian. 3. 6. 7. Xen. H. G. 6. 3. 6.

b) of that which proceeds *from you*, of which *ye are the source*, *cause*, *occasion*; John 15: 20 καὶ τὸν ὑμέτερον [λόγον] τηρήσουσι. 1 Cor. 15: 31 ἢ τὴν ὑμέτεραν καύχησιν ἦν ἔχω, i. e. *my boasting as to you*. 2 Cor. 8: 8. — Hdian. 1. 5. 25. Thuc. 1. 33 τοὺς Λυκεδαιμονίους φάβω τῷ ὑμέτερω πολέμησιόντις. Comp. Matth. § 466. 2.

Ἵμνέω, ὦ, f. ἡσω, (ῥμνος), *to hymn*, i. e.

a) pp. c. acc. *to sing hymns* to any one, *to praise in song*, e. g. τὸν θεόν Acts 16: 25. Heb. 2: 12. Sept. for יְהוָה Is. 12: 4. בְּיְהוָה 2 Chr. 29: 30. — Jos. Ant. 7. 12. 3 τὸν θεόν. Ael. V. H. 2. 4. Xen. Cyr. 8. 1. 23 τοὺς θεούς.

b) intrans. *to sing a hymn* or *hymns*, *to sing praise*, absol. Matt. 26: 30 καὶ ὑμνήσαντες ἐξῆλθον. Mark 14: 26. Sept. for יְהוָה Neh. 12: 24. בְּיְהוָה 2 Chr. 23: 13. יְהוָה Ps. 65: 14. Is. 42: 10.

Ἵμνος, ου, ὁ, (ῥοά, ῥδοά), a hymn, *song of praise*. Eph. 5: 19 ψαλμοῖς καὶ

ἤμοις καὶ ὠδαῖς πνευμ. Col. 3:16. Sept. for רָצַח Is. 42:10. פָּרַעַת 2 Chr. 7:6. Ps. 40:4.—2 Macc. 10:7. Jos. Ant. 7. 12. 3 εἰς τὸν θεόν. Arr. Exp. Alex. M. 4. 11. 3 εἰς τοὺς θεοὺς. Hdian. 4. 2. 10.

Ἰπάγω, f. ἄζω, (ὑπό, ἄγω,) to lead or bring under, as horses under a yoke, Luc. D. Deor. 25. 3. Hom. Il. 16. 148. to bring under a tribunal, i. e. before a judge on his elevated seat, to arraign, to accuse, Hdot. 6. 72, 82. Xen. H. G. 2. 3. 28. to bring under one's power or will, to subdue, Hdot. 8. 106. Jos. Ant. 5. 10. 1. Thuc. 7. 46. to lead or bring down, εἰς τὸ πεδίον Jos. Vit. § 24. to lead or bring away under, i. e. from under any thing, Hom. Il. 11. 163 Ἐκτορα δ' ἐκ βελίων ὑπαγε Ζεὺς. — In N. T. and later usage intrans. or c. εἰς τὸν impl. to go away, pp. under cover, out of sight, strictly with the idea of stealth, stillness, without noise or notice. Comp. in Ἄγω no. 3.

a) pp. to go away, to depart, to withdraw oneself, sc. so as to be under cover, out of sight. Absol. of persons, Mark 6:31 οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες. v. 33. John 18:8. Trop. of persons withdrawing themselves from a teacher or party, John 6:67. 12:11. Imperat. ὑπαγε, go thy way, depart, as a word of dismissal, Matt. 8:13, 32. 20:14. Mark 7:29. 10:52. Luke 10:3. Once infin. John 11:44. So ὑπαγε εἰς εἰρήνην Mark 5:34, ἐν εἰρήνῃ James 2:16; see in Εἰς no. 4 fin. As expressing aversion, i. q. get thee hence, begone, ὑπαγε Σατανᾶ Matt. 4:10; elsewhere ὑπαγε ὀπίσω μου Matt. 16:23. Mark 8:33. Luke 4:8; comp. in Ὀπίσω b. — Seq. εἰς local, εἰς τὸν οἶκον Matt. 9:6. Mark 2:11. 5:19. Trop. Rev. 13:10 εἰς αἰχμαλωσίαν. 17:8, 11 εἰς ἀπόλειαν. Seq. πρὸς c. acc. e. g. πρὸς τὸν πατέρα John 7:33. 13:3. 16:5, 10, 16, 17. c. πρὸς τ. π. impl. 8:21 ἐγὼ ὑπάγω. 14:28 ὑπάγω . . . πορεύομαι πρὸς τ. π. In a like sense seq. πού whither, John 8:14 bis. 13:36. 14:5. 16:5. ὄπον John 8:21, 22. 13:33, 36. 14:4. Once of the wind, c. πού, John 3:8. Trop. and absol. i. q. to depart this life, to die, Matt. 26:24 et Mark 14:21 ὁ υἱὸς τοῦ ἀνθρώπου ὑπάγει, καθὼς γέγραπται κ. τ. λ.—Thom. Mag.

p. 866 τὸ ὑπάγω μὴ εἴπης ἀντὶ τοῦ ἀπίσχυμαι, ἀλλ' ἀντὶ τοῦ ὑπὸ ζυγὸν ἄγω. Arr. Epict. 3. 16. 10 μακρὰν ἀπὸ τοῦ ἡλίου ὑπάγετε, Anth. Gr. III. p. 57. no. 2. εἰς ἄδην ὑπάγω ib. p. 60. no. 7. Comp. Hdot. 4. 120, 122.

b) genr. i. q. to go, to go away to a place etc. c. εἰς local, εἰς τὴν πόλιν v. κώμην Matt. 26:18. Mark 11:2. 14:13. Luke 19:30. Matt. 20:4, 7 εἰς τὸν ἀμπελώνα. John 7:3. 9:11 ὑπαγε εἰς τὴν κολυμβήθραν. 11:31. 6:21 εἰς ἣν [γῆν] ὑπῆγον sc. by ship. Seq. μετὰ τινος Matt. 5:41. Luke 12:58. c. ἐκεῖ John 11:8. c. πού John 12:35. 1 John 2:11. ὄπου Rev. 14:4. c. inf. final, John 21:3 ὑπάγω ἀλιεύειν. Absol. John 4:16. 9:7 coll. 11. Luke 8:42. 17:14.—By a species of pleonasm, ὑπάγω is often prefixed, espec. in the imperative, to verbs which already imply motion or action, in order to render the expression more full and complete; see in Πορεύω a. Ἀνίστημι II. d. John 15:16 ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέριτε. Matt. 13:44. Imperat. Matt. 5:24 ὑπαγε, πρῶτον διαλλάγηθι. 8:4. 18:15. 19:21. 21:28. 27:65. 28:10. Mark 1:44. 6:38. 10:21. 16:7. Rev. 10:8. 16:1.—Arr. Epict. 3. 21. 6 ὑπαγε, ζήτει κ. τ. λ. So i. q. 'to go forwards, to advance,' Pol. 11. 16. 1. Xen. An. 3. 4. 48.

Ἰπακούω, ἦς, ἦ, (ὑπακούω,) a hearing attentively, a listening, audience, Sept. for רָצַח 2 Sam. 22:36. Aquil. for רָצַחַח 2 Sam. 23:23. In N. T. obedience, Rom. 1:5 εἰς ὑπακοὴν πίστεως, i. e. obedience which springs from faith. 5:19 διὰ ὑπακοῆς τοῦ ἐνός. 6:16 bis. 15:18. 16:19, 26. 2 Cor. 7:15. 10:6. Philem. 21. Heb. 5:8. 1 Pet. 1:2. v. 14 see in Τέκνον e. Seq. genit. of object, 2 Cor. 10:5 ὑπακοὴν τοῦ Χριστοῦ, i. e. to or towards Christ. 1 Pet. 1:22 ὑπ. τῆς ἀληθείας. — Not found in the classics.

Ἰπακούω, f. ούσω, (ὑπό, ἀκούω,) to hear, pp. with the idea of stealth, stillness, or with attention, in order to answer, i. q. to listen.

a) pp. of a porter or door-keeper who listens and replies to the knock or call of any one from without, absol. Acts 12:13 χροῦσαντος δὲ αὐτοῦ . . .



προσῆλθε παιδίσκη ὑπακοῦσαι. — Dem. 1149. 27. Plut. de Gen. Socr. 31. Plato Crito 1. Xen. Conv. 1. 11 κρούσας τὴν θύραν εἶπε τῷ ὑπακούσαντι εἰσαγγεῖλαι.

b) trop. to listen to any one, to obey, seq. dat. expr. or impl. Matth. § 362. no. 2. E. g. c. dat. of pers. Matth. 8: 27 et Mark 4: 41 ὁ ἀνεμος καὶ ἡ θάλα. ὑπακούουσιν αὐτῷ. Mark 1: 27. Luke 8: 25. 17: 6. Eph. 6: 1, 5. Col. 3: 20, 22. Heb. 5: 9. 1 Pet. 3: 6. dat. impl. Heb. 11: 8. Seq. dat. of thing, Acts 6: 7 ὑπήκουον τῇ πίστει. Rom. 6: 12, 16. 10: 16. 2 Thess. 1: 8. 3: 14. dat. impl. Rom. 6: 17. Phil. 2: 12. Sept. c. dat. for שׁוּב Gen. 39: 10. comp. Deut. 20: 12. — c. dat. Jos. Ant. 5. 4. 1 τοῖς νόμοις. Hdian. 3. 12. 15 τῷ βασιλεῖ. Xen. Cyr. 1. 1. 3. Mem. 1. 2. 30. The more usual construction is c. gen. Sept. Gen. 16: 3. Xen. Oec. 14. 3; comp. Matth. § 362. 4.

Ἰγανδρος, ου, ὁ, ἡ, adj. (ὑπό, ἀνήρ,) under a husband, subject to a husband, spoken of a wife, Rom. 7: 2. Sept. for שׁוּב Gen. 39: 10. — Ecclus. 9: 9. Plut. Pelopid. 9. Pol. 10. 26. 3.

Ἰγαντάω, ὦ, f. ἴσω, (ὑπό, ἀντάω fr. ἀντί,) to come opposite to any one, i. e. to encounter, to meet, pp. with the idea of stealth, unperceived, without noise or notice, comp. in Ἰπό note. Seq. dat. Matth. 8: 28 ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι. Luke 8: 27. John 11: 20, 30. 12: 18. — Tob. 7: 1. Jos. B. J. 1. 1. 5. Hdian. 1. 7. 4. Xen. Cyr. 5. 3. 57.

Ἰγάντησις, εως, ἡ, (ὑπαντάω,) meeting, encounter, in N. T. only in the phrase εἰς ὑπάντησιν, used for inf. ὑπαντῆν, to meet; c. dat. John 12: 13 ἐξῆλθον εἰς ὑπάντησιν αὐτῷ. Sept. for חֲנֻכָּהּ Judg. 11: 34. — genr. Jos. Ant. 11. 8. 4.

Ἰγαρξίς, εως, ἡ, (ὑπάροχω,) being, existence, τοῦ ἀγαθοῦ Plut. adv. Stoic. 18. ed. R. X. p. 403. 13. In N. T. the being to any one, possession; meton. a possession, property, goods, substance; Acts 2: 45 τὰς ὑπαρξίς ἐπιπρασκον. Heb. 10: 34. Sept. for שׁוּב 2 Chr. 35: 7. 7: 7. Prov. 18: 11. 19: 14. — Test. XII Patr. p. 583 ἡ γῆ καὶ ἡ ὑπαρξίς αὐτῆς. Dion. Hal. Ant. 7. 8. Pol. 2. 17. 11. ib. 10. 25. 5. In later usage for the earlier

τὰ ὑπάροχοντα, comp. Tittm. de Syn. N. T. p. 193.

Ἰπάροχω, f. ξω, (ὑπό, ἄροχω,) to begin, pp. in some degree, gradually, imperceptibly, Hom. Od. 24. 286. Dem. 12. 1. to begin doing, to do first, c. part. Xen. An. 2. 3. 23. ib. 5. 5. 9. c. acc. impl. Dem. 1345. 7. to begin to be, to come into existence, to arise, Dem. 408. 22 τὴν ὑπάροχουσαν αἰσχύνην. — Hence genr. and in N. T. to exist, to be extant, present, at hand.

a) genr. and absol. Acts 19: 40 μηδενός αἰτίου ὑπάροχτος περὶ οὗ κ. τ. λ. 27: 21. 28: 18 διὰ τὸ μηδεμίαν αἰτίαν θανάτου ὑπάροχεν ἐν ἐμοί. 1 Cor. 11: 18. — Dem. 32. 20 τοῦτ' οὖν δεῖ προσεῖναι, τὰ δ' ἄλλα ὑπάροχει. Xen. Ag. 8. 1 ὑπαροχούσης μὲν τιμῆς κ. τ. λ. Cyr. 3. 3. 52. — Seq. dat. of pers. to be present to any one, implying possession, property; comp. in Εἰμί II. e. Acts 3: 6 ἀργύριον καὶ χρυσίον οὐχ ὑπάροχει μοι, i. e. silver and gold have I none. 4: 37 ὑπάροχτος αὐτῷ ἀροῦ. 28: 7. 2 Pet. 1: 8. (Sept. Job 2: 4. Ecclus. 20: 16. Jos. Ant. 7. 3. Hdian. 1. 10. 9. Xen. An. 2. 2. 11.) Hence Particip. τὰ ὑπάροχοντα, subst. things present, in hand to any one, i. q. possessions, property, goods, substance, c. dat. of pers. as above, Luke 8: 3. Acts 4: 32. c. gen. of pers. Matt. 19: 21 πωλησόν σου τὰ ὑπάροχοντα. 24: 47. 25: 14. Luke 11: 21. 12: 15, 33, 44. 14: 33. 16: 1. 19: 8. 1 Cor. 13: 3. Heb. 10: 34. Comp. Matth. § 570. Lob. ad Soph. Aj. p. 577. Schaeff. ad Greg. Cor. p. 139. Sept. for חֲנֻכָּהּ Gen. 31: 18. 36: 6, 7. שׁוּב Gen. 12: 5. 1 Chr. 28: 1. — Ceb. Tab. 7. Pol. 4. 3. 1. Xen. Vect. 4. 22.

b) simpl. to be, i. q. εἰμί, as logical copula connecting the subject and predicate, comp. in Εἰμί II. (α) With a subst. as predicate; Luke 8: 41 καὶ αὐτὸς ἄροχων τῆς συναγωγῆς ὑπῆρχε. 23: 50. Acts 2: 30. 4: 34 ὅσοι γὰρ κήτορες . . . ὑπῆρχον. 16: 3, 20, 37. 17: 24, 29. 21: 20. 22: 3. 1 Cor. 11: 7. 12: 22. Gal. 1: 4. 2: 14. 2 Pet. 2: 19. — Hdian. 6. 7. 2. — (β) With an adj. as predic. Luke 9: 48. 11: 13 εἰ οὖν ὑμεῖς πονηροὶ ὑπάροχοντες. 16: 14. Acts 3: 2. 4: 34 οὐδὲ γὰρ ἐνδεής τις ὑπῆρχεν. 7: 55. 14: 8. 27: 12. Rom. 4: 19. 1 Cor. 7: 26. 2 Cor. 3: 17. 12: 16.

James 2: 15. 2 Pet. 3: 11. — Diod. Sic. 4. 11. Xen. Mem. 2. 3. 1.—(γ) With a participle of another verb as predic. comp. *Εἶμι* II. f. So with part. perf. pass. as adj. Acts 19: 36. As forming a periphrasis for a finite tense of the same verb; Acts 8: 16 *μόνον δὲ βεβαπτισμένοι ὑπάρχον* κ. τ. λ. *only they were baptized*, where ἦν ἐπιπεπτοκός precedes. Comp. Matth. § 559. Winer § 46. 8. — Dem. 305. 23 *καὶ τὰ μὲν τῆς πόλεως οὕτως ὑπῆρχεν ἔχοντα*.—(δ) With an adverb as predic. Acts 17: 27 *τὸν θεὸν . . . οὐ μακρὰν . . . ὑπάρχοντα*.—(ε) With a prep. and its case as predic. e. g. ἐν c. dat. where ὑπάρχει then implies a *being, remaining, living* in any state or place; so ἐν c. dat. of state or condition, Luke 7: 25 *οἱ ἐν . . . τρυφῇ ὑπάρχοντες*. 16: 23. Acts 5: 4. Phil. 2: 6. (Jos. Ant. 7. 15. 2.) ἐν c. dat. of place, Acts 10: 12 Phil. 3: 20. *πρὸς* c. gen. Acts 27: 34 *τοῦτο γὰρ πρὸς τῆς ἡμ. σωτηρίας ὑπάρχει*.

Υπέκω, f. ξω, (ὑπό, ἔκω,) *to give way under, to give under, to yield*, pp. to cease fighting, c. dat. Hdian. 1. 15. 16. Xen. H. G. 5. 4. 45. In N. T. *to yield, to submit to*, c. dat. Heb. 13: 17. — Jos. de Macc. 6 *τῶν ἡδονῶν κρατεῖν, μηδὲ αὐταῖς ὑπέκειν*. Hdian. 2. 13. 10. Xen. Cyr. 8. 1. 33.

Υπεναντίος, α, ον, (ἐναντίος,) *opposed, contrary, adverse*, pp. with the idea of stealth, covertness, clandestineness; comp. Ὑπό note. Titm. de Syn. N. T. p. 157. Seq. dat. Col. 2: 14 *ὃ ἦν ὑπεναντίον ἡμῖν*. Subst. οἱ ὑπεναντίοι *opposers, adversaries*, Heb. 10: 27. Sept. *ὃ ὑπ.* for *ⲓⲗ* Ex. 23: 27. Lev. 26: 16. *ⲓⲗ* Deut. 32: 27. Is. 26: 11.—Ael. V. H. 13. 40 *ὑπεναντίον* τ. Plut. Agesil. 24. Subst. Wisd. 18: 18. Pol. 1. 11. 14. Xen. Cyr. 1. 6. 38.

Υπέρο, prep. governing the genitive and accusative, with the primary signif. *over*, Lat. *super*, Germ. *über*.

I. With the genitive, pp. of place *where*, i. e. the place *over* or *above* which any thing *is* or *moves*, without immediate contact; e. g. of rest *over*, Hdian. 5. 5. 20. Xen. Mem. 1. 4. 6 *τὰ ὑπὲρ τῶν ὀμμάτων*. Of motion *over*, Hdian. 2. 6.

19. Xen. Mem. 3. 8. 9 *ὃ ἥλιος ὑπὲρ ἡμῶν καὶ τῶν στεγῶν πορευόμενος*. So a mountain or hill is said to be *over* a place, to *overhang*, Hdot. 2. 105. Xen. An. 1. 10. 12. Comp. Passow ὑπὲρ A. Buttm. § 147. n. 2. Matth. § 582. Winer § 51. p. 327 sq.—In N. T. only trop.

a) *over*, i. q. *for*, *in behalf of*, *for the sake of*, in the sense of protection, care, favour, benefit, i. e. *in commodum* alicujus; pp. as if bending *over* a person or thing and thus warding off what might fall upon and harm it; comp. Buttm. Matth. Winer II. cc. Passow A. 2. — (a) Genr. John 17: 19 *καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἐμαυτόν*. Acts 21: 26 *ἕως οὗ προσηνέχθη ὑπὲρ ἐνὸς ἐκάστου αὐτῶν ἢ προσφορὰ*. 2 Cor. 13: 8. Col. 1: 7. 4: 12 *πάντοτε ἀγωνιζόμενος ὑπὲρ ἡμῶν ἐν ταῖς προσευχαῖς*. Heb. 6: 20. 13: 17. al.—Ael. V. H. 3. 25 *ὑπὲρ τῆς Ἑλλάδος εὖ καὶ καλῶς ἀγωνισάμενοι*. Xen. Cyr. 2. 1. 21 *μαχοῦνται ὑπὲρ τῶν τρεφόντων*. An. 7. 7. 21. — Espec. after verbs or words implying prayer *for* any one, comp. Engl. *to pray over* any one, James 5: 14. Seq. gen. of pers. as *δεῖσθαι ὑπὲρ τινος* Acts 8: 24. *εὐχασθαι* James 5: 16. *προσεύχασθαι* Matt. 5: 44. Luke 6: 28. Col. 1: 9. (2 Macc. 12: 44.) So *δέησις ὑπὲρ τινος* Rom. 10: 1. 2 Cor. 9: 14. Phil. 1: 4. Eph. 6: 19 where ὑπὲρ τινος and *περὶ τινος* alternate, comp. Winer § 51. p. 328. *προσευχὴ* Acts 12: 5. Rom. 15: 30. Genr. 1 Tim. 2: 1, 2 *δεήσεις, προσευχάς, ἐντεύξεις, εὐχαριστίας ὑπὲρ πάντων* κ. τ. λ. After verbs implying speaking, pleading, intercession *for* any one; Acts 26: 1 *ὑπὲρ σεαυτοῦ λέγειν*. Rom. 8: 26 *τὸ πνεῦμα ὑπερευτυχάνει ὑπὲρ ἡμῶν*. v. 27, 34. Heb. 7: 25. 9. 24. (Aeschin. Dial. Socr. 1. 8. Xen. Cyr. 2. 1. 13 *τὶ εἰπεῖν ὑπὲρ ἡμῶν*.) After verbs and nouns implying zeal, care, effort *for* any person or thing, 1 Cor. 12: 25 *ἀλλὰ τὸ αὐτὸ ὑπὲρ ἀλλήλων μεριμνᾷσι τὰ μέλη*. So *ζήλος ὑπὲρ τινος* 2 Cor. 7: 7. Col. 4: 13. *σπουδὴ* 2 Cor. 7: 12. 8: 16. *τὸ φρονεῖν* Phil. 4: 10. (Xen. Cyr. 1. 6. 12 *ἐπιμελεῖσθαι ὑπὲρ τινος*.) So *εἶναι ὑπὲρ τινος*, pp. *to be over* any one, sc. for protection, i. q. *to be for* him, to take his part; Rom. 8: 31 *εἰ ὁ θεὸς ὑπὲρ ἡμῶν [ἔστι], τίς καθ' ἡμῶν*; Mark 9: 40. Luke 9: 50.—Often



after verbs or words implying the suffering of evil or death *for*, in behalf of any one; c. gen. of pers. as ἀνάθεμα εἶναι ὑπὲρ τίνος Rom. 9: 3. ἀποθνήσκειν John 11: 50, 51, 52. Rom. 5: 6 Χριστός . . . ὑπὲρ ἁσέβων ἀπέθανε. v. 7 bis, 8. 14: 15. 2 Cor. 5: 14, 15 bis. 1 Thess. 5: 10. ἀπολέσθαι John 18: 14. γέυσθαι θανάτου Heb. 2: 9. διδόναι ἑαυτὸν v. τὸ σῶμα Luke 22: 19. Tit. 2: 14. 1 Tim. 2: 6. ἐκχύνειν τὸ αἷμα Luke 22: 20. θύνειν τὸ πάσχα 1 Cor. 5: 7. κατὰρα γίνεσθαι Gal. 3: 13. κλῆν τὸ σῶμα 1 Cor. 11: 24. παραδιδόναι ἑαυτὸν v. τιμὰ Rom. 8: 32. Gal. 2: 20. Eph. 5: 2, 25. πᾶσχειν τι 1 Pet. 2: 21. 3: 18. 4: 1. ποιῆν τινα ἁμαρτίαν 2 Cor. 5: 21. σταυροῦσθαι 1 Cor. 1: 13. τιθέναι τὴν ψυχὴν John 10: 11, 15. 13: 37, 38. 15: 13. 1 John 3: 16 bis. Seq. gen. of thing, John 6: 51. Rom. 16: 4. 2 Cor. 12: 15. — Ecclus. 29: 15. Xen. An. 7. 4. 9 ἀποθνήσκειν ὑπὲρ τίνος. — (β) Closely allied to the above is the sense *for*, i. q. in the stead of any one, in place of, comp. Winer p. 328. Passow a. no. 5. Philem. 13 ἵνα ὑπὲρ σοῦ μοι διακομῆ ἐν τοῖς δεσμοῖς τοῦ εὐαγγ. Perh. 2 Cor. 5: 20 bis, ὑπὲρ Χριστοῦ οὖν προσβέβουμεν, κ. τ. λ. Eph. 6: 20. Here too some refer the passages cited above in a fin.— Palaeph. 41. 1. Eurip. Alcest. 701. Pol. 21. 14. 9. Thuc. 7. 13.

b) i. q. *for*, causal, i. e. in the sense *because of*, *on account of*, *propter*, implying the ground, motive, occasion of an action; comp. Matth. Winer, ll. cc. John 11: 4 ἡ ἀσθενεία οὐκ ἔστι πρὸς θάνατον, ἀλλ' ὑπὲρ τῆς δόξης τοῦ Θεοῦ, i. e. *for* the glory of God, in order to manifest his glory. Acts 5: 41 ὑπὲρ τοῦ ὀνόματος αὐτοῦ *for* his name, *for* his honour. 9: 16. 15: 26. 21: 13. Rom. 1: 5. 15: 8. 1 Cor. 15: 3 Χρ. ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν. v. 29 bis. 2 Cor. 1: 6. 12: 10, 19 ὑπὲρ τῆς ὑμῶν οὐκοδομῆς. [Gal. 1: 4.] Eph. 3: 1, 13. Phil. 1: 29 bis. Col. 1: 24 bis. 2 Thess. 1: 4, 5. Heb. 5: 1 bis, 3. 10: 12. 7: 27. 9: 7. 3 John 7. So after δοξάζειν Rom. 15: 9. εὐχαριστεῖν Rom. 1: 8. 1 Cor. 10: 30. 2 Cor. 1: 11. Eph. 1: 16. 5: 20. — Jos. Ant. 3. 8. 6 ὑπὲρ ἁμαρτιῶν. Isocr. 301. C. Xen. An. 1. 7. 3 τῆς ἐλευθερίας . . . ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαμονίζω. —

Once i. q. *by virtue of*; Phil. 2: 13 ὁ Θεὸς γὰρ ἔστιν ὁ ἐνεργῶν ἐν ἡμῖν. . . ὑπὲρ τῆς εὐδοκίας, *by virtue of his own good-pleasure*, because it is his will; comp. Winer p. 329.

c) *over*, after verbs of speaking and the like, i. q. *upon*, *about*, *concerning*; comp. Engl. *to talk over* a matter, *to boast over*; Passow A. no. 3. Matth. Winer, ll. cc. Rom. 9: 27 Ἰσαΐας δὲ κηρύσσει ὑπὲρ τοῦ Ἰσραὴλ. 1 Cor. 4: 6. 2 Cor. 5: 12. 7: 4 πολλὴ μοι καύχησις ὑπὲρ ὑμῶν. v. 14. 8: 23, 24. 9: 2, 3. 12: 5, 8.—Ael. V. H. 12. 52. Pol. 1. 13. 7 ἱστορεῖν ὑπὲρ τίνος. — Hence i. q. *as to*, *in respect to*; 2 Cor. 1: 6 ἡ ἐλπίς ἡμῶν βεβαία ὑπὲρ ὑμῶν. v. 8 ἀγνοεῖν . . . ὑπὲρ τῆς θλίψεως κ. τ. λ. i. q. ἀγνοεῖν περὶ τίνος 1 Cor. 12: 1. Phil. 1: 7 τοῦτο φρονεῖν ὑπὲρ ὑμῶν. 2 Thess. 2: 1.—Jos. Ant. 15. 3. 6. Pol. 3. 4. 3. Dem. 554. 11 ἡ βουλή ὑπὲρ Ἀριστάρχου. Xen. Mem. 4. 3. 12 προνοεῖσθαι ὑπὲρ τῶν μελλόντων.

II. With the Accusative, pp. of place *whither*, implying motion or direction *over* or *above* a place; Hdoi. 4. 188 ἔπιπτεῦσι ὑπὲρ τὸν δόμον. Eurip. Ion. 46. Hdiar. 7. 2. 13 ὑπὲρ γαστέρα τοῦ ἵππου βρεχομένου. Pol. 3. 84. 9. Also *over*, *above*, *beyond*, Xen. An. 1. 1. 9 τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλησποντον οἰκοῦσι. Comp. Passow ὑπὲρ B. Matth. § 582. b. Winer § 53. c. p. 341. — In N. T. only trop. *over*, *above*; comp. Winer l. c.

a) implying superiority in rank, dignity, worth; Matt. 10: 24 bis, οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον, κ. τ. λ. Luke 6: 40. Eph. 1: 22 κεφαλὴν ὑπὲρ πάντα. Phil. 2: 9 ὄνομα τὸ ὑπὲρ πᾶν ὄνομα. Philem. 16. — Luc. Vit. Auct. 2 τίς ὑπὲρ ἀνθρώπων εἶναι βούλεται; Ael. V. H. 12. 1. p. 159. Tauchn. Ἀσπασία . . . ὑπὲρ τὰς γυναῖκας βασιλικὸς κ. τ. λ.

b) implying excess beyond a certain measure or standard, and spoken comparatively, i. q. *beyond*, *more than*. (α) genr. and simply; Matt. 10: 37 bis, ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμέ κ. τ. λ. Acts 26: 13 ὑπὲρ τὴν λαμπρότητα τοῦ ἡλίου . . . φῶς. 2 Cor. 1: 8 et 8: 3 ὑπὲρ δύναμιν. Gal. 1: 14 προέκοπτον ἐν τῷ Ἰουδαϊσμῷ ὑπὲρ πολλοὺς κ. τ. λ. Eph. 3: 20. ὑπὲρ ὃ, *above what*, *more than what*, 1 Cor. 4: 6. 10: 13. 2 Cor. 12: 6.

Philem. 21.—Sept. 1 Sam. 15: 22. Eclus. 7: 1. Dion. Hal. Ant. 5. 68. Epict. Ench. 31 et 37 ὑπὲρ δύναμιν. Xen. Mem. 4. 3. 8 πῶς οὐχ ὑπὲρ λόγον;—(β) Pleonast. after comparatives; e. g. after an adj. in the comparat. degree, Luke 16: 8 φρονομώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτός. Heb. 4: 12. Comp. in Παρά III. d, fin. With a verb, 2 Cor. 12: 13 τί γὰρ ἐστίν, ὃ ἠτιθήτε ὑπὲρ τὰς λοιπὰς ἐκκλησίας; comp. Winer § 53. e. — So Sept. οὐ χρισσων εἰμι ὑπὲρ τοὺς πατέρας μου, for Heb. 72 comparat. 1 K. 19: 4; also Judg. 11: 25. Ps. 19: 11.—(γ) Without case, where it then stands as an adverb, i. q. *more, much more*; comp. Butt. § 147. n. 8. Matth. § 594. 1. Winer § 54 fin. p. 357. 2 Cor. 11: 23 διάκονοι Χριστοῦ εἰσι; ὑπὲρ ἐγώ. Comp. Kypke Obs. ad loc. — For the adverbial forms ὑπὲρ λίαν, ὑπὲρ ἐπιτρισεῦσθαι, see Ἵπερλίαν, Ἵπερεπιτρισεῦσθαι.

NOTE. In composition ὑπὲρ implies: 1. motion or rest *over, above, beyond* a place; as ὑπεραίρω, ὑπερβαίνω, ὑπερέχω. 2. protection, aid, *for, in behalf of*, as ὑπερεντυγχάνω. 3. excess, a surpassing, *over, above, more than*, often with the idea of censure; as ὑπερβάλλω, ὑπερκεκίνω, ὑπερτρισεῦσθαι. Hence intens. as ὑπερμαζάνω, ὑπερκεκίαω.

Ἵπεραίρω, f. αῶν, (αἶρω,) *to lift up over or above any thing*, Luc. Amor. 54 ὅσοι τὴν φιλοσοφίας ὄφρην ὑπὲρ αὐτοῖς τοὺς κροτάφους ὑπερήρασαι. Intrans. of water overflowing, Dem. 1274. 20; of persons passing over walls, mountains, Pol. 2. 23. 1. Xen. Mag. Eq. 8. 3. — In N. T. only Mid. ὑπεραίρομαι, trop. *to lift up oneself overmuch, to over-exalt oneself*, to become conceited, arrogant, insolent; absol. 2 Cor. 12: 7 bis, ἵνα μὴ ὑπεραίρομαι κ. τ. λ. Seq. ἐπὶ τινα 2 Thess. 2: 4. — 2 Macc. 5: 23. Anthol. Gr. IV. p. 11. no. 22.

Ἵπέρακμος, ου, ὅ, ἦ, adj. (ἀκμή point, acme, flower of life,) *beyond the flower of life, past the proper age*; 1 Cor. 7: 36 ἐὰν ἦ ὑπέρακμος sc. ἡ παρθένος. — Suid. ὑπέρακμος ὑπερδραμών τὴν ὥραν. Found only in N. T.

Ἵπεράνω, adv. (ὑπὲρ, ἄνω,) intens. *over above, Engl. up above, high above*;

of place, c. gen. Eph. 4: 10 ὑπεράνω πάντων οὐρανῶν. absol. Heb. 9: 5. Sept. for ἡἷρῃ Ex. 8: 2. ἡἷρῃ Ez. 11: 22. — c. gen. Jos. Ant. 3. 7. 2. Ael. V. H. 9. 7. absol. Luc. D. Deor. 4. 2. — Trop. of rank, dignity, c. gen. Eph. 1: 21 ὑπεράνω πάσης ἀρχῆς. So Sept. for ἡἷρῃ Deut. 26: 19. 28: 1.

Ἵπερμαζάνω, f. ζήσω, (αὐζάνω q. v.) intens. *to over-grow, i. e. trop. to increase exceedingly, in a good sense*; intrans. 2 Thess. 1: 3 ὑπερμαζάνει ἡ πίστις ὑμῶν.

Ἵπερβαίνω, f. βήσομαι, (βαίνω,) trans. *to make go over*, Xen. Eq. 7. 2. Intrans. *to go or pass over*, e. g. a wall, mountains, c. acc. depending on ὑπὲρ in composit. Sept. 2 Sam. 22: 30. Hdian. 3. 2. 11. Xen. An. 7. 3. 43. Trop. *to overgo, to overpass*, sc. certain limits, i. q. *to transgress*, c. acc. τὸ ἴσον καὶ τὸ δίκαιον Diog. Laert. 8. 18. νόμον Diog. Sic. 17. 34. Aeschin. 58. 30.—In N. T. trop. and absol. *to overgo, to go too far*, i. e. *to go beyond right*, 1 Thess. 4: 6.

Ἵπερβαλλόντως, adv. (ὑπερβάλων,) *exceedingly, above measure*, 2 Cor. 11: 23.—Sept. Job 15: 11. Pol. 5. 43. 8. Xen. Ag. 1. 36.

Ἵπερβάλλω, f. βαλῶ, (βάλλω,) *to throw or cast over, beyond*, e. g. beyond a certain goal or limit in the accus. Hom. Od. 11. 595 ἀλλ' ὅτε μέλλοι [λύαν] ἄκρον ὑπερβαλεῖν, i. e. Sisyphus. II. 23. 843. Of a kettle, *to throw over, to boil over*, Hdot. 1. 59. Intrans. *to throw oneself over a mountain etc.* i. q. *to pass over*, Xen. An. 4. 4. 20. Also *to throw beyond or farther than another, to surpass in throwing a weapon*, c. acc. of pers. Hom. II. 23. 637. Hence genr. *to surpass, to exceed, to excel*, Jos. Ant. 2. 2. 1 πλοῦτω τε γὰρ ὑπερβαλλε τοὺς ἐπιχωρίους. Xen. H. G. 7. 3. 6.—In N. T. only Particip. pres. ὑπερβάλλον, ονσα, ον, *surpassing, exceeding, super-eminent*. 2 Cor. 3: 10 ἐνεκεν τῆς ὑπερβαλλούσης δόξης. 9: 14 διὰ τὴν ὑπερβάλλουσαν χάριν τοῦ Θεοῦ. Eph. 1: 19. 2: 7. 3: 19. — 2 Macc. 4: 13. Jos. Ant. 4. 2. 2. Hdian. 3. 10. 12. Xen. Hi. 11. 2.

Ἵπερβολή, ἦς, ἦ, (ὑπερβάλλω q.



v.) a throwing, casting, shooting beyond, Soph. Oed. Tyr. 1196 καθ' ὑπερβολὴν τοξέσας. Then, a passing over, e. g. a river, mountain, Pol. 10. 1. 8. Xen. An. 1. 2. 25. — In N. T. trop. *excess, super-eminence, excellence*, 2 Cor. 4: 7 ἡ ὑπερβολὴ τῆς δυνάμεως. 12: 7. — Jos. B. J. 6. 7. 3 δι' ὑπερβολὴν ὁμότητος. Ant. 1. 13. 4. Dem. 97. 3. Pol. 3. 99. 4. — With a prep. in an adverbial sense: καθ' ὑπερβολὴν, i. q. *exceedingly, super-eminently*, Rom. 7: 13. 2 Cor. 1: 8. Gal. 1: 13. 2 Cor. 4: 17 see below. Also i. q. *par excellence*, 1 Cor. 12: 31 καὶ ἔτι καθ' ὑπερβολὴν ὁδὸν, a way *par excellence*, i. e. a far better way. Comp. in Κατὰ II. 1. d. (Luc. Luct. 12. Pol. 3. 92. 10. Diod. Sic. 17. 47.) εἰς ὑπερβολὴν id. *exceedingly*; hence *intens.* by Hebr. καθ' ὑπερβολὴν εἰς ὑπερβολὴν q. d. *exceeding exceedingly*, in the highest possible degree, 2 Cor. 4: 17. Gesen. Lehrs. p. 693. 2. Stuart § 456, coll. 438. — Ael. V. H. 4. 20. ib. 12. 1. p. 160. Tauchn. εἰς ὑπερβολὴν τιμῆν.

Υπερείδων, (εἶδω q. v.) aor. 2 to *overlook*, to see or look out over, e. g. τὴν θάλασσαν Hdot. 7. 36 fin. In N. T. trop. to overlook, not to regard, i. q. to bear with, not to punish, c. acc. Acts 17: 30 χρόνους τῆς ἀγνοίας ὑπεριδὼν ὁ θεός. Sept. for עָרַבָה Lev. 20: 4. — Jos. Ant. 2. 6. 9 [8] τὸ πρὸς μικρῶν ζημιωμάτων ἀφείναι τοὺς πλημμελήσαντας, ἔπαινον ἤνεγκε τοῖς ὑπεριδοῦσι. So i. q. to neglect, Tob. 4: 3. Ael. V. H. 3. 22. to despise, Xen. Ag. 8. 4.

Υπερέκεινα, adv. (ἐκείνος, Buttm. § 115. v. 5,) pp. 'beyond those;' hence *beyond, over beyond*, c. art. τὰ ὑπερέκεινα ἰμῶν sc. μέρη, the parts beyond you, 2 Cor. 10: 16. Comp. Buttm. § 125. 6, 7. Bos Ellips. ed. Schaeff. p. 289. — Thom. Mag. p. 336 ἐπέκεινα ὁήτορες λέγουσιν ὑπερέκεινα δὲ, μόνοι οἱ σύφρατες.

Υπερεκπερισσοῦ, adv. (ὑπὲρ ἐκ περισσοῦ,) pp. *intens. over superabundantly*, comp. in Περισσός b; i. q. *very abundantly*, above all measure, most vehemently; Eph. 3: 20 ὑπὲρ πάντα ποιήσαι ὑπερεκπερισσοῦ ὧν αὐτοῦμεθα. 1 Thess. 3: 10. 5: 13. — Sept. for Chald. ܘܢܝܢܢ Dan. 3: 23.

Υπερεκτείνω, f. ἐκτείνω, (ἐκτείνω) to stretch out *overmuch*, beyond measure, trop. c. acc. of pers. 2 Cor. 10: 14 οὐ ὑπερεκτείνομεν ἑαυτοὺς *we stretch not ourselves out too far*, i. e. do not go beyond our measure, τὸ μέτρον τοῦ κανόνος in v. 13. — Luc. Eunuch. 2 πεπραγότες καὶ ὑπερεκτείνοντο, Schol. ὑπερφιλονεικοῦντες. Other editions read ὑπερδιατεινόμενοι.

Υπερεκχύνωμαι, Pass. (ἐκχέω, ἐκχύνω, q. v.) to be poured out over, as from a vessel, i. q. to run over, to overflow, absol. Luke 6: 38 μέτρον ὑπερεκχυνόμενον. Sept. for ܘܢܝܢܢ Joel 2: 24. Sept. ὑπερεκχέομαι for ܘܢܝܢܢ Prov. 5: 16.

Υπερεντυγχάνω, f. τεύξομαι, (ἐντυγχάνω q. v.) to intercede for any one, in his behalf; seq. ὑπὲρ τινος, Rom. 8: 26. Comp. Winer § 56. 2. a.

Υπερέχω, f. ἔχω, (ἔχω,) trans. to hold over, e. g. any thing over the fire, Hom. Il. 2. 246; also for protection, τὴν χεῖρά τιμι v. τινος Anth. Gr. I. p. 193. Jos. Ant. 6. 2. 2. Pol. 15. 31. 11. Intrans. pp. to hold oneself over, i. q. to be over, to be prominent, to jut out over or beyond, Sept. Ex. 26: 13. 1 K. 8: 8. Ael. V. H. 9. 13. Xen. Cyr. 7. 5. 8. Comp. in Ἐχω f. — In N. T. trop. to hold oneself above, i. q. to be superior, better, to surpass, to excel, intrans.

a) genr. pp. c. gen. of pers. also c. dat. of manner, Phil. 2: 3 ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν. Comp. Matth. § 358. Buttm. § 132. 5. 3. — Hdian. 4. 15. 11. Diod. Sic. 17. 77. Xen. Venat. 1. 11. — Seq. acc. Phil. 4: 7 ἡ εἰρήνη τοῦ θεοῦ ἡ ὑπερέχουσα πάντα νοῦν. Comp. Matth. § 358 note. — Diod. Sic. 3. 22. Plat. Phaedo 50. p. 102. D. Xen. H. G. 6. 1. 4. p. 236. Tauchn. — Part. τὸ ὑπερέχον as subst. *excellence, super-eminence*, i. q. ὑπεροχή, Phil. 3: 8 διὰ τὸ ὑπερέχον τῆς γνώσεως. See Matth. § 570. Lob. ad Soph. Aj. p. 277. Schaeff. ad Greg. Cor. p. 139.

b) in rank, dignity, part. ὑπερέχων, ονσα, ον, *superior, higher*, Rom. 13: 1 ἐξουσίαις ὑπερεχούσαις. 1 Pet. 2: 13. — Wisd. 6: 5. Pol. 28. 4. 9. Hdian. 4. 9. 4.

Υπερηφανία, ac, ἡ, (ὑπερήφα-

νος q. v.) *arrogance, haughtiness, pride*, Pol. 6. 18. 5. Dem. 577. 16. Xen. Cyr. 5. 2. 27. — In N. T. from the Heb. *arrogance, pride*, with the accessory idea of impiety, ungodliness, Mark 7: 22. So Sept. for  $\text{הַרְגָּז}$  Ps. 31: 24. Is. 16: 6.  $\text{הַרְגָּז}$  Ps. 59: 13. Prov. 8: 13.  $\text{הַרְגָּז}$  Deut. 17: 12. — Tob. 4: 17. 1 Macc. 1: 23. Jos. Ant. 1. 11. 1.

Υπερήφανος, ου, ο, η, adj. (ὑπέρ, φαίνο, ) *appearing over, conspicuous above* other persons or things; so pp. *υπερηφανής*, Xen. Mag. Eq. 5. 7 *τούς μὲν ὀρθὰ τὰ δόξατα ἔχων, τοὺς δ' ἄλλους ταπεινὰ καὶ μὴ ὑπερηφανῆ*. Elsewhere trop. *conspicuous, distinguished, splendid*, as *οικίας τῶν πολλῶν ὑπερηφανωτέρας* Dem. 175. 10; usually of persons, with censure, *arrogant, haughty, proud*, Ael. V. H. 12. 63. Diod. Sic. 4. 13. Xen. Mem. 1. 2. 25. — In N. T. from the Heb. *arrogant, proud*, with the accessory idea of contemning God, impiety, wickedness. Luke 1: 51 *διεσχόρισεν ὑπερηφάνους διανοία καρδίας*. Rom. 1: 30. 1 Tim. 3: 2. James 4: 6. 1 Pet. 5: 5. So Sept. for  $\text{הַרְגָּז}$  Ps. 94: 2. 140: 6.  $\text{הַרְגָּז}$  Ps. 119: 21. Jer. 43: 2.  $\text{הַרְגָּז}$  Job 38: 15. Is. 2: 12.—Wisd. 14: 6. Ecclus. 23: 7. Jos. Ant. 4. 8. 17.

Υπερλίαν, adv. (λίαν,) *over-much*, i. e. *very exceedingly, super-eminently*; c. art. ὁ *υπερλίαν* adj. *the most eminent, the very chief*, τῶν *υπερλίαν ἀποστόλων* 2 Cor. 11: 5. 12: 11. Comp. Butt. § 125. 6. — On such compounds, see Lob. ad Phr. p. 45—48. So *υπεράγαν* 2 Macc. 10: 4. *ὑπέρευ* Dem. 228. 17. Xen. Hi. 6. 9.

Υπερνικάω, ὦ, f. ἴσω, (νικάω,) *to more than conquer*, absol. Rom. 8: 37. — Leo Tact. 14. 25 *νικᾷ καὶ μὴ ὑπερνικᾷ*. Soer. Hist. Ecc. 3. 21 *νικᾷν καλὸν, ὑπερνικᾷν δὲ ἐπίφθορον*.

Υπέρογκος, ου, ο, η, adj. (ὄγκος,) *over-swollen, much swollen*, Ael. V. H. 13. 1. Xen. H. G. 5. 4. 58. In N. T. trop. *over-tumid, over-swelling, boastful*, with the idea of insolent pride, impiety; so of language, 2 Pet. 2: 18 *ὑπέρογκα γὰρ ματαιότητος φθεγγόμενοι*. Jude 16 *τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα*. Sept. for  $\text{הַרְגָּז}$  Ex. 18: 22.  $\text{הַרְגָּז}$  Ex. 18: 26.

$\text{הַרְגָּז}$  Dan. 11: 36.—Comp. *ὑπεροχον φρόνημα* Plut. Lucull. 21.

Υπεροχῆ, ἡς, ἡ, (ὑπερέχω q. v.) *a prominence, eminence*, e. g. a mound, hill, Pol. 3. 104. 3; peak, summit of a mountain, ib. 10. 31. 1. In N. T. trop. *prominence, eminence*, e. g.

a) of station, authority, power; 1 Tim. 2. 2 *βασιλείων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων*.—2 Macc. 3: 11. Pol. 5. 41. 3. Diod. Sic. 4. 41.

b) genr. of things, i. q. *superiority, excellence*, 1 Cor. 2: 1 *καθ' ὑπεροχὴν λόγου*.—Pol. 5. 41. 1. In evil, 2 Macc. 13: 6. Jos. Ant. 6. 4. 3.

Υπερπερισσεύω, f. εἶσω, (περισσεύω q. v.) *to superabound over, much more*, in a comparative sense, absol. Rom. 5: 20 *ὃ δὲ ἐπλεόνασεν ἡ ἁμαρτία, ὑπερπερισσεύσεν ἡ χάρις*, comp. v. 15. Without comparison, Pass. *to be made to superabound over-much*, i. e. *to superabound greatly, exceedingly*, in any thing, c. dat. 2 Cor. 7: 4 *ὑπερπερισσεύομαι τῇ χαρῇ*, i. e. *I am exceeding joyful*.—Not found in the classics.

Υπερπερισσῶς, adv. (περισσῶς,) q. d. *over-superabundantly*, i. e. *very exceedingly, beyond all measure*, ἀπαξ λεγ. Mark 7: 37 *ὑπερπερισσῶς ἐξεπλήσσοντο*.

Υπερπλεονάζω, f. ἄσω, (πλεονάζω q. v.) *to superabound, to be exceedingly abundant*, intrans. 1 Tim. 1: 14.—Psalt. Salom. 5: 19.

Υπερυνώω, ὦ, f. ὠσω, (ὑψώω,) *intens. to make high above, to raise high aloft*; only trop. *to highly exalt*, sc. over all, c. acc. Phil. 2: 9 *θεὸς αὐτὸν ὑπερύψωσε*. Sept. pass. for  $\text{הַרְגָּז}$  Ps. 97: 9. comp. Sept. Ps. 37: 35. — So in praise, Sept. Dan. 4: 34. Song of 3 Childr. 28, 29.

Υπερφρονέω, ὦ, f. ἴσω, (ὑπέρφρων over-thinking, high-thinking, from φρήν,) *to think overmuch of oneself, to be high-minded*, i. q. *to be proud, arrogant*, intrans. Rom. 12: 3 *μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν*.—Jos. Ant. 1. 11. 1 *οἱ Σοδομίται πλούτῳ . . . ὑπερφρονοῦντες*. Pol. 6. 18. 7.

Υπερώος, ἄ, ον, (ὑπέρ, as πατρός from πατήρ,) *over, upper*, e. g. of



a chamber, Plut. Pelop. 35 ὁ δὲ θάλαμος ἐν ᾧ καθύδεν εἰάθεισαν, ὑπερῶος ἦν. Philo de Vit. Mos. 2. p. 662 οἰκήματα ἐπίπεδα καὶ ὑπερῶα, sc. in the ark. Luc. Asin. 45. — Oftener and in N. T. Neut. τὸ ὑπερῶον, an upper chamber, the upper part of a house, i. e. a sort of guest-chamber not in common use, where the Hebrews received company and held feasts, and where at other times they retired for prayer and meditation, i. q. ἀνάγειον q. v. In Greek houses it occupied the upper story; among the Hebrews it seems to have been on or connected with the flat roof of their dwellings, Heb. מִגְדָּלֵי Sept. ὑπερῶον 1 K. 17: 19, 22. 2 K. 4: 10; comp. Acts 10: 9. See Calmet art. *House* p. 509. Jowett's Chr. Researches in the Mediterranean, Lond. 1824. p. 67, quoted in Miss. Herald 1823. p. 267, 268, where he describes the chief room in the houses of Haivali (opposite Lesbos) as in the upper or third story, secluded, spacious, and commodious, "higher and larger than those below, having two projecting windows, and the whole floor so much extended in front beyond the lower part of the building, that the projecting windows considerably overhang the street; comp. Acts 20: 8 sq. where the ὑπερῶον at Troas is also ἐν τῷ τριστέγῳ. In N. T. Acts 1: 13 εἰς τὸ ὑπερῶον οὗ ἦσαν καταμένοιτες κ. τ. λ. 9: 37, 39. 20: 8. — Jos. Vit. § 30. Luc. Tox. 61. Asin. 45. Lys. 93. 46. Hom. Il. 2. 514.

Ἰπέχω, f. ὑπέξω, (ἔχω,) to hold under, e. g. the hand, Hom. Il. 7. 188; a vessel etc. Hdot. 2. 151. Plut. M. Anton. 9. Trop. to hold out under, i. e. towards or before any one, e. g. οὖας, to give ear, Simonid. Fr. 7. 16. λόγον, εὐθύναις, to render account, Pol. 18. 35. 3. Plut. J. Caes. 33. δίκην τινί, to render satisfaction, to make atonement, Soph. Oed. Tyr. 552. Hence in N. T. genr. δίκην ὑπέχειν, to pay or suffer punishment; Jude 7 πόλεις . . . πρὸς αἰωνίου δίκην ὑπέχουσαι.—2 Macc. 4: 48. Hdiian. 1. 8. 12. Pol. 12. 8. 5 θανάτου κρίσιν. Xen. Mem. 2. 1. 8 τούτου δίκην ὑπέχειν.

Ἰπήκοος, ου, ὅ, ἡ, adj. (ὑπακοίω q. v.) listening, obedient, c. dat. Acts

7: 39 ᾧ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι. 2 Cor. 2: 9 εἰς πάντα. absol. Phil. 2: 8. — Jos. Ant. 2. 4. 3 ὑπήκοος γίνομαι. c. dat. Xen. Cyr. 2. 4. 22. absol. Plut. Pelop. 29. Xen. Mem. 3. 4. 9.

Ἰπηρετιέω, ὦ, f. ἦσω, (ὑπηρετής,) pp. to do the service of an ὑπηρετής, q. v. Hence genr. to act for any one, to minister, to serve, to subserve, seq. dat. Acts 13: 36 Δαβὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας. 20: 34 ταῖς χρεῖαις μου . . . ὑπηρετήσαν αἱ χεῖρες αὐταί. 24: 23. — Wisd. 16: 21, 24. Jos. Ant. 3. 8. 1. Diod. Sic. 1. 70. Xen. Mem. 2. 4. 7. Oec. 21. 8.

Ἰπηρετής, ου, ὁ, (ὑπό, ἐρέτης, ἐρέσσω,) pp. an under-rower, genr. a common sailor, hand, as distinguished from οἱ ναῦται shipmen, seamen, and οἱ ἐπιβάται mariners, Dem. 1209. 11, 14 in some editions, where others read ὑπηρεσία collect. id. Comp. also Dem. 1208. 20. 1214. 23. 1216. 13. Pol. 1. 25. 3. Hence genr. a hand, agent, minister, attendant, who does service under the direction of any one; in N. T. spoken

a) of those who wait on magistrates or public bodies and execute their decrees, a lictor, officer, like the modern constable, beadle, e. g. as the attendant on a judge, Matt. 5: 25, i. q. πράκτωρ in Luke 12: 58. So of the attendants or beadles of the Sanhedrim, Matt. 26: 58. Mark 14: 54, 65. John 7: 32, 45, 46. 18: 3, 12, 18, 22. 19: 6. Acts 5: 22, 26. — comp. Jos. 4. 3. 1. genr. Jos. 15. 8. 4. Luc. Pisc. 45. Xen. H. G. 2. 3. 54. ib. 3. 1. 27. Of the Roman lictors, Dion. Hal. Ant. 2. 8. ib. 5. 2. See Adam's Rom. Ant. p. 178 sq.

b) of the attendant in a synagogue, who handed the volume to the reader, and returned it to its place, Luke 4: 20. Comp. Jahn § 372. IV.

c) genr. a minister, attendant, associate in any work, John 18: 36. Acts 13: 5 εἶχον δὲ καὶ Ἰωάννην ὑπηρετήν. So of a minister of the word or of Christ, Luke 1: 2. Acts 26: 16. 1 Cor. 4: 1. — Wisd. 6: 4. Jos. Ant. 3. 1. 4 τὴν ὑπηρετήν θεοῦ sc. Moses. Dem. 1285. 2 ὑπηρεταὶ καὶ συνεργοὶ οὗτοι Κλομμένου. Xen. An. 1. 9. 27. — Others in Luke 1:

2, render ὑπηρεῖται λόγου associates or aiders in the matter; comp. Xen. An. 1.9. 18 κράτιστοι ὑπηρεῖται παντός ἔργου.

Υπνος, ου, ὁ, sleep, Matt. 1: 24. Luke 9: 32. John 11: 13. Acts 20: 9 bis. Sept. for ἡσυχία Gen. 28: 16. Ecc. 5: 11. — 1 Macc. 6: 10. Hdian. 2. 1. 12. Xen. Hi. 6. 9. — Trop. of spiritual sleep, torpor, sloth, Rom. 13: 11. — Psalt. Sal. 3. 1 ἵνατί ὑπνοῖς ψυχῇ, καὶ οὐκ εὐλογεῖς τὸν κύριον.

Υπό, prep. governing the genitive and accusative; in the Greek classics also the dative; with the primary signification *under*.

I. With the Genitive, pp. of place whence, i. e. *from under* which any thing comes forth, Hom. Od. 9. 141 ὄρει κρήνη ὑπὸ σπείους. Hes. Theog. 669 Ζεὺς . . . ὑπὸ χθονὸς ἤκε φάσδε. Also of loosing or freeing *from under* any thing; Il. 8. 543 ἵππους μὲν λύσαν ὑπὸ ζυγοῦ. 9. 248 ἐρύσθαι ὑπὸ Τρώων. ib. 21. 553. Also of place where, *under* which, like ὑπὸ c. dat. Plato Legg. 5. p. 728. A, ὁ εἶ ἐπὶ γῆς καὶ ὑπὸ γῆς χρυσός. Trop. after passive and neuter to verbs mark the subject or agent *from under* whose hand, power, agency, causation, the action of the verb proceeds, in Engl. *from, by, through*; comp. Butt. in § 134. 2. § 147. n. 3. Matth. § 592. Winer § 51. p. 316. In this sense only is ὑπὸ c. gen. found in N. T.

a) with *Passive* verbs, c. gen. of pers. Matt. 1: 22 τὸ ῥηθὲν ὑπὸ τοῦ κυρίου. 2: 16 ἐνεπαίχθη ὑπὸ τῶν μάγων. 3: 6 ἐδακτύλιζοντο ὑπ' αὐτοῦ. 4: 1 ἀνήχθη ὑπὸ τοῦ πνεύματος πειρασθῆναι ὑπὸ τοῦ διαβόλου. 5: 13. Mark 1: 13. 2: 3. Luke 5: 15. 8: 14 ὑπὸ μεριμῶν . . . συμπίνονται. 14: 8. John 10: 14. Acts 4: 36. 23: 27 bis. Rom. 15: 15. 1 Cor. 7: 25. 2 Cor. 1: 16. Gal. 1: 11. al. saepiss. Seq. gen. collect. Luke 21: 20. Acts 15: 4 προπεμφθέντες ὑπὸ τῆς ἐκκλησίας. 2 Cor. 8: 19. Seq. gen. of thing, Matt. 8: 24 ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. 14: 24. Luke 7: 24 κάλαμον ὑπὸ ἀνέμου σαλευόμενον. John 8: 9. Acts 2: 24. 27: 41. Rom. 12: 21. 1 Cor. 10: 9. 2 Cor. 5: 4. James 3: 4, 6. 2 Pet. 1: 17 φωνῆς ἐνεχθείσης αὐτῷ ὑπὸ τῆς μεγαλοπρεποῦς δόξης, i. e. a voice being

sent forth unto him *from* (by) the radiant glory, i. e. by the divine Majesty, from God himself. 2 Pet. 2: 7, 17. Jude 12. Rev. 6: 13. — Diod. Sic. 1. 8, 15. Hdian. 2. 7. 9. Xen. Mem. 1. 5. 1. ib. 4. 4. 4. c. gen. of thing, Ael. V. H. 13. 1 init. μαζῶν βαρυνομένων ὑπὸ τοῦ γάλακτος. Hdian. 4. 15. 14. Xen. An. 1. 5. 5.

b) with *Neuter* verbs having a passive power; e. g. after γίνομαι and εἶναι signifying *to be made, done*; so γίνομαι, Luke 9: 7 τὰ γινόμενα ὑπ' αὐτοῦ. 13: 17. 23: 8. Acts 12: 5. 20: 3. 26: 6. Eph. 5: 12. c. εἶναι Acts 23: 30. impl. 2 Cor. 2: 6. (γίν. Xen. An. 7. 1. 30. impl. Xen. Hi. 1. 28. ib. 7. 6.) So πάσχειν τι ὑπὸ τινος, Matt. 17: 12. Mark 5: 26. 1 Thess. 2: 14. — Hdian. 7. 12. 6. Xen. Cyr. 6. 1. 36. Conv. 1. 9. — In like manner after some *transitive* verbs, where a passive sense is implied; e. g. λαμβάνειν τι ὑπὸ τινος *to receive* i. e. *to have given of or from* any one, i. q. to suffer, 2 Cor. 11: 24. ὑπομένειν τι ὑπὸ τινος id. Heb. 12: 3. ἀποκτεῖναι . . . ὑπὸ τῶν θηρίων i. q. to cause to be killed by beasts, Rev. 6: 8. — Hdian. 7. 10. 9 γρόντες [ταῦτα] ὑπὸ τῆς φήμης. Comp. Butt. in § 147. n. 3. Passow A. 1. b. AL.

II. With the Accusative, pp. of place whither, i. e. of motion or direction *under* a place; but also of place where, i. e. of rest *under* a place. Butt. l. c. Matth. § 593. Winer § 53. k. p. 344.

a) pp. of place whither, after verbs of motion or direction, *under, beneath*, e. g. τιθέναι λύχνον ὑπὸ τὸν μόδιον Matt. 5: 15. Mark 4: 21. Luke 11: 33. ὑπὸ τὴν κλίνην Mark 4: 21. ὑπὸ τὴν στέγην εἰσερχεσθαι Matt. 8: 8. Luke 7: 6. ἐπισυναγεῖν ὑπὸ τὰς πτέρυγας Matt. 23: 37. Luke 13: 34. So Mark 4: 32. James 2: 3. — Palaeph. 10. 2 λύχνους καταφέρων ὑπὸ τὴν γῆν. Diod. Sic. 13. 51. Hdot. 7. 88. Xen. An. 1. 10. 14. — Trop. of what is brought *under* the power of any one, e. g. ὑπὸ τὰς πόδας τινος Rom. 16: 20. 1 Cor. 15: 25, 27. Eph. 1: 22; comp. in Πούς β. Rom. 7: 14, comp. in Πιπράσκω. Gal. 3: 22, 23, comp. in Συγκλείω. James 5: 12, comp. in Πίπτω e. 1 Pet. 5: 6, see in Ταπεινώω β. — Ael.



V. H. 6. 11. Isocr. p. 142. Β, ἀπάσης τῆς Ἑλλάδος ὑπὸ τὴν πόλιν ἡμῶν ὑποπεσοῦσης.

b) of place where, after verbs implying a being or remaining *under* a place; e. g. c. εἶναι, John 1: 49 ὄντα ὑπὸ τὴν σκεπὴν. 1 Cor. 10: 1. impl. Luke 17: 24 bis. Acts 2: 5 τῶν ὑπὸ τὸν οὐρανόν. 4: 12. Rom. 3: 13. Col. 1: 23. Jude 6 ὑπὸ ζόφον τετήρηκεν.—Sept. 1 K. 19: 5. Palaeph. 10. 1 τὰ ὑπὸ γῆν. Hdian. 2. 1. 9. Dem. 33. 31. — Trop. of what is *under* the power or authority of any person or thing; gen. Matt. 8: 9 bis, ἀνθρωπὸς εἶμι ὑπὸ ἐξουσίαν, ἔχων ἐπ' ἐμναυτὸν στρατιώτας. Luke 7: 8 bis. Gal. 3: 25. 4: 2. (Esdr. 3: 1. Hdian. 3. 14. 17. Xen. Cyr. 1. 5. 3.) Seq. acc. of thing, implying state or condition *under* any thing; 1 Tim. 6: 1 ὑπὸ ζυγόν δοῦλοι. So ὑπὸ νόμον Rom. 6: 14, 15. 1 Cor. 9: 20 ter. Gal. 4: 4, 5, 21. 5: 18. ὑπὸ χάριτι Rom. 6: 14, 15. ἐφ' ἁμαρτίαν Rom. 3: 9. ὑπὸ κατάραν Gal. 3: 10. ὑπὸ τὰ στοιχεῖα τοῦ κ. Gal. 4: 3. — Hdian. 1. 4. 20.

c) of time when, *under*, i. e. *at*, *during*, Lat. *sub*, once Acts 5: 21 ὑπὸ τὸν ορθρον. — Jos. Ant. 14. 15. 5 init. ὑπὸ δὲ τὸν αὐτὸν χρόνον. Ael. V. H. 14. 27. Thuc. 1. 100. ὑπὸ νύκτα Sept. Jon. 4: 10. Thuc. 7. 22. ὑπὸ τὴν ἐσθινὴν Pol. 53. 4. Comp. Matth. § 593. — C. Accus. non al.

NOTE. In composition ὑπό implies: 1. place, i. e. motion or rest *under*, *beneath*, as ὑποβάλλω, ὑποδέω, ὑποπόδιον. 2. subjection, dependence, the being *under* any person or thing, as ὑπανδρος, ὑποτάσσω. 3. succession, the being *behind*, *after*, as ὑπολείπω, ὑπομένω. Comp. ὑπειπεῖν to speak after, to *subjoin*, Dem. 797. 14; also Pol. 6. 31. 1. Lat. *subsequi*. So in Engl. what goes before or beyond is said to *overgo*, and by antith. what falls short or behind may be said to *undergo*. 4. Ὑπό in composition also implies something done or happening *under-hand*, covertly, by stealth, unperceived, without noise or notice; also a *little*, somewhat, by degrees; like Lat. *sub* e. g. ὑπονοέω, ὑποπνέω, comp. in ἵπτανία, ὑπεναντιός. Comp. Lat. *subirascor*, *subridere*. See Passow ὑπό E. Viger. p. 672 sq.

Ὑπόβαλλω, f. βαλῶ, (βάλλω,) to cast or throw *under*, e. g. under-foot, Xen. Oec. 18. 5; under a person, λιτα Hom. Od. 10. 353. Xen. Cyr. 5. 5. 7. to put or thrust *under*, e. g. a child to another mother, to substitute, Dem. 563. 5. Xen. Venat. 7. 3. to thrust *under* one's notice, to suggest, Hdian. 7. 10. 13. Xen. Cyr. 3. 3. 55. In N. T. of persons, to thrust *under*, to *suborn*, to put forward by collusion, trans. Acts 6: 11. — Aristid. de Parathestm. p. 618. App. B. Civ. I. p. 663 ὑπεβλήθησαν κατήγοροι. So ὑπόβλητος Jos. B. J. 5. 10. 4.

Ὑπογραμμός, οὔ, ὄ, (ὑπογράφω) to underwrite, to write a copy, comp. Plato Protag. 44. p. 326. D,) pp. a *writing-copy*, ὑπογραμμοὶ παιδικοί Clem. Alex. see Passow s. v. In N. T. trop. a copy, pattern, example, for imitation, 1 Pet. 2: 21.—2 Macc. 2: 28. Clem. Ep. I. ad Corinth. p. 40 ed. Lond. [Παῦλον] ὑπομοῆς μέγιστον ὑπογραμμόν.

Ὑπόδειγμα, αἰος, τό, (ὑποδείννυμι,) pp. 'what is shown,' i. q. a *pattern*, *example*.

a) genr. as set before any one; either for imitation, John 13: 15 ὑπόδειγμα ἔδωκα ὑμῖν, ἵνα κ. τ. λ. James 5: 10; or for warning, Heb. 4: 11 ἐν τῷ αὐτῷ ὑπόδειγματι τῆς ἀπειθείας. 2 Pet. 2: 6. — Eccles. 44: 16. 2 Macc. 6: 28, 31. Jos. B. J. 6. 2. 1. Hdian. 8. 8. 4. Pol. 3. 17. 8. The earlier Attic writers used παράδειγμα, Phryn. et Lob. p. 12.

b) meton. a copy, likeness, taken from an original; Heb. 8: 5. 9: 23 ὑπόδειγματα τῶν ἐν τοῖς οὐρανοῖς, i. q. τὰ ἀντίτυπα in v. 24. — Aquil. for Heb. חֲזָקֹת Deut. 4: 17.

Ὑποδείννυμι, f. ζω, (δείννυμι,) to show or point out, pp. *under-hand*, by stealth, privately, i. q. to give to *understand*, to signify, to let be known, Sept. חֲזָקֹת Esth. 2: 10. Hdot. 1. 189. Xen. Mem. 4. 3. 13. Genr. i. q. to show, to let see, Eccles. 49: 8 ὄρασιν δόξης ἢν ὑπέδειξεν αὐτῷ. Andocid. 19. 11. Diod. Sic. 13. 12.—In N. T. trop. to show, sc. by words or example, to teach, to signify, seq. acc. et dat. c. ὅτι, Acts 20: 35 πάντα ὑπέδειξα ὑμῖν ὅτι κ. τ. λ. Seq.

dat. of pers. c. infin. Matt. 3:7 et Luke 3:7 τίς ὑπέδειξεν ὑμῖν φυγεῖν κ. τ. λ. Seq. dat. c. orat. indir. Luke 6:47. 12:5. Acts 9:16. Sept. for יָרָהָהָ 2 Chr. 15:3.—Eccclus. 48:25. Jos. Ant. 2. 3. 1. Pol. 3. 6. 1. Plut. Marcell. 20.

Ἰποδέχομαι, f. ξομαι, depon. Mid. (δέχομαι,) to take to oneself, pp. as if placing the hands or arms under a person or thing; hence genr. to take or receive to oneself, favourably, kindly, e. g. εὐχάς Hes. Theog. 419. Usually and in N. T. of guests, to receive hospitably, to welcome, to entertain, c. acc. Luke 10:38 Μάρθα ὑπέδεξάτο αὐτὸν εἰς τὸν οἶκον αὐτῆς. 19:6 ὑπέδεξάτο αὐτὸν χαίρων. Acts 17:7. James 2:25.—Tob. 7:8. Jos. Ant. 11. 3. 2. Palaeph. 5. 1. Ael. V. H. 4. 9. Xen. Mem. 2. 3. 13. Also, to undertake, to promise, Hdot. 9. 21, 22. Thuc. 1. 71.

Ἰποδέω, f. ἴσω, (δέω,) to bind under, as sandals under the feet, to put on sandals, slippers, etc. to shoe, Plut. ed. R. IX. p. 46. 1, ὑποδήσας τὴν γυναικα κρηπίαι.—In N. T. only Mid. ὑποδέομαι, to bind under or put on one's own sandals; Perf. to have bound on one's sandals, etc. i. q. to be shod; so seq. acc. σανδάλια Mark 6:9, comp. Winer § 64. p. 490. Acts 12:8 ὑπόδησαι τὰ σανδάλια σου. Comp. Butt. § 135. 4. Seq. acc. of part, Eph. 6:15 ὑποδησάμενοι τοὺς πόδας. Butt. § 135. 5.—c. acc. of sandal Hdian. 4. 8. 5. Xen. Mem. 1. 6. 6. c. acc. of part Ael. V. H. 1. 18. Thuc. 3. 22.

Ἰπόδημα, αἰος, τό, (ὑποδέω,) pp. 'what is bound under' sc. the foot, a sandal, a sole of wood or hide bound on with thongs, i. q. σανδάλιον q. v. In later usage ὑπόδημα κοῖλον and also ὑπόδημα simply, is put for the Roman calceus or shoe which covered the whole foot; so Jos. B. J. 6. 1. 8, of the thick nailed shoes of the Roman soldiers, caliga. See the Commentators on Aristoph. Plut. 483, 4. Passow s. v. Comp. Adam's Rom. Ant. p. 419 sq. Genr. Matt. 10:10. Luke 10:4. 15:22 ὑποδήματα εἰς τοὺς πόδας. 22:35. Acts 7:33 λύσον τὸ ὑπόδημα τῶν ποδῶν σου, i. e. take off thy sandal or shoe, quoted

from Ex. 3:5 where Sept. for לַבַּיִת, as also Deut. 25:9. Josh. 5:15. Is. 5:27.—Hdian. 5. 5. 21. Ael. V. H. 7. 11. Plut. Conjug. Praec. 30 bis. Xen. Cyr. 8. 2. 5. Oec. 10. 2.—Hence τὰ ὑποδήματα τινος βαστάσαι to bear the sandals of any one Matt. 3:11, also λύσαι τὸν ἱμάντα τῶν υποδημάτων τινός to unbind one's sandals, Mark 1:7. Luke 3:16. John 1:27. Acts 13:25, expressions implying inferiority, since this was usually done only by menial servants or slaves, for their masters. Comp. Arr. Epict. 3. 26. 1. Luc. Herod. 5, quoted in Σανδάλιον. Plut. Sympos. 7. 8. 4 τοῖς τὰ ὑποδήματα κομιζοῦσι παιδαγῶγος. Diog. Laert. 6. 44 πρὸς τὸν ὑπὸ τοῦ οἰκέτου ὑποδοῦμενον. Terent. Heauton. 1. 1. 72 'domum revertor . . . accurrent servi, soccos detrahent.' Sueton. Vitell. 2. Comp. Talm. Babyl. Kiddushin f. 22. 2, 'Quomodo emitur servus? Solvit eminenti calceum, portat post eum quae ei necessaria ad balneum, exiit eum, . . . induit calceos ac à terra levat.' Cetuboth f. 90. 1, 'Omnia opera quae servus praestat hero, etiam discipulus praestat praecceptoris, praeter solutionem calcei ejus.' See Wetstein N. T. and Lightfoot Hor. Heb. ad Matt. 3:11.

Ἰπόδικος, ου, ὁ, ἡ, adj. (δίκη) pp. 'under process, under sentence,' i. q. condemned, guilty; Rom. 3:19 ἵνα ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ θεῷ, i. e. before or in the sight of God, comp. Matth. § 388. a.—Act. Thom. 5. Luc. Phalar. alt. 13. Dem. 518. 3 ὑπόδικος ἴστω τῷ παθόντι.

Ἰποζώννυμι, ου, τό, (neut. of adj. ὑπόζυγιος under a yoke, yoked, from ζυγός,) a draught-animal, beast of burden, genr. Jos. B. J. 3. 5. 2. Hdian. 1. 12. 2. Xen. An. 1. 3. 1.—In N. T. spec. an ass, Matt. 21:5 quoted from Zech. 9:9 where Sept. for רִמְתָּהּ. 2 Pet. 2:16, in allusion to Num. 22:28 sq. where Heb. רִמְתָּהּ, Sept. ἡ ὄνος.—Sept. for רִמְתָּהּ Ex. 23:4, 5. Josh. 6:21. Diol. Sic. 19. 20 ὑποζυγίων πληθος, opp. ἵππους.

Ἰποζώννυμι, f. ζώσω, (ζώννυμι,) to undergird, i. e. of persons, to gird under the breast, ὑπὸ τοὺς μαστοὺς 2



Macc. 3: 19. Ael. V. H. 10. 22. In N. T. of a ship, *to undergird*, i. e. to gird around the bottom and whole body of the ship with chains or cables, in order to strengthen it against the waves, Acts 27: 17.—Pol. 27. 3. 3.

Ἰποκάτω, adv. (κάτω,) i. q. Engl. *underneath*, spoken of place, c. gen. Mark 6: 11. 7: 28 ἵποκάτω τῆς τραπέζης. Luke 8: 16. John 1: 51 ἵποκάτω τῆς σκῆς. Rev. 5: 3, 13. 6: 9. 12: 1. Trop. ἵποτάσσειν ἵποκάτω τῶν ποδῶν τινος Heb. 2: 8, see in Πούς β. Sept. for קַחֵזֶז Ez. 24: 5. קַחֵזֶז 1 K. 6: 6. Ez. 40: 19.—Pol. 3. 55. 2. Diod. Sic. 1. 72.

Ἰποκρίνομαι, depon. Mid. (κρίνω,) pp. *to give judgment under a cause or matter, to give a judicial answer*; hence genr. *to answer, to reply*, used by the earliest writers instead of the later and more usual ἀποκρίνομαι, Hom. Il. 7. 407. Hdot. 1. 78. Thuc. 7. 44. Xen. Mem. 1. 3. 1. *to interpret* dreams, sc. in answer to inquiries, Hom. Od. 19. 535, 555. Artemid. 1. 9. Then in Attic usage, *to answer* upon the stage, *to play a part, to act*, Luc. de Merc. cond. 30. Ael. V. H. 14. 40. Diod. Sic. 13. 97 ἵποκρίνεσθαι τραγῳδίαν Εὐριπίδου Φοινίσσας. — Hence genr. and in N. T. *to play the hypocrite, to dissemble, to feign*, c. acc. et inf. Luke 20: 20 ἵποκρινόμενους ξαντοὺς δικαίους εἶναι. — 2 Macc. 6: 21, 24. Jos. Vit. § 9. Epict. Ench. 17. Pol. 2. 49. 7. Dem. 878. 3.

Ἰπόκρισις, εως, ἡ, (ἵποκρίνομαι q. v.) pp. *answer, response*, e. g. of an oracle Hdot. 1. 90, 116. Thom. Mag. p. 874 ἵποκρίνομαι καὶ τὸ ἀποκρίνομαι, καὶ ἵπόκρισις τὸ αὐτό. Genr. *stage-playing, acting*, the histrionic art, Luc. Piscat. 32. Artemid. 3. 13. Anth. Gr. IV. p. 284 ult. τραγικῆς εἶδος ἵποκρίσεως. — In N. T. *hypocrisy, dissimulation*, Matt. 23: 28. Mark 12: 15 ὁ δὲ εἰδὼς αὐτῶν τὴν ἵπόκρισιν. Luke 12: 1. Gal. 2: 13. 1 Tim. 4: 2. 1 Pet. 2: 1.—2 Macc. 6: 25. Jos. Ant. 2. 6. 10. Pol. 35. 2. 13.

Ἰποκριτής, οῦ, ὁ, (ἵποκρίνομαι,) *a stage-player, actor*, Luc. Piscat. 33. Ael. V. H. 3. 30. Xen. Mem. 2. 2. 9. In N. T. *a hypocrite, dissembler*, sc. in respect to religion, piety, Matt. 6: 2, 5,

16. 7: 5. 15: 7. 16: 3. 22: 18. 23: 13, 14, 15, 23, 25, 27, 29. 24: 51. Mark 7: 6. Luke 6: 42. (11: 44.) 12: 56. 13: 15. Sept. for קַחֵזֶז Job 34: 30. 36: 13. So Aquil. et Theod. Job 15: 34. 20: 5. — Not found in this sense in classic writers; Eustath. in Il. ἡ, p. 564. 8. ἵποκριτῆς παρὰ τοῖς ὑστερογενέσι φησὶν ὁ μὴ ἐκ ψυχῆς λέγων ἢ πράττων, μηδὲ ὅπερ φρονεῖ.

Ἰπολαμβάνω, f. λήψομαι, (λαμβάνω,) *to take under any person or thing*, i. e. *to take up* by placing oneself *underneath*, trans.

a) pp. *to take or receive up*, c. acc. Acts 1: 9 νεφέλη ὑπέλαβεν αὐτὸν ἀπὸ τῶν ὀφθαλμῶν.—Hdot. 1. 24 τὸν δὲ [Ἀρίωνα] δελφίνα λέγουσι ἵπολαβόντα ἐξενεῖλαι ἐπὶ Ταίναρον. Comp. Jos. Ant. 4. 8. 48 fin.

b) trop. *to take up* the discourse, *to continue*; hence *to answer, to reply*; absol. Luke 10: 30 ἵπολαβὸν δὲ ὁ Ἰησοῦς εἶπε. Sept. for קַחֵזֶז oft in Job, c. 2: 4. 4: 1. 6: 1. Dan. 3: 9.—Ael. V. H. 14. 8 ἵπολαβὸν ἔφη. Pol. 15. 8. 1. Xen. Mem. 2. 1. 29.

c) trop. *to take up* in thought, *to suppose, to think*, comp. in comm. Engl. *I take it*; absol. Acts 2: 15 οὐ γὰρ, ὡς ὑμεῖς ἵπολαμβάνετε, κ. τ. λ. Seq. ὅτι, Luke 7: 43.—Sept. Job 25: 3 c. ὅτι. Jos. Ant. 12. 2. 3 init. Dem. 623. 5. Xen. Mem. 2. 2. 4.

Ἰπολείπω, f. ψω, (λείπω,) *to leave behind*, see in Ἰπό note no. 3; Pass. *to be left behind, to remain*; Rom. 11: 3 καὶ γὰρ ὑπελείφθην μόνος, quoted from 1 K. 19: 10, 14, where Sept. for קַחֵזֶז, קַחֵזֶז. Sept. for קַחֵזֶז Ex. 10: 19. Judg. 7: 3.—Jos. Ant. 6. 4. 2. Luc. Mort. Peregr. 14. Xen. Cyr. 1. 4. 27.

Ἰπολήνιον, ου, τό, (ληνός,) *the under-vat of a wine-press*, into which the juice of the grapes flowed; see in Ἀληνός b. Mark 12: 1. Sept. for קַחֵזֶז Is. 16: 10. Joel 3: 13. Hagg. 2: 17.

Ἰπολιμπάνω, a lengthened form for ἵπολειπω q. v. found only in pres. and imperf. Butt. § 112. 13; *to leave behind*, trans. 1 Pet. 2: 21 ἵπολιμπάνων ὑπογραμμόν.—In the sense 'to fail par-

tially,' Dion. Hal. Ant. 1. 23. καταλιμ-  
πάνω Act. Thom. § 43.

Υπομένω, f. ενῶ, (μένω.) 1. in-  
trans. *to remain behind*, after others are  
gone; see in Ἐπό note no. 3. Luke 2:  
43 ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερουσα-  
λήμ. Acts 17: 14 ἐκεῖ.—Jos. Ant. 6. 5.  
2. Ael. V. H. 5. 5 αὐτὸς ὑπέμεινε οἴκοι.  
c. ἐν Dem. 671. 15. absol. Xen. Conv.  
9. 7.

2. trans. *to remain under* the approach  
or presence of any person or thing, i. q.  
*to await*, Tob. 5: 7 ὑπομένον με. Jos.  
Ant. 5. 2. 2. Xen. An. 4. 1. 21; espec.  
a hostile attack, *to await, to sustain*,  
Jos. Ant. 7. 4. 1 ὑπομένειν τῶν πολεμίων  
φάλαγγας. Hdian. 5. 3. 26. Xen. An.  
6. 5. 26. Hence in N. T. trop. *to bear*  
*up under, to be patient under, to endure,*  
*to suffer*, c. acc. 1 Cor. 13: 7 πάντα ὑπο-  
μένει. 2 Tim. 2: 10. Heb. 10: 32 πολλὴν  
ἀθλήσων ὑπέμεινατε. 12: 2, 7. v. 3, comp.  
in Ἐπό I. b. James 1: 12. Sept. for  
לְעֵבֶר Mal. 3: 2. — Diod. Sic. 1. 3 τὸν  
πόνον. Ael. V. H. 1. 34. Xen. Mem. 2.  
1. 17. — Absol. or neut. i. q. *to endure,*  
*to hold out, to persevere*, e. g. πᾶς δὲ ὁ  
ὑπομείνας εἰς τέλος Matt. 10: 22. 24: 13.  
Mark 13: 13. So c. dat. Rom. 12: 12 τῇ  
θλίψει ὑπομένοντες. 2 Tim. 2: 12. James  
5: 11. 1 Pet. 2: 20 bis. Sept. for פָּנֹן  
Dan. 12: 12. — Jos. Ant. 12. 3. 1 μέχρι  
δ' ἐσχάτου πολεμοῦντες ὑπέμειναν. Luc.  
Prometh. 21 ὑπόμεινε οὐκ καρτερῶς. Thuc.  
1. 76.

Υπομνησάω, f. ὑπομνήσω, (μ-  
μνήσσω q. v.) *to recall to one's mind*, pp.  
privately, silently, by hints or sugges-  
tions, *to suggest to one's mind*, i. q. genr.  
*to put in mind of, to remind, to bring to*  
*remembrance*.

a) Act. in various constructions: c.  
dupl. acc. of pers. and thing, John 14:  
26 ὑπομνήσει ἡμᾶς πάντα. Winer § 30.  
7. Math. § 347. n. 2. Comp. Buttm.  
§ 131. 5. (Thuc. 7. 64. Xen. Hi. 1. 3.)  
Seq. acc. of pers. c. περί τούτων, 2 Pet.  
1: 12. Comp. Math. § 347. n. 1. Seq.  
acc. of pers. c. inf. Tit. 3: 1; or c. ὅτι  
Jude 5.—c. inf. Plut. Arophth. Antig. 6.  
T. II. p. 28. Tauchn. c. ὅτι Ael. V. H.  
4. 17.—Seq. acc. of thing, e. g. precepts,  
duties, 2 Tim. 2: 14 ταῦτα ὑπομνησκει.  
Also evil deeds, with the idea of cen-

sure, reprehension, 3 John 10 ὑπομνήσω  
αὐτοῦ τὰ ἔργα. Comp. Math. § 347.  
n. 2. — Hdian. 6. 2. 11. Dem. 316. 10  
ὑπομνησκειν τὰς ἰδίας ἐνεργεσίας μικ-  
ροῦ δὲ ἐν ὁμοίον ἐστι τῷ ὄνειδιζειν.

b) Mid. i. q. *to call to mind, to recol-  
lect, to remember*, c. gen. Luke 22: 61  
ὑπομνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κ.  
Comp. Math. § 347. b. Buttm. § 132.  
5. 3.—Luc. Catapl. 4. Ael. V. H. 5. 19.

Υπόμνησις, εως, ἡ, (ὑπομνή-  
σσω,) *a putting in mind, a reminding,*  
*remembrance*.

a) trans. ἐν ὑπομνήσει *by putting in*  
*mind*, by way of remembrance, 2 Pet.  
1: 13. 3: 1.—2 Macc. 6: 16. Thuc. 4. 95.

b) intrans. *recollection, remembrance*;  
so ὑπόμνησιν λαμβάνειν *to take remem-  
brance of*, i. q. *to remember*, 2 Tim. 1: 5;  
comp. v. 4. — So ὑπόμνησιν ποιῆσθαι  
Act. Thom. § 38. Genr. Wisd. 16: 11.  
Jos. Ant. 4. 3. 4. Pol. 1. 1. 2.

Υπομονή, ἡς, ἡ, (ὑπομένω,) *a re-  
maining behind, abode*, Sept. 1 Chr. 29:  
15. Dion. Hal. Ant. 1. 44. In N. T.  
trop. *a bearing up under, patient endu-  
rance*, comp. in Ἐπομέω no. 2.

a) pp. c. gen. of thing borne, as evils  
etc. 2 Cor. 1: 6 ἐν ὑπομονῇ τῶν αὐτῶν  
παθημάτων. — Jos. Ant. 2. 2. 1 πόνων  
ὑπομονή. Pol. 4. 51. 1 ὑπ. τοῦ πολέμου.  
Diod. Sic. 5. 34.

b) genr. i. q. *patience, perseverance,*  
*constancy*, ec. under suffering, in faith  
and duty; absol. Luke 8: 15 καρποφό-  
ρονσιν ἐν ὑπομονῇ. Rom. 8: 25. 2 Cor.  
6: 4. 12: 12. Col. 1: 11. Heb. 10: 36.  
12: 1. James 1: 3, 4. 2 Pet. 1: 6 bis.  
Rev. 2: 3. Seq. gen. of that in or as to  
which one perseveres, Rom. 2: 7 κατ'  
ὑπομονὴν ἔργον ἀγαθοῦ. 1 Thess. 1:  
3 τῆς ὑπομονῆς τῆς ἐλπίδος. Comp.  
Winer § 30. 2. Seq. gen. of pers. Luke  
21: 19 ἐν τῇ ὑπομονῇ ἡμῶν κήσασθε  
τὰς ψυχὰς ὑμῶν. 2 Thess. 1: 4. 3: 5.  
James 5: 11. Rev. 1: 9. 2: 2, 19. 13: 10.  
14: 12. 3: 10 τὸν λόγον τῆς ὑπομονῆς  
μου, i. e. the precept of constancy to-  
wards me.—Psalt. Salom. 2: 40 χρηστός  
ὁ κύριος τοῖς ἐπικαλομένοις αὐτὸν ἐν  
ὑπομονῇ. Diod. Sic. 11. 9 τὴν ἐν τοῖς  
κινδύνοις ὑπομονήν. — Spec. *patience* as  
a quality of mind, the bearing of evils  
and suffering with tranquil mind, Rom.



5: 3 ἢ θλίψις ὑπομονὴν καταργάζεται. v. 4. Rom. 15: 4, 5 ὁ θεὸς τῆς ὑπομονῆς, i. e. who bestows patience. 1 Tim. 6: 11. 2 Tim. 3: 10. Tit. 2: 2.—Sept. for *patient hope*, Heb. הַיְקָרָה Ezra 10: 2. הַיְקָרָה Ps. 9: 19. comp. Eccles. 2: 13. 16: 13.

Υπονοέω, ὤ, f. ἤσω, (νοέω,) Lat. *susplicere, suspecare*, i. q. to *suspect, to surmise*, Hdot. 9. 99. Diod. Sic. 20. 42. Thuc. 7. 73. In N. T. i. q. to *conjecture, to suppose, to deem*, c. acc. impl. Acts 25: 18 ὡν [i. e. τούτων ἅ] ὑπενόουν ἐγώ. c. acc. et inf. Acts 13: 25. 27: 27.—Judith 14: 14. Plut. de Garrul. c. 14 οὐχ ὑπονοοῦντος, ἀλλ' εἰδότης ἐφαίνετο. Xen. Cyr. 3. 3. 20.

Υπονοία, ας, ἦ, (ὑπονοέω,) *under-thought*, i. e. *suspicion, surmise*, 1 Tim. 6: 4 ὑπόνοιαι πονηραί. —Eccles. 3: 24. Jos. B. J. 1. 11. 5. Pol. 5. 15. 1. Dem. 1178. 2.

Υποπιέζω, Dor. for ὑποπιέζω, (πιέζω q. v.) to *press under, to suppress, to oppress*, in Mss. for ὑποπιιάζω, Luke 18: 5. 1 Cor. 9: 27.—So ὑποπιέζω Clem. Alex. Paed. 3. 16. Plut. IX. p. 647. 17. Reisk.

Υποπλέω, f. εὔσομαι, (πλέω q. v.) to *sail under*, i. e. under the lee or shelter of an island or shore. seq. acc. depending on ὑπό in composit. Acts 27: 4, 7 ὑπεπλεύσαμεν τὴν Κρήτην. Comp. Matth. § 426. 3. Buttin. § 147. n. 11, 12. Winer § 56. 2, 3.

Υποπνέω, f. εὔσω, (πνέω q. v.) to *blow gently, softly*, of the wind, Acts 27: 13. Comp. in Ἔπό note.

Υποπόδιον, ου, τό, (pp. neut. of adj. ὑποπόδιος under foot, from ποῦς,) a *footstool*, James 2: 3 κάθου ὡς ἐπὶ τοῦ υποπόδιόν μου. Anthropopath. of God, whose footstool is the earth, τὸ υποπόδιον τῶν ποδῶν αὐτοῦ Matt. 5: 35 et Acts 7: 49; comp. Is. 66: 1 where Sept. and עַדְרָה. For the phrase τιθέναι τοὺς ἐχθροὺς ὑποπόδιον τῶν ποδῶν τινος, quoted from Ps. 110: 1 where Sept. for עַדְרָה, see in *Ποῦς* β. Matt. 22: 44. Mark 12: 36. Luke 20: 43. Acts 2: 35. Heb. 1: 13. 10: 13. Sept. genr. for עַדְרָה Ps. 99: 5. Lam. 2: 1. עַדְרָה 2 Chr. 9: 18.—Sext. Empir. adv. Math.

1. 246. Chares ap. Athen. 12. 9. Athen. 5. p. 192. E. Eustath. ad Od. δ', p. 1482. 3. Hesych. *θρανίον ὑποπόδιον*. A late word, found in no early writer; comp. Sturz de Dial. Alex. p. 199.

Υπόστασις, εως, ἦ, (ὑφίστημι to underset,) pp. 'what is set or stands under,' a *foundation, substructure*, Sept. Ez. 43: 11 ὑπ. τοῦ οἴκου. Diod. Sic. 1. 66 ὑπ. τοῦ τάφου. 13. 82. Then of any thing which subsides, sediment, Pol. 34. 9. 10. αἵματος ὑπόστασις καὶ ἰλύς Galen. de Temper. 2. 5. Tom. III. p. 66. F; a thick broth or sauce, *καρῖκευμα*, Athen. IV. p. 133; also lees, dregs, excrement, ἦ ἐν πύθω τοῦ οἴνου ὑπόστασις, ἐνέδρα, Pacat. in Lob. ad Phr. p. 73. Trop. *foundation, origin, beginning*, Jos. c. Ap. 1. 1. Diod. Sic. 1. 3 ὑπ. τῆς ἐπιβολῆς. ib. 15. 70. *purpose begun, undertaking*, Diod. Sic. 16. 32, 33.—In N. T.

a) meton. *well-founded trust, firm expectation, confidence*, pp. foundation or ground of trust and confidence. Heb. 3: 14 τὴν ἀρχὴν τῆς ὑποστάσεως, i. e. our first hope or confidence, sc. in Christ, i. q. τὴν πρώτην πίστιν 1 Tim. 5: 12; comp. Heb. 10: 35. So Heb. 11: 1 ἔστι δὲ πίστις ἐλπίζομένων ὑπόστασις, *faith is confidence as to things hoped for*; so Engl. Vers. marg. Comp. below in c. 2 Cor. 9: 4 *κατασχυνθῶμεν ἡμεῖς . . . ἐν τῇ ὑποστάσει ταύτῃ*, in later edit. comp. in b, c. So Sept. for הַיְקָרָה Ps. 39: 8. הַיְקָרָה Ruth 1: 12. Ez. 19: 5.

b) meton. of that quality which leads one to stand under, endure, or undertake any thing, *firmness, boldness, confidence*. 2 Cor. 11: 17 ἐν ταύτῃ τῇ ὑποστάσει τῆς καυχήσεως *in this boldness of boasting*, this confident boasting. So 2 Cor. 9: 4 in text. rec. comp. in a. See also in c.—Jos. Ant. 18. 1. 6. Diod. Sic. Tom. VI. p. 37. Tauchn. ἦ δὲ ἐν βυσάνοις ὑπόστασις τῆς ψυχῆς. Pol. 4. 50. 10. ib. 6. 55. 2 ὑπόστασις καὶ τόλμα.

c) trop. *hypostasis*, Lat. *substantia*, i. e. what really exists under any appearance, *substance, reality, essential nature*. Heb. 1: 3 *χαρακτήρ τῆς ὑποστάσεως αὐτοῦ* sc. Θεοῦ, i. e. the express image or counterpart of God's essence or being, i. q. of God himself. So Heb. 11: 1, according to Chrysostom and others;

comp. above in *á*.—Wisd. 16: 21. Test. XII Patr. p. 633 *πάσα ἡ ὑπόστασις τῶν σπλαγγῶν*. Artemid. 3. 14 *φαντασίαν μὲν ἔχειν πλοῦτου, ὑπόστασιν δὲ μή*. Aristot. de Mund. c. 4. p. 1210. Diod. Sic. 1. 38 *πέφους ὑποστάσεις*, real clouds, clouds.—Hence in 2 Cor. 9: 4 et 11: 17 some take it in the sense of *subject, matter, thing*, ἐν τῇ ὑποστάσει ταύτῃ *in this matter*, i. q. ἐν τῷ μέρει τούτῳ 9: 3.

Υποτέλλω, f. εἶω, (στεῖλλω q. v.) *to send or draw under*, e. g. a sail, to contract, to furl, Pind. Isth. 2. 59. In N. T. c. *ἐαυτόν* or Mid. *to draw oneself back*, pp. under cover, out of sight; hence gener. *to shrink or draw back, to withdraw oneself*, sc. from timidity, not openly and boldly. Gal. 2: 12 *ὑπέστειλ- λεν ἑαυτόν*. Heb. 10: 38 *ἐάν ὑποστειλη- ται*, quoted from Sept. Hab. 2: 4 where Heb. *בַּעַז*.—Pol. 1. 16. 10 *ὁ δὲ βασιλεὺς ὑπεστειλάς ἑαυτόν ὑπὸ τὴν Ῥωμαίων ἀπέ- πην*. Mid. Jos. B. J. 3. 8. 1.—Seq. acc. of thing, pp. *to draw back as to any thing*, i. q. *to keep back, to suppress*, from timidity, clandestinely. Acts 20: 20 *οὐδὲν ὑπεστειλάμην τῶν συμφερόντων, τοῦ μὴ ἀναγγεῖλαι κ. τ. λ.* So c. οὐδὲν impl. v. 27. — Jos. B. J. 1. 20. 1 *μηδὲν τῆς ἀληθείας ὑπεστειλάμενος ἀντικρὺς εἶ- πα*. Diod. Sic. 13. 70. Dem. 54, ult. Plato Apol. Socr. 10 *οὔτε μέγα οὔτε σμικρὸν ἀποκρυψάμενος ἐγὼ λέγω, οὐδὲ ὑποστειλάμενος*.

Υποστολή, ἤς, ἦ, (ὑποτέλλω,) a *shrinking or drawing back*, from timidity, clandestinely, Heb. 10: 39, comp. v. 38. — Meton. timidity, Jos. Ant. 2. 14. 12. Hesych. *ὑποστολή· δειλία, φηγή*.

Υποστρέφω, f. ψω, (στρέφω,) *to turn behind*, i. e. *back, to turn about*, trans. e. g. ἵππος Hom. Il. 5. 581, comp. 505; see in Τρό note. In N. T. intrans. or c. *ἐαυτόν* impl. see in Ἄγω no. 3; *to turn back, to return*, either from a short distance or from a journey etc. Absol. Mark 14: 40 *ὑποστρέψας εὗρεν αὐτοὺς κ. τ. λ.* Luke 2: 43. 17: 18. 23: 48, 56. Acts 8: 28 *ἦν δὲ ὑποστρέφων was returning*. Sept. for *בָּשׁ* Josh. 2: 23. — Jos. Ant. 11. 2. 2. Palaeph. 1. 6. Xen. An. 6. 6. 38. — With adjuncts of place etc. *εἰς* c. acc. Luke 1: 56. 2: 39, 45. 4: 14.

Gal. 1: 17. al. *εἰς* c. acc. of state, *εἰς διαφθοράν* Acts 13: 34. (Sept. Gen. 50: 14. Ael. V. H. 3. 29. c. acc. of state ib. 3. 18.) *ἀπό* c. gen. Luke 4: 1. Heb. 7: 1. *ἐκ* c. gen. Acts 12: 25. *διά* c. gen. Acts 20: 3. Sept. for *בָּשׁ*, c. *ἀπό* Gen. 50: 14. *ἐκ* Ruth 1: 6. AL.

Υποστρωγγνῖω v. ὠγγνι, f. ὑποστρώσω, (στρωγγνῖω, ὠγγνι,) *to strow underneath*, trans. Luke 19: 36. Sept. for *שָׁרַח* Is. 58: 5. — Hdian. 4. 2. 3. Xen. Cyr. 8. 8. 16.

Υποταγή, ἤς, ἦ, (ὑποτάσσω,) *subordination*, i. e. *subjection, submission*, 2 Cor. 9: 13 see in Ὁμολογία, Gal. 2: 5 *οὐδὲ πρὸς ὧραν εἴξαμεν τῇ ὑποταγῇ*, i. e. *as to subjection*, so as to submit to them. 1 Tim. 2: 11. 3: 4.—Ignat. ad Eph. § 2. In the Greek Grammarians *ὑποταγή* is the *subordinate mode*, i. e. the Subjunctive.

Υποτάσσω v. ττω, f. ξω, (τάσσω,) *to range or put under, to subordinate, to make subject*, trans.

a) Act. and also in Pass. *to be subjected, to be subject, subordinate*; construed c. acc. et dat. expr. or impl. Rom. 8: 20 bis, τῇ γὰρ *ματαιότητι ἡ κτίσις ὑπετάγη . . . διὰ τὸν ὑποτάξαινα*. 1 Cor. 14: 32, see in *Ἰνεῦμα* p. 676. col. B. 1 Cor. 14: 34, comp. Eph. 5: 24. 1 Cor. 15: 27 ter, 28 ter, comp. in *Πούς*. Eph. 1: 22. 5: 24. Phil. 3: 21. Heb. 2: 5, 8 ter. 1 Pet. 3: 22. Sept. for *שָׁרַח* Ps. 8: 7, comp. in *Πούς*. *רָבַח* Ps. 47: 4. *בָּשׁ* Dan. 11: 39. — 2 Macc. 8: 9, 22. Jos. Ant. 8. 5. 3. Hdian. 7. 2. 20. Pass. Jos. Ant. 1. 19. 8. *οἱ ὑποτασσόμενοι, soldiers* Pol. 3. 13. 8; subjects ib. 3. 18. 3. Diod. Sic. 1. 55.

b) Mid. *to submit oneself, to be subject, to be obedient*, seq. dat. Luke 2: 51 *ἦν ὑποτασσόμενος αὐτοῖς*. 10: 17, 20. Rom. 8: 7. 10: 3 *τῇ δικαιοσύνῃ τοῦ θεοῦ οὐχ ὑπετάγησαν*. 13: 1, 5. 1 Cor. 16: 16. Eph. 5: 21, 22 *αἱ γυναῖκες, τοῖς ἰδίοις ἀνδράσιν ὑποτάσσασθε*. Col. 3: 18. Tit. 2: 5, 9. 3: 1. Heb. 12: 9. James 4: 7. 1 Pet. 2: 13, 18. 3: 1, 5. 5: 5 bis. Sept. for *בָּשׁ* Ps. 62: 6, coll. v. 2.—Palaeph. 2. 6. Arr. Epict. 4. 12. 11. Diod. Sic. 16. 46 *ὁ Πρωταγόρας ἐκουσίως ὑποταγείς τοῖς Πέρσαις*.



Ἰποτίθημι, f. θήσω, (τίθημι,) to set or put under, to lay under, e. g. a prop, support, Xen. Cyr. 7. 5. 12. In N. T.

a) pp. c. acc. τιθέναι τὸν τράχηλον, to lay down one's neck sc. under the sword or axe of the executioner, i. q. to hazard one's life, Rom. 16: 4. — Ael. V. H. 10. 16 ὑποθήσω τὴν κεφαλὴν sc. for one to strike. Of those who place their necks under a yoke, Arr. Diss. Epict. 4. 1. 77. trop. Eccus. 51: 26.

b) Mid. ὑποτίθεμαι, to bring under the mind or notice of any one, to suggest, to put in mind of, as a teacher or otherwise, c. acc. et dat. 1 Tim. 4: 6.— Jos. B. J. 2. 8. 7. Pol. 1. 22. 3. Plato Euthyphr. 11. p. 9. D, σκόπει, εἰ τοῦτο ὑποθέμενος, οὕτω ἔραστά με διδάξεις ὃ ὑπέσχου.

Ἰποτρέχω, aor. 2 ὑπέδραμον, (τρέχω q. v.) to run under, e. g. under a tree, Plut. Apophth. Themist. 13. T. II. p. 37. Tauchn. ταῖς πλατάνοισι, αἷς ὑποτρέχουσι χειμαζόμενοι. In N. T. of a ship, to run under the lee or shelter of an island or coast; c. acc. as in Ἰποπλίω. Acts 27: 16 νησίον δέ τι ὑποδραμόντις.—c. dat. Plut. de Virt. Mul. II. p. 191. Tauchn. Comp. Wetst. N. T. II. p. 642.

Ἰποτύπωσις, εως, ἦ, (ὑποτυπώω to form or copy slightly, to sketch, Aristot. Ethic. 1. 7 ὑποτυπῶσαι πρότον, εἶθ' ὑστερον ἀναγράφειν,) a form, sketch, imperfect delineation, trop. 2 Tim. 1: 13 ὑπ. ὑγιαίνοντων λόγων. — Poll. On. 7. 128 ζωγράφων ἔργα . . . τὰ δὲ μέρη τῆς τέχνης ὑποτύπωσις . . . σκιὰν ὑποτυπώσασθαι. Plotin. Ennead. 6. 37. Strabo. II. p. 182. B, ἀναλαβόντες ἀπὸ τῆς πρώτης ὑποτυπώσεως. Comp. Wetst. N. T. II. p. 320. — Meton. a sketch, pattern, for imitation, 1 Tim. 1: 16 πρὸς ὑποτύπωσιν. — Hesych. πρὸς ὑποτύπωσιν πρὸς σημεῖον.

Ἰποφέρω, aor. 1 ὑπήνεγκε, (φέρω,) to underbear, i. e. to bear up from underneath, to support, to sustain, e. g. ὄπλα, heavy armour, Engl. 'to be under arms,' Xen. Cyr. 4. 5. 57. In N. T. trop. to bear up under, to endure, e. g. evils, c. acc. πειρασμόν 1 Cor. 10: 13. διωγμούς 2 Tim. 3: 11. λύτας 1 Pet. 2: 19. Sept.

for נָשָׂא Ps. 69: 8. Prov. 18: 14. — 2 Macc. 2: 28. Jos. B. J. 6. 3. 3. Pol. 1. 1. 2. Xen. Conv. 8. 40.

Ἰποχωρέω, ᾧ, f. ἦσω, (χωρέω q. v.) to give place covertly, to withdraw oneself under cover, without noise or notice, intrans. c. εἰς local, Luke 9: 10 ὑπεχώρησεν κατ' ἰδίαν εἰς τόπον ἔρημον. So c. ἐν Luke 5: 16, see in Ἐν no. 4. — Sept. Judg. 20: 37. Jos. Vit. § 29 ὑπεχώρησαν εἰς τὴν οἰκίαν. Isaacus 58.19 εἰς Σικυῶνα. Xen. Cyr. 3. 1. 2.

Ἰποπιάζω, f. ἄσω, (ὑπώπιον part under the eyes, the face, from ὑπό, ὤψ,) to strike under the eyes, to beat the face black and blue, Engl. to give a black eye, Aristoph. Pac. 539 or 541, et ibi Schol. Plut. de Fac. in Lun. 4 ἔλεγεν, ὑποπιάζειν [al. ὑποπιέζειν] αὐτοὺς τὴν σελήνην, σπιλῶν καὶ μελασμῶν ἀνασιμπλάντας. Comp. Wetst. N. T. I. p. 779.—In N. T. genr. i. q. to maltreat, trans. spoken of the body, to subject to hardship, to mortify, τὸ σῶμά μου 1 Cor. 9: 27. — Trop. to weary with prayers, entreaties, Engl. to beat out, c. acc. Luke 18: 5. Comp. Lat. obtundo Ter. Adelph. 1. 2. 33.—See Ἰποπιάζω.

Ἰς, ὑός, ὅ, ἦ, a swine, 2 Pet. 2: 22; see in Βόρβορος. Sept. for יָרִיחַ Deut. 14: 8. — Ael. V. H. 10. 5. Xen. Mem. 4. 3. 10.

Ἰσσωπος, ου, ἦ, (Heb. יָרִיחַ,) hyssop, a low plant or shrub, put in antith. with the cedar as growing out of the wall or rocks, 1 K. 5: 13 [4: 33.] Dioscor. 3. 30. Plin. H. N. 14. 16. The Hebrews, under the names יָרִיחַ and Ἰσσωπος, appear to have comprised not only the common hyssop, *hyssopus officinalis*, but also other similar aromatic plants, as lavender and espec. origanum or wild marjoram, *origanum cretense*, called by the Arabs *Zattar* (ocimum zatarhendi,) and found in great abundance around Mount Sinai and on Mount St. Catharine; see Burckhardt's Travels in Syria etc. p. 572. R. Tanchum of Jerus. "יָרִיחַ est origanum (satureia, savory) et Kornith, i. e. stoechadis, quae est species origani." See fully in Gesen. Thesaur. Ling. Heb. p. 57. Hyssop was much used in the ritual

purifications and sprinklings of the Hebrews, comp.  $\text{בִּרְחָק}$  Sept. ὑσσωπος Ex. 12: 22. Lev. 14: 4, 6. Num. 19: 18. Ps. 51: 8. Jos. Ant. 4. 4. 6. — In N. T. of a stalk or stem of hyssop, John 19: 29, i. q. κάλαμος in Matt. 27: 48 et Mark 15: 36. Also of a bunch of hyssop for sprinkling, Heb. 9: 19; comp. Sept. and  $\text{בִּרְחָק}$  Lev. 14: 4, 6, 49, 51, 52. — Jos. Ant. 2. 14. 6 ὑσσωπὸν κόμας.

Υστερέω, ὡ, f. ἴσω, (ὑστερος,) to be last, behind, posterior, e. g. in place, ὑστερήσαν τῇ διώξει Thuc. 1. 134; in time, absol. Hdot. 1. 70. c. gen. Xen. An. 1. 7. 12.—In N. T. trop. of dignity, condition, strength, and the like, to be behind, inferior, to lack; in later usage also depon. Pass. ὑστεροῦμαι id. Pussow s. v. fin. On the construction comp. Lob. ad Phr. p. 237.

a) of dignity etc. absol. i. q. to be the worse, 1 Cor. 8: 8 οὔτε ἐὰν μὴ φάγομεν ὑστερούμεθα. Seq. genit. depending on the idea of comparison contained in the verb, comp. Matth. § 357. 2 Cor. 11: 5 λογίζομαι γὰρ μηδὲν ὑστερημένοι τῶν ὑπερλίαν ἀποστόλων. 12: 11. — So ὑστερίζειν Xen. Mem. 3. 5. 13.

b) genr. i. q. to lack, to fail, e. g. (α) to fail of any thing, to come short of, to miss, not to reach, seq. gen. expr. or impl. Rom. 3: 23 πάντες ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ, all of come short of that glory which is from God, have failed to obtain the divine favour etc. Heb. 4: 1 ὑστερημένοι sc. τῆς καταπαύσεως ταύτης. Once seq. ἀπό c. gen. praegn. Heb. 12: 15. — c. gen. Pol. 5. 101. 4. Thuc. 3. 31. c. ἀπό comp. Eccus. 7: 34. — (β) i. q. to want, to be without, to lack; seq. gen. Luke 22: 35 μὴ τινος ὑστερήσατε; (Jos. Ant. 15. 6. 7 μηδὲ οἶνον μηδὲ ὕδατος ὑστερηθήναι. Diocl. Sic. 13. 110.) Seq. ἐν c. dat. of that in which one is wanting, 1 Cor. 1: 7; comp. the usual Greek construction c. dat. of thing, Lob. ad Phr. p. 237. Eccus. 11: 12. Seq. acc. of the thing as to which, Matt. 19: 20 τί ἐτι ὑστερῶ; what lack I yet? comp. Mark 10: 21 et Luke 18: 22. (Sept. τί ὑστερῶ ἐγώ, for  $\text{בְּרֵחַק}$  Ps. 39: 5.  $\text{בְּרֵחַק}$  Deut. 15: 8.) Absol. i. q. to be in want, to suffer need, Luke 15: 14. 2 Cor. 11: 8. Phil. 4: 12. Heb. 11: 37.—Eccus.

13: 4.—(γ) Intrans. of things, to fail, to be lacking, wanting, absol. John 2: 3 ὑστερήσαντος οἴνου. c. dat. Mark 10: 21 ἐν σοὶ ὑστερεῖ, comp. Luke 18: 22. Sept. for  $\text{בְּרֵחַק}$  Neh. 9: 21. Ps. 23: 1.—Dioscor. 5. 87 ὑστεροῦσης σποδοῦ.

Υστερήμα, αἰος, τό, (ὑστερέω,) that which is wanting, want, lack.

a) genr. seq. gen. of thing, Phil. 2: 30 τὸ ὑμῶν ὑστερήμα τῆς πρὸς με λειτουργίας, and so impl. 1 Cor. 16: 17. Col. 1: 24 τὰ ὑστερήματα τῶν θλίψεων τοῦ Χρ. i. e. what is yet lacking of afflictions for Christ. 1 Thess. 3: 10. Sept. for  $\text{בְּרֵחַק}$  Judg. 18: 10. 19: 19, 20.  $\text{בְּרֵחַק}$  Ps. 34: 9.

b) absol. or c. gen. of pers. want, need, poverty, Luke 21: 4, coll. Mark 12: 44. 2 Cor. 8: 13, 14. 9: 12. 11: 9.

Υστερήσις, εως, ἡ, (ὑστερέω,) the being in want, want, need, poverty, Mark 12: 44, coll. Luke 2: 1, 4. Phil. 4: 11 οὐκ ὅτι καθ' ὑστερήσιν λέγω.

Υστερος, α, ον, (kindr. with ὑψος,) a defective comparative, Buttm. § 69. 2. Ausf. Sprachl. § 69. 2; latter, last, hindmost, e. g. in place Hom. Il. 5. 17. comp. Xen. Cyr. 5. 3. 42. In N. T. only of time:

a) genr. 1 Tim. 4: 1 ἐν ὑστέροις καιροῖς, in the latter times, in after times; comp. in Ἐσχάτος b. β. Sept. for  $\text{בְּרֵחַק}$  1 Chr. 29: 29. — Pol. 2. 41. 9. Xen. H. G. 7. 2. 10.

b) Neut. ὑστερον as adv. (α) seq. gen. last, after, Matt. 22: 27 et Luke 20: 32 ὑστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή, last of all, after all. So Sept. for  $\text{בְּרֵחַק}$  Jer. 31: 19.—Xen. H. G. 3. 2. 22. — (β) Absol. i. q. at last, afterwards; Matt. 4: 2 ὑστερον ἐπέλασε. 21: 29, 32, 37. 25: 11. 26: 60. Mark 16: 14. Luke 4: 2. John 13: 36. Heb. 12: 11. Sept. for  $\text{בְּרֵחַק}$  Prov. 5: 4.—Jos. Ant. 2. 15. 1. Ael. V. H. 5. 13. Xen. Conv. 1. 14.

Υφαντός, ἡ, ὄν, (ὑφαίνω to weave,) woven, John 19: 23 χιτῶν ὑφαντός δι' ὄλου, comp. in Ἀόρατος. Sept. for  $\text{בְּרֵחַק}$  Ex. 39: 21, 26.  $\text{בְּרֵחַק}$  Ex. 26: 32. 28: 6. —Jos. Ant. 3. 2. 4. Thuc. 2. 97.

Υψηλός, ἡ, ὄν, (ὑψι, ὑψος,) high, elevated, lofty.



a) pp. as ὄρος ὑψηλόν Matt. 4: 8. 17: 1. Mark 9: 2. Luke 4: 5. Rev. 21: 10. τείχος ὑψ. v. 12. Sept. for עֶבְרָא Gen. 7: 19. Is. 2: 15. מַרְגָּל Is. 2: 14. Ez. 20: 28. — Palaeph. 29. 5. Hdian. 5. 6. 21. Xen. An. 3. 4. 25.— From the Heb. τὰ ὑψηλά, *high places, the heights*, put for *the highest heavens*, Heb. 1: 3; comp. in Οὐρανός d. β. So Sept. for מִרְגָּל Ps. 93: 4. Is. 33: 5. In a like sense spoken of Christ, comparat. ὑψηλότερος τῶν οὐρανῶν γενόμενος, *being made higher than the heavens*, i. e. exalted above the heavens, Heb. 7: 26; comp. Eph. 4: 10 ἐπάνω πάντων οὐρανῶν.—Symbol. by Hebr. Acts 13: 17 μετὰ βραχίονος ὑψηλοῦ ἐξήγαγεν αὐτοὺς ἐξ Αἰγύπτου, *with a high arm*, with the arm up-lifted as if about to destroy the enemy; thus emblematic of threatening might. So Sept. for Heb. מִרְגָּל עֶבְרָא Ex. 6: 6. Deut. 4: 34. Ez. 20: 33, 34. Comp. Sept. χεὶρ ὑψηλή for מִרְגָּל Ex. 14: 8. Num. 33: 3. For the force of the figure, see Is. 5: 25. 9: 12. 14: 26.

b) trop. *high*, i. e. *highly esteemed*, regarded with pride, Luke 16: 15 τὸ ἐν ἀνθρώποις ὑψηλόν, βδελυγμα ἐνώπιον τοῦ Θεοῦ. Rom. 12: 16 μὴ τὰ ὑψηλά φρονοῦντες, *high things*, pride, opp. τὰ ταπεινά *humility*; comp. in Συναπάγω. So Sept. λαλεῖν ὑψηλά, Heb. עֶבְרָא, 1 Sam. 2: 3; comp. Ecc. 7: 8. Is. 9: 8.—Theocr. Id. 16. 98 ὑψηλὸν κλέος. Dion. Hal. Ant. 10. 49 λόγον ὑψηλόν. Luc. Hermet. 5 ὑψηλά φρονοῦν.

Υψηλοφρονέω, ὦ, f. ἴσω, (ὑψηλός, φρονέω,) *to be high-minded, to be proud, arrogant*, intrans. Rom. 11: 20. 1 Tim. 6: 17. Comp. Rom. 12: 16.

Υψιστος, η, ον, (ὑψι, ὑψος,) a defect. superlat. Butt. § 69. n. 1. Matth. § 133; *highest, most elevated, loftiest*.

a) pp. as ὑψιστον ὄρος Hdian. 3. 3. 2; in N. T. only from the Heb. τὰ ὑψιστα, *the highest places, the heights*, put for *the highest heavens*, comp. in Οὐρανός d. β. Matt. 21: 9 ὡσαννά ἐν τοῖς ὑψιστοῖς. Mark 11: 10. Luke 2: 14. 19: 38. So Sept. for מִרְגָּל Job 16: 19; for sing. מִרְגָּל Ps. 71: 19. — Ecclus. 43: 9.

b) trop. ὁ ὑψιστος, *the Most High*, spoken of God as dwelling in the highest heavens, and as far exalted above

all other beings; comp. in Οὐρανός d. Mark 5: 7. Luke 1: 32, 35, 76. 6: 35. 8: 28. Acts 7: 48. 16: 17. Heb. 7: 1. So Sept. for Heb. מִרְגָּל Deut. 32: 8. 2 Sam. 22: 14. Ps. 9: 3. 21: 8. Chald. מִרְגָּל Dan. 4: 14, 21. 7: 25. — Ecclus. 41: 8. 2 Macc. 3: 31. Philo Leg. ad Cai. II. p. 569. 8. Diog. Laert. 8. 1. So of Jupiter, Pind. Nem. 1. 90. Theocr. Id. 25. 159.

Υψος, εος, ους, τό, (ὑψι,) *height, elevation*.

a) pp. Eph. 3: 18 καὶ βῆθος, καὶ ὕψος. Rev. 21: 16. Sept. for עֶבְרָא 1 Sam. 17: 4. מִרְגָּל Gen. 6: 15. — Hdian. 4. 2. 3. Xen. An. 3. 4. 7.—From the Heb. *the height, on high*, put for *heaven, the highest heaven*, the abode of God, comp. in Οὐρανός d. So ἐξ ὕψους *from on high*, from God, Luke 1: 78. 24: 49. εἰς ὕψος *to on high*, to God, Eph. 4: 8, quoted from Ps. 68: 19 where Sept. for מִרְגָּל. Sept. ἐξ ὕψους, Heb. מִרְגָּל, Ps. 18: 17. 144: 7. — gener. Ecclus. 17: 26. 43: 10. Act. Thom. § 10.

b) trop. *elevation, dignity*, James 1: 9. Sept. for מִרְגָּל Job 5: 11. מִרְגָּל 2 Chr. 1: 1. 17: 12.—1 Macc. 1: 4. Luc. Tim. 5. Hdian. 1. 13. 12.

Υψόω, ὦ, f. ὴσω, (ὑψος,) *to heighten*, i. e. *to raise high, to elevate, to lift up*, trans.

a) pp. of the brazen serpent and also of Jesus on the cross, John 3: 14 bis, καθὼς Μωϋσῆς ὑψώσε τὸν ὄφιν, οὕτως ὑψωθῆναι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου. 8: 28. — So Test. XII Patr. p. 739 ἐπὶ ξύλου ὑψωθήσεται. Gener. Sept. for מִרְגָּל Gen. 7: 17. Dan. 12: 7. מִרְגָּל 2 Chr. 33: 14. Anth. Gr. I. p. 241 τὰ-φον ὑψώσαντο. IV. p. 18 θρόνον. — Hence Jesus is further said ὑψωθῆναι ἐκ τῆς γῆς, i. q. *to be lifted up from the earth and exalted to heaven*, with allusion to the death of the cross, John 12: 32, 34. Also, τῇ δεξιᾷ τοῦ Θεοῦ ὑψωθείς, *exalted to [at] the right hand of God*, Acts 2: 33. 5: 31. Comp. Heb. 7: 26 in Υψηλός a; see also Mark 16: 19. 1 Pet. 3: 22. Heb. 1: 3. 8: 1. 12: 2. Others render trop. *exalted by the right hand of God*, as in b; but see Winer § 31. 2. p. 174. For this dative of place whither, comp. ἐρχομαι τῇ πόλει Fu-

bric. Pseudep. V. T. I. p. 594. ἵποδέ-  
χασθαι τῇ οἰκίᾳ Luc. Asin. 39. Winer l. c.

b) trop. to *elevate, to exalt*, i. e. (α)  
genr. to raise to a condition of prosper-  
ity, dignity, honour, etc. Luke 1:52  
καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὑψώ-  
σε ταπεινοὺς. Acts 13:17. 2 Cor. 11:7.  
James 4:10. 1 Pet. 5:6. Pass. ὑψω-  
θήσεται Matt. 23:12. Luke 14:11. 18:  
14. Matt. 11:23 et Luke 10:15 Καπερ-  
ναοὺμ, ἢ ἕως τοῦ οὐρανοῦ ὑψωθεῖσα, *ex-  
alted to heaven*, either in external prosper-  
ity, or more espec. in respect to the  
privileges of the Gospel, as the abode of  
Jesus; comp. in Καπερναοὺμ, also in  
Οὐρανός a. Sept. for עֲבָרָה Job 36:7.  
עֲבָרָה Num. 24:7. 1 K. 14:7. יָרָבִּי  
Josh. 3:7. — Ecclus. 15:5. Diog. La-  
ert. 1. 3. 2. Pol. 5. 26. 12.—(β) Reflex.  
ὑψώω ἐμαντόν, to *exalt oneself, to be  
proud, arrogant*, Matt. 23:12. Luke 14:

11. 18:14. So Sept. Pass. or Mid. for  
עָבַר Is. 3:16; comp. ὑψώθη ἡ καρδία  
τινός for יָבַל עָבַר Ps. 131:1. Prov.  
18:12. 2 Chr. 26:16.

Ἰγῶμα, τος, τό, (ὑψώω, perf.  
pass. ὑψώμαι) pp. 'something made  
high, elevated,' i. e. a *high place, height,  
elevation*. Rom. 8:39 οὔτε ὑψώμα, οὔτε  
βάθος, prob. put for *heaven*, comp. in  
Ἰγῶς. (Eriph. adv. Haer. 1. 1. 1.)  
Trop. of a proud adversary, under  
the figure of a lofty tower or fortress  
built up proudly by the enemy, 2 Cor.  
10:5 πᾶν ὑψώμα ἐπαιρούμενον κατὰ τῆς  
γνωσῆως τοῦ θεοῦ. — Plut. Sept. Sap.  
Conv. 3. ed. R. VI. p. 564, τοὺς ἀστῆρας  
ὑψώματα καὶ ταπεινώματα λαμβάνοντα  
ἐν τοῖς τόποις οὓς διεξίσσι. Trop. ex-  
altation, Judith 10:8. 13:6; pride,  
Sept. Job 24:24.

Φ.

Φάγομαι, ἔφαγον, see in Ἐσθίω.

Φάγος, οῦ, ὁ, (φαγεῖν,) an *eater,  
glutton*, Matt. 11:19 ἄνθρωπος φάγος  
καὶ οἰνοπότης. Luke 7:34.—Eustath. in  
II. p. 1630. 15. ib. 1737. 50. Written  
also φαγός, see Lob. ad Phryn. p. 434.

Φαιλόνης, ου, ὁ, by metath. for  
φαινόλης, Lat. *penula, a cloak or great  
coat with a hood*, used chiefly on jour-  
nies or in the army, 2 Tim. 4:13. See  
Adam's Rom. Ant. p. 419. For the  
metathesis see Butt. § 19. n. 2. Matth.  
§ 16. 2. c. Written also in Mss. and  
edit. φαιλόνης, φελόνης, φελόνης. —  
Athen. III. p. 97. E, οἱ σὺν εἶ, ὁ καὶ τὸν  
καινὸν φελόνην (εἰρηται γὰρ, ὃ βέλτιστε,  
καὶ ὁ φαιλόνης) εἶπὼν· παῖ Λεῦκε, δός  
μοι τὸν ἀχρηστον φαινόλην, where comp.  
Schweigh. So φαινόλη Artemid. 2. 3.  
Arr. Epict. 4. 8.—Others suppose it to  
be a travelling-case for books etc.

Hesych. φαιλόνης· εἰλητῆριον μεμβραῖ-  
νον, ἢ γλωσσόκομον.

Φαίνω, f. φανῶ, aor. 2 pass. ἐφά-  
νην, (φάω, φάος, φῶς,) pp. to *lighten, to  
give light, to illuminate*.

1. intrans. to *give light, to shine forth,  
to shine as a luminary or light*, absol.  
Rev. 1:16 ὡς ὁ ἥλιος φαίνει. 8:12.  
Seq. ἐν c. dat. of place, 2 Pet. 1:19 ὡς  
λίχνῳ φαίνοντι ἐν αὐχμηρῷ τόπῳ. Rev.  
21:23. Sept. for פָּאָרָה Gen. 1:17.  
Ex. 13:22. — Theocr. Id. 2. 11 Σελάνα,  
φαῖνε καλόν. Anth. Gr. I. p. 183. 1. —  
Trop. of spiritual light and truth, comp.  
in Σκότος b. John 1:5 τὸ φῶς ἐν τῇ  
σκοτίᾳ φαίνει. 5:35. 1 John 2:8.

2. trans. to *bring to light, to let ap-  
pear, to show*, c. acc. τέρας Hom. II. 2.  
324. σήματα 2. 353. Xen. Cyr. 6. 4.  
13 τὰ ἱερά ἡμῖν οἱ θεοὶ φαίνουσιν. Of-  
tener and in N. T. only Pass. or Mid.  
φαίνομαι, aor. 2 ἐφάνην, to *come to  
light, to appear, to be or become visible*.



a) strictly i. q. to shine forth, to shine, c. ἐν of place, Rev. 18: 23 φῶς λύχνου οὐ μὴ φανῆ ἐν σοὶ ἔτι. trop. Phil. 2: 15 ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ. Sept. for פָּרָץ Is. 60: 2. — pp. 2 Macc. 12: 9. Luc. D. Deor. 4: 3. Xen. Conv. 1. 9 ὅταν φέγγος τι ἐν νυκτὶ φανῆ.

b) genr. to appear, to be seen, seq. dat. of pers. expr. or impl. (α) Of persons, Matt. 1: 20 ἄγγελος κυρίου κατ' ὄναρ ἐφάνη αὐτῷ. 2: 13, 19. Mark 16: 9. Sept. for פָּרָץ Num. 23: 3. — 2 Macc. 3: 33. Jos. Ant. 7. 7. 3. Luc. D. Deor. 20. 5. Xen. Cyr. 1. 6. 43.—With a participle, or adj. as predicate in nominat. comp. Matth. § 549. 5. p. 1078. Herm. ad Vig. p. 771. Passow no. 2. c. Matt. 6: 16 ὅπως φανῶσι ἄνθρωποις νηστεύοντες. v. 18. 23: 28 ὑμεῖς . . . φαίνεσθε τοῖς ἀνθρώποις [ὄντες] δίκαιοι. c. dat. impl. 2 Cor. 13: 7. c. participle. impl. Matt. 6: 5 ὅπως ἂν φαίνῶσι τοῖς ἀνθρ. sc. προσεύχοντες. — c. part. Test. XII Patr. p. 530. Luc. D. Deor. 4. 1. Xen. Cyr. 1. 3. 1. c. adj. Hdian. 3. 14. 15. Xen. H. G. 4. 3. 10 ὁ ἥλιος μνηροειδῆς ἔδοξε φανῆναι. c. dat. impl. Ceb. Tab. 5. Xen. Cyr. 1. 4. 19.—Absol. to appear, to make his appearance, Luke 9: 8. 1 Pet. 4: 18. — (β) Of things, e. g. τὰ ζιζάνια Matt. 13: 26. (2 Macc. 1: 33.) Of an event, Matt. 9: 33 ἐν τῷ Ἰσραὴλ. So τὰ φαινόμενα, things visible, apparent to the senses, Heb. 11: 3. With a predicate, see above in α; Matt. 23: 27. Rom. 7: 13 ἵνα φανῆ ἁμαρτία . . . κατεργαζομένη θάνατον. Comp. Winer p. 285.—Espec. of things appearing in the sky, air, etc. phenomena, Matt. 2: 7 τὸν χρόνον τοῦ φαινομένου ἀστέρος. 24: 27, 30. James 4: 14. — Hom. II. 8. 556. Hdian. 2. 15. 11. Xen. Cyr. 1. 6. 1 ἀστραπαὶ καὶ βρονταὶ . . . τοῦτων δὲ φανέντων.

c) trop. as referred to the mental eye, to appear, to seem, seq. dat. pers. c. predic. Mark 14: 64 τί ὑμῖν φαίνεται; Seq. ἐνώπιόν τινος Luke 24: 11.—c. dat. Esdr. 2: 21. Hom. Od. 1. 318. Aristoph. Eccl. 870. c. inf. Xen. Cyr. 2. 2. 20.

Φάλεγ, ὁ, indec. Phaleg, Heb. פֶּלֶג (part) Peleg, pr. n. m. the son of Eber, Luke 3: 35. Comp. Gen. 11: 16 sq.

Φανερός, ἄ, ὄν, (φαίνω,) apparent, visible, conspicuous, Xen. Mem. 1.

1. 10 πληθούσης ἀγορᾶς ἐκεῖ φανερός ἦν sc. Socrates. Usually and in N. T. apparent, manifest, known; e. g. φανερόν εἶναι, to be manifest, known, Acts 4: 16. Rom. 1: 19. Gal. 5: 19. 1 Tim. 4: 15. 1 John 3: 10. (Ecclus. 6: 24. 2 Macc. 6: 30. Diod. Sic. 1. 10. Xen. Mem. 3. 9. 2.) φανερόν γίνεσθαι to be or become apparent, manifest, well known, Mark 6: 14. Luke 8: 17. Acts 7: 13. 1 Cor. 3: 13. 11: 19. 14: 25. Phil. 1: 13. (1 Macc. 15: 9. 2 Macc. 1: 33. Pol. 1. 18. 14.) φανερόν ποιεῖν τινα, to make one manifest, known, to disclose, Matt. 12: 16. Mark 3: 12.—2 Macc. 12: 41. Jos. Ant. 3. 4. 2.—Necome. c. prep. εἰς φανερόν ἐλθεῖν, to become manifest, known, to be brought to light, Mark 4: 22. Luke 8: 17. (εἰς τὸ φ. Luc. Calumn. 9.) ἐν φανερωῶ, adverbially, comp. in Ἐν no. 3. a. α; manifestly, openly, Matt. 6: 4, 6, (18); also i. q. externally, outwardly, Rom. 2: 28 bis.—Jos. Ant. 4. 2. 4. Xen. Cyr. 8. 1. 31.

Φανερόω, ᾶ, f. ὄσω, (φανερός,) to make apparent, manifest, known; to manifest, to show openly, trans.

a) of things, Act. c. acc. John 2: 11 ἐφανερώσε τὴν δόξαν αὐτοῦ. 1 Cor. 4: 5. 2 Cor. 2: 14 ἐν παντὶ τόπῳ. Col. 4: 4. Tit. 1: 3. c. acc. et dat. John 17: 6. Rom. 1: 19 ὁ γὰρ θεὸς αὐτοῖς [τοῦτο] ἐφανερώσε. Pass. Mark 4: 22 οὐ γὰρ ἐστὶ τι κρυπτόν ὃ ἐὰν μὴ φανερωθῆ. John 3: 21 ἵνα φανερωθῆ τὰ ἔργα. 9: 3. Rom. 3: 21. 16: 26. 2 Cor. 7: 12. Eph. 5: 13 bis, τὰ δὲ πάντα . . . φανεροῦνται πᾶν γὰρ τὸ φανερούμενον, φῶς ἐστὶ, whatever is made manifest, is itself light. 2 Tim. 1: 10. Heb. 9: 8. 1 John 3: 2 οὕτω ἐφανερώθη τί ἐσόμεθα. Rev. 3: 18. 15: 4. ἐν τούτῳ 1 John 4: 9. ἐν τῷ σώματι 2 Cor. 4: 10, 11. c. dat. Col. 1: 26. Sept. Act. for פָּרָץ Jer. 33: 6. — Suid. φανεροῦν: εἰς φῶς ἄγειν.

b) of persons, (α) reflex. c. ἐαυτόν, or Mid. φανερούμαι, aor. 1 pass. ἐφανερώθη as Mid. Buttm. § 136. 2; to manifest oneself, to show oneself openly, to appear. Reflex. c. dat. John 7: 4 φανερώσον σεαυτόν τῷ κόσμῳ show thyself to the world, appear publicly. Mid. c. ἔμπροσθεν τινος, 2 Cor. 5: 10 πάντας ἡμᾶς φανερωθῆναι δεῖ ἔμπροσθεν τοῦ

βήματος τοῦ Χρ. — Espec. of those appearing from heaven or from the dead; reflex. c. dat. John 21: 1 bis, ἐφανέρωσεν ἑαυτὸν πάλιν ὁ Ἰ. τοῖς μαθηταῖς, κ. τ. λ. Mid. c. dat. John 21: 14 τοῦτο ἦδη τρίτον ἐφανερώθη ὁ Ἰ. τοῖς μαθ. αὐτοῦ. 1 John 1: 2 καὶ ἐφανερώθη ἡμῖν. Mark 16: 12, 14. absol. Col. 3: 4 bis, ὅταν ὁ Χρ. φανερωθῇ κ. τ. λ. 1 Tim. 3: 16. Heb. 9: 26. 1 Pet. 1: 20. 5: 4. 1 John 1: 2 καὶ ἡ ζωὴ ἐφανερώθη, i. e. Christ as the source of eternal life. 2: 28. 3: 2, 5, 8. — (β) Pass. to be manifested, to become or be made manifest, known, c. dat. John 1: 31 ἵνα φανερωθῇ τῷ Ἰσραὴλ. 2 Cor. 5: 11. ἐν c. dat. ib. 5: 11. ἐν παντὶ εἰς ὑμᾶς 11: 6. seq. 3ti, 2 Cor. 3: 3. 1 John 2: 19. — In the sense 'to become known, conspicuous,' Hdot. 6. 122. Act. to make conspicuous, Dion. Hal. Ant. 10. 37.

Φανερώς, adv. (φανερός,) manifestly, openly, i. e. clearly, evidently, Acts 10: 3; publicly, Mark 1: 45 φανερώς εἰς πόλιν εἰσελθεῖν. John 7: 10. — Jos. Ant. 5. 6. 2. Hdian. 7. 11. 7. Xen. An. 1. 9. 19.

Φανέρωσις, εως, ἡ, (φανερῶω,) manifestation, a making known, φ. τῆς ἀληθείας 2 Cor. 4: 2. φ. τοῦ πνεύματος, i. q. revelation, 1 Cor. 12: 7.

Φάνος, ου, ὁ, (φαίνω,) a light, e. g. a torch, lantern, John 18: 3 μετὰ φανῶν καὶ λαμπάδων. — Artemid. 5. 20. Dion. Hal. 11. 40 ἐξέτερον ἐκ τῶν σκηρῶν ἀπαντες ἄθροοι, φανούς ἔχοντες καὶ λαμπάδας. Xen. Lac. 5. 7. Comp. Phryn. et Lob. p. 59 sq. Hesych. Ἀπικοὶ δὲ λυχνούχον ἐκάλου, ὃν ἡμεῖς φανόν.

Φανουήλ, ὁ, indec. Phanuel, Heb. פְּנֹֻל (face of God) Penuel, pr. n. of the father of Anna, Luke 2: 36.

Φανιάζω, f. σω, (φαίνω,) strictly a frequentative, implying oft repeated action, Buttm. § 119. 5. 2; to make appear, to make visible, to show, rare in the Act. Callistr. Stat. 14 φανιάζων τὴν αἰσθησιν. Alex. Aphrod. τοῦτο φανιάζοντα ὡς κατ' ἀλήθειαν. — Usually and in N. T. Pass. φαντάζομαι, to appear, to be seen, to be visible; hence Neut. part. τὸ φαντάζομενον i. q. τὸ φαινόμε-

νον, the phenomenon, i. e. the sight, the spectacle, Heb. 12: 21; comp. Ex. 19: 16 sq. See Buttm. § 128. 2. Winer § 46. 4. — Wisd. 6: 16. Hdian. 8. 3. 21. Diod. Sic. 1. 12 τοὺς θεοὺς φανταζόμενους τοῖς ἀνθρώποις ἐν ἱερῶν ζώων μορφαῖς. Eurip. Androm. 877.

Φαντασία, ας, ἡ, (φαντάζομαι,) an appearing, appearance, Pol. 11. 27. 7. Diod. Sic. 20. 11. In N. T. appearance, show, pomp, Acts 25: 23. Sept. for פְּרָצָה Zech. 10: 1. — Pol. 10. 40. 6. Elsewhere also i. q. phantasy, fancy, Sept. Hab. 2: 18, 19. Epict. Ench. 1. 5. Luc. Vit. Auct. 21.

Φάντασμα, ατος, τό, (φαντάζομαι,) a phantasm, phantom, apparition, spoken of a spirit, spectre, ghost, Matt. 14: 26. Matt. 6: 49. — Jos. Ant. 1. 20. 2. ib. 5. 8. 2. Artemid. 1. 2. Of phantasms in dreams, Wisd. 17: 15. Jos. B. J. 3. 8. 3.

Φάραγξ, αγγος, ἡ, (kindr. with φάουξ,) a gorge, ravine, valley, a narrow and deep pass or valley between high rocks; Luke 3: 5 πᾶσα φάραγξ πληρωθήσεται, quoted from Is. 40: 4 where Sept. for פְּרָצָה, as also 22: 1. Josh. 15: 8. Sept. for פְּרָצָה Is. 8: 7. 2. Gen. 26: 17. Deut. 2: 24. — Jos. B. J. 7. 6. 1. Pol. 3. 52. 8. Xen. H. G. 7. 2. 13.

Φαραώ, ὁ, indec. Pharaoh, Heb. פַּרְעֹה, pp. the king, the common title of the Egyptian kings down to the time of the Persian invasion, and often employed like a proper name; Acts 7: 10 ἐναντίον Φαραώ βασιλέως Αἰγύπτου. v. 13, 21. Rom. 9: 17. Heb. 11: 24. — Jos. Ant. 8. 6. 2 ὁ Φαραὼν κατ' Αἰγυπτίους βασιλεὺς σημαίνει. The Heb. פַּרְעֹה is strictly from a Coptic word signifying the king; but is so inflected as to appear to come from the Heb. root פָּרַע; whence also פָּרַע a leader, prince. See Gesen. Lex. in פַּרְעֹה. Bibl. Rep. I. p. 581.

Φαρές, ὁ, indec. Phares, Heb. פָּרָץ (breach), pr. n. of one of the sons of Judah by Thamar, Matt. 1: 3 bis. Luke 3: 33. Comp. Gen. c. 38.

Φαρισαῖος, ου, ὁ, a Pharisee,



one of the sect of the Pharisees, Heb. פְּרִישִׁים, פְּרָשִׁים, *the Separate*, see Buxtorf Lex. Chald. Rabb. 1851 sq. This was a powerful sect of the Jews, in general opposed to the Sadducees (Σαδδουκαῖοι q. v.) first mentioned by Josephus as existing under Hyrcanus about B. C. 130, and already in high repute; Jos. Ant. 13. 10. 5, 6. The Pharisees were rigid interpreters of the Mosaic law, and exceedingly strict in its ceremonial observances; but often violated the spirit of it by their traditional and strained expositions; comp. Matt. 5:20 sq. 12:2 sq. 19:3 sq. 23:13 sq. They also attributed equal authority to the traditional law, or unwritten precepts, relating chiefly to external rites, as ablutions, fastings, prayers, alms, and the avoiding of intercourse with Gentiles, publicans, etc. Matt. 9:11. 23:2 sq. Mark 7:3 sq. Luke 18:11 sq. Jos. Ant. 17. 2. 4. Their professed sanctity and adherence to the external ascetic forms of piety, gave them great favour and influence with the people, and especially with females; Jos. Ant. 13. 10. 5, 6. ib. 17. 2. 4. B. J. 1. 5. 2. They believed, with the Stoics, that all events are controlled by fate; but yet did not wholly exclude the liberty of the human will. They held to the separate existence of spirits and of the soul, and believed in the resurrection of the body; both of which the Sadducees denied; Acts 23:8. They are sometimes said to have admitted the transmigration of souls; but this was only partially the case; since they merely held that the souls of the just pass into other human bodies; Jos. B. J. 2. 8. 14. See genr. on their character and tenets, Jos. Ant. 18. 1. 2 sq. B. J. 2. 8. 14. Jahn § 316 — 320.—In N. T. Jesus is often represented as denouncing the great body of the Pharisees for their hypocrisy and profligacy, e. g. Matt. 23:13 sq. Luke 16:14. al. Yet there were doubtless exceptions, and individuals among them appear to have been men of probity and even of genuine piety; e. g. Gamaliel Acts 5:34; Simeon Luke 2:25; Joseph of Arimathea Luke 23:51; Nicodemus John 7:50, coll. 19:39. AL.

**Φαρμακεία, ας, ἡ,** (φαρμακείω, φαρμακον a medicine, poison, magic potion or formula,) *the preparing and giving of medicine*, Engl. *pharmacy*, Did. Sic. 17. 31. Xen. Mem. 4. 2. 17. a *poisoning* Pol. 6. 13. 4. In N. T. *magic art, sorcery, enchantment*, Gal. 5. 20. Rev. 9:21. 18:23. Sept. for פְּרִישִׁים, Ex. 7:11, 22. כְּשָׁפִים Is. 47:9, 12.—Wisd. 12:4. 18:13. Luc. Merc. cond. 40. So φαρμακείω Hdot. 7. 114. comp. Aristoph. Plut. 302. Lat. *veneficium* Cic. Brut. 60. Plin. H. N. 18. 6.

**Φαρμακεύς, έως, ό,** (φαρμακείω,) a *pharmacist, apothecary*, one who prepares and uses medicines, Luc. D. Deor. 13. 1. a *poisoner*, Jos. Vit. § 31. Plut. Artax. 19. In N. T. a *magician, sorcerer, enchanter, πόρνοις και φαρμακείοις* Acts 21:8 in text. rec. Others φαρμακός q. v. — Luc. Merc. cond. 40 *μοιχόν η̄ φαρμακεία σε*. Comp. in *Φαρμακεία*. See Lob. ad Phryn. p. 316.

**Φαρμακός, ού, ό, η̄,** (φάρμακον,) i. q. φαρμακεύς Lob. ad Phr. p. 316; a *poisoner*, Jos. Ant. 17. 4. 1. Dem. 794. 4. In N. T. a *magician, sorcerer, enchanter*, Rev. 21:8 in later edit. 22:15. Sept. for פְּרִישִׁים Ex. 9:12. מְכַשְׁפִּים Ex. 7:11. Deut. 18:10. Dan. 2:2.—Jos. Ant. 9. 6. 3 *την μητέρα αυτου φαρμακόν και πόρνην αποκαλέσαι*.

**Φάσις, εως, ἡ,** (φημί,) *speech, word, report*, Acts 21:31.—So of private report, information, Dem. 793. 16. Poll. On. 8. 6. 47 *κοινώς δὲ φάσις ἐκαλοῦντο πάσαι αἱ μηνύσεις τῶν λανθανόντων ἀδικημάτων*.

**Φάσσω,** imperf. ἔφασκον, defect. *to say, to affirm*, i. q. φημί, seq. inf. c. acc. Acts 24:9. 25:19. Rev. 2:2. Seq. inf. c. nom. Rom. 1:22; comp. Buttm. § 142. 2. 1. Sept. for פָּרַח Gen. 26:20.—2 Macc. 14:27, 32. Jos. Ant. 3, 15. 2. Hdtian. 3. 12. 21. Xen. Mem. 1. 2. 29. On φάσσω and φημί comp. Buttm. § 109. I. n. 2.

**Φάτνη, ης, ἡ,** a *crib, manger*, Luke 2:7, 12, 16. 13:15 οὐ λύνει . . . τὸν ὄνον ἀπὸ τῆς φάτνης. Sept. for מַבְרָח Job 39:9. Is. 1:3.—Jos. Ant. 8. 2. 4. Luc.

Tim. 14 καθάπερ τὴν ἐν τῇ φάτιγ κίνα. Xen. Eq. 4. 1 τοῦ ἵππου σίτον κλαπῆναι ἐκ τῆς φάτιγς.

Φαῦλος, η, ον, (comp. Gerh. *faul, flau*.) *bad, ill, worthless*, physically, as food, a garment, Hdian. 4. 12. 4. Xen. Mem. 1. 6. 2. ib. 3. 11. 13. In N. T. morally, *bad, evil, wicked*; πᾶν φαῦλον πρᾶγμα James 3: 16. τὰ φαῦλα evil deeds John 3: 20. 5: 29. φαῦλον λέγειν Tit. 2: 8. Sept. for פָּחַד Prov. 22: 8. — Luc. Hermot. 82 φαῦλον οὐδὲν ποιήσουσιν. Jos. Vit. § 9 φαῦλος τὸν βίον. Pol. 4. 45. 1. Xen. Mem. 2. 3. 17.

Φέγγος, εος, ους, τό, (kindr. φάος,) *light, brightness, shining*, espec. of the moon, see Passow s. v. whence in Mod. Gr. φεγγάριον the moon. Matt. 24: 29 et Mark 13: 24 σελήνη οὗ δώσει τὸ φέγγος αὐτῆς, comp. Is. 13: 10. Of a lamp, Luke 11: 33. Sept. for פָּרָד of the stars Joel 2: 10; of the sun 2 Sam. 23: 4. — Of fire, 2 Macc. 12: 9; of the moon Xen. Venat. 5. 4. genr. Jos. Ant. 2. 14. 5. Xen. Conv. 1. 9.

Φειδομαι, f. εἶσομαι, depon. Mid. *to spare*, e. g. *to abstain from using, to use sparingly, to save*, c. gen. Hes. Op. 603 or 606 σίτου. Xen. Mem. 1. 2. 22. ἐξουσίας Plut. Cato Maj. 8. In N. T. also

a) *to spare*, i. q. *to abstain from doing any thing, to forbear*, absol. 2 Cor. 12: 6 φειδομαι δὲ sc. τοῦ καυχᾶσθαι. Sept. c. inf. for פָּחַד 2 Sam. 12: 4, 6. — c. gen. of action, Hdian. 7. 9. 22. c. τοῦ et inf. Xen. H. G. 7. 1. 24.

b) *to spare*, i. q. *to abstain from treating with severity, to treat with forbearance, tenderness*, c. gen. Butt. § 132. 5. 3. Acts 20: 29 μὴ φειδομένοιο τοῦ ποιμνίου. Rom. 8: 32 ἰδίον υἱοῦ οὐκ ἐφείσατο. 11: 21 bis. 1 Cor. 7: 28. 2 Cor. 1: 23. 2 Pet. 2: 4, 5. c. gen. impl. 2 Cor. 13: 2. Sept. for פָּחַד 1 Sam. 24: 11. Neh. 13: 22. פָּחַד 2 Chr. 36: 15, 17. פָּחַד Gen. 22: 12, 16. — Wisd. 11: 26. Dion. Hal. Ant. 5. 10 ἐγὼ τῶν ἐμῶν οὐ φεισάμενος τέκνων. Hdian. 2. 13. 15. Xen. Cyr. 4. 2. 1.

Φειδομένος, adv. (φειδομαι,) *sparingly*, i. e. frugally, not bountifully, 2

Cor. 9: 6 bis. — Plut. Alex. M. 25 φειδομένως χρῆσθαι τοῖς παροῦσι.

Φέρω, f. οἶσω, aor. 1 ἤνεγκα, aor. 1 pass. ἠνέχθη, *to bear*, Lat. *fero*, trans.

a) pp. *to bear as a burden or the like, to bear up, to have or take upon oneself*, Luc. Contempl. 11 τί καὶ ἐπὶ τῶν ὤμων φέρουσι. Hdian. 2. 11. 18. Xen. Mem. 3. 13. 6 φορτίον φέρειν . . . πότερον κενός, ἢ φέρων τι. ib. 2. 2. 5. In N. T. only trop. (α) *to bear up under, to bear with, to endure*, e. g. evils, c. acc. Rom. 9: 22 θεὸς ἠνεγκεν σκευὴ ὀργῆς. Heb. 12: 20. 13: 13 τὸν ὀνειδισμὸν αὐτοῦ φέροντες. So Sept. ὀνειδισμὸν φ. for נִשְׁבָּ Ez. 34: 29. 36: 15. genr. Gen. 36: 7. Deut. 1: 12. — Jos. Ant. 17. 13. 2. Ael. V. H. 9. 33 ὀργήν. Hdian. 4. 13. 4 τὰς ὕβρεις. Xen. Mem. 4. 8. 1. — (β) *to bear up any thing, to uphold, i. q. to have in charge, to direct, to govern*, c. acc. Heb. 1: 3 φέρον τε τὰ πάντα τῷ ῥήματι κ. τ. λ. So Sept. and נִשְׁבָּ Num. 11: 14. Deut. 1: 9. Chrysost. ad h. l. φέρον· κυβερνῶν, διακίπτοντα συγκρατῶν. — Plut. Lucull. 6 Κέθηγον ἀνδοῦντα τῇ δόξῃ τότε καὶ φέροντα τὴν πόλιν. A late usage, comp. Passow φέρω no. 2.

b) *to bear*, with the idea of motion, i. q. *to bear along or about, to carry*. Luke 23: 26 τὸν σταυρὸν φέρειν ὀπισθεν τοῦ Ἰησοῦ. Sept. for נִשְׁבָּ Is. 30: 6. 40: 11. — Ael. V. H. 3. 22 [Aineias] τὸν πατέρα . . . τοῖς ὄμοις ἔφερον. 10. 21 τὸν Πλατωνᾶ ἢ Περικτιόνη ἔφερον ἐν ταῖς ἀγκάλαις. Hdian. 4. 15. 8. Xen. An. 3. 4. 32. — Pass. φέρομαι, *to be borne along*, e. g. as in a ship before the wind, *to be driven*, Acts 27: 15, 17. (Test. XII Patr. p. 670 χειμαζόμενοι ἐπὶ τὸ πέλταγος ἐφωρώμεθα. Diod. Sic. 20. 16.) Trop. i. q. *to be moved, incited*, 2 Pet. 1: 21 ὑπὸ πνεύματος ἁγίου φερόμενοι. — Sept. Job 17: 1 πνεύματι φερόμενος. Jos. B. J. 6. 5. 2 φερόμενοι τοῖς θυμοῖς. Plut. ed. R. VI. p. 487. 8. — Mid. φέρομαι, *to bear oneself along*, i. q. *to move along, to rush*, as a wind, Acts 2: 2 ὡς περ φερομένης πνοῆς. Trop. i. q. *to go on, to advance*, in teaching, ἐπὶ τὴν τελειότητα Heb. 6: 1. Sept. pp. ὕδωρ βιαίως ἄνω φερόμενον for בָּרַךְ Jer 18: 14. בָּרַךְ Is. 28: 15, 18. — Diog. Laert. 10. 104. 25 διὰ τοῦ πνεύμα-



τος πολλοῦ φερομένου. comp. Xen. Ven. 10. 21.

c) *to bear*, with the idea of motion to a place, i. q. *to bear hither, thither, to bring*. (α) Of things, seq. acc. expr. or impl. Genr. Mark 6: 28. Luke 24: 1 ἦλθον ἐπὶ τὸ μνήμα, φέρουσαι ἃ ἠτοίμασαν ἄραματα. John 19: 39. Acts 4: 34, 37. 5: 2. 2 Tim. 4: 13 φέρε καὶ τὰ βιβλία. Seq. ἀπό partit. John 21: 10 ἐνέγκαστε [τι] ἀπὸ τῶν ὀψαρίων. Pass. Matt. 14: 11. Mark 6: 27. Also c. dat. of pers. τί τινι, Matt. 14: 11 καὶ ἤνεγκε [αὐτήν] τῇ μητρὶ αὐτῆς. Mark 12: 15 φέρετέ μοι δηάριον. impl. v. 16. John 2: 8. 4: 33 μή τις ἤνεγκεν αὐτῷ φαγεῖν; So c. ὄδε added, Matt. 14: 18. Seq. εἰς c. acc. of place, Rev. 21: 24, 26. Spoken of the finger or hand, i. q. *to reach hither*, John 20: 27 bis. Sept. genr. for נָרַחַי Gen. 43: 2. Neh. 8: 3, 4. c. dat. Gen. 27: 14, 17. c. εἰς 1 Sam. 31: 12.—Hdian. 8. 1. 13 προσίσαισι οἱ ἱππεῖς τὴν κεφαλὴν τοῦ Μαξιμίον φέροντες. Xen. Cyr. 2. 2. 9. c. dat. Xen. Cyr. 2. 4. 1.—Trop. of a voice or declaration, Pass. *to be borne, brought, to come, φωνῆς ἐνεχθεῖσιν αὐτῶ . . . ἐξ οὐρανοῦ* 2 Pet. 1: 17, 18. (Comp. Plut. J. Caes. 1 φωνῆς ἐνεχθείσης πρὸς Καίσαρα.) Of good brought to any one, bestowed on him, Pass. c. dat. 1 Pet. 1: 13 ἐπὶ τὴν φερομένην ὑμῖν χάριν. (Hdian. 5. 6. 22. Xen. An. 2. 1. 17.) Of accusations, charges, etc. *to bring forward, to present*, seq. κατὰ τινος, John 18: 29 τίνα κατηγορίαν φέρετε κατὰ τοῦ ἀνδρ. τούτου; Acts 25: 7. 2 Pet. 2: 11, coll. Jude 9. (Comp. Ael. V. H. 3. 14.) Of a doctrine, prophecy, i. q. *to announce, to make known, τὴν διδασχὴν* 2 John 10. προφητείαν 2 Pet. 1: 21. (Diod. Sic. 13. 97 fin. τῶν δ' ἱερῶν φέροντων νίκην, i. e. announcing, portending. Dem. 72. 22.) Of a fact or event as reported or testified, i. q. *to adduce, to show, to prove*; Pass. Heb. 9: 16 ὅπου γὰρ διαθήκη, θάνατον ἀνάγκη φέρεσθαι τοῦ διαθεμένου. — Diod. Sic. 1. 89, 90, 97 τῆς δ' Ὀμήρου παρουσίας ἄλλα σημεία φέρουσι, καὶ μάλιστα τὴν x. z. λ.—(β) Of persons, c. acc. *to bear, to bring*, e. g. the sick, Mark 2: 3 ἔρχονται πρὸς αὐτὸν παραλυτικὸν φέροντες. Luke 5: 18. Acts 5: 16. Seq. dat. τινά τινι, Matt. 17: 17 φέρετέ μοι αὐτὸν ὄδε. Mark

7: 32. 8: 22. πρὸς c. acc. Mark 1: 32. 9: 17, 19, 20. Spoken also of any motion to a place, not proceeding from the person himself, i. q. *to bring, to lead*, c. acc. et ἐπι, Mark 15: 22 καὶ φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον. John 21: 18 ὅπου. So of beasts, Luke 15: 23. Acts 14: 13. Sept. for נָרַחַי Neh. 12: 27. Ezra 8: 17. c. πρὸς 1 K. 1: 13.—Trop. and absol. a way or gate is said to lead [one] any whither, τὴν πύλην τὴν φέρουσαν εἰς τὴν πόλιν Acts 12: 10.—Jos. Ant. 5. 2. 1. Pol. 8. 32. 6 ἡ πύλη φέρουσα ἐπὶ τὸν λιμένα. Xen. H. G. 7. 2. 7.

d) *to bear*, as trees or fields their fruits, i. q. *to yield, καρπὸν* Mark 4: 8. John 12: 24. 15: 2 ter, 4, 5, 8, 16. Sept. for נָרַחַי Ez. 17: 8. Joel 2: 22. — Jos. Ant. 15. 4. 2. Hdian. 4. 2. 16. Xen. Mem. 2. 1. 28.

Φεύγω, f. ξομαι, aor. 2. ἔφυγον, *to flee, to fly*, to betake oneself to flight, intrans.

a) pp. and genr. Matt. 8: 33 οἱ δὲ βόσκοντες ἔφυγον. 26: 56. Mark 5: 14. 14: 50. Luke 8: 34. John 10: 12, 13. Acts 7: 29. Seq. ἀπὸ c. gen. Mark 16: 8 ἔφυγον ἀπὸ τοῦ μνημείου. 14: 52. John 10: 5. James 4: 7 φεύξεται ἀφ' ὑμῶν. Seq. ἐκ out of, Acts 27: 30 ἐκ τοῦ πλοίου. Seq. εἰς c. acc. Matt. 2: 13 φεύγε εἰς Αἴγυπτον. 10: 23. Mark 13: 14 εἰς τὰ ὄρη. Luke 21: 21. Rev. 12: 6. ἐπὶ τὰ ὄρη Matt. 24: 16. Sept. for נָרַחַי Ex. 14: 5. חָרַחַי Gen. 39: 12. Josh. 10: 16. c. ἀπὸ Ex. 4: 3. ἐκ Jer. 51: 6. εἰς Gen. 14: 10. Jer. 50: 16. — Hdian. 3. 2. 20. Dem. 33. 7. Xen. An. 1. 10. 11. c. ἀπὸ 1 Macc. 4: 5. Xen. Cyr. 7. 2. 4. ἐκ 2 Macc. 5: 8. Palaeoph. 43. 3. εἰς Luc. Asin. 18. Xen. Mem. 1. 2. 24. ἐπὶ Hdian. 3. 4. 11. Xen. Ag. 2. 11.—Poetically of death, c. ἀπὸ Rev. 9: 6. Also of heaven and earth etc. *to flee away*, i. q. *to vanish suddenly*, c. ἀπὸ Rev. 16: 20. 20: 11. Comp. Ps. 114: 3, 5.

b) i. q. *to flee from, to escape*; seq. ἀπὸ c. gen. Matt. 3: 7 et Luke 3: 7 φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς. Matt. 23: 33. — c. ἐκ Xen. H. G. 4. 4. 4.—Trans. c. acc. Heb. 11: 34 ἔφυγον σιόματα μαχαίρας. impl. 12: 25. — Hom. Il. 2. 401 θάνατον. Hdian. 2. 1. 23 κίνδυνον.

c) trop. to *fly*, i. q. to *avoid*, to *shun*, seq. ἀπό c. gen. 1 Cor. 10: 14 φ. ἀπό τῆς εἰδωλατρίας.— Ecclus. 21: 2 φ. ἀπό τῆς ἁμαρτίας.— Trans. c. acc. 1 Cor. 6: 18 φ. τὴν πορνείαν. 1 Tim. 6: 11. 2 Tim. 2: 22.— Ael. V. H. 13. 1 post init. τὰς τῶν ἀνδρῶν ὀμιλίαις ἔφευγε. Dem. 498. pen. Xen. Cyr. 8. 1. 31 τὰ αἰσχρὰ φεύγειν.

Φῆλιξ, *ixos*, *Felix*, pr. n. of the eleventh Roman procurator of Judea, about A. D. 51—58, after Cumanus and before Festus; see *Bibl. Repos.* II. p. 382. He was a freedman of the emperor Claudius and his mother Antonia, and hence is called Claudius and also Antonius. He first married Drusilla, a grand-daughter of Antony and Cleopatra; and afterwards another Drusilla, the daughter of Herod Agrippa I, (see *Δροσιίλλα*), by whom he had a son who perished in an eruption of Vesuvius. Suetonius calls him the husband of three queens, *trium reginarum maritus*, Suet. Claud. 28. His administration in Judea was cruel and vindictive; and Tacitus says of him: *ius regium servili ingenio exercuit*, Hist. 5. 9. 6. He was recalled by Nero, and escaped punishment only through the influence of his brother Pallas, the emperor's favourite. Comp. Tacit. et Sueton. II. ec. Jos. Ant. 20. 7. 1 sq. ib. 20. 8. 5—9. B. J. 2. 13. 2, 7. — Paul was brought before Felix, and left by him in prison; Acts 23: 24, 26. 24: 3, 22, 24, 25, 27 bis. 25: 14.

Φήμη, *ης*, ἡ, Dor. φάμα, (*φημί*), whence Lat. *fama*, Engl. *fame*, i. e. *word*, *report*, *rumour*, common *fame*, Matt. 9: 26. Luke 4: 14. Sept. for פִּרְסוּמָה Prov. 16: 1.—Ael. V. H. 14. 30. Hdian. 1. 4. 19. Thuc. 1. 11.

Φημί, enclit. and defect. Imperf. ἔφην, (obsol. φάω), pp. 'to bring to light by speech,' genr. to *say*, to *speak*, to *utter*; see fully in Buttm. § 109. I. The other tenses are supplied from εἶπον q. v.

a) genr. and usually followed by the express words; Matt. 26: 34 ἔφη ἀντὶ ὃ Ἰησοῦς ἄμην, λέγω σοι κ. τ. λ. v. 61. Luke 7: 44. Acts 8: 36. 10: 28, 31. c. acc. 1 Cor. 10: 15 κρίνατε ὑμεῖς ὃ φημι.

—Hdian. 5. 6. 9. Xen. Mem. 1. 2. 45.— Hence as interposed in the middle of a clause quoted, like Engl. *said I, said he*, Lat. *inquam*; Matt. 14: 8 δὸς μοι, φησὶν, ὡδε ἐπὶ πίνακι κ. τ. λ. Acts 23: 35. 25: 5, 22. 1 Cor. 6: 16. 2 Cor. 10: 10. Heb. 8: 5.—Hdian. 2. 1. 16. Xen. Oec. 9. 14. Mem. 3. 11. 15. Comp. Sturz Lex. Xenoph. s. v. φάναι no. 16.

b) as modified by the context, where the sense often lies not so much in *φημί* as in the adjuncts; e. g. (α) Before interrogations, for *to ask*, to *inquire*; Matt. 27: 23 ὃ δὲ ἡγεμὼν ἔφη· τί γὰρ κακὸν ἐποίησεν; Acts 16: 30. 21: 37.—Xen. Mem. 1. 2. 41 sq.—(β) Before replies, for *to answer*, to *reply*; Matt. 4: 7 ἔφη ἀντὶ ὃ Ἰησοῦς· Πάλιν γέγραπται κ. τ. λ. 13: 29. John 1: 23. Acts 2: 38. al. With ἀποκριθεὶς added, Matt. 8: 8. Luke 23: 3.—Xen. Mem. 1. 2. 41 sq.—(γ) Emphat. i. q. to *affirm*, to *assert*, Rom. 3: 8. 1 Cor. 7: 29. 10: 19. 15: 50.—Hdian. 2. 8. 8. Diod. Sic. 1. 90. Xen. Cyr. 4. 4. 2. Δι.

Φῆστιος, *ου*, ὁ, *Festus*, i. e. Porcius Festus, the twelfth Roman procurator of Judea, about A. D. 58—62; sent by Nero to supersede Felix; comp. Jos. Ant. 20. 8. 9 sq. B. J. 2. 13. 7. ib. 2. 14. 1. *Bibl. Repos.* II. p. 382.—Festus sent Paul to Rome as a prisoner, on his own appeal. Acts 24: 27. 25: 1, 4, 9, 12, 13, 14, 22, 23, 24. 26: 24, 25, 32.

Φθάνω, *φάω*, aor. 1 ἔφθασα, to *go* or *come before*, *first*, sc. in being or doing any thing.

a) pp. c. acc. i. q. to *precede*, to *anticipate*; 1 Thess. 4: 15 οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας, i. e. in being admitted into the divine kingdom. For the accus. comp. Matth. § 412. 4.—Plut. Pyrrh. 3. Hdot. 7. 161. Thuc. 3. 5 φθάσαι δὲ οὐ δυνάμενοι τὸν τῶν Ἀθηναίων ἐπιπλοῦν. In Greek writers φθάνω with the participle of another verb may often be rendered adverbially, *before*, *sooner than*; Buttm. § 144. n. 8. On the construction of φθάνω generally, see Buttm. § 150. p. 440 sq. Matth. § 533. Herm. ad Vig. p. 763 sq.

b) genr. aor. 1 ἔφθασα, to *have come first*, *already*, by anticipation; seq. ἄχρι c. gen. 2 Cor. 10: 14 ἄχρι γὰρ ὑμῶν





Jos. Ant. 3. 6. 6. Luc. Tox. 25. Xen. Conv. 2. 23.

**Φιλάγαθος**, ου, ὁ, ἡ, adj. (φίλος, ἀγαθός,) *loving good, a lover of good, loving right, upright*, Tit. 1: 8.—Wisdom. 7: 22. Plut. Praec. conjug. 17.

**Φιλαδέλφεια**, ας, ἡ, *Philadelphia*, anciently the second city of Lydia, situated near the foot of Mount Tmolus, about 27 miles S. E. from Sardis; so called from its founder, Attalus Philadelphus king of Pergamus. With this kingdom it came under the power of the Romans; and was destroyed by an earthquake, with the adjacent cities, in the reign of Tiberius, A. D. 17. It is still a considerable town; called by the Turks *Allah Shahr* or *Allah Sheyr*. See Rosenm. Bibl. Geogr. I. ii. p. 181, 223. Miss. Herald 1821. p. 253 sq. — Rev. 1: 11. 3: 7.

**Φιλadelphία**, ας, ἡ, (φιλάδελφος,) *brotherly love*, in N. T. only in the Christian sense, the mutual love of Christian brethren, Rom. 12: 10. 1 Thess. 4: 9. Heb. 13: 1. 1 Pet. 1: 22. 2 Pet. 1: 7 bis. — pp. Jos. Ant. 4. 2. 4. Luc. D. Deor. 26. 2.

**Φιλάδελφος**, ου, ὁ, ἡ, adj. (φίλος, ἀδελφός,) *loving one's brethren*, in N. T. only in the Christian sense, loving each other as Christian brethren, 1 Pet. 3: 8. — pp. 2 Macc. 15: 14. Plut. Solon. 27. Xen. Mem. 2. 3. 17.

**Φιλανδρος**, ου, ἡ, adj. (φίλος, ἀνὴρ,) *loving one's husband*, spoken of a wife, Tit. 2: 4.—Luc. Haley. 8. Plut. Brut. 13. Plut. Amator. 23. ed. R. IX. p. 81. 9, φιλότεκνοι καὶ φιλάνδροι.

**Φιλανθρωπία**, ας, ἡ, (φιλάνθρωπος,) *philanthropy, love of man*, i. q. benevolence, humanity, Acts 28: 2. Tit. 3: 4.—2 Macc. 6: 22. Jos. Ant. 7. 6. 1. Hdian. 2. 3. 16. Xen. Cyr. 1. 4. 1.

**Φιλανθρωπίως**, adv. (φιλάνθρωπος,) *philanthropically, humanely*, with kindness, Acts 27: 3. — 2 Macc. 9: 27. Pol. 1. 68. 13. Dem. 411. 10.

**Φιλαργυρία**, ας, ἡ, (φιλάργυρος,) *love of money, covetousness*, 1 Tim. 6: 10.

Sept. for פֶּסֶס Jer. 8: 10.—Ceb. Tab. 23. Hdian. 6. 9. 17. Diod. Sic. 5. 26.

**Φιλάργυρος**, ου, ὁ, ἡ, adj. (φίλος, ἄργυρος,) *money-loving, covetous*, Luke 16: 14. 2 Tim. 3: 2. — Jos. de Macc. 3. Ael. V. H. 9. 1. Xen. Mem. 3. 1. 10.

**Φιλαντιος**, ου, ὁ, ἡ, adj. (φίλος, αὐτοῦ,) *self-loving, selfish*, 2 Tim. 3: 2.—Jos. Ant. 3. 8. 1. Aristot. Repub. 2. 5. Plut. Arat. 1.

**Φιλέω**, ὦ, f. ἦσω, (φίλος,) *to love*, trans.

a) genr. c. acc. of person, i. q. to have affection for, Matt. 10: 37 bis, ὁ φιλοῦν πατέρα ἢ μητέρα κ. τ. λ. John 5: 20 ὁ πατήρ φιλεῖ τὸν υἱόν. 11: 3, 36. 15: 19. 16: 27 bis. John 20: 2. 21: 15, 16, 17 ter. 1 Cor. 16: 22. Tit. 3: 15 ἐν πίστει, i. e. with Christian love. Rev. 3: 19. Sept. for פֶּסֶס Gen. 37: 3. Prov. 8: 17. —Hdian. 1. 5. 12. Dem. 1161. 18. Xen. Mem. 2. 7. 9.—Of things, i. q. to be fond of, to like, c. acc. Matt. 23: 6 φιλοῦσίν τε τὴν προτοκλισίαν. Luke 20: 46. Rev. 22: 15. With the idea of overweening fondness, ὁ φιλοῦν τὴν ψυχὴν αὐτοῦ John 12: 25. Sept. for פֶּסֶס Gen. 27: 4, 9. Prov. 29: 3.—Wisdom. 8: 2. Ael. V. H. 12. 15 init. Xen. Oec. 20. 27, 29.

b) spec. to show one's love by a kiss; hence, to kiss, c. acc. Matt. 26: 48 ὃν ἂν φιλήσω, αὐτός ἐστι. Mark 14: 44. Luke 22: 47. Sept. for פֶּסֶס Gen. 27: 26, 27. Ex. 18: 7. — Tob. 10: 13. Ael. V. H. 9. 26. Xen. Mem. 3. 11. 10. Fully, with στόματι added, Luc. Ver. Hist. 1. 8 καὶ ἐφίλων δὲ ἡμᾶς τοῖς στόμασιν.

c) seq. infin. to love to do any thing, i. q. to do willingly, gladly, and by impl. to be wont to do, solere. Matt. 6: 5 φιλοῦσιν ἐν ταῖς συναγωγαῖς προσεύχεσθαι, they love to pray in public, are wont to do it. Comp. Winer § 58. 4. p. 390. So Sept. for פֶּסֶס c. inf. Is. 56: 10.—Ael. V. H. 14. 37 φιλω δὲ μηδὲ τὰ ἀγάλματα . . . ἀργῶς ὄρα. Hdian. 1. 2. 8. Xen. Mag. Eq. 7. 9.

**Φίλη**, ης, ἡ, (pp. fem. of φίλος,) *a female friend*, Luke 15: 9. — Aquil. for פֶּסֶס Cant. 1: 15. 2: 2. Xen. Mem. 3. 11. 16.

**Φιλήδονος**, ου, ὁ, ἡ, adj. (φίλος,



ἡδονή), *pleasure-loving*, subst. *a lover of pleasure*, 2 Tim. 3: 4. — Pol. 40. 6. 11. Plut. Cato Maj. 9.

*Φίλημα, ατος, τό*, (φιλέω b,) *a kiss*, pp. *a love-token*, as given in salutation, comp. Ex. 18: 7; also in *Προσκυνέω*. Jahn § 175. Luke 7: 45 *φιλήμαί μοι οὐκ ἔδωκας*. 22: 48. Sept. for פִּיִּיִּי Prov. 27: 6. Cant. 1: 2.—Luc. Asin. 17 *φιλήμασιν ἡσπάζοντο ἀλλήλους*. Ael. V. H. 1. 15. Xen. Mem. 1. 3. 8 sq.—Spoken of the sacred kiss given by Christians to each other as the token of mutual love, *φιλημα ἅγιον* Rom. 16: 16. 1 Cor. 16: 20. 2 Cor. 13: 12. 1 Thess. 5: 26. *φιλημα ἀγάπης* 1 Pet. 5: 14.

*Φιλήμων, ονος, ὁ*, *Philemon*, pr. n. of a Christian of Colosse, *Philem.* 1; comp. v. 10 and Col. 4: 9. He was converted under the preaching of Paul, and a church met in his house, v. 2, 19. Paul sent back to him his slave Onesimus from Rome, with an epistle. Tradition makes him to have been bishop of Colosse.

*Φιλιτός, οῦ, ὁ*, or *Φίλητος, ου, ὁ*, *Philetus*, pr. n. of an opposer of Paul, 2 Tim. 2: 17.

*Φιλία, ας, ἡ*, (φιλος,) *love, friendship, fondness*, c. gen. of object, James 4: 4 *ἡ φιλία τοῦ κόσμου*. Sept. for פִּיִּיִּי Prov. 10: 12. 15: 17.—Jos. Ant. 11. 3. 1. Dem. 19. pen. Xen. Mem. 2. 3. 4. Hi. 3. 3.

*Φιλιππησίος, ου, ὁ*, *a Philippiian*, Phil. 4: 15.

*Φίλιπποι, ων, οί*, *Philippi*, a city of proconsular Macedonia, situated eastward of Amphipolis within the limits of ancient Thrace, Acts 16: 12. 20: 6. Phil. 1: 1. 1 Thess. 2: 2. — It was anciently called *Κρήνιδες*, from its many fountains; but having been taken and fortified by Philip of Macedon, he named it after himself, *Philippi*. In its vicinity were gold and silver mines; and it became afterwards celebrated for the defeat of Brutus and Cassius. In Acts 16: 12 it is called a colony, see in *Κολωνία*. Plin. H. N. 4. 11 *intra Philippi colonia*. It is there said also to be *πρώτη τῆς μερίδος τῆς Μακεδονίας πόλις*,

i. e. *a chief city of this part of Macedonia*; not the capital, for this was Amphipolis, Liv. 45. 29. Others explain *πρώτη* of its geographical position, the *first city* as one comes from the east; but Paul had just landed at Neapolis, still farther east. Comp. Diod. Sic. 16. 8. Strabo VII. p. 511. B. Dio Cass. 47. p. 232. See also Rosenm. Bibl. Geogr. III. p. 393. For its site and the present state of its ruins, see Miss. Herald 1836. p. 334 sq.

*Φίλιππος, ου, ὁ*, *Philip*, pr. n. of several persons.

1. *Philip*, one of the twelve apostles, a native of Bethsaida, John 1: 44, 45, 46, 47, 49. 6: 5, 7. 12: 21, 22 bis. 14: 8, 9. Matt. 10: 3. Mark 3: 18. Luke 6: 14. Acts 1: 13.

2. *Philip the Evangelist, ὁ εὐαγγελιστής*, one of the seven primitive deacons at Jerusalem, but residing afterwards at Caesarea, Acts 6: 5. 21: 8. After the death of Stephen he preached the Gospel at Samaria, Acts 8: 5, 6, 12, 13; comp. v. 14. It was he also who baptized the Ethiopian treasurer, Acts 8: 26, 29, 30, 31, 34, 35, 37, 38, 39, 40; comp. v. 5 sq.

3. *Philip*, tetrarch of Batanea, Trachonitis, and Auranitis, Luke 3: 1. He was a son of Herod the Great, by his wife Cleopatra, and own brother of Herod Antipas; at his death, his tetrarchy was annexed to Syria. From him the city Caesarea Philippi took its name, Matt. 16: 13. Mark 8: 27; see in *Καίσαρεια* no. 1. Comp. in *Ἡρώδης* no. 1 fin. Jos. Ant. 17. 1. 3. ib. 17. 11. 4. ib. 18. 4. 6. B. J. 1. 28. 4. ib. 2. 6. 1, 3.

4. *Philip* Herod, called by Josephus only *Ἡρώδης*, also a son of Herod the Great by Mariamne the daughter of Simon the High Priest. He was the first husband of Herodias, see in *Ἡρώδιας*; and lived a private life, having been disinherited by his father. Matt. 14: 3. Mark 6: 17. Luke 3: 19. — See Jos. B. J. 1. 28. 4, comp. Ant. 17. 1. 2. Also Ant. 17. 4. 2, comp. B. J. 1. 30. 7. Ant. 18. 5. 1.

*Φιλόθεος, ου, ὁ, ἡ*, (φιλος, θεός,) *loving God, pious*; subst. *a lover of God*, 2 Tim. 3: 4. — Poll. On. 1. 20. Luc.

Calumn. 14 πρὸς τὸν εὐσεβῆ καὶ φιλό-  
θρον.

Φιλολόγος, ου, ὁ, Philologus, pr.  
n. of a Christian at Rome, Rom. 16: 15.

Φιλονεικία, ας, ἡ, (φιλονεικος,) *love of quarrel, eager contention*, Dem. 1440. 22. Thuc. 1. 41. *emulation, ardour*, Pol. 4. 49. 2. Xen. Cyr. 7. 1. 18. In N. T. *quarrel, contention, strife*, Luke 22: 24.—2 Macc. 4: 4. Ael. V. H. 12. 64. Pol. 5. 93. 9. Thuc. 8. 76.

Φιλονεικος, ου, ὁ, ἡ, adj. (φίλος, νείκος,) *loving quarrel, fond of strife, contentious*, 1 Cor. 11: 16. — Jos. Ant. 15. 6. 2. Plut. Agesi. 2. Xen. Eq. 9. 8.

Φιλοξενία, ας, ἡ, (φιλόξενος,) *love to strangers, hospitality*, Rom. 12: 13. Heb. 13: 2. — Plut. Vit. Thes. 14, 23. Pol. 4. 20. 1.

Φιλόξενος, ου, ὁ, ἡ, adj. (φίλος, ξένος,) *loving strangers, hospitable*, 1 Tim. 3: 2. Tit. 1. 8. 1 Pet. 4: 9. — Palaeph. 5. 1. Plut. Cimón 10. Xen. H. G. 6. 1. 3.

Φιλοπρωτεύω, f. εἶσω, (φιλόπρω-  
τος,) *to love to be first, to affect pre-emi-  
nence*, 3 John 9.—Only in N. T. Comp.  
φιλόπρωτος Artemid. 2. 33. Plut. Sol.  
29. Alcib. 2.

Φίλος, η, ον, pp. Pass. *loved, dear, befriended*, Hom. Od. 2. 363 φίλε τέκνον. Jos. Ant. 4. 3. 3 πανθ' ὅσα φίλα τοῖτοισ ἦν. Hdian. 7. 9. 14. Also Act. *loving, friendly, kind*, Jos. Ant. 6. 2. 1 θεὸς εὐ-  
μενὴς ἀρχεται γίνεσθαι καὶ φίλος. ib. 7. 9. 2. Dem. 480. 9. Thuc. 7. 1.—In N. T. Subst. ὁ φίλος, *a friend*, Buttin. §123. 3. Luke 7: 6 ἐπεμψε πρὸς αὐτὸν . . . φίλους. 11: 5 bis, 6, 8. 12: 4. 14: 12. 15: 6, 29. 16: 9. 21: 16. 23: 12. John 11: 11. 15: 13, 14, 15. 19: 12 φίλος τοῦ Καίσαρος i. e. a favourer of Caesar, loyal to him. Acts 10: 24. 19: 31 ὄντις αὐτῷ φίλοι, i. e. friends to him. 27: 3. James 2: 23 φίλος θεοῦ. 4: 4 φ. τοῦ κόσμου. 3 John 15 bis. In the sense of *companion, associate*, Matt. 11: 19 φ. τελωνῶν κ. τ. λ. Luke 7: 34. John 3: 29 φ. τοῦ νυμφίου, a bridegam, see in Νυμφῶν. As a word of courteous address, Luke 14: 10. Sept. for בְּרֵיחַ Esth. 5: 10. Prov. 14: 20. עַךְ

Ex. 33: 11. Job 2: 11. רַבְּחַן companion  
Dan. 2: 13, 17, 18.—Jos. Ant. 17. 11. 1. Pol. 9. 24. 2. Dem. 113. 27. Xen. Mem. 2. 4. 1 sq. c. dat. Xen. Mem. 2. 1. 33. —For ἡ φίλη *a female friend* Luke 15: 9, see Φίλη.

Φιλοσοφία, ας, ἡ, (φιλοσοφῶ, φιλόσοφος,) pp. *love of wisdom*, Hdian. 1. 2. 6; then, *philosophy*, knowledge natural and moral, knowledge of things human and divine, comp. in Σοφία b. Aeschin. Dial. Soer. 2. 22. Hdian. 4. 5. 13. Xen. Conv. 1. 5; spoken of the wisdom and learning of the Chaldeans, Diod. Sic. 2. 29.—In N. T. *philosophy*, i. e. the Jewish theology or theological learning, pertaining to the interpretation of the law and other scriptures, and to the traditional law of ceremonial observances, Col. 2: 8; comp. v. 16 et 1 Tim. 6: 20. Comp. Jahn § 106. — So Philo, πάτριος φιλοσοφία, i. e. Jewish theology, Leg. ad Cai. p. 1014. D. de Somn. p. 1125. D.

Φιλόσοφος, ου, ὁ, ἡ, adj. (φίλος, σοφία,) pp. *loving wisdom*; then as subst. *a philosopher*, an inquirer after knowl-  
edge natural and moral, in things human and divine; spoken in N. T. of Greek philosophers, Epicureans and Stoics, who spent their time in inquiries and disputations respecting moral science, Acts 17: 18. — Arr. Epict. 3. 23. 30. Hdian. 1. 9. 7. Xen. Vect. 5. 4 σοφι-  
σται καὶ φιλόσοφοι.

Φιλόστοργος, ου, ὁ, ἡ, adj. (φίλος, στοργή) *love of kindred, tenderly loving, kindly affectioned*, pp. towards one's kindred; in N. T. towards Christian brethren, Rom. 12: 10. — pp. Jos. Ant. 7. 10. 5. Plut. Cleomen. 1. Xen. Cyr. 1. 3. 2.

Φιλότεκνος, ου, ὁ, ἡ, adj. (φίλος, τέκνον,) *loving one's children*, Tit. 2: 4. —Luc. Tyrann. 4. Plut. Agesi. 25. Plut. Amator. 23, see in Φιλανδρος.

Φιλοτιμέομαι, οὔμαι, f. ἴσομαι, depon. Mid. or Pass. (φιλότιμος *loving honour, ambitious*, from φίλος, τιμή,) *to love honour, to be ambitious*, Luc. Icarom. 17. Dem. 1046. 7. In N. T. seq. infin. *to be ambitious of doing any thing, to exert oneself, to strive*, sc. from a love



and sense of honour; as in Engl. *to make it a point of honour* to do so and so. Rom. 15: 20 οὐτω δὲ φιλοτιμούμενον εὐ-αγγελίζεσθαι κ. τ. λ. 2 Cor. 5: 9. 1 Thess. 4: 11 παρακαλοῦμεν ὑμᾶς . . . φιλοτιμεῖσθαι ἡσυχάζειν κ. τ. λ.—Jos. Ant. proem. § 3. ib. 15. 9. 5. Ael. V. H. 9. 29. Diod. Sic. 1. 1 init. Xen. Mem. 2. 9. 3.

**Φιλοφρόνως**, adv. (φιλόφρων,) in a friendly-minded manner, kindly, courteously, Acts 28: 7.—2 Macc. 3: 9. Jos. Ant. 17. 9. 7. Plut. Solon. 5. Xen. Mem. 3. 10. 4.

**Φιλόφρων**, ονος, ὁ, ἡ, adj. (φίλος, φρήν,) friendly-minded, kind, courteous, 1 Pet. 3: 8 in text. rec. where later edit. ταπεινόφρων.—Plut. Amator. 19. T. IV. p. 500. Tauchn. Xen. Mem. 3. 1. 6.

**Φιμόω**, ὦ, f. ὠσω, (φιμός a muzzle,) to muzzle, trans.

a) pp. as oxen treading out grain; 1 Cor. 9: 9 et 1 Tim. 5: 18 οὐ φιμάσεις βούν ἀλοῶντα, quoted from Deut. 25: 4 where Sept. for מִסִּיחַ. Comp. Jahn § 64. Calmet art. *Thrashing*.

b) trop. to muzzle, i. q. to stop the mouth, to put to silence; Pass. to be silenced, silent, to hold one's peace. (α) Spoken of persons, Matt. 22: 34 ὅτι ἐφιμώσατε τοὺς Σαδδουκαίους. 1 Pet. 2: 15. Pass. Matt. 22: 12. Mark 1: 25 et Luke 4: 35 φιμώθητι.—Jos. B. J. proem. § 5. ib. 1. 22. 3. Luc. Mort. Peregr. 15. Sext. Empir. adv. Logic. II. 275. — (β) Of winds and waves, Pass. to be still, hushed; Mark 4: 39 πεφίμωσο. On this Perf. imperat. comp. Buttm. § 137. n. 11.—Jos. de Macc. § 2 fin.

**Φλέγων**, ονος, ὁ, Phlegon, pr. n. of a Christian at Rome, Rom. 16: 14.

**Φλογίζω**, f. ἴω, (φλόξ,) to inflame, to set on fire, pp. Sept. for פִּלְגֵץ Ps. 97: 3. Sept. Dan. 3: 28. Eccles. 3: 30. Soph. Philoct. 1199. — In N. T. trop. to inflame, to fire with passion, discord, hatred; spoken of the tongue, c. acc. James 3: 6 bis.

**Φλόξ**, γός, ἡ, (φλέγω,) flame, Luke 16: 24 ἐν τῇ φλογὶ ταύτῃ. So φλόξ πυρός flame of fire, i. e. fiery flame, or flaming fire, Acts 7: 30. Rev. 1: 14. 2: 18. 19: 12. ἐν πυρὶ φλογός id. 2 Thess. 1:

8. Comp. in Πῦρ ἄ. Sept. for פִּלְגֵץ Is. 29: 6. פִּלְגֵץ Joel 1: 19. פִּלְגֵץ Ex. 3: 2. — Eccles. 8: 13 ἐν πυρὶ φλογός. Ael. V. H. 5. 6. Xen. Conv. 2. 24.—Of lightning, Heb. 1: 7 πυρὸς φλόγα, quoted from Ps. 104: 4 where Heb. פִּלְגֵץ פִּיחַ, Sept. Vatic. πῦρ φλέγον. Sept. for פִּלְגֵץ Is. 30: 30.

**Φλυαρέω**, ὦ, f. ἴσω, (φλύαρος,) pp. 'to overflow with talk,' i. q. to prate, to trifles, intrans. Aeschin. Dial. Socr. 2. 16. Xen. An. 3. 1. 26. In N. T. c. acc. to prate about or against; 3 John 10 λόγοις πονηροῖς φλυαρῶν ἡμᾶς.

**Φλύαρος**, ου, ὁ, ἡ, adj. (φλύω, Lat. fluo,) pp. overflowing sc. with talk; hence subst. a prater, tattler, trifler, 1 Tim. 5: 13.—Arr. Epict. 3. 25. 8. Aeschin. Dial. Socr. 3. 18. Luc. Asin. 10.

**Φοβερός**, ἄ, ὄν, (φοβέω,) fearful, terrible, frightful; Heb. 10: 27 φοβερά δέ τις ἐκδοχή κρισίως. v. 31. 12: 21. Sept. for נִרְיָו Gen. 28: 17. Deut. 10: 17. — 2 Macc. 1: 24. Jos. Ant. 3. 5. 3. Dem. 505. 12. Xen. An. 5. 2. 23.

**Φοβέω**, ὦ, f. ἴσω, (φόβος,) to put in fear, to terrify, to frighten, Hdian. 1. 8. 4. Xen. Cyr. 7. 1. 48 αἱ κάμηλοι ἐφόβον τοὺς ἵππους.—Offener and in N. T. only Mid. or Pass. φοβεῖσθαι, οὔμαι, aor. I Pass. ἐφοβήθη and fut. I pass. φοβηθήσομαι often in Mid. sense, pp. 'to put oneself in fear,' i. q. to fear, to be afraid, to be terrified, affrighted, either from fear simply or from astonishment; see Buttm. § 135. 3, 4. § 136. 2.

a) pp. and genr. in various constructions: (α) Intrans. and absol. Rom. 13: 4 εἰν δὲ κακὸν ποιῆς, φοβοῦ. So μὴ φοβοῦ fear not Mark 5: 36. Luke 1: 13, 30. al. μὴ φοβεῖσθε Matt. 14: 27. Mark 6: 50. al. ἐφοβοῦντο Mark 10: 32. 16: 8. ἐφοβήθη Matt. 14: 30. Acts 22: 29. ἐφοβήσαν σφόδρα Matt. 17: 6. 27: 54. etc. etc. Heb. 13: 6 κύριος ἐμοὶ βοηθὸς καὶ οὐ φοβηθήσομαι, quoted from Ps. 118: 6 where Sept. for נִרְיָו; as also Gen. 15: 1. 50: 19. Ex. 2: 14. (Palaeph. 32. 2. Ael. V. H. 3. 43. Thuc. 4. 68. Xen. Cyr. 3. 3. 30.) Seq. accus. of a cognate noun; comp. Buttm. § 131. 3. Winer § 32. 2. So 1 Pet. 3: 14 τὸν δὲ φόβον αὐτῶν μὴ φοβηθήτε, fear not their fear,

i. e. which they would inspire. v. 6 μὴ φοβ. μηδεμίαν πτόησιν. Emphat. Mark 4: 41 et Luke 2: 9 ἐφοβήθησαν φόβον μέγαν.—(β) Trans. c. acc. comp. Buttin. § 135. 3, 4. Winer § 39. p. 208. E. g. c. acc. of person, Matt. 10: 26 μὴ οὖν φοβηθῆτε αὐτοὺς. 14: 5 ἐφοβήθη τὸν ὄχλον. Mark 12: 12. Luke 20: 19. John 9: 22. Acts 9: 26. Rom. 13: 3 τὴν ἐξουσίαν concr. Gal. 2: 12. al. So Sept. for נָרָךְ Num. 21: 34. Deut. 3: 2. (Luc. D. Deor. 16. 3. Xen. Hi. 2. 18.) Seq. acc. of thing, τὸ διάταγμα Heb. 11: 23. τὸν θυμὸν τοῦ βασιλέως v. 27. μηδέν Rev. 2: 10. — Luc. D. Deor. 19. 2. Plut. Galba 22. Xen. H. G. 4. 4. 8. τί Xen. Cyr. 2. 4. 22. — (γ) Seq. ἀπό c. gen. to fear from, to be afraid of any one; Matt. 10: 28 μὴ φοβῆσθε ἀπὸ τῶν ἀποκτενόντων τὸ σῶμα. Luke 12: 4. So Sept. for נָרָךְ Deut. 1: 29. Lev. 26: 2. Ps. 3: 5. יָרָךְ הַרְחֵךְ Jer. 10: 2.—(δ) Seq. μή, lest; see in *Μή* II. p. 518. Acts 27: 17 φοβούμενοι τε, μὴ εἰς τὴν σύρτιν ἐπέσωσι. Also seq. μήπως id. v. 29. 2 Cor. 11: 3. 12: 20. Gal. 4: 11 φοβοῦμαι ὑμᾶς, μήπως κ. τ. λ. i. e. as to you. Seq. μήποτε id. Heb. 4: 1.—Seq. μὴ Hdian. 1. 14. 27. Thuc. 1. 36. Xen. Cyr. 1. 6. 10. μήποτε Sept. Gen. 32: 11.—(ε) Seq. infin. to fear to do any thing, to scruple, to hesitate; Matt. 1: 20 μὴ φοβηθῆς παραλαβεῖν Μαριάμ τὴν γυναῖκά σου. 2: 22. Mark 9: 32. Luke 9: 45. So Sept. for נָרָךְ Gen. 19: 30. 46: 3. Ex. 34: 30. — Plut. Galba 27. Xen. An. 1. 3. 17.

b) morally, to fear, i. q. to reverence, to honour, c. accus. (α) genr. Mark 6: 20 ἐφοβεῖτο τὸν Ἰωάννην. Eph. 5: 33 ἵνα φοβῆται τὸν ἄνδρα. So Sept. and נָרָךְ Lev. 19: 3. Josh. 4: 14. — Plut. Galba 3. Hdian. 3. 13. 6. — (β) Spec. τὸν θεὸν v. τὸν κύριον φοβεῖσθαι, to fear God, to reverence, e. g. to stand in awe of God, the punisher of wrong, so as not to do evil; Luke 18: 2 τὸν θεὸν μὴ φοβούμενος, καὶ ἄνθρωπον μὴ ἐντροπέμενος. v. 4. 23: 40. Col. 3: 22. 1 Pet. 2: 17. (Sept. Ex. 1: 17, 21. Lev. 19: 14.) Also by Hebr. in the sense of religion, piety, i. q. to worship, to adore God, Luke 1: 50 καὶ τὸ ἔλεος αὐτοῦ . . . τοῖς φοβουμένοις αὐτόν. Acts 10: 2, 22, 35. Rev. 11: 18. 14: 7. 15: 4. 19: 5. So οἱ φοβούμενοι τὸν θεόν, i. q. proselytes, Acts 13:

16, 26; comp. in Σέβω. Sept. and נָרָךְ Deut. 4: 10, 29. 6: 2, 13, 24. 28: 58. 1 Sam. 12: 14. etc. AL.

Φόβητρον, οὐ, τό, (φοβέω,) something fearful, a fearful sight, terrible portent; Luke 21: 11 φόβητρόα τε καὶ σημεῖα ἀπὸ οὐρανοῦ. Sept. for נָרָךְ Is. 19: 17. —Anth. Gr. III. p. 45. Luc. Philopat. 9.

Φόβος, οὐ, ὁ, (φεβομαι,) fear, terror, affright.

a) pp. and genr. Matt. 14: 26 ἀπὸ τοῦ φόβου ἔκραξαν. Luke 1: 12 φόβος ἐπέπεσεν ἐπ' αὐτόν. 2: 9 ἐφοβήθησαν φόβον μέγαν, see in Φοβέω a. 8: 37. 21: 26. Rom. 8: 15. 2 Cor. 7: 5 φόβοι φεαρ. v. 11. 1 Tim. 5: 20. 1 John 4: 18 ter. Seq. gen. of pers. or thing feared, i. e. which inspires fear, Matt. 28: 4 ἀπὸ δὲ τοῦ φόβου αὐτοῦ sc. τοῦ ἀγγέλου. John 7: 13. 19: 38. 20: 19. 1 Pet. 3: 14 comp. in Φοβέω a. Heb. 2: 15 φ. τοῦ θανάτου. Rev. 18: 10, 15. Meton. a terror, an object of fear, Rom. 13: 3. Sept. for נָרָךְ Gen. 9: 2. Jon. 1: 10, 15. דָּרָךְ Deut. 11: 25. Ps. 53: 6. φόβος for בְּיָרָךְ Job 20: 25. — Hdian. 1. 14. 19. Dem. 798. 3. Xen. An. 2. 2. 19, 21. — Including the idea of astonishment, amazement; Matt. 28: 8 μετὰ φόβου καὶ χαρᾶς μεγάλης. Mark 4: 41. Luke 1: 65. 5: 26. 7: 16. Acts 2: 43. 5: 5, 11. 19: 17. Rev. 11: 11.

b) in a moral sense, fear, i. q. reverence, respect, honour; e. g. of persons, Rom. 13: 7 bis, ἀπόδοτε οὐ πᾶσι τὰς ὀφειλάς . . . τῷ τὸν φόβον, φόβον.—Elsewhere of God or Christ, φόβος τοῦ θεοῦ v. κύριου, i. e. a deep and reverential sense of accountability to God or Christ; 2 Cor. 5: 11 εἰδοτες οὖν τὸν φόβον τοῦ κυρίου κ. τ. λ. 7: 1. Eph. 5: 21 ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ. Simply, c. τοῦ θεοῦ etc. impl. 1 Pet. 2: 18 coll. Eph. 5: 21. Jude 23. Intens. ἐν φόβῳ καὶ ἐν τρόμῳ, 1 Cor. 2: 3. 2 Cor. 7: 15. Phil. 2: 12. Eph. 6: 5. (Sept. for נָרָךְ 2 Chr. 19: 9. Ps. 2: 11. פָּחַד Ps. 36: 1.) By Hebraism, i. q. religion, piety, φ. τοῦ κύριου Acts 9: 31. φ. τοῦ θεοῦ Rom. 3: 18. Simpl. 1 Pet. 1: 17. 3: 2, 15. So Sept. יְהוָה יְרָךְ Ps. 19: 10. 111: 10. Prov. 1: 7, 29. 8: 13. 9: 10. 14: 28, 29. — Ecclus. 1: 12, 18. 40: 26.



**Φοίβη**, ης, ἡ, *Phoebe*, pr. n. of a Christian female, an almoner (ἡ διάκονος) in the church at Cenchrea, commended by Paul to the church at Rome, Rom. 16: 1.

**Φοινίκη**, ης, ἡ, (φοινῖξ palm-tree,) *Phenice, Phenicia*, a narrow tract of country on the east of the Mediterranean, between Palestine and Syria; according to Greek and Roman writers, terminating on the north at the river Eleutherus, opposite the little island Aradus; and extending on the south as far as to Dora, or even to Pelusium; though according to the Scriptures all the country south of Tyre belonged to the Hebrew jurisdiction; comp. in Τύρος. The Phenicians were the most celebrated commercial nation of antiquity; their chief cities were Tyre and Sidon; and they planted many colonies, among others Carthage. Other cities were Byblus, Orthosias, Berytus now Beyroot, Acco now Acre. See Rosenm. Bibl. Geogr. II. i. p. 1 sq.—Acts 11: 19. 15: 3. 21: 2.

I. **Φοινῖξ**, ἰκος, ὁ, sometimes written φοῖνιξ, a palm-tree, the date-palm, *Phoenix dactylifera* of Linnaeus, and called by him one of the princes of the vegetable kingdom. The palm is a lofty tree, consisting of a straight scaly trunk, crowned with a spreading evergreen tuft of long narrow leaves. It was anciently very abundant in Palestine, particularly around Jericho, which was thence called the City of Palms, עיר הַתְּמָרִים, Sept. πόλις φοινίκων, Deut. 34: 3. Judg. 1: 16. 2 Chr. 28: 15; comp. Jos. Ant. 4. 6. 1. ib. 15. 4. 2. al. Hence on Jewish and Roman coins, the palm sometimes appears as the emblem of Palestine. Its fruit is the date, a great article of food in oriental countries. The boughs, called also *palms*, were borne in the hands or strewed in the way on seasons of rejoicing. See Jahn § 75. Rees' Cyclop. art. *Palmae, Phoenix, Dates*.—John 12: 13. Rev. 7: 9. Sept. for תְּמָרִים II. cc. Neh. 8: 17. — 2 Macc. 10: 7. Jos. B. J. 4. 8. 3. Diod. Sic. 2. 53. Xen. Cyr. 6. 2. 22.

II. **Φοινῖξ**, ἰκος, ἡ, *Phoenix*, a

city on the S. E. coast of Crete, with a harbour, Acts 27: 12.

**Φονεύς**, ἑως, ὁ, (φονεύω,) a *man-slayer, murderer*, Matt. 22: 7. Acts 3: 14. 7: 52. 28: 4. 1 Pet. 4: 15. Rev. 21: 8. 22: 15.—Wisd. 12: 5. Hdian. 3. 12. 4. Xen. Cyr. 4. 6. 6.

**Φονεύω**, f. εὖσω, (φόνος,) to kill a person, to slay, to murder; absol. οὐ φονεύσεις Matt. 5: 21. 19: 18. Rom. 13: 9. μη φονεύσης Mark 10: 19. Luke 11: 20. James 2: 11. (Sept. for פָּצַח Ex. 20: 13. Deut. 5: 17.) Genr. Matt. 5: 21. James 2: 11. 4: 2 see in Ζηλώω b. Seq. accus. Matt. 23: 31 τῶν φονευσάντων τοὺς προφήτας. v. 35. James 5: 6. Sept. for פָּצַח Deut. 4: 42. Josh. 20: 5, 6. נָהַר Neh. 4: 11. — Hdian. 1. 17. 25. Diod. Sic. 20. 22. Xen. Mem. 1. 2. 11.

**Φόνος**, ου, ὁ, (obsol. φένω,) a *kill- ing of men, murder, slaughter*; Mark 15: 7 φόνον πεποιθήκισαν. Luke 23: 19, 25 στάσιν καὶ φόνον. Acts 9: 1. Rom. 1: 29. Heb. 11: 37 ἐν φόνῳ μαχαιρας. Plur. φόνοι murders Matt. 15: 19. Mark 7: 21. Gal. 5: 21. Rev. 9: 21. Sept. for פָּצַח bloodshed Ex. 22: 2. Prov. 1: 18. φ. ποιῆν Deut. 22: 8. φ. μαχαιρας for פָּצַח פִּי Ex. 17: 13. Deut. 13: 15. — 2 Macc. 4: 35. Jos. Ant. 4. 8. 16. Ael. V. H. 2. 17. Xen. Cyr. 3. 3. 65.

**Φορέω**, ᾧ, f. ἦσω, (φέρω,) pp. a frequentative form implying the repetition or continuance of the simple action expressed by φέρω, Passow s. v. Lob. ad Phr. p. 585; to bear about sc. with or on oneself, to wear, trans. Matt. 11: 8 τὰ μαλακὰ φορῶντες. John 19: 5 στέφανον. Rom. 13: 4 τὴν μάχαιραν. 1 Cor. 15: 49 bis. James 2: 3 τὴν ἐσθήτα. — Ecclus. 11: 3. Jos. Ant. 3. 7. 2. Pol. 6. 22. 1. Xen. Oec. 17. 3.

**Φόρον**, ου, τό, Lat. *forum*, only in pr. n. Φόρον Ἀππιου, *Forum Appii*, a small town on the Appian way, according to the Itinerary of Antoninus 43 Roman miles from Rome, in or near the Pontine marshes. Acts 28: 15. Comp. Wetst. N. T. II. p. 654 sq. Hor. Sat. 1. 5. 3. Cic. ad Att. 2. 10, see in Ταβέρνα.

**Φόρος**, ου, ὁ, (φέρω,) pp. 'what is borne, brought'; hence, a *tax, tribute*,

imposed upon persons and their property annually, in distinction from τέλος toll, which was more usually levied on merchandize and travellers. Luke 20: 22 φόρον δοῦναι. 23: 2. Rom. 13: 6 φόρους τελεῖτε. v. 7 bis. Sept. for כֶּבֶד Judg. 1: 30. 2 Sam. 20: 24. חֶבֶד Ezra 4: 20.—1 Macc. 3: 31 φ. τῶν χωρῶν. Jos. Ant. 17. 11. 2 φόρους ἐπιβαλλομένους ἐκάστοις τὸ ἐπ' ἔτος. Hdian. 6. 2. 3. Xen. Conv. 4. 32.

**Φορτίζω**, f. ἴσω, (φόρτος,) *to burden, to load*, to lay a burden upon any one, pp. Anthol. Gr. IV. p. 289. ult. In N. T. trop. as of the burden of the Jewish ritual, c. dupl. acc. Luke 11: 46 φορτίζετε τοὺς ἀνθρώπους φορτίᾳ δυσβάστακτα, comp. Buttm. § 131. 5. Winer § 32. 4. Pass. part. Matt. 11: 28 οἱ κοπιῶντες καὶ πεφορτισμένοι, *ye weary and heavy laden*, sc. with the burden of sin and suffering.

**Φορτίον**, ου, τό, (φόρτος,) *a burden, load*; a dimin. in form but not in sense, comp. Buttm. § 119. n. 15. p. 330.

a) pp. and as spoken of a ship, *lading, freight, cargo*, Acts 27: 10 in later edit. for φόρτος in text. rec.—Of a ship Jos. Ant. 14. 14. 3. Xen. Oec. 8. 12. Genr. Sept. Is. 46: 1. Ael. V. H. 9. 14. Xen. Mem. 3. 13. 6.

b) trop. (α) of the Jewish ceremonial law as a *burden* upon its followers, Matt. 23: 4. Luke 11: 46 bis, comp. in Φορτίζω. Of the precepts and requisitions of Christ, in antithesis, Matt. 11: 30. Comp. in Ζυγός. — Act. Thom. § 28. Diog. Laert. 7. 5. 4 αὐτὸς μόνος δύνασθαι βασιῦσαι Ζήνωνος φορτίον. — (β) Of the burden of one's faults, sins, Gal. 6: 5. Comp. Sept. and כֶּבֶד Ps. 38: 5.

**Φόρτος**, ου, ὁ, (φέρω,) pp. 'what is borne,' i. q. *a burden, load*; e. g. of a ship, *lading, freight, cargo*, Acts 27: 10 in text. rec. Comp. in Φορτίον a. — Luc. Navig. 18 τὸ πλοῖον . . . καὶ ὁ φόρτος.

**Φορτιονάτιος**, ου, ὁ, *Fortunatus*, pr. n. of a Christian, 1 Cor. 16: 17.

**Φραγέλλιον**, ου, τό, Lat. *flagellum*, i. e. *a whip, scourge*, John 2: 15.—

Schol. in Aristoph. Acharn. 724, ἕμοντας δὲ, λώφους, φραγέλλια. Hesyech. σκντάλαι· τῶν ὄχεων φραγέλλια, λώροι.

**Φραγελλόω**, ᾧ, f. ὤσω, (φραγέλιον,) Lat. *flagello*, i. e. *to flagellate, to scourge*, c. acc. Matt. 27: 26. Mark 15: 15. — Test. XII Patr. p. 728 φραγελλώσασθε με.

**Φραγμός**, οῦ, ὁ, (φράσσω,) *a fence, a hedge*, as enclosing any thing; e. g. *a thorn-hedge* around a vineyard, besides which there was often a wall; Matt. 21: 33 φραγμὸν αὐτῷ περιέθηκε. Mark 12: 1. The language is here borrowed from Is. 5: 2, 5, where Sept. for פֶּרֶז and חֲבִישָׁה. Comp. Jahn § 67. Harmar's Observ. III. p. 179 sq. Luke 14: 23 εἰς τὰς ὁδοὺς καὶ φραγμούς, *into the highways and hedges*, i. e. the narrow ways among the vineyards. Trop. Eph. 2: 14, see in Μεσότοιχον. Sept. also for רָגַל Num. 22: 24. Ecc. 10: 8. — Plut. Cimón. 10 τῶν ἀργῶν τοὺς φραγμούς ἀφῆλεν. Xen. Venat. 11. 4.

**Φράζω**, f. ἄσω, q. d. *to phrase it*, i. e. *to say, to speak, to tell*, to declare in words, trans. Luc. D. Deor. 6. 2. Plut. Theseus 12. Xen. Mem. I. 4. 15. — In N. T. *to tell*, i. q. *to explain, to interpret, τὴν παραβολὴν* Matt. 13: 36. 15: 15. Sept. for דָּבַר Job 6: 24. חֲרָה Job 12: 8. — Jos. Vit. § 59. Ceb. Tab. 33. Xen. Cyr. 4. 3. 11.

**Φράσσω** v. τιω, f. ξω, *to enclose* with a fence, hedge, wall, for protection, *to fence around, to hedge in*, trans. Sept. for חָשׂ Hos. 2: 6. Xen. Cyr. 2. 4. 25; a city with walls, *to fortify*, Hdian. 8. 2. 13; a defile with troops, *to shut up*, Plut. Cato Maj. 13. So the ears with wax etc. *to stop*, τὰ ὄτια Sept. for שָׁטָן Prov. 21: 13. Luc. Nigr. 19. — In N. T. only in reference to the mouth, *φράσσειν τὸ στόμα, to stop the mouth*, viz.

a) pp. as of wild beasts, Heb. 11: 33 ἔφραξαν στόματα λέοντων, i. e. rendered them harmless, powerless; comp. Dan. 6: 22. — M. Antonin. 12. 1 ὁ δὲ Φύλιος περιβαλὼν τὸν βραχιονα τῆ ἐσθῆτι, ἣ ἐφόρει, ἔφραξέ τε τὸ στόμα τοῦ λέοντος. Diog. Laert. 5. 5.

b) trop. i. q. *to silence, to put to silence*;



Rom. 3: 19 ἵνα πᾶν στόμα φραγῆ. So 2 Cor. 11: 10 ἡ καύχησις αὐτῆ οὐ φραγίσειται.—2 Macc. 14: 36. So ἐμφράσσειν τὸ στόμα Dem. 406. 5.

**Φρέαρ, ατος, τό, a well, pit,** for water, dug in the earth, and thus strictly distinguished from πηγή fountain; though a well may also be called a fountain; comp. in Πηγή b, and Gesen. Lex. art. רָאָב. Jahn § 45. So Luke 14: 5. John 4: 11 τὸ φρέαρ ἐστὶ βαθύ. v. 12. Sept. for רָאָב Gen. 16: 14. 26: 15, 18 sq.—Jos. Ant. 7. 9. 7. Luc. Demom. 22. Xen. An. 4. 2. 25.—Trop. of any pit, abyss, e. g. in Hades, the bottomless pit, Rev. 9: 1, 2 ter. So Sept. φρέαρ διαφθορᾶς for רָאָב רָאָב Ps. 55: 24.

**Φρεναπατάω, ῶ, f. ἴσω, (φρήν, ἀπατάω,) to deceive the mind of any one,** i. q. genr. to deceive, trans. Gal. 6: 3 ἐάντων φ.—Hesych. φρεναπατέ· χλευάζει. Not found in profane writers.

**Φρεναπάτης, ου, ὅ, (φρεναπατάω,) a mind-deceiver,** i. q. genr. a deceiver, Tit. 1: 10.—Etymol. Mag. 811. 3. Not found in profane writers.

**Φρήν, ενος, ἡ, pp. the diaphragm, midriff, praecordia,** often in plur. Hom. Il. 10. 10. Od. 9. 301. Hence, as the supposed seat of all mental emotions and faculties, usually and in N. T. meton. the mind, the soul, including the intellect, disposition, feelings, etc. 1 Cor. 14: 20 bis, μὴ παιδία γίνεσθε ταῖς φρεσὶν . . . ταῖς δὲ φρεσὶ τέλειοι γίνεσθε. Sept. for בָּחַ Prov. 7: 7. 9: 4. Chald. ܒܚܝܢ Dan. 4: 31, 33.—Hdian. 3. 11. 17. Dem. 780. 21 νοῦ καὶ φρενῶν ἀγαθῶν καὶ προνοίας πολλῆς. Xen. Conv. 8. 30.

**Φρόσω v. τιω, f. ξω, (φρίξ,) to be rough, uneven, jaggy,** sc. with bristling points, to bristle, intrans. e. g. a field with ears of grain, Hom. Il. 23. 599; an army with spears, Il. 13. 339. Spec. of hair etc. to bristle, to stand on end, Hes. Op. 538 or 542; also of animals, to bristle up the hair, mane, etc. Hes. Scut. 391. Plut. Aristid. 18. In N. T. of persons, to shudder, to quake, from fear or aversion, in which the skin becomes rough and pimples, and the

hair stands on end, intrans. James 2: 19 τὰ διμύονια . . . φρόσσουσι.—Sept. Dan. 7: 15. Judith 16: 8. Plut. de Puer. educ. 12. Dem. 332. 11 πεφρικῶς ἀκούω.

**Φρονέω, ῶ, f. ἴσω, (φρήν,) to have mind, intellect, to think, to be compos mentis,** Hom. Il. 6. 79. Ael. V. H. 14. 29. Xen. Mem. 1. 3. 12. In N. T. and usually, to mind, to be minded, to have in mind, spoken generally of any act or emotion of the mind.

a) genr. i. q. to think, to mean, to be of opinion; seq. acc. of thing implying manner of thinking, Acts 28: 22 ἀκοῦσαι ἃ φρονεῖς. Rom. 12: 3 παρ' ὃ δεῖ φρονεῖν. 1 Cor. 4: 6. Gal. 5: 10. τοῦτο φρονεῖν ὑπὲρ ὑμῶν Phil. 1: 7. With an adv. or the like, 1 Cor. 13: 11 ὡς νήπιος ἐφρόνονν. Rom. 12: 3 φρονεῖν εἰς τὸ σωφρονεῖν.—Wisd. 14: 30. Jos. B. J. 5. 7. 4 οὐδὲν ὑγιὲς φρονεῖν. Hdian. 4. 4. 1 τὰ ἐναντία. Dem. 319. 27. Thuc. 6. 36 κακῶς. Xen. Cyr. 4. 6. 8.

b) as including the affections, emotions, to be minded, to think, to feel in mind, seq. accus. (α) genr. Phil. 2: 5 τοῦτο γὰρ φρονεῖσθω ἐν ὑμῖν ὃ ἐν Χριστῷ, i. e. let the same mind be in you as in Christ. Phil. 3: 15 bis. So τὰ ὑψηλὰ φρονεῖν Rom. 12: 16; see in Ἱερηλός b. (μέγα φρονεῖν Luc. D. Deor. 15. 1. Xen. Cyr. 3. 1. 26.) In the phrase τὸ αὐτὸ v. τὸ ἐν φρονεῖν, to be of one mind, one accord, to think the same thing, Rom. 12: 16. 15: 5. 2 Cor. 13: 11. Phil. 2: 2 bis. 3: 16. 4: 2.—τὰ αὐτὰ Jos. B. J. 5. 7. 4. τὸ αὐτὸ Dion. Hal. Ant. 4. 20. Hdout. 1. 60.—(β) to think, i. q. to mind, to favour, pp. to set the mind and affections upon, to be devoted to, etc. Matt. 16: 23 et Mark 8: 33 οὐ φρονεῖς τὰ τοῦ θεοῦ, ἀλλ' τὰ τῶν ἀνθρώπων. Rom. 8: 5 φ. τὰ τῆς σαρκός. Phil. 3: 19 τὰ ἐπίγεια. Col. 3: 2 τὰ ἄνω.—1 Macc. 10: 20 φ. τὰ ἡμῶν. Jos. B. J. 5. 13. 1. Hdian. 8. 6. 13. Xen. H. G. 4. 8. 24.

c) to mind, i. q. to regard, to care for, seq. ὑπὲρ τινος Phil. 4: 10 bis. (2 Macc. 14: 8.) Of time, to regard, to keep, τὴν ἡμέραν Rom. 14: 6 quater; comp. Gal. 4: 10.

**Φρόνημα, ατος, τό, (φρονέω,) pp.** 'what one has in mind, what one thinks and feels;' hence, mind, thought, feeling,

will; Rom. 8: 27 οἶδε τί τὸ φρόνημα τοῦ πνεύματος. v. 6 bis, 7 τὸ φρόνημα τῆς σαρκός κ. τ. λ.—Jos. B. J. 4. 6. 1. Diod. Sic. 20. 12. Dem. 173. 23. Xen. Cyr. 2. 1. 13.

**Φρόνησις, εως, ἦ,** (φρονέω,) *mind, thought, thinking, viz.*

a) i. q. mode of thinking and feeling, Luke 1: 17 ἐν φρονήσει δικαίων. — Luc. Amor. 47 ἡ θεοῖς γειτών ἡρωϊκὴ φρόνησις.

b) i. q. *understanding, prudence*, Eph. 1: 8 ἐν πάσῃ σοφίᾳ καὶ φρονήσει. Sept. for כְּבִינָה Prov. 1: 2. 7: 4. כְּבִינָה Prov. 3: 13. 8: 1. כְּבִינָה 1 K. 3: 28. 4: 29.— Jos. Ant. 8. 7. 5. Luc. Halcy. 6. Xen. Mem. 1. 2. 10. Cic. de Off. 1. 43 “*prudencia enim, quam Graeci φρόνησιν dicunt, est rerum expetendarum fugiendarumque scientia.*”

**Φρόνιμος, η, ον,** (φρονέω,) *having mind, thinking, prudent, wise*; Matt. 7: 24 ὁμοίωσιν αὐτὸν ἀνδρὶ φρόνιμῳ. 10: 16. 24: 45. 25: 2, 4, 8, 9. Luke 12: 42. 1 Cor. 4: 10. 10: 15. Comparat. φρονιμώτερος Luke 16: 8. Also παρ' ἑαυτοῖς φρόνιμοι, i. e. wise in their own conceit, Rom. 11: 25. 12: 16. impl. 2 Cor. 11: 19. Sept. for כְּבִינָה 1 K. 3: 12. Is. 44: 25. παρ' ἑαυτῶν Πρόν. 3: 7. נְבִינָה Prov. 14: 6. 18: 15. — Eccles. 20: 27. Ceb. Tab. 3. Plut. Cato Maj. 9. Xen. Mem. 2. 3. 1. ib. 4. 8. 11.

**Φρονίμως, adv.** (φρόνιμος,) *with mind, thoughtfully, i. e. prudently, wisely*, Luke 16: 8.—Xen. Ag. 1. 17.

**Φρονίζω, f. ἴω,** (φρονίς forethought, care, from φρονέω, φρήν,) *to be thoughtful, provident; to take care, to be watchful*; seq. inf. Tit. 3: 8 ἵνα φρονιζῶσι καλῶν ἔργων προύτιασθαι. Sept. c. gen. for כְּבִינָה Ps. 40: 18. — 2 Macc. 2: 26. Xen. Mem. 3. 11. 12. c. ἵνα Pol. 2. 8. 8. c. ὅπως Xen. Mem. 2. 4. 2. c. gen. Ael. V. H. 14. 11. Xen. Mem. 1. 4. 11.

**Φρουρέω, ᾶ,** f. ἴω, (φρουρός a watchman, guard, from προοράω,) *to watch, to keep watch*, absol. Thuc. 8. 35. In N. T. and genr. seq. accus. *to watch, to guard, to keep.*

a) pp. as of a military watch, 2 Cor.

11: 32 ὁ ἐθνάρχης . . . ἐφρουρήσῃ τὴν πόλιν. Trop. as of a prisoner, Gal. 3: 23. — Judith 3: 6. Jos. B. J. 3. 8. 1. Hdian. 2. 13. 8. Xen. Cyr. 1. 2. 12.

b) trop. *to keep*, to preserve in any state; Phil. 4: 7 τὰς καρδίας ὑμῶν ἐν Χριστῷ. Pass. 1 Pet. 1: 5 τοὺς φρουρούμενους εἰς σωτηρίαν.

**Φρούσσω v. ττω,** f. ξω, (kindr. βρύω, βρυάζω,) in profane writers only Depon. Mid. φρούσσομαι v. ττομαι, *to rage, to be fierce*, pp. of animals, as of horses fierce for contest, Callim. Hymn. in Lav. Pall. 2. Plut. Lycurg. 22 ὥσπερ ἵπποις γαυριῶσι καὶ φρουατιομένοις πρὸς τοὺς ἀγῶνας. Of persons acting with pride and insolence, 2 Macc. 7: 34. 3 Macc. 2: 2. Diod. Sic. 4. 74.—In N. T. once Act. aor. 1, *to rage*, to make a noise and tumult, intrans. Acts 4: 25 ἵνατι ἐφρούαζαν ἔθνη, quoted from Ps. 2: 1 where Sept. for שָׁגַר.

**Φρύγανον, ου, τό,** (φρύγω, φρούσω,) *a dry stick or twig, dry brushwood*, Acts 28: 3 φρυγάνων πλήθος. Sept. for פְּרָ Is. 40: 24. 47: 14. — Theophr. H. Plant. 1. 5. Hdian. 4. 2. 21. Xen. An. 4. 3. 11 φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ.

**Φρυγία, ας, ἦ,** *Phrygia*, an inland province of Asia Minor, bounded N. by Bithynia and Galatia; E. by Cappadocia and Lycaonia; S. by Lycia, Pisidia and Isauria; and W. by Caria, Lydia and Mysia. In early times Phrygia seems to have included the greater part of Asia Minor. Later, it was divided into Phrygia Major on the South, and Phrygia Minor or Epictetus (acquired) on the Northwest. The Romans divided it into three parts; Phrygia Salutaris on the East; Phrygia Pactiana on the West; and Phrygia Katakekaumene in the Middle. The cities of Phrygia mentioned in N. T. are Laodicea, Hierapolis, and Colossae; Antioch of Pisidia was also within its limits. Acts 2: 10. 16: 6. 18: 23. [1 Tim. 6: 23.] — Hdian. 1. 11. 3. Xen. An. 1. 2. 6 sq. See Rosenm. Bibl. Geogr. I. ii. p. 202 sq.

**Φύγελλος, ου, ὁ,** *Phygelus*, pr. n.



of a man who deserted Paul, 2 Tim. 1: 15.

Φυγή, ἦς, ἦ, (φεύγω,) *flight*, Matt. 24: 20. Mark 13: 18. Sept. for טַרְגָּו Jer. 49: 23. טַרְגָּו Jer. 25: 35.—2 Macc. 12: 22. Hadian. 7. 12. 10. Xen. Cyr. 4. 2. 28.

Φυλακή, ἦς, ἦ, (φυλάσσω,) *watch, guard*, i. e.

a) pp. the act of keeping watch, guarding; Luke 2: 8 φυλάσσοντες φυλακάς, *keeping watch or guard, excubias agentes*; comp. Butt. § 131. 3. Sept. for טַרְגָּו נְשָׂרָה Num. 1: 53. 3: 7, 29 sq.—φυλάκας φύλαττεν Xen. An. 2. 6. 10. Cyr. 8. 6. 14. genr. Jos. Ant. 14. 7. 1. Pol. 6. 35. 1. Xen. Cyr. 8. 2. 3.

b) meton. of persons set to watch, a *watch, guard*, collect. *guards*; Acts 12: 10 διεκθρόντες δὲ πρώτην φυλακὴν καὶ δευτέραν.—Jos. B. J. 6. 2. 5. Dion. Hal. Ant. 1. 86. Xen. Cyr. 3. 3. 33.

c) meton. the place where watch is kept: (α) i. q. *watch-post, station*, pp. Sept. for טַרְגָּו נְשָׂרָה Hab. 2: 1. Xen. H. G. 5. 4. 49. Comp. Bar. 3: 34. In N. T. trop. of Babylon as the *watch-post, station, haunt* of demons and unclean birds, where they resort and hold their vigils, Rev. 18: 2 bis. Comp. Is. 34: 11 sq. Jer. 50: 39. 51: 37. Others, i. q. *hold, den, cage*, in which they are imprisoned, as in β; but less well.—(β) Of the place where any one is watched, guarded, *ward, custody, a prison*, genr. Matt. 5: 25 εἰς φυλακὴν βληθήσῃ. 14: 3 ἔθετο ἐν φυλακῇ. v. 10 ἀπεκεφάλισε τὸν Ἰωάννην ἐν τῇ φυλακῇ. 18: 30. 25: 36, 39, 43, 44. Mark 6: 17, 28. Luke 3: 20. 12: 58. 21: 12. 22: 33. 23: 19, 25. John 3: 24. Acts 5: 19 τὰς θυρὰς τῆς φυλακῆς. v. 22, 25. 8: 3. 12: 4, 5, 6, 17. 16: 23, 24, 27, 37, 40. 22: 4. 26: 10. Rev. 2: 10. In the sense of *imprisonment*, 2 Cor. 6: 5. 11: 23. Heb. 11: 36. Sept. genr. for טַרְגָּו Gen. 40: 3 sq. 42: 17. Lev. 24: 12. טַרְגָּו Neh. 3: 25. Jer. 32: 2. נְשָׂרָה 1 K. 22: 27.—Arr. Epict. 1. 29 εἰς φυλακὴν σε βαλῶ. Diod. Sic. 4. 46 αὐτὴν ἐκ τῆς φυλακῆς ἀφίεσαν.—Poet. of the bottomless pit, abyss, Tartarus, as the prison of demons and the souls of wicked men, 1 Pet. 3: 19. Rev. 20: 7. Comp. 2 Pet. 2: 4. Jude 6. See in *Ταρταρόω*, and comp. Act. Thom. §

10. Tholuck Bergpred. on Matt. 5: 25. p. 205.

d) meton. of time, a *watch* of the night, i. e. a division of the night during which one watch of soldiers kept guard, and were then relieved; Luke 12: 38 bis, ἐν τῇ δευτέρῃ φυλακῇ, καὶ ἐν τῇ τρίτῃ φυλακῇ. Matt. 14: 25 τετάρτῃ δὲ φυλακῇ τῆς νυκτός. 24: 43. Mark 6: 48. The ancient Hebrews, and probably the Greeks, divided the night into three watches of four hours each, Heb. טַרְגָּו, Sept. φυλακή, Judg. 7: 19. Ps. 90: 6. Comp. Gesen. Lex. art. טַרְגָּו. Buxt. Lex. Chald. Rab. 2454. Jahn § 101. Sturz Lex. Xenoph. art. φυλακή no. 4. Potter's Gr. Ant. II. p. 74. But after the Jews came under the dominion of the Romans, they made like them four watches of about three hours each. These were either numbered first, second, third, fourth, as above; or were also called ὀψέ, μεσονύκτιον, ἀλεκτοροφωνία, πρώτῃ; comp. Mark 13: 35, and these articles respectively. See Adam's Rom. Ant. p. 333. Veget. R. M. 3. 8, "in quatuor partes ad clepsydrum sunt divisae vigiliae, ut non amplius quam tribus horis nocturnis necesse sit vigilare." Censorin. de Die natal. 23. See *Τετράδιον*.—Jos. Ant. 18. 9. 6 περὶ φ. τετάρτην. Arr. Exped. Al. M. 5. 24. 2. Diod. Sic. 18. 40 περὶ τὴν δευτέραν φ. Xen. An. 4. 1. 5.

Φυλακίζω, f. ἴσω, (φυλακή,) to *put in ward, to imprison*, trans. Acts 22: 19.—Wisd. 18: 4. Act. Thom. § 45 ὁ φυλακίζόμενος ἐν δεσμοτηρίῳ. Not found in profane writers.

Φυλακτήριον, ου, τό, (φυλακτήρ, φυλάσσω,) a *watch-post, guarded place*, Hdot. 5. 52. Pol. 8. 17. 1. Xen. Cyr. 7. 5. 12. Trop. *protection, safe-guard*, Dem. 71. 24. Plut. Arat. 25; hence, an *amulet*, Plut. de Is. et Osir. 65, 68. ed. R. VII. p. 484, 487. Horapoll. 1. 24. In N. T. plur. τὰ φυλακτήρια, *phylacteries*, Heb. תְּפִלִּינֹת prayer-fillets, later Heb. תְּפִלִּינֹת prayers, i. e. strips of parchment on which are written various sentences of the Mosaic law, as Ex. 13: 1—10, 11—16. Deut. 6: 4—9. 11: 13—21; and which the Jews usu-

ally bind in different ways around the forehead and left wrist while at prayer, following a literal interpretation of Ex. 13: 16. Deut. 6: 8, 11: 18. The Rabbins have many minute precepts respecting them. Comp. Gesen. Lex. art. פָּרָשָׁה. Buxt. Lex. Chald. Rab. 1743. Wetst. N. T. I. p. 481. Jos. Ant. 4. 8. 13. — Matt. 23: 5 *πλατύνουσι δὲ τὰ φυλακτήρια*. Comp. Lightf. Hor. Heb. in loc.

**Φύλαξ, ακος, ὁ,** (φυλάσσω,) a *watcher, keeper, guard*; Acts 5: 23. 12: 6, 19. Sept. for פָּרָשָׁה Gen. 4: 9. Is. 62: 6. — Jos. Ant. 7. 11. 7. Hdian. 3. 3. 12. Xen. Ath. 3. 4.

**Φυλάσσω** v. τιω, f. ζω, *to watch*, not to sleep, Hom. Od. 20. 53; *to keep watch* by night, Hom. Od. 5. 466. ib. 22. 195. In N. T.

a) intrans. *to watch, to keep watch*, seq. acc. of the cognate noun; Luke 2: 8 *φυλάσσοντες φυλακίας*. See fully in *Φυλακή* a.

b) trans. c. acc. *to watch, to guard, to keep*, e. g. (α) Persons or things from escape or violence; persons, Luke 8: 29 *ἔδραμῃτο . . . φυλασσομένους*. Acts 12: 4 φ. αὐτόν sc. τὸν Πέτρον. 28: 16. ἐν τῷ πραιτωρίῳ 23: 35. Acc. τί, Luke 11: 21. Acts 22: 20 τὰ ἱμάτια. Sept. for פָּרָשָׁה 1 Sam. 19: 11. Gen. 2: 15. 3: 24. — τινά Hdian. 1: 17. 3. Xen. Cyr. 4. 2. 40. τί, Palaeph. 19. 1. Ael. V. H. 2. 4. Xen. Ag. 4. 1.—(β) Of persons or things kept in safety, *to keep, to preserve*, e. g. persons, John 17: 12 οὓς δέδωκάς μοι ἐφύλαξα. 1 Pet. 2: 5. ἡμᾶς ἀπαιτίστους Jude 24. ἀπὸ τοῦ πονηροῦ 2 Thess. 3: 3. Acc. τί, 1 Tim. 6: 20. 2 Tim. 1: 14. c. εἰς ἡμέραν 2 Tim. 1: 12. εἰς ζωὴν John 12: 25. Sept. for פָּרָשָׁה Prov. 6: 22. Ex. 23: 20. c. ἀπὸ for פָּרָשָׁה Ps. 141: 9. — τινά Wisd. 19: 6. Hdian. 4. 4. 9. c. ἀπὸ Xen. Cyr. 1. 4. 7. τί Dem. 25. 23. c. εἰς καιρὸν Ael. V. H. 9. 21. — (γ) Mid. and once Reflex. *to keep oneself from* or *as to* any thing, *to be on one's guard*, i. q. *to beware of, to avoid*; e. g. seq. ἀπὸ τινος, once reflex. 1 John 5: 21 *φυλάσσετε ἑαυτοὺς ἀπὸ τῶν εἰδώλων*. Mid. Luke 12: 15. (Reflex. Test. XII Patr. p. 648.

Mid. Ecclus. 22: 26. Xen. Cyr. 2. 3. 9.) Mid. seq. accus. q. d. *to guard against*, Acts 21: 25. 2 Tim. 4: 15 ὄν καὶ σὺ φυλάσσου. Comp. Winer § 32. p. 182. (Jos. B. J. 4. 9. 11. Hdian. 3. 5. 9. Xen. Mem. 2. 2. 14.) Sept. ἵνα μὴ, 2 Pet. 3: 17 *φυλάσσεσθε, ἵνα μὴ . . . ἐκπέσητε κ. τ. λ.* — ὅπως μὴ Xen. Mem. 1. 2. 37. μὴ Epict. Ench. 34.

c) trop. *to keep*, i. q. *to observe*, not to violate, e. g. precepts, laws, etc. c. acc. Luke 11: 28 τὸν λόγον τοῦ θεοῦ. Acts 7: 53. 16: 4 τὰ δόγματα. 21: 24 τὸν νόμον. Rom. 2: 26. Gal. 6: 13. 1 Tim. 5: 21. Mid. πάντα ταῦτα ἐφυλάξάμην, *all these have I kept of myself*, Matt. 19: 20. Mark 10: 20. Luke 18: 21. Sept. for פָּרָשָׁה Ps. 105: 45. Prov. 4: 4. saep. פָּרָשָׁה Prov. 6: 20. 28: 7. פָּרָשָׁה 1 K. 11: 38. פָּרָשָׁה Deut. 5: 15.— Ecclus. 21: 11. Jos. Ant. 7. 14. 2. Hdian. 1. 7. 12. Xen. H. G. 1. 7. 30.

**Φυλή,** ἡς, ἡ, (φύλον, φῖνω,) a *tribe*, pp. a *race, lineage, kindred*, i. e.

a) i. q. φύλον, a *nation, people*, as descended from a common ancestor. Matt. 24: 30 *πᾶσαι φυλαὶ τῆς γῆς, all the tribes [nations] of the earth*. Rev. 1: 7. Pleonast. 5: 9 *ἐκ πάσης φυλῆς καὶ γλώσσης καὶ λαοῦ καὶ ἔθνους*. 7: 9. 11: 9. 13: 7. 14: 6. So Sept. for פְּתֻרָה Gen. 12: 3. Ex. 20: 32. Am. 3: 2. Mic. 2: 3.—Ecclus. 16: 4, coll. 6. Xen. Cyr. 8. 3. 25 *κατὰ φυλὰς*, others *κατὰ φῖλα*. ib. 8. 5. 7. Comp. Sturz. Lex. Xen. φυλή no. 4.

b) spec. a *tribe, clan*, spoken of the tribes of Israel, as subdivisions of a whole nation. Matt. 19: 28 et Luke 22: 30 *κρίνοντες τὰς δώδεκα φυλὰς τοῦ Ἰσραήλ*. Luke 2: 36 *ἐκ φυλῆς Ἀσὴρ*. Acts 13: 21. Rom. 11: 1. Phil. 3: 5. Heb. 7: 13, 14. James 1: 1. Rev. 5: 5. 7: 4, 5 ter, 6 ter, 7 ter, 8 ter. 21: 12. Sept. for פְּתֻרָה Ex. 31: 2, 6. saep. פְּתֻרָה Ex. 24: 4. Deut. 1: 13. saep. — Jos. Ant. 7. 2. 2 *ἐκ τῆς Ἰουδα φυλῆς*. ib. 10. 1. 1. So of tribes, classes, orders in a state, Plut. Romul. 20. Dem. 556. 5. Xen. Mem. 3. 4. 5. Vect. 4. 30.

**Φύλλον, ου, τό,** (φῖνω,) a *leaf*, Plur. τὰ φύλλα *leaves, foliage*, Matt. 21: 19. 24: 32. Mark 11: 13 bis. 13: 28,



Rev. 22:2. Sept. for פִּיץ Gen. 3:7. 8:11. Neh. 8:17. — Ael. V. H. 9. 24. Diod. Sic. 2. 49. Dem. 615. 10.

**Φύραμα**, ατος, τό, (φύρω et φύρω to mix by stirring or kneading, to stir or knead together, Plat. Theaet. 4. p. 147. C. Hes. Op. 61,) *a kneaded mass*, genr. *a mass, lump*; e. g. of potter's clay prepared for moulding, Rom. 9:21. So a mass of dough, proverbially, 1 Cor. 5:6 et Gal. 5:9; see in Ζύμη. Trop. Rom. 11:16 see in Ἀπαρχήα. 1 Cor. 5:7. Sept. for פִּיץ Num. 15:20, 21. פִּיץ Ex. 8:3. 12:34.—M. Antonin. 7. 68. Of a kind of cake Athen. 9. p. 402.

**Φυσικός**, ή, όν, (φύσις,) *physical, natural*, i. e. from or by nature, Test. XII Patr. p. 648 τυφοί τοὺς φυσικοὺς ὀφθαλμοὺς αὐτοῦ. Arr. Epict. 3. 24. 91. Xen. Mem. 3. 9. 1. In N. T. *natural*, according to nature, φυσική χρῆσις Rom. 1:26, 27. Of beasts, ἄλογα ζῶα, φυσικά, i. e. following their natural bent, sensual, 2 Pet. 2:12.—Arr. Epict. 2. 20. 6 φυσική κοινωνία ἀνθρώπων πρὸς ἀλλήλους. Luc. Somn. s. Gall. 27. Diod. Sic. 3. 61 or 62.

**Φυσικῶς**, adv. (φυσικός,) *physical, naturally*, i. e. from or by nature; Jude 10 ὅσα δὲ φυσικῶς, ὡς τὰ ἄλογα ζῶα, ἐπίστανται, i. e. by the natural senses. — Diog. Laert. 10. 137 φυσικῶς καὶ χωρὶς λόγου. Diod. Sic. 20. 5.

**Φυσιώω**, ᾶ, f. ᾶσω, in N. T. i. q. φυσιάω, (φυσάω, φύσα, φύω,) pp. *to blow, to puff, to pant*; so φυσάω intrans. of horses, Hom. Il. 4. 227. ib. 16. 506. In N. T. φυσιώω trop. *to puff up, to inflate* with pride and vanity, absol. 1 Cor. 8:1 ή γνώσις φυσιοῦ. Pass. or Mid. 1 Cor. 4:18, 19. 5:2. 13:4. ὑπέροτινος 1 Cor. 4:6. ὑπό τινος Col. 2:18. — Test. XII Patr. p. 579 κατὰ τῶν ἐντολῶν τοῦ θεοῦ φυσιοῦμενοι. Ignat. ad Magnes. § 12 οἶδα ὅτι οὐ φυσιοῦσθε μὴ προσέχειν τοῖς φυσιοῦσιν με. Hesych. φυσιοῦμεθα· ἐπαιρόμεθα, τυφοῦμεθα. — In the classic writers φυσιώω comes from φύσις, and signifies *to make natural*, Simplic. in Epict. p. 219. Comp. Passow s. v.

**Φύσις**, εως, ή, (φύω,) *physis, nature*, pp. generative and productive power, vis genitrix; like Lat. *natura* from nascor. Hence

n) *nature*, i. q. natural source or origin, *generation, birth, descent*. Gal. 2:15 ἡμεῖς φύσει Ἰουδαῖοι. Rom. 2:27 ή ἐκ φύσεως ἀσροβωσία. — Pol. 3. 12. 3 τὸν αὐτοῦ κατὰ φύσιν νόον. Luc. de Merc. cond. 24 εἰ φύσει δοῦλος ἦσθα. Plato Menex. p. 245. D. IV. p. 198. Ταχὺν φύσει μὲν βάρβαροι ὄντες, νόμῳ δὲ Ἑλληνες.

b) *a nature*, as generated, produced, naturally existing, *a being, genus, kind*. James 3:7 bis, πᾶσα γὰρ φύσις θηρίων . . . δεδάμασται τῇ φύσει τῇ ἀνθρωπίνῃ. Gal. 4:8 τοῖς μὴ φύσει οὐσι θεοῖς, i. q. οἱ λεγόμενοι θεοί in 1 Cor. 8:5.—3 Macc. 3:29 πᾶσα θηρητή φύσις. Epict. Ench. 27 οὐδὲ κακοῦ φύσις ἐν κόσμῳ γίνεται. Sophocl. Antig. 346. Oed. R. 869 θνατὰ φύσις ἀνέρων. Xen. Venat. 3. 1. So of plants, Diod. Sic. 2. 49.

c) *the nature* of any person or thing, the natural constitution, the innate disposition, qualities, etc. (α) Of persons, in a moral sense, i. q. the native mode of thinking, feeling, acting, as unenlightened by the influence of divine truth; Eph. 2:3 τέκνα φύσει ὀργῆς. Rom. 2:14 φύσει τὰ τοῦ νόμου ποιῇ. By analogy, once of the divine moral nature, 2 Pet. 1:4 θείας κοινωνοὶ φύσεως, partakers of the divine [moral] nature, i. e. regenerated in heart and disposition. — Wisd. 7:20. Jos. Ant. 3. 8. 1 φύσει πάντας εἶναι φιλιάντους. Dem. 774. 8, 11 ή μὲν φύσις, ἀν ή πονηρά, πολλάκις φαῖλα βουλευεται. Xen. Mem. 2. 1. 27. So in a physical sense, Jos. B. J. 7. 6. 1 ή τοῦ χωρίου φύσις. Xen. Oec. 16. 2 τὴν φ. τῆς γῆς. — Spec. *a natural feeling* of decorum, a native sense of propriety, e. g. in respect to national customs in which one is born and brought up; 1 Cor. 11:14 οὐδὲ αὐτὴ ή φύσις διδάσκει ὑμᾶς, ὅτι ἀνὴρ μὲν ἐὰν κομᾶ, ἀτίμια αὐτῷ ἐστι; *doth not your own natural feeling teach you*, etc. It was the national custom among both the Hebrews and Greeks, for men to wear the hair short, and women long. Among the Hebrews, comp. the law of the Naza-

rite Num. 6: 1 sq. Judg. 13: 5. 1 Sam. 1: 11; genr. Ez. 44: 20; for women, Is. 3: 24. Judith 10: 3. Luke 7: 38. For the Greek custom, comp. espec. Plut. Quaest. Rom. 14. ed. R. VII. p. 82. Hdot. 1. 82. Phocylid. 199 sq. — (β) Genr. i. q. *the nature of things*, the order and constitution of nature; e. g. *κατὰ φύσιν according to nature*, natural, Rom. 11: 21, 24 bis. *παρὰ φύσιν contrary to nature*, unnatural, Rom. 1: 26. 11: 24. Comp. Weist. N. T. II. p. 24 sq. — *κατὰ φ.* Luc. Vit. Auct. 23. Xen. Mem. 3. 11. 11. *παρὰ φ.* Athen. 13. p. 605. D, *οἱ παρὰ φύσιν τῇ Ἀφροδίτῃ χρώμενοι*. Philo Log. Spec. II. p. 306. 17 *ὁ δὲ παιδεραστής . . . τὴν παρὰ φύσιν ἡδονὴν διώκει*. Xen. Hi. 1. 22.

*Φυσίωσις, εως, ἡ, (φυσίω φ. v.) a puffing up, inflation, trop. with pride and vanity, 2 Cor. 12: 20. — Hesych. φυσίωσις: ἔπαρσις, ὑψηλοφροσύνη.*

*Φυτεία, ας, ἡ, (φυτεύω), a planting, the act of planting, τῆς ἀμπέλου* Sept. Mic. 1: 6. Jos. Ant. 12. 3. 4. Xen. Oec. 19. 12. In N. T. *a plant*, i. q. *φύτευμα*, trop. Matt. 15: 13 *πᾶσα φυτεία κ. τ. λ. i. e. referring to the Pharisees as professing to be teachers of the divine will and law. Others, doctrine. — Psalt. Salom. 14: 3 ἡ φυτεία αὐτῶν ἐβόηζομένη εἰς τὸν αἰῶνα*. pp. Athen. V. p. 207. E.

*Φυτεύω, f. εὔσω, (φυτόν, φύω), to plant, trans. Matt. 21: 33 ἐφύτευσεν ἀμπέλωνα*. Mark 12: 1. Luke 20: 9. 1 Cor. 9: 7. Luke 13: 6 *συνῆν*. absol. 17: 28. Pass. Luke 17: 6. Sept. for  $\varphi\upsilon\tau\epsilon\omega$ ; Gen. 9: 20. Deut. 6: 11.  $\text{בְּרִישׁ}$  Ps. 1: 3. — Di-od. Sic. 3. 62. Dem. 1275. 9. Xen. Oec. 4. 21. ib. 20. 4. — Trop. Matt. 15: 13, see in *φυτεία*. So of a teacher planting the word of divine truth, absol. 1 Cor. 3: 6, 7, 8.

*Φύω, f. φύσω, to generate, to produce, to bring forth, to let grow, e. g. plants, etc. Hom. Il. 1. 235. Luc. Epist. Sat. 20. Di-od. Sic. 1. 10. καρπὸν* Jos. Ant. 3. 1. 1. Hdot. 9. 122; persons, *ἄνδρας φύειν to beget, to bear*, Hdot. 9. 122. Eurip. Phoen. 34. Pass. *φύομαι*, also Act. aor. 2 *ἔφυν* and perf. *πέφυνκα* as intrans. *to be generated, produced, to spring up, to grow, e. g. plants, etc.*

Sept. Prov. 26: 9. Xen. Mem. 4. 3. 10. *ἔφυν* Xen. Oec. 19. 8. *πέφυνκα* Xen. Cyr. 7. 5. 11; of persons, *to be born, to grow up, to be by nature*, Plut. ed. R. VI. p. 234. 1. *ἔφυν* Luc. Gymnas. s. Anarch. 20. Xen. Mem. 2. 3. 4. *πέφυνκα* Hdot. 4. 9. 4. Xen. Cyr. 5. 1. 7. Trop. Xen. Mem. 1. 1. 11 *σκοπῶν, ὅπως ὁ κόσμος ἔφυν*. See Butt. § 114. p. 306. Matth. § 254. — In N. T.

a) Pass. aor. 2 *ἐφύην*, part. *φυνείς, to spring up, to grow, e. g. a plant, see above. Luke 8: 6 καὶ φύν ἐξηράνθη*, sc. *τὸ σπέρμα v. τὸ φυτόν. v. 8 φύν ἐποίησε καρπὸν*. This form of the Aor. is used only by late writers, instead of the earlier *ἔφυν*, see above; Butt. l. c. Winer § 15. p. 81. — Schol. in Apoll. Rhod. 2. 354 *ἐξ ἧς [χολῆς] φυνῆναι τὸ καλούμενον ἀκόντιον φάρμακον*. So *συμφυνείς* Philo de Vit. Mos. II. p. 174. 12; comp. in *Συμφύω*.

b) Act. intrans. *to spring up, to grow up*. Heb. 12: 15 *ῥίζα πικρίας ἄνω φύουσα*, quoted from Deut. 29: 17 where Sept. for Heb.  $\text{הִרְבָּה}$ . — Ecclus. 14: 18.

*Φωλεύς, οῦ, ὁ, a hole, burrow, lurking-place of animals, Matt. 8: 20. Luke 9: 58. — Act. Thom. § 31. Ael. H. An. 6. 3. Plut. T. Graech. 9.*

*Φωνέω, ὠ, f. ἴσω, (φωνή), to sound, to utter a sound, voice, cry.*

a) pp. and absol. (a) of animals, e. g. a cock, *to crow*, Matt. 26: 34, 74, 75. Mark 14: 30, 68, 72 bis. Luke 22: 34, 60, 61. John 13: 38. 18: 27. — Aesop. Fab. 119. Tauchn. Of other birds, Sept. Jer. 17: 11. Is. 38: 14. Of beasts, to cry, Zeph. 2: 14. Of a trumpet, Sept. for  $\text{שָׁרָף}$  Am. 3: 6. 1 Macc. 9: 12. — (β) Of persons, *to cry out, to exclaim, to call out*; Luke 8: 8 *ἐφώνει ὁ ἔχων ὅτα κ. τ. λ. v. 54 ἐφώνησε λέγων*. 16: 24. Acts 10: 18. So c. dat. of cogn. noun, Luke 23: 46 *φωνήσας φωνῆ μεγάλη*. Acts 16: 28. c. dat. pers. *to whom*, Rev. 14: 18. Sept. for  $\text{שָׁרָף}$  Dan. 4: 11.  $\text{שָׁרָף}$  1 Chr. 15: 16. — Esdr. 8: 92. Luc. Jup. Trag. 17. Xen. Conv. 3. 13.

b) trans. *to cry or call to any one, i. q. to speak to, to address, to call, c. acc. (a) genr. with the words spoken, as a title etc. i. q. to call, to name*, John 13:



13 ἡμῖς φωνεῖτε με· ὁ διδάσκαλος καὶ ὁ κύριος.—Comp. Hom. Od. 4. 77.—(β) As implying invitation to approach or come, Matt. 20: 32 ἐφώνησε αὐτούς. Mark 3: 31. 9: 35 ἐφώνησε τοὺς δούδκα. 15: 49 ter. Luke 16: 2. John 1: 49. 2: 9. 4: 16. 9: 18, 24. 11: 23 bis. 18: 33. Acts 9: 41. 10: 7. c. dat. αὐτῷ Luke 19: 15, i. q. πρὸς αὐτόν, comp. Winer § 31. 2. p. 174. Matth. § 401. 3. (c. πρὸς Tob. 5: 8.) Seq. ἐκ, to call one out of any place, John 12: 17; comp. 11: 43. Also, to invite to a feast, Luke 14: 12; to call out to any one for help, Matt. 27: 47 et Mark 15: 35 Ἠλίαν φωνεῖ.—Soph. Aj. Αἴαντα φωνῶ, coll. v. 89. ib. 543. Theocr. Id. 2. 109.

Φωνή, ἦς, ἦ, (absol. φάω, kindr. φημί,) a sound, tone, as given forth or uttered.

a) genr. and spoken of things; e. g. of a trumpet or other instrument, Matt. 24: 31. 1 Cor. 14: 7, 8. (Sept. for ἕρ Ez. 2: 6, 13. Dan. 3: 5, 7, 10.) Of the wind; John 3: 8. Acts 2: 6 coll. v. 2. Sept. 1 Sam. 12: 18. Of rushing wings, chariots, waters, etc. Rev. 9: 9. 14: 2. 18: 22. 19: 6. (Sept. and ἕρ Ez. 1: 24. 3: 13. 26: 10. Nah. 3: 2.) Of thunder, φωνὴ βροντῆς Rev. 6: 1. 14: 2. 19: 6. φωναὶ καὶ βρονταὶ Rev. 4: 5. 8: 5. 11: 19. al. (Sept. and ἕρ Ex. 19: 16. 20: 18. 1 Sam. 7: 10. Ecclus. 43: 17.) So φωνὴ ἰσημάτων, i. e. the thunders in which the words of the law were proclaimed, Heb. 12: 19. Comp. Ex. 19: 19.—Poll. On. 4. 11. p. 397 εἶποις δ' ἄν τὸ φθέγμα τῆς σάλπιγγος φωνήν. Jos. Ant. 12. 2. 1 τῶν Σύρων γραμμάτων χαρακτηριστὴ καὶ φωνή. Xen. Mem. 1. 4. 6 τὴν ἀκοὴν δέχεσθαι πάσας φωνάς.

b) spec. a voice, cry, spoken of persons. (a) pp. and genr. as in phrases, with verbs of speaking, calling, crying out, φωνῆ μεγάλη Matt. 27: 46, 50. Mark 5: 7. 15: 34. Luke 8: 28. John 11: 43. Acts 8: 7. Rev. 6: 10. al. ἐν μεγάλῃ φωνῇ Rev. 14: 15. μετὰ μεγάλης φωνῆς Luke 17: 15. Sept. for ἕρ Neh. 9: 4. Job 2: 12. c. ἐν 2 Sam. 19: 4. (Hidian. 1. 8. 12. Luc. Nigr. 14. Xen. Cyr. 3. 3. 58.) So ἀφίειν φ. μεγάλην to utter a loud cry, to cry with a loud voice, Mark 15: 37. αἶφειν v. ἐπαίφειν φωνήν to lift

up the voice, i. q. to cry or call aloud, Luke 11: 27. 17: 13. Acts 2: 14. 4: 24. 14: 11. 20: 22; see in Αἶρω, Ἐπαίρω. (Dem. 301. 10.) Luke 23: 23 ἐπέκειντο μεγάλαις φωναῖς. So where the voice of one speaking, crying out, wailing, is said to be, to come, etc. φωνὴ ἐγένετο Luke 9: 36. Acts 7: 31; πρὸς τινα Acts 10: 13. φ. φέρεται τινι 2 Pet. 1: 17, comp. in Φέρω c. Seq. ἕκ c. gen. as φωνὴ ἐγένετο v. ἔρχεται v. ἐξέρχεται ἕκ τινος, e. g. ἐξ οὐρανοῦ v. ἐκ τῶν οὐρανῶν, Matt. 3: 17. Luke 3: 22. John 12: 28. al. ἐκ τῆς νεφέλης Mark 9: 7. Luke 9: 35. ἐκ πάντων Acts 19: 34. Seq. ἀπό c. gen. id. Rev. 16: 17. (Sept. c. ἐκ Is. 66: 6. c. ἀπό Zeph. 1: 11.) Also ἀκούειν φωνήν v. φωνῆς, to hear a voice, Matt. 2: 18. Acts 9: 4, 7. Rev. 6: 6. Seq. ἐκ c. gen. as ἐξ οὐρανοῦ 2 Pet. 1: 18. ἐκ τῶν τεσσ. κερ. Rev. 9: 13. ἐκ τοῦ στόματος Acts 22: 14. Rev. 1: 10 ἤκουσα ὀπίσω μου φωνήν μεγ. v. 12 βλέπειν τὴν φωνήν, see in Βλέπω no. 1. b. Sept. Gen. 3: 8, 10. 4: 22. (Dem. 240. 12.) Seq. gen. of pers. Matt. 3: 3 φωνὴ βοῶντος ἐν τῇ ἐρήμῳ. 12: 19. Mark 1: 3. John 5: 25 φ. τοῦ νεοῦ τοῦ θεοῦ. v. 28, 37. Acts 12: 14 φ. τοῦ Πέτρου. v. 22. 1 Thess. 4: 16. Heb. 12: 26. Rev. 5: 11. 19: 1 φ. ὄχλου. 19: 6.—Sept. Gen. 27: 22. 1 Sam. 24: 17. Palaeoph. 7. 1. Xen. Apol. 12.—So of song, c. gen. φωνὴ κιθαρωδῶν Rev 18: 22. φ. νυμφίου καὶ νύμφης v. 23. So Sept. Jer. 16: 8. 25: 10. Of salutation, ἦ φ. τοῦ ἀπασμοῦ σου, i. q. thy saluting voice, Luke 1: 44.—To the voice as the instrument of speech, is sometimes ascribed that which strictly applies only to the person; comp. in Ὀφθαλμός a. γ. Thus, ἀκούειν τῆς φωνῆς τινος, to hear [and obey] one's voice, i. e. to obey the person himself, John 10: 16, 27. Heb. 3: 7, 15. 4: 7. So Sept. Gen. 3: 17. 16: 3. 27: 13.—Trop. Gal. 4: 20 ἀλλάξει τὴν φωνήν μου, to change my voice, i. q. Engl. to change one's tone, to speak in a different manner and spirit. Comp. Xen. Conv. 1. 10.—(β) Meton. what is uttered by the voice, word, saying, Acts 13: 27 τὰς φωνὰς τῶν προφητῶν. 24: 21.—Ael. V. H. 4. 8. Plut. Timol. 5. Diod. Sic. 20. 30. Xen. Venat. 13. 16.—(γ) Meton. manner of speaking, speech, language, dialect, 1 Cor. 14: 10

τοσαῦτα γένη φωνῶν ἐν τῷ κόσμῳ. v. 11. Sept. and רבב Gen. 11: 1. — Jos. Ant. 8. 5. 3 ἡ φωνὴ Ἑλληνικῆ. Ceb. Tab. 33. Hdian. 5. 3. 8. Xen. An. 4. 8. 4. Al.

Φῶς, φωτός, τό, (contr. for φάος, from φάω,) *light*, pp. with the idea of shining, brightness, splendour.

a) pp. and gener. (α) Of *light* in itself, 2 Cor. 4: 6 ὁ ἐπιπν ἐκ σκότους φῶς λάμπει. Matt. 17: 2 λευκά ὡς τὸ φῶς. v. 5 νεφέλη φωτός, i. e. a bright cloud; text. rec. νεφ. φωτεινῆ. So Sept. and רינ Gen. 1: 3, 4, 18. — Luc. Philopt. 13. Xen. Conv. 6. 7. — (β) As emitted from a luminous body; e. g. a lamp, etc. φ. λύχνου Luke 8: 16. Rev. 18: 23; of the sun, φ. τοῦ ἡλίου Rev. 22: 5. Sept. for רינ Is. 30: 26. Jer. 25: 10. Ez. 32: 7. פאב Is. 4: 5. Hab. 3: 10. — Andoc. 9. 38 φ. τοῦ ἡλίου. Di-od. Sic. 3. 48. Xen. Conv. 7. 4 λύχνος φῶς παρέχει. — (γ) Of *day-light*, *day*, John 11: 9, 10 opp. ἡ νύξ, comp. in Ἐν no. 1. c. John 3: 20 bis, ὁ φαῦλα πράσσω, μιᾶ τὸ φῶς κ. τ. λ. v. 21. ἐν τῷ φωτὶ ἐν the *light*, openly, publicly, opp. ἐν τῇ σκοτίᾳ, Matt. 10: 27. Luke 12: 3. So Eph. 5: 13 bis, opp. σκότος in v. 11; comp. in Φανερώω. Sept. and רינ 1 Sam. 25: 34, 36. Job 3: 16. — Ael. V. H. 10. 3. Pol. 1. 45. 6. Xen. An. 6. 3. 2. comp. Ag. 9. 1 — (δ) Of the dazzling *light*, splendour, *glory*, which surrounds the throne of God, in which God dwells; 1 Tim. 6: 16 φῶς οἰκῶν ἀπόσιον sc. ὁ θεός. Rev. 21: 24. Comp. Ps. 104: 2. Is. 60: 1, 19, 20. Wisd. 7: 26. See in Λόξα b. β. — Plut. Pericl. 39 τὸν μὲν τόπον ἐν ᾧ τοὺς θεοὺς κατοικεῖν λέγουσιν ... φωτὶ καθαρῷ τὸν ἅπαντα χρόνον ὁμαλῶς περιλαμπόμενον. — Hence also as surrounding those who dwell with or come from God; e. g. the Lord Jesus Christ, as appearing in glory after his ascension, Acts 9: 3 φῶς ἀπὸ τοῦ οὐρανοῦ, coll. v. 5. 22: 6, 9, 11. 26: 13; of angels Acts 12: 7. 2 Cor. 11: 14; of glorified saints, Col. 1: 12 κληρὸς τῶν ἁγίων ἐν τῷ φωτὶ. — Comp. Xen. Cyr. 4. 2. 15.

b) meton. a *light*, a luminous body, e. g. (α) a lamp or torch, Acts 16: 29 αἰτήσας δὲ φῶτα. Sept. and רינ Ps. 119: 105. — Xen. H. G. 5. 1. 8. — (β) A

*fire*, Mark 14: 54 θερμαινόμενος πρὸς τὸ φῶς. Luke 22: 56. — 1 Macc. 12: 29. Xen. Cyr. 7. 5. 27. — (γ) Of the heavenly luminaries, sun, moon and stars, James 1: 17 ἀπὸ πατρὸς τῶν φάτων, see in Πατήρ fin. Sept. and רינ Jer. 4: 23. — So of the sun Dem. 1396. 15. — (δ) Trop. τὸ φῶς τὸ ἐν σοί, i. e. the *mind*, *conscience*, corresponding to ὁ λύχνος et ὁ ὀφθαλμός, Matt. 6: 23. Luke 11: 35. Comp. Tholuck Bergpred. in Matt. l. c.

c) trop. *light*, i. e. moral and spiritual light and knowledge, which enlightens the mind, soul, conscience; including also the idea of moral goodness, purity and holiness, and of consequent reward and happiness; opp. σκοτία v. σκότος where see. (α) Genr. i. q. true knowledge of God and spiritual things, Christian piety; John 3: 19 ἡγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς. 8: 12 τὸ φῶς τῆς ζωῆς. Acts 26: 18 τοῦ ἐπιστρέφειν ἀπὸ σκότους εἰς φῶς. Rom. 13: 12. 2 Cor. 6: 14. Eph. 5: 9. 1 John 2: 8. υἱὸς τοῦ φωτός, i. e. Christians, Luke 16: 8. John 12: 36. 1 Thess. 5: 5. τέκνα φωτός id. Eph. 5: 8. ib. ἡτέ ποτε σκότος, νῦν δὲ φῶς ἐν κυρίῳ, i. q. φωτιζόμενοι. So ἐν τῷ φωτὶ εἶναι, μένειν, 1 John 2: 9, 10. As exhibited in the life and teaching of any one; Matt. 5: 16 λαμπάτω τὸ φῶς ὑμῶν ἔμπρ. τῶν ἀνθρ. John 5: 35. (Sept. πορευθῶμεν ἐν τῷ φωτὶ κυρίου, for רינ Is. 2: 5.) So where the idea of holiness predominates; as of God and those conformed to him, 1 John 1: 5 ὁ θεός φῶς ἐστι. v. 7 bis. Where the idea of peace and happiness predominates; 1 Pet. 2: 9 τοῦ ἐκ σκότους ὑμᾶς καλέσαντος εἰς τὸ θαυμ. αὐτοῦ φῶς. Matt. 4: 16 bis, ὁ λαὸς ὁ καθήμενος ἐν σκοτίᾳ, εἶδε φῶς μέγα, κ. τ. λ. quoted from Is. 9: 1 where Sept. for רינ. Acts 26: 23. So Sept. and רינ Ps. 36: 10. Is. 58: 8, 10. — So i. q. welfare, deliverance, Anth. Gr. I. p. 63. — (β) Meton. a *light*, i. q. the author or dispenser of moral and spiritual light, a moral teacher; gener. Rom. 2: 19 φῶς τῶν ἐν σκότει. Of apostles, Matt. 5: 14 ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Acts 13: 47 τέθεικά σε εἰς φῶς ἐθνῶν, quoted from Is. 49: 6 where Sept. and רינ; also 42: 6. Espec. of Jesus as the



great Teacher and Saviour of the world, who brought life and immortality to light in his Gospel (2 Tim. 1:10); Luke 2:32 φῶς εἰς ἀποκάλυψιν ἐθνῶν. John 1:4, 5, 7, 8 bis, 9. 3:19 τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον. 8:12 φ. τοῦ κόσμου. 9:5. 12:35 bis, 36 bis, 46.— Test. XII Patr. p. 578 τὸ φῶς τοῦ κόσμου sc. the Messiah. p. 644 ἀνατελεῖ ὑμῖν αὐτὸς κύριος, φῶς δικαιοσύνης. p. 746 sq.

**Φωστήρ, ἥρος, ὁ,** (φῶς, φώσκω,) pp. a light, light-giver, in profane writers i. q. a window, Hesych. φωστήρ θυροῖς. In N. T. a light, luminary, Phil. 2:15 φαίνετε ὡς φωστῆρες ἐν κόσμῳ. So Sept. of the heavenly luminaries, for ἡλιος, Gen. 1:14, 16.—Wisd. 13:2 φ. οὐρανοῦ. Psalt. Sal. 18:12. Theoph. ad Autol. 2. p. 94.—Meton. brightness, shining, spoken of the divine glory, δόξα, Rev. 21:11. Comp. in Φῶς a. δ.

**Φωσφόρος, ου, ὁ, ἡ,** adj. (φῶς, φέρω,) light-bearing, light-giving, shining, radiant, e. g. ὄμματα φωσφόρα Plut. de Fortun. 3. ed. R. VI. p. 370. 8. ἄστρον ἀθέριον καὶ φωσφόρον, i. e. the moon, Plut. de Fac. in Orbe Lun. 4. ed. R. IX. p. 646 ult. In N. T. subst. ὁ φωσφόρος, Phosphorus, Lat. Lucifer, as pr. name of the morning star, the day-star; put as emblematic of the dawn of spiritual light and happiness upon the benighted mind, 2 Pet. 1:19; comp. in Φῶς c.—pp. Plut. de Placit. Philos. 2. 15. φωσφόρος ἀστήρ Aristoph. Ran. 346.

**Φωτεινός, ἡ, ὄν,** (φῶς,) light, i. e. giving light, shining, bright, Matt. 17:5 νεφέλη φωτεινή in text. rec. Others resp. φωτός.—Ecclus. 17:31. Xen. Mem. 4. 3. 4.—Trop. of the body, full of light, Matt. 6:22. Luke 11:34, 36 bis. Comp. Act. Thom. § 6.

**Φωτίζω, f. ἰσω,** (φῶς,) to light, to lighten, i. e.

1. intrans. to give light, to shine, c.

ἐπί, Rev. 22:5 κύριος ὁ θεὸς φωτεῖ ἐπ' αὐτούς, where for the Attic fut. see Buttm. § 95. 7, 9. Text. rec. φωτίζει αὐτούς, as in no. 2. So Sept. for ἡλιος, ἡλιος, Num. 8:2. Prov. 4:18.—Ecclus. 43:9. Theophr. ὁ ἀνθραξ οὐ φωτίζει ὡσπερ ἡ φλόξ.

2. trans. to give light to, to shine upon, to enlighten, c. acc.

a) pp. Luke 11:36 ὡς ὅταν ὁ λύχνος τῆ ἀστραπῆ φωτίζει σε. Rev. 21:23. Pass. Rev. 18:1. Sept. for ἡλιος Is. 60:19.—Diod. Sic. 3. 48 ὁ ἥλιος... φωτίζει τὸν κόσμον.

b) trop. c. acc. of pers. to light, to enlighten, to impart moral and spiritual light to any one, to enlighten the mind or mental eyes of any one, comp. in Φῶς c. John 1:9 ὁ [φῶς] φωτίζει πάντα ἀνθρώπων. Pass. Eph. 1:18 περιφωτισμένους τοὺς ὀφθαλμοὺς τῆς διανοίας. Heb. 6:4. 10:32. Sept. and ἡλιος Ps. 119:130. Bar. 1:8.—Hence i. q. to teach, to instruct; Eph. 3:9 φωτίσαι πάντας, τίς ἡ οἰκονομία κ. τ. λ. So Sept. for ἡλιος Judg. 13. 8. 2 K. 12:2. 17:27.—Diod. Laert. 1. 57. ib. 4. 67. Hesych. ἐφώτισεν· ἐδίδαξεν.

c) seq. acc. of thing, i. q. to bring to light, to make known; 1 Cor. 4:5 ὡς καὶ φωτίσει τὰ κρυπτά τοῦ σκότους. 2 Tim. 1:10 φωτίσαντος δὲ ζωῆν κ. τ. λ.—Arr. Epict. 1. 4. 31 τὴν ἀλήθειαν. Pol. 23. 3. 10.

**Φωτισμός, οὔ, ὁ,** (φωτίζω,) a lighting, giving light, shining, pp. Sept. for ἡλιος, ἐν φωτισμῷ πύρος Ps. 78:14. 44:3. Job 3:9. Hesych. φωτισμός· ἀγγῆ, τηλαυγίς, καταναγάζων.—In N. T. trop. of moral and spiritual light, illumination, comp. in Φῶς c. E. g. seq. gen. of that which illumines, 2 Cor. 4:4 εἰς τὸ μὴ ἀυγᾶσαι τὸν φωτισμὸν τοῦ εὐαγγελίου. Seq. gen. of that which is illumined, 2 Cor. 4:6 πρὸς φωτισμὸν τῆς γνώσεως.—Sept. for ἡλιος Ps. 27:1. Test. XII Patr. p. 578 τὸ φῶς τοῦ κόσμου, τὸ δοθὲν ἐν ὑμῖν πρὸς φωτισμὸν παντὸς ἀνθρώπων.

## X.

*Χαίρω*, f. *χαίρῃσω*, later and in N. T. *χαρήσομαι* Luke 1: 14. John 16: 20, 22. Phil. 1: 18. Sept. Hab. 1: 15. Zeph. 10: 7; aor. 2 *ἐχάρην* from the Passive; see genr. Buttm. § 114. p. 307. Matth. § 225. Winer § 15. p. 81. — *To joy, to rejoice, to be glad*, intrans.

a) pp. in various constructions: (α) absol. Matt. 5: 12 *χαίρετε καὶ ἀγαλλιᾶσθε*. Luke 6: 23. 15: 32. 22: 5. 23: 8 *ἐχάρησαν*. John 4: 36. 8: 56 *καὶ εἶδε, καὶ ἐχάρη*. 16: 20, 22. Acts 11: 23. 13: 48. Rom. 12: 15 bis, *χαίρειν μετὰ χαίροντων*. 1 Cor. 7: 30 bis. 2 Cor. 7: 7. 13: 9, 11. Phil. 2: 17. 1 Thess. 5: 16. 3 John 3. Rev. 19: 7. Once seq. *ἵνα*, *to the end that*, 1 Pet. 4: 13; comp. in *ἵνα* 1. A. b. Part. *χαίρων*, *joying, rejoicing*, 2 Cor. 6: 10 *αἰεὶ δὲ χαίροντες*. (Sept. for *חַיְוֵם* 1 K. 4: 20. 8: 67.) Joined with another verb or participle, Part. *χαίρων* may often be rendered *joyfully, gladly*; as Col. 2: 5 *χαίρων καὶ βλέπων*, i. q. *joyfully beholding*, by Hendiadys. Luke 15: 5. 19: 6 *ὑπεδέξατο αὐτὸν χαίρων*. v. 37. Acts 5: 41. 8: 39. Comp. Buttm. § 144. n. 8. Sept. for *חַיְוֵם* Joel 2: 21. Hab. 1: 15. *חַיְוֵם* 1 Sam. 19: 5. Zech. 4: 10. — Ceb. Tab. 8. Luc. Philopat. 24 bis. Dem. 437. 7. *χαίρων* adv. Luc. Tim. 34. Xen. An. 5. 6. 32. — (β) With the cognate noun *χαρά*, e. g. in acc. intens. Matt. 2: 10 *ἐχάρησαν χαρὰν μεγάλην*. So Sept. for *חַיְוֵם גְּדוֹלָה שְׂמֵחָה* Jon. 4: 6. comp. 1 K. 1: 40. See Buttm. § 131. 3. — In the dat. John 3: 29 *χαρῆ χαίρει*, intens. *he rejoiceth greatly*; and so without emphasis 1 Thess. 3: 9. See Winer § 58. 3. Matth. § 408. n. — (γ) Seq. dat. of cause, i. e. of that *in* or *over* which one rejoices; Rom. 12: 12 *τῇ ἐλπίδι χαίροντες*. Comp. Buttm. § 133. 3. 3. Matth. § 399. c. This is the usual Greek construction.—Sept. Prov. 17: 19. Ael. V. H. 9. 4. Hdian. 1. 17. 5. Xen. Mem. 1. 5. 4. — (δ) Seq. acc. of cause; Phil. 2: 18 *τὸ δ' αὐτὸ καὶ ὑμεῖς χαίρετε*, *for the same cause also do ye joy*. Rom.

16: 19 *χαίρω τὸ ἐφ' ἑμῖν*. Comp. Matth. § 414. Passow in *χαίρω* no. 3. — Horn. Il. 21. 347. Dem. 323. 6 *τὸ ταῦτα λυπεῖσθαι καὶ ταῦτα χαίρειν*.—(ε) With a particip. in nominat. expressing the occasion of joy; also a freq. construction in Greek writers; comp. Buttm. § 144. 4. a. Matth. § 555. Herm. ad Vig. p. 776. Mark 14: 11 *ἀκούσαντες ἐχάρησαν*. John 20: 20 *ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον*. Phil. 2: 28. —Horn. Il. 19. 185 *χαίρω ἀκούσας*. Luc. D. Mort. 2. 1. Hdian. 1. 5. 8. Xen. Cyr. 1. 5. 12.—Once c. part. of a kindred verb intens. imitating the Heb. infin. absol. 1 Pet. 4: 13 *ἵνα . . . χαρῆτε ἀγαλλιώμενοι*. Comp. Winer § 46. 7. — (ζ) Seq. *ὅτι*, marking cause or occasion, *that, because*. Luke 10: 20 *χαίρετε δὲ, ὅτι τὰ δνόματα κ. τ. λ.* John 14: 28. Acts 5: 41. 2 Cor. 7: 9 *εὖν χαίρων, οὐχ ὅτι . . . ἀλλ' ὅτι κ. τ. λ.* v. 16. 2 John 4. (Sept. Ex. 4: 31.) So *ἐν τούτῳ ὅτι* Luke 10: 20. *ἐν κυρίῳ ὅτι* Phil. 4: 10. *δι' ἡμῶν ὅτι* John 11: 15. Comp. below. —(η) With prepositions expressing the cause or occasion of joy; e. g. *ἐπὶ* c. dat. comp. *Ἐπὶ* II. 3. c. ε. Matt. 18: 13 *χαίρει ἐπ' αὐτῷ μᾶλλον ἢ κ. τ. λ.* Luke 1: 14. 13: 17. Acts 15: 31. 1 Cor. 13: 6. 16: 17. 2 Cor. 7: 13. Rev. 11: 10. (Sept. Prov. 2: 14. Hab. 3: 17. Diod. Sic. 1. 25. Xen. Mem. 2. 6. 35.) *ἐν* c. dat. *to rejoice in*, comp. *Ἐν* no. 3. c. γ. Phil. 1: 18 bis, *ἐν τούτῳ χαίρω καὶ χαρήσομαι*. Col. 1: 24. *ἐν τούτῳ ὅτι* Luke 10: 20, comp. above in ζ. (Sept. Zech. 10: 7. Jacobs Epigr. Gr. I. 60, *ἐν δὲ γάλακτι χαίρων*.) Also *ἐν κυρίῳ χαίρειν*, *to rejoice in the Lord*, i. e. in union and communion with him, Phil. 3: 1. 4: 4 bis. *ἐν κυρίῳ ὅτι* 4: 10. Comp. in *Κύριος* h. β. *διὰ* c. acc. John 3: 29 *χαρῆ χαίρει διὰ τὴν φωνὴν τοῦ νυμφίου*. 1 Thess. 3: 9. *δι' ἡμῶν ὅτι* John 11: 15. Seq. *ἀπὸ* c. gen. 2 Cor. 2: 3 *ἵνα μὴ λύπην ἔχω ἀφ' ὧν εἶδε με χαίρειν*, where it is strictly for *χαρὰν ἔχειν* corresponding



to λύπην ἔχω, comp. 3 John 4. Comp. Ἀπό III. 2. b.

b) Imperat. and Infin. as a word of salutation or greeting. (α) Imper. χαίρε, χαίρετε, in a personal salutation, pp. joy to thee! joy to you! i. q. hail! Lat. salve! Matt. 26: 49 χαίρε Ραββί. 27: 29 χαίρε ὁ βασιλεύς. 28: 9. Mark 15: 18. Luke 1: 28. John 19: 3. — Luc. D. Deor. 22. 1. Ael. V. H. 4. 17. Xen. Cyr. 5. 3. 18. — (β) Infin. χαίρειν, pp. fully λέγω χαίρειν to wish joy, to bid hail! i. q. to salute, 2 John v. 10, 11. Absol. χαίρειν, like Engl. greeting! i. q. to send greeting, at the beginning of an epistle, Acts 15: 23. 23: 26. James 1: 1. Sept. absol. for חַיְרֵי Is. 48: 22. 57: 21. — So εἰπὼν χαίρειν Anthol. Gr. II. p. 182. αἰδῶ χαίρειν ib. IV. p. 279. absol. 2 Macc. 1: 10 χαίρειν καὶ ὑγαίνειν. Jos. Ant. 11. 1. 3. Ael. V. H. 1. 25. Xen. Cyr. 4. 5. 27. Comp. Artemid. 3. 44, in Ρώννημι.

Χάλαζα, ας, ἡ, (χαλάω,) hail, pp. 'something let go, let fall.' Rev. 8: 7. 11: 19. 16: 21 bis. Sept. for חַרְצֵי Ex. 9: 18, 19 sq. — Jos. Ant. 6. 5. 6. Plut. Timol. 28. Xen. Oec. 18.

Χαλάω, f. ἄσω, aor. 1 Pass. ἐχλάσθην, (obsol. χάω,) to let go, to relax, to loosen, τὰ ἴστια Sept. for שַׁרְשָׁ Is. 33: 23. τὰ δεσμά Xen. Eq. 5. 4. In N. T. to let down, to lower, trans. Mark 2: 4 χαλῶσι τὸν κράββατον. Luke 5: 4 τὰ δίκτυα. v. 5. Acts 9: 25. 27: 17, 30. Pass. 2 Cor. 11: 33. Sept. for חַלְשָׁ Jer. 38: 6. — Test. XII Patr. p. 578. Alciph. Ep. I. 1.

Χαλδαῖος, ου, ὁ, a Chaldean, Plur. οἱ Χαλδαῖοι the Chaldeans, Chaldees, inhabiting Babylonia, including also in a wider sense Mesopotamia, comp. Ez. 1: 3. 11: 24. Hence Abraham in removing from Ur in Mesopotamia, is said to come ἐκ γῆς Χαλδαίων Acts 7: 4. So חַדְתְּשָׁרְיָא, Heb. ἐν τῇ χώρα τῶν Χαλδαίων, Gen. 11: 28. Sept. γῆ Χαλδαίων for כַּרְדַּיִן Jer. 24: 5. 25: 12. See Gesen. Lex. art. חַדְתְּשָׁרַיִם.

Χαλεπός, ἡ, ὄν, pp. heavy, difficult, i. e.

a) of things, hard, burdensome, perilous, connected with toil, suffering,

peril; 2 Tim. 3: 1 καιροὶ χαλεποί. — Wisd. 3: 19. Jos. Ant. 13. 16. 5 νόσον χαλεπὴν. Dem. 127. 26. Xen. An. 3. 2. 2 χαλεπὰ μὲν τὰ παρόντα. Conv. 4. 37.

b) of persons, harsh, stern, cruel, Hdian. 3. 8. 6 ἐξ ἄρῃ χαλ. Xen. An. 2. 6. 9. Hence in N. T. of demons, fierce, furious, raving, Matt. 8: 28. — So of dogs and wild swine, Xen. An. 5. 8. 24. Venat. 10. 23.

Χαλιναγωγέω, ὦ, f. ἦσω, (χαλινός, ἄγω,) pp. 'to lead or guide with a bit;' hence to rein in, to bridle, i. q. to check, to moderate, to restrain, c. acc. James 1: 26 μὴ χαλιναγωγῶν γλῶσσαν αὐτοῦ. 3: 2 ὄλον σῶμα. — Luc. Tyrann. 4 τὰς ἡδονῶν ἀρέξεις χαλιναγωγεῖν. de Saltat. 70. Comp. Kyrke Obs. II. p. 421. Loesner Obs. e Phil. p. 459.

Χαλινός, οῦ, ὁ, (χαλάω,) a bit, curb, James 3: 3 τῶν ἵππων τοὺς χαλινούς εἰς τὰ στόματα βάλλομεν. Rev. 14: 20. Sept. for חַרְצֵי 2 K. 19: 28. Is. 37: 29. — 2 Macc. 10: 29. Philo de Agric. p. 201. B, χαλινούς ἐμβalonτες. Ael. V. H. 9. 16. Xen. Eq. 10. 6—13.

Χάλκεος, έα, εον, contr. χαλκουός, ἡ, οῦν, (χαλκός,) of copper or brass, brazen, Rev. 9: 20. Sept. for חַרְצֵי Ex. 26: 11, 37. שַׁרְחָ 2 Sam. 22: 35. — Hdian. 6. 4. 6. Xen. An. 5. 2. 29.

Χαλκεύς, έως, ὁ, (χαλκός,) pp. a brasier, copper-smith; then genr. of any worker in metals, a smith, 2 Tim. 4: 14. Sept. χαλκεὺς χαλκοῦ καὶ σιδήρου, for שַׁרְחָ Gen. 4: 22. שַׁרְחָ 2 Chr. 24: 12. — Arr. Epict. 4. 11. 13 ὁ μὲν χαλκεὺς ἐξιώσει τὸ σιδήριον. Luc. D. Deor. 17. 2, of Vulcan. Xen. H. G. 3. 4. 17 χαλκεὺς, comp. Ag. 1. 26 where it is σιδηρεὺς.

Χαλκηδών, ὄνος, ὁ, chalydony, a gem including several varieties, one of which is the modern carnelian; Rev. 21: 19; later edit. καρχηδών carbuncle. — Eriphan. ἀνθραξ... γίνεται δὲ ἐν καρχηδόνι τῆς Αἰθῶνης· ἔστι δὲ ὁ χαλκηδόνος καλούμενος λίθος παραπλήσιος τούτῳ. Plin. H. N. 37. 8 or 15. Comp. Rees' Cyclop. art. Chalcedony and Gems engraved.

**Χαλκίον, ου, τό, (χαλκός), i. q.**  
χαλκίον, a brazen vessel, Mark 7: 4. —  
Poll. On. 6. 109. Xen. Oec. 8. 19.

**Χαλκολίβανον, ου, τό, Rev. 1:**  
15. 2: 18, Vulg. aurichalcum; i. e. white  
brass, fine brass, a factitious metal  
among the ancients, formed of the same  
ingredients as brass, but in other pro-  
portions; see Rees' Cyclop. art. Ori-  
chalcum. — Suid. χαλκολίβανον· εἶδος  
ἤλεκτρον τιμιώτερον χρυσοῦ· ἔστι δὲ το  
ἤλεκτρον ἀλλότυπον χρυσίον μειγμένον  
ἑέλῳ καὶ λιθείᾳ. The ἤλεκτρον, elec-  
trum, of the ancients, here meant, was  
not amber, but a mixed metal composed  
of some four parts gold and one part  
silver, and distinguished for its bril-  
liancy; see Pausan. 5. 12. 6. Plin. H.  
N. 33. 4 or 23. Buttmann über das  
Elektron, in his Mythol. II. p. 337 sq.  
Passow art. ἤλεκτρον. — In a similar  
connexion Ez. 1: 4, 27, and espec. 8: 2,  
stands Heb. בְּרָשָׁתַי, burnished brass,  
Sept. and Vulg. ἤλεκτρον, electrum; but  
in Ez. 1: 7 it is בְּרָשָׁתַי id. Sept.  
ἐξαστράπτων χαλκός. Hence Gesenius  
suggests, that χαλκολίβανον may be ex-  
plained from χαλκὸν λιπαρόν, i. q.  
בְּרָשָׁתַי; Heb. Lex. s. v. — Others regard  
it as from Greek χαλκός and λίβανός  
pp. whiteness, from Heb. לָבַן to be  
white, i. q. white or shining brass; so  
Bochart Hieroz. 6. 16. Tom. II. p. 883  
sq. Eichhorn in Apoc. 1: 15.

**Χαλκός, οῦ, ὁ, pp. στε, metal, of**  
any kind, Hesych. χαλκός· ὁ σιδήρος.  
Id. χαλκοῦς· τοῦτο ἐπὶ τοῦ χρυσοῦ καὶ  
ἀργύρου ἔλεγον. Comp. Passow s. v.  
Genr. and in N. T. copper, brass, espec.  
as wrought and tempered for arms,  
utensils, etc.

a) pp. Rev. 18: 12 πᾶν σκεῦος ἐκ . . .  
χαλκοῦ καὶ σιδήρου. Sept. for בְּרָשָׁתַי  
Gen. 4: 22. Ezra 8: 26. — Palaeoph. 10. 2.  
Xen. Cyr. 6. 4. 1.

b) meton. any thing made of copper  
or brass; e. g. 1 Cor. 13: 1 χαλκός ἡχοῖν,  
sounding brass, i. e. a trumpet or cym-  
bal. Also brass or copper coin, money,  
Matt. 10: 9. Mark 6: 8. 12: 41. — Liban.  
Ep. 1211. Luc. Contempl. 11 οἶδα γὰρ  
τὸν χαλκόν, ὁβολὸν ἐκλέγων. So χαλ-  
κοῦς Pol. 5. 26. 23. Dem. 1283. 4.

**Χαλκοῦς, see Χάλκειος.**

**Χαμαί, adv. Lat. humi, to or on**  
the ground, John 9: 6 ἔπιπυσε χαμαί. 18:  
6 ἔπιπυσε χαμαί. Sept. for חַמָּי Job  
1: 20. Dan. 8: 12. — Judith 12: 14. Jos.  
Ant. 7. 7. 1. Luc. D. Mort. 20. 2. Xen.  
Ag. 2. 14.

**Χαναάν, ὁ, indec. Canaan, Heb.**  
יְרֵדָה, the ancient name of Judea or  
Palestine, pp. 'the low lands,' in dis-  
tinction from the highlands of Libanus  
and Syria; comp. the like distinction  
in Scotland. Spoken genr. of the coun-  
try on this side Jordan, in antith. to  
Gilead, Num. 33: 51. Josh. 22: 9. Jos.  
Ant. 2. 15. 3. Also spec. of Phenicia,  
the northern part of Canaan at the foot  
of Mount Lebanon, whose inhabitants  
call themselves יְרֵדָה on coins, Is. 23: 11  
in Heb. and Sept. So too the Cartha-  
ginians, as a colony of the Phenicians,  
called themselves Chanani, August. in  
Expos. Ep. ad Rom. See Gesen. Lex.  
art. יְרֵדָה. Rosentm. Bibl. Geogr. II. i.  
p. 69. — In N. T. genr. Acts 7: 11. 13:  
19 ἔθνη ἐπὶ ἐν γῆ Χαναάν, see in Deut.  
7: 1. — Jos. Ant. 1. 6. 2 Χαναανίαν τὴν  
νῦν Ἰουδαίαν καλουμένην.

**Χαναανίος, α, ον, (Χαναάν, )**  
Canaanitish, Plur. οἱ Χαναανῖοι the Ca-  
naanites, Heb. יְרֵדָה collect. pp. 'the  
lowlanders,' as inhabiting the plains of  
the Jordan and sea coast, opp. to the  
inhabitants of the highlands, Num. 13:  
29. Josh. 11: 3; comp. in Χαναάν.  
Then, as a general name for the inhabi-  
tants of Canaan or Palestine, Gen. 12: 6.  
24: 3. 34: 30. Josh. 17: 12. Judg. 1: 27 sq.  
Also spec. of the Phenicians, Judg. 1:  
32, coll. v. 31; see in Χαναάν. See  
Rosentm. Bibl. Geogr. II. i. p. 251 sq.  
Calmet art. Canaanites. — In N. T. of a  
Phenician woman, γυνὴ Χαναανίαι Matt.  
15: 22; comp. Mark 7: 26 where it is  
Συροφοίνικισσα q. v. Sept. ἀνθρ. Χα-  
ναναῖος for יְרֵדָה Gen. 38: 2.

**Χαρά, ἄς, ἡ, (χαίρω,) joy, rejoic-**  
ing, gladness.

a) genr. Matt. 2: 10 ἐχάρησαν χαρὰν  
μεγάλην, see in Χαίρω α. β. Luke 1:  
14 ἔσται χαρὰ σοι καὶ ἀγαλλίασις. 15: 7,  
10. John 3: 29 bis χαρὰ χαίρει κ. τ. λ.



see in Χαίρω a. β. John 15: 11 bis. 16: 20, 21, 22, 24. 17: 13. Acts 8: 8. 13: 52. 15: 3. Rom. 14: 17 χαρὰ ἐν πνεύματι ἁγίῳ joy in the Holy Ghost, i. e. the joy which the Holy Spirit imparts by his influences; and so 15: 13. 2 Cor. 1: 24. 2: 3. 7: 4, 13. 8: 2. Gal. 5: 22. Phil. 1: 25 χαρὰ τῆς πίστεως joy of faith, i. e. in and arising from the faith of the Gospel. 2: 2, 29. 1 Thess. 1: 6 μετὰ χαρᾶς τοῦ πνεύματος, comp. Rom. 14: 17 above. 1 Thess. 3: 9. 2 Tim. 1: 4. Philem. 7 in some edit. James 4: 9. 1 Pet. 1: 8. 1 John 1: 4. 2 John 12. ἀπό χαρᾶς from or for joy Matt. 13: 44. Luke 24: 41. Acts 12: 14. μετὰ χαρᾶς with joy, joyfully, rejoicingly, Matt. 13: 20. 28: 8. Mark 4: 16. Luke 8: 13. 10: 17. 24: 52. Acts 20: 24. Phil. 1: 4. Col. 1: 11. Heb. 10: 34. 12: 11. 13: 17. ἐν χαρᾷ in joy, joyfully, Rom. 15: 32. Sept. for חַדְוָה Jer. 15: 16. Jon. 4: 7. c. μετά 1 Chr. 29: 22. יְשׁוּבָה Zech. 8: 19. — Pol. 11. 33. 7. Diod. Sic. 3. 17. Xen. Cyr. 7. 5. 32. μετὰ χαρᾶς Xen. Hi. 1. 25.

b) meton. i. q. cause, ground, occasion of joy, Luke 2: 10. Phil. 4: 1 χαρὰ καὶ στέφανός μου. 1 Thess. 2: 19, 20. James 1: 2. 3 John 4.

c) meton. i. q. enjoyment, fruition of joy, bliss, Matt. 25: 21, 23 εἰσέλθε εἰς τὴν χαρὰν τοῦ κυρίου σου, i. e. the bliss prepared for thee of thy Lord. Heb. 12: 2 ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς. — Act. Thom. § 53 ἐν τῇ ἀναπαύσει αὐτοῦ [τοῦ θεοῦ] ἀναπαύσει, καὶ εἰς τὴν χαρὰν αὐτοῦ ἔσθ. ib. § 7.

Χάραγμα, αἰος, τό, (χαράσσω,) pp. something graven, sculptured, e. g.

a) i. q. a graving, sculpture, sculptured work, as images, idols, Acts 17: 29.—Anthol. Gr. IV. p. 33.

b) i. q. a mark cut in or stamped, a stamp, sign, Rev. 13: 16, 17. 14: 9, 11. 15: 2. 16: 2. 19: 20. 20: 4.—Anacr. 55. 2 πρὸς χάραγμα. So of the stamp on coin, Plut. Agesi. 15 τοῦ δὲ Περσικοῦ νομίσματος χάραγμα τοξότην ἔχοντος.

Χαρακίτης, ἦρος, ὄ, (χαράσσω,) pp. a graver, graving tool, Lat. caelum, Steph. Byzant. in Λακεδαιμόν. Usually, something graven, cut in, stamped, etc. a character, e. g. a letter, mark, sign,

Jos. Ant. 12. 2. 1. Luc. Hermet. 44. Diod. Sic. 3. 67; stamp on coin, Arr. Epict. 4. 2. 17. Diod. Sic. 17. 66. In N. T. impress, image, form; Heb. 1: 3 χαρακίτης ὑποστάσεως τοῦ πατρὸς, i. e. the express image or counterpart of God's essence or being; comp. in Ἐπίστασις ἑ.—Hesych. χαρακίτης ὁμοίωσις. Philo. Quod det. potior. p. 170 τύπον τινὰ καὶ χαρακίτηρα θεῆς δυνάμεως. de Plant. Noë p. 217. Luc. Amor. 38, 44 οὐδὲ ἔσονται τῶν ἀντιόρφων χαρακίτηρων ἀγράφους εἰκόνας. Sext. Empir. adv. Log. I. 251. Trop. Plut. Thes. 7 ἐμφανῆ χαρακίτηρα τῆς εὐγενείας. Arr. Epict. 3. 22. 80. Comp. Wetst. N. T. II. p. 387. Elsner Obs. in N. T. II. p. 333 sq.

Χάραξ, ακος, ὄ, (χαράσσω,) a pointed stake, pale, e. g. for vines Geopon. IV. 12. 289; in which sense it is oftener fem. Lob. ad Phryn. p. 61 sq. a pale, palisade, Lat. vallus, in fortification, Pol. 18. 1. 1. Thuc. 3. 70. In N. T. a rampart, mound, Lat. vallum, i. e. a military rampart around a camp or a besieged city, formed of the earth thrown out of a trench and stuck with sharp stakes or palisades, Luke 19: 43. Comp. Adam's Rom. Ant. p. 373. Sept. for חַדְוָה Is. 37: 33. Ez. 4: 2.—Jos. Vit. § 43 βαλλόμενος χάρακα πρὸς τῆς Πτολεμαίων πόλεως. Arr. Exp. Alex. M. 2. 19. 9. Pol. 1. 29. 3.

Χαρίζομαι, f. ἴσομαι, depon. Mid. (χάρις,) pp. to gratify, to do what is grateful and pleasing to any one, e. dat. of pers. Ael. V. H. 14. 45. Hdian. 7. 1. 23. Xen. Cyr. 1. 1. 5. — In N. T. seq. acc. c. dat. of pers. to gratify one with any thing, i. e. to give, to grant, to bestow, sc. as a matter of gratification, favour. Aor. 1 Pass. ἐχαρίσθη in pass. sense Acts 3: 14. 1 Cor. 2: 12. Phil. 1: 29; also fut. 1 Pass. χαρισθήσομαι Philem. 22; see Butt. § 113. n. 6.

a) genr. Luke 7: 21 τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν, i. e. he gave them sight. Rom. 8: 32. 1 Cor. 2: 12. Gal. 3: 18. Phil. 1: 29. 2: 9. — 2 Macc. 7: 22. Jos. Ant. 7. 8. 4. Hdian. 1. 17. 3. Pol. 16. 24. 9.

b) i. q. to give up any thing to any one. (a) Of persons, i. q. to deliver up

or over, in answer to the demand or prayer of any one; Acts 3: 14 ἡτίσασθε ἄνδρα φονέα χαρισθῆναι ὑμῖν. 27: 24. Philem. 22. Also to the power and malice of any one for harm or destruction, Acts 25: 11, 16 εἰς ἀπόλειαν. — Jos. B. J. 1. 27. 5. Dion. Hal. Ant. 10. 6 init. — (β) Of things, e. g. a debt, i. q. to remit, to forgive, not to exact; Luke 7: 42, 43 ὃ δὲ πλεῖον ἐχαρίσατο. Genr. of wrong, sin, to forgive, not to punish, 2 Cor. 2: 7, 10 ter. 12: 13 χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. Eph. 4: 32 bis. Col. 2: 13. 3: 13 bis. — Dion. H. Ant. 5. 4 φρονίμων μὲν ἀνθρώπων ἔργον ἐστὶ ταῖς φιλίαις χαρίζεσθαι τὰς ἐχθράς.

**Χάρις**, adv. see in **Χάρις** e.

**Χάρις**, ιος, ἡ, acc. χάριν, (χαίρω,) *grace*, Lat. *gratia*, pp. what causes joy, pleasure, gratification.

a) *grace*, i. e. of external form or manner; pp. of person, gracefulness, elegance, Eccles. 26: 15. Hom. Od. 2. 12. Ael. V. H. 12. 1 post init. Ἀσπασία... χαρίτων μὲν ἀφθονίαν εἶχεν. — In N. T. only of words, discourse, i. q. *gratefulness, agreeableness, acceptableness*; Luke 4: 22 ἐπὶ τοῖς λόγοις τῆς χάριτος, i. e. gracious words, Butt. § 123. n. 4. Eph. 4: 29 ἵνα δῶ χάριν τοῖς ἀκούουσι, i. e. that it may minister what is acceptable unto the hearers, δοῦναι χάριν i. q. χαρίετα εἶναι. Col. 4: 6 λόγος ἐν χάριτι, i. q. λόγος χαρίεις. So Sept. and ἡ Ps. 45: 3. — Eccles. 21: 16. Hom. Od. 8. 175. Dem. 51. 9.

b) *grace*, i. e. in disposition, feeling towards any one, i. q. *favour, kindness, good-will, benevolence*. (α) genr. Luke 2: 40, 52 προέκοπτε χάριτι παρὰ θεῶ καὶ ἀνθρώποις. (Sept. Ex. 33: 12.) Acts 2: 47 ἔχοντες χάριν πρὸς ὅλον τὸν λαόν, *having favour with all the people*. 4: 33. 7: 10 ἔδωκεν αὐτῷ χάριν ἐναντίον Φαρισαίων. (Sept. Gen. 39: 21.) So εὕρισκειν χάριν to find grace or favour, παρὰ θεῶ Luke 1: 30. ἐνώπιον τοῦ θεοῦ Acts 7: 46. impl. Heb. 4: 16. (Sept. Gen. 6: 18. 18: 3. Esth. 2: 16. al.) Also καταθέσθαι χάριν τινί, to lay down [Engl. to lay up] favour with any one, to gain favour, Acts 25: 9. 24: 27 χάριτας καταθέσθαι τοῖς Ἰουδαίοις, where for the plur. comp.

the Engl. phrase, 'to be in one's good graces.' Meton. object of favour, something acceptable, 1 Pet. 2: 19, 20 τοῦτο χάρις παρὰ θεῶ, i. e. this is something well-pleasing to God; comp. for the sense 1 Tim. 2: 3. 5: 4. Col. 3: 20. — genr. Hdian. 2. 15. 9. Diod. Sic. 13. 101. Xen. Hi. 8. 2, 3, 5. καταθ. χάριν Hdian. 2. 3. 15. Xen. Cyr. 8. 3. 26. — (β) Of the grace, favour, good-will of God and Christ as exercised towards men; e. g. where χάρις is joined with εἰρήνη, ἔλεος, and the like in salutations, including the idea of every kind of favour, blessing, good, as proceeding ἀπὸ τοῦ θεοῦ πατρὸς καὶ κυρίου Ἰ. Χρ. Rom. 1: 7. 1 Cor. 1: 3. 2 Cor. 1: 2. Gal. 1: 3; and so in the introduction to most of the epistles. Rev. 1: 4. Also ἡ χάρις τοῦ κυρίου Ἰ. Χ. in the benedictions at the close of most of the epistles, Rom. 16: 20, 24. 1 Cor. 16: 23. 2 Cor. 13: 13. Gal. 6: 18. al. Simpl. ἡ χάρις in a like sense, Eph. 6: 24. Col. 4: 18. 1 Tim. 6: 21. 2 Tim. 4: 22. Tit. 3: 15. Heb. 13: 25. — Of Christ, genr. Acts 15: 11 διὰ τῆς χάριτος τοῦ κ. Ἰ. Χρ. πιστεύομεν σωθῆναι. 2 Cor. 8: 9. 1 Tim. 1: 14. — Of God, genr. i. q. the gracious feeling of approbation, benignity, love, which God exercises toward any of the human race; comp. above in a. So c. τοῦ θεοῦ or the like, Acts 14: 3 τῷ λόγῳ τῆς χάριτος αὐτοῦ, the word of his grace, i. e. the gospel, i. q. τὸ εὐαγγέλιον τῆς χ. τοῦ θεοῦ 20: 24. Acts 14: 26 et 15: 40 παραδοθεὶς τῇ χάριτι τοῦ θεοῦ. Rom. 3: 24 δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι. 1 Cor. 15: 10 ter. 2 Cor. 1: 12. 9: 14. 12: 9 ἀρκεῖ σοι ἡ χάρις μου. Gal. 1: 15. Eph. 1: 6. Heb. 2: 9. 1 Pet. 4: 10. al. With τοῦ θεοῦ or the like implied, Acts 18: 27 τοῖς πεπιστεύκασιν διὰ τῆς χάριτος. Rom. 4: 16. 11: 5 comp. in Ἐκλογῇ. 11: 6 quater. 12: 6. 2 Thess. 2: 16. Heb. 2: 9 χάριτι θεοῦ i. e. through the gracious counsel of God. 4: 16. al. Here too belong the phrases ἐν χάριτι τῇ τοῦ Ἰ. Χρ. Rom. 5: 15, ἐν χάριτι Χρ. Gal. 1: 6, i. e. the grace of God through Christ; also Heb. 10: 29 τὸ πνεῦμα τῆς χάριτος the Spirit of grace, i. e. which is the gift and earnest of the divine favour. — (γ) Spec. of the divine grace and favour as exercised in conferring gifts, graces



benefits on man; 2 Cor. 4: 15 ἵνα ἡ χάρις πλεονάσασα διὰ τῶν πλειόνων τὴν εὐχαριστίαν περισσεύῃ. 8: 1 τὴν χάριν τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησιαστικαῖς τῆς Μακ. James 4: 6 bis. 1 Pet. 5: 5. — Particularly as manifested in the benefits bestowed in and through Christ and his Gospel, etc. Eph. 4: 7. 1 Pet. 1: 10 οἱ περὶ τῆς εἰς ἡμᾶς χάριτος προφητεύσαντες. v. 13. Or as exhibited in the pardon of sins and admission to the divine kingdom, i. e. saving grace; c. τοῦ Θεοῦ, Rom. 5: 15 ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ. Gal. 2: 21. Tit. 2: 11. 3: 7. 1 Pet. 5: 12. χάρις ζωῆς 1 Pet. 3: 7. Simpl. id. Rom. 1: 5. 5: 2, 17, 20, 21. 6: 1, 14, 15 οὐκ ἐσμὲν ὑπὸ νόμον, ἀλλ' ὑπὸ χάριν. Gal. 5: 4. Eph. 2: 5, 8 χάριτι ἐστε σσσωσμένοι. 1 Pet. 1: 13. al.

c) *grace*, i. e. in act and deed, act of grace, i. q. *favour* conferred, a *kindness*, *benefit*, *benefaction*. (α) *genr.* Rom. 4: 4 ὁ μισθὸς οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα. Acts 25: 3 αἰτούμενοι χάριν κατ' αὐτοῦ, i. e. asking a favour against Paul, to his prejudice, viz. that he might be sent for to Jerusalem. So of a *gift*, *alms*, 1 Cor. 16: 3 ἀπενεγκεῖν τὴν χάριν ὑμῶν εἰς Ἱερουσαλήμ. 2 Cor. 8: 4, 6, 7, 19. — Dion. Hal. Ant. 2. 15 fin. Hdian. 2. 3. 19. Pol. 1. 31. 6. Xen. Ag. 4. 3, 4. Hi. 8. 4. — (β) Of the divine favours, benefits, blessings, gifts, conferred on man through Christ and his Gospel; *genr.* John 1: 14 πλήρης χάριτος καὶ ἀληθείας. v. 16 bis χάριν ἀντὶ χάριτος, see in Ἀντι no. 1. v. 17. Acts 11: 23 ἰδὼν τὴν χάριν τοῦ Θεοῦ. 1 Cor. 1: 4. 2 Cor. 9: 8. Col. 1: 6. 1 Pet. 4: 10 ὡς καλοὶ οἰκονόμοι τῆς ποικίλης χάριτος Θεοῦ. Jude 4. So espec. the gift of the Gospel, salvation by grace in Christ; Acts 13: 43 προσμένειν τῇ χάριτι τοῦ Θεοῦ. 2 Cor. 6: 1. Phil. 1: 7 συγκοινωνοὺς μου τῆς χάριτος, i. e. fellow-partakers with me in the grace of the Gospel. Heb. 12: 15. 13: 9 καλὸν γὰρ χάριτι βεβαιώσθαι τὴν καρδίαν, οὐ βρωμάτων, ἵτις good that the heart be made steadfast in grace, not in meats, i. e. in the grace of the Gospel, the Gospel doctrines; comp. for the sense, Rom. 14: 15, 17. — Spec. of the grace or gift of the apostleship, the apostolic office. Rom. 12: 3 λέγω γὰρ, διὰ τῆς χάριτος

τῆς δοθείσης μοι. 15: 15. 1 Cor. 3: 10. Gal. 2: 9. Eph. 3: 2, 8. 2 Tim. 2: 1. — (γ) Meton. i. q. *gratification*, *pleasure*, *joy*, sc. as arising from a favour or benefit received; 2 Cor. 1: 15 ἐβουλόμην πρὸς ὑμᾶς ἐλθεῖν πρότερον, ἵνα δευτέραν χάριν ἔχετε, where some Mss. read χάραν. Philem. 7 in some edit. χάριν γὰρ ἔχομεν πολλὴν καὶ παράκλησιν, where also others read χαρὰν. — Opp. τὸ λύπη Tob. 7: 18. Eurip. Helen. 661 or 665 ἐμὰ δὲ δάκρυα . . . πλέον ἔχει χάριτος ἢ λύπας.

d) *grace*, sc. in return for favours, benefits, Lat. *gratia*, French *grâces*, i. q. *gratitude*, *thanks*; e. g. ποία ὑμῖν χάρις ἐστὶ; what thank have ye? i. e. what thanks do ye deserve, Luke 6: 32, 33, 34. χάριν ἔχειν τινί, Lat. *gratias habere*, to give thanks, Luke 17: 9. 1 Tim. 1: 12. 2 Tim. 1: 3. Heb. 12: 28; comp. in Ἐχω ε. β. (2 Macc. 3: 33. Jos. Ant. 7. 9. 4. Pol. 5. 104. 1. Xen. Mem. 3. 11. 2.) So χάρις τῷ Θεῷ Rom. 6: 17. 1 Cor. 15: 57. 2 Cor. 2: 14. 8: 16. 9: 15. Dat. χάριτι with thanks, thankfully, 1 Cor. 10: 30. ἐν χάριτι id. Col. 3: 16. — *genr.* Diod. Sic. 1. 90 τὴν ἀμοιβὴν τῆς πρὸς τοὺς εὐεργέτας χάριτος. Luc. Tim. 36 σοὶ μὲν καὶ τῷ Διὶ πλείστη χάρις. Asin. 4. Hdian. 5. 1. 13. Xen. Mem. 4. 3. 3.

e) Accus. χάριν as adv. or prep. c. *gen.* Butt. § 146. n. 2. § 115. 4; Lat. *gratiâ*, pp. in favour of, in behalf of, hence i. q. on account of, because of, usually put like *gratiâ* after the case it governs, Butt. l. c. Luke 7: 47 οὐ χάριν, on which account, wherefore. Eph. 3: 1 et 14 τοῦτον χάριν, on this account, for this cause. Gal. 3: 19 τῶν παραβάσεων χάριν. 1 Tim. 5: 14. Tit. 1: 5, 11. Jude 16. Once before its case in an interrogation, 1 John 3: 12 καὶ χάριν τίνος ἔσφαξεν αὐτόν; comp. Herm. ad Vig. p. 700. Non. al. — Ecclus. 35 [32]: 2. Hdian. 3. 2. 61. Xen. Mem. 1. 2. 54. Before its *gen.* Ecclus. 37: 5. Pol. 1. 64. 3. Eurip. Androm. 1228 or 1235. AL.

Χάρισμα, αἶος, τό, (χαρίζομαι q. v.) a gift, grant, benefit, a good conferred, Hesych. χάρισμα· δῶρον. In N. T. only of gifts and graces imparted from God, e. g. deliverance from peril, 2 Cor. 1: 11; a gift or quality of the

mind, 1 Cor. 7: 7; gifts of Christian knowledge, consolation, confidence, Rom. 1: 11. 1 Cor. 1: 7; redemption, salvation through Christ, Rom. 5: 15, 16. 6: 23. 11: 29. Spec. of the *Charismata* or miraculous gifts imparted to the early Christians and particularly to Christian teachers by the Holy Spirit, Rom. 12: 6. 1 Cor. 12: 4, 9 *χαρίσματα* *ἰαμάτων*. v. 28, 30, 31. 1 Pet. 4: 10. As communicated with the laying on of hands, 1 Tim. 4: 14. 2 Tim. 1: 6. Comp. *Πνεῦμα* p. 676. β.

*Χαριτόω*, ὤ, f. ὠσω, (*χάρις*,) to grace, to supply with grace, i. e. to make gracious, grateful, acceptable, Pass. to be gracious, grateful, acceptable, Ecclus. 18: 17. Liban. IV. p. 1071.—In N. T. spoken only of the divine favour; Luke 1: 28 *χαῖρε, κεχαριτωμένη*, hail, thou favoured sc. of God. Also of spiritual graces; Eph. 1: 6 *ἐν ᾗ [χάρτι] ἐχαρίτωσεν ἡμᾶς with which [grace] he hath graced us*, i. e. in which he hath richly imparted grace unto us, sc. in the forgiveness of our sins, comp. v. 7.—Test. XII Patr. p. 698 *ἐν φυλάκῃ ἡμῶν, καὶ ὁ σωτὴρ ἐχαρίτωσέ με ἐν δεσμοῖς, καὶ ἔλυσέ με*.

*Χαρόβαν*, ἦ, indec. Charran, Heb. חָרָב *Haran*, also *Χάρβαν* Jos. Ant. 1. 16. 1, pr. n. of a city in the northern part of Mesopotamia, where Abraham sojourned for a time on his way to the land of Canaan, Acts 7: 2, 4. Comp. Gen. 11: 31. 12: 5. Jos. Ant. 1. c. et 1. 19. 4. It was afterwards called by the Greeks and Romans *Κάρβαι*, *Carrae*, and became celebrated by the defeat and death of Crassus. See Rosemn. Bibl. Geogr. I. ii. p. 149.

*Χάρτης, ου, ὄ*, (*χαράσσω*), paper, Lat. *charta*, a leaf of paper, made of the papyrus, 2 John 12.—Ceb. Tab. 4. Dioscorid. I. 116. Comp. Adam's Rom. Ant. p. 506.

*Χάσμα, ατος, τό*, (*χαίρω* v. *χάσσω* to yawn,) a chasm, gulf, Luke 16: 26. Sept. for *πίττα* 2 Sam. 18: 17.—Jos. Ant. 6. 2. 2. Palaeph. 29: 5. Luc. D. Mort. 21. 1. Plato de Rep. II. p. 211 Bip. p. 46 Tauchn.

*Χεῖλος, εος, ους, τό, a lip*; Plur. *τὰ χεῖλη*, the lips.

a) pp. Rom. 3: 13 *ὡς ἀσπίδων ἐπὶ τὰ χεῖλη ἀνῶν*. Heb. 13: 15 *καρπὸν χειλέων*, see in *Καρπός* b. δ. 1 Pet. 3: 10. So as the instrument of speech, the lips, as speaking, Matt. 15: 8 et Mark 7: 6 *ὁ λῦος οὗτος τοῖς χεῖλεσί με τιμᾷ*, i. e. only with their lips, in words only, quoted from Is. 29: 13 where Sept. for *ἡψψ*; as also Job 2: 10. Prov. 17: 4. saep.—Ecclus. 1: 23. Palaeph. 48. 2. Luc. D. Deor. 5. 2. Xen. Conv. 5. 7. — Meton. from the Heb. *language, dialect*, like *tongue*; 1 Cor. 14: 21 *ἐν χεῖλεσι ἐπιτοίς*, in allusion to Is. 28: 11 where Sept. and *ἡψψ*. So also Sept. and *ἡψψ* Gen. 11: 1, 6, 9. Heb. *ἡψψ*, Sept. *γλώσσα*, Is. 19: 18.

b) trop. *χεῖλος τῆς θαλάσσης*, lip of the sea, i. q. the shore, brink, bank, Heb. 11: 12. So Sept. and *ἡψψ* Gen. 22: 17. Ex. 14: 31. al. *χ. τοῦ ποταμοῦ* Ex. 7: 15.—So of a river, Jos. B. J. 3. 10. 7. Diod. Sic. 3. 10. Hdot. 4. 141. *χ. τῆς τάφου* Thuc. 3. 23.

*Χειμάζω*, f. ἄσω, (*χεῖμα*, see *χειμών*), to storm, to raise a storm, Xen. Oec. 8. 16; also to winter, to pass the winter, Diod. Sic. 19. 37. Xen. H. G. 1. 2. 15.—In N. T. Pass. *χειμάζομαι*, to be storm-beaten, tempest-tossed at sea, Acts 27: 18 *σφοδρῶς δὲ χειμαζομένων ἡμῶν*. — Jos. Ant. 12. 3. 3 *χειμαζομένης νεώς*. Luc. D. Deor. 26. 2 *ναῦται χ.* Diod. Sic. 4. 43. Thuc. 3. 69.

*Χειμαρῆος, ου, ὄ, ἦ*, adj. (*χεῖμα*, see *χειμών*, and *ῥέω*), pp. *flowing in winter*, wintry, as *χ. ποταμός* Hom. II. 5. 88. Soph. Antig. 712. Epict. Fragm. I. ed. Schweigh. In N. T. Subst. ὁ *χειμαρῆος*, a storm-brook, wintry torrent, which flows in the rainy season or winter, but dries up in summer; spoken of the Cedron, *Κεδρών* q. v. John 18: 1. So Sept. and *כֶּדְרוֹן* of the Cedron, 2 Sam. 15: 23. 1 K. 2: 38. 15: 13.—Luc. Hermot. 86. Xen. H. G. 4. 4. 7. Strictly poet. for *χειμαρῆος*, Lob. ad Phryn. p. 234, 669.

*Χειμών, ὄνωσ, ὄ*, (*χεῖμα* rain, storm, from *χεῖω* to pour,) pp. *rain*,



storm, tempest, storm with rain, foul weather.

a) *genr.* Matt. 16: 3 καὶ προῶ· σήμερον χειμῶν. Acts 27: 20 χειμῶνός τε οὐκ ὀλίγον ἐπικειμένον. Sept. for עזר Ezra 10: 9. Job 37: 6. — Jos. Ant. 6. 5. 6. Ael. V. H. 8. 5. Plut. Timol. 19, 28 τοῦ χειμῶνος ἐπικειμένον. Xen. Mem. 3. 5. 6.

b) *meton.* season of rains and storms, the rainy season, winter; for the winter of Palestine see Jahn § 21. Calmet p. 240, 242. John 10: 22 καὶ χειμῶν ἦν. 2 Tim. 4: 21. Genit. as time when, χειμῶνος in winter, Matt. 24: 20. Mark 13: 18. Sept. for חרף Cant. 2: 11. — Ecclus. 21: 8. Diod. Sic. 1. 41 init. Dem. 124. 3. Xen. Mem. 1. 2. 1. Genit. Xen. Conv. 2. 18.

Χείρ, ῥός, ἡ, the hand; Plur. αἱ χεῖρες, the hands.

a) *pp.* and *genr.* as of men, Matt. 3: 12 οὐ τὸ πλύνον ἐν τῇ χειρὶ αὐτοῦ. 5: 30 εἰ ἡ δεξιὰ σου χεῖρ σκανδαλίζει σε. 8: 15. 12: 10 τὴν χεῖρα ἔχων ξηρὰν v. ἐξηραμμένην Mark 3: 1, 3. Matt. 15: 20 ἀντίποις χερσὶν φαγεῖν. 26: 23 ὁ ἐμβάψας μετ' ἐμοῦ ἐν τῷ τραβήλῳ τὴν χεῖρα, in allusion to the oriental manner of eating. Matt. 27: 24. Mark 3: 5. Luke 6: 1. 24: 39. John 20: 25, 27. Acts 3: 7. 17: 25. 28: 3, 4. 1 Cor. 4: 12 et 1 Thess. 4: 11 ἐργάζεσθαι ταῖς ἰδίαις χερσὶ. Gal. 6: 11 et Philem. 19 ἔγραψα τῇ ἐμῇ χειρὶ. Col. 4: 18 ὁ ἀσπασμὸς τῇ ἐμῇ χειρὶ. Heb. 12: 12. James 4: 8. 1 John 1: 1. al. *saep.* So of angels etc. Matt. 4: 6 ἐπὶ χειρῶν ἄροῦσί σε. Luke 4: 11. Rev. 1: 16, 17. 6: 5. 8: 4. al. Sept. *saepiss.* for חר, as Gen. 22: 6. 24: 2. Prov. 26: 15. Is. 6: 6. — Luc. D. Deor. 26. 1. Hdian. 1. 9. 7. Xen. An. 6. 1. 9. ib. 1. 10. 1. — In phrases; e. g. ἔργα χειρῶν τινός the works of one's hands, i. e. an idol Acts 7: 41; evil deeds or conduct, Rev. 9: 20; of God, the works of creation, Heb. 1: 10. 2: 7; comp. below in b, and also in Ἔργον c. αἶρειν τὴν χεῖρα Rev. 10: 5, see in Αἶρω no. 1. a. For other frequent phrases and constructions, see the following articles: Δέξις a; Ἐκτείνω a; Ἐπαίρω a; Ἐπιβάλλω a; Ἐπιθεσις, Ἐπιτίθημι a. β; Ἐπιλαμβάνω a; Κατασιώ; Κρατέω a, b; Νίπτω.

b) *anthropopath.* of God, i. q. the

powerful hand of God; e. g. Acts 4: 30 ἐν τῷ τὴν χεῖρά σου ἐκτείνειν σε εἰς ἴασιν, comp. in Ἐκτείνω a. — Elsewhere to the hand of God as the instrument of action and of power, is ascribed that which strictly belongs to God himself; comp. in Ὁσθαλμός a. γ. Acts 4: 28 ὅσα ἡ χεῖρ σου καὶ ἡ βουλή σου προώρισε γενέσθαι. 7: 50 οὐχὶ ἡ χεῖρ μου ἐποίησε ταῦτα πάντα; 1 Pet. 5: 6. So τὰ ἔργα τῶν χειρῶν τοῦ Θεοῦ, see above in a, and in Ἔργον c. Comp. Sept. and חר Is. 66: 2. Ps. 103: 22. 8: 6. — So ἡ χεῖρ κυρίου ἦν μετ' αὐτοῦ, the hand of the Lord was with him, for help, aid, i. q. the Lord was with him, Luke 1: 66. Acts 11: 21. So Sept. and חר חר חר חר 1 Sam. 22: 17. 2 Sam. 3: 12. — Further, Acts 13: 11 ἰδοὺ, χεῖρ κυρίου ἐπὶ σέ, lo! the hand of the Lord is upon thee, for punishment. So Sept. for חר חר חר Am. 1: 8. חר חר Ez. 13: 9. חר חר 1 Sam. 7: 13. 12: 15. Comp. Gesen. Lex. חר b, c. Non al.

c) With prepositions, mostly by Hebraism, where to χεῖρ as the instrument of action and power, is often ascribed what strictly belongs to the person himself or to his power; comp. above in b. E. g. (α) διὰ χειρός v. χειρῶν τιρος, by the hand or hands of any one, by his intervention, i. q. διὰ τινος. Mark 6: 2 δυνάμεις τοιαῦται διὰ τῶν χειρῶν αὐτοῦ γίνονται, i. e. are done by him. Acts 2: 23. 5: 12 διὰ τῶν χειρῶν τῶν ἀπ. ἐγένετο σημεῖα καὶ τέρατα. 7: 25. 11: 30. 14: 3. 15: 23. 19: 11. non al. So Sept. and חר חר Lev. 10: 11. 2 Chr. 34: 14. Sept. often ἐν χειρὶ, 1 K. 2: 25. 12: 15; comp. below in γ. See Gesen. Lex. חר aa. — (β) εἰς χεῖράς τινος, into the hands of any one, i. e. into his power, i. q. εἰς τινα; so chiefly παραδίδόναι εἰς χ. Matt. 17: 22. 26: 45. Mark 9: 31. 14: 41. Luke 9: 44. 24: 7. Acts 21: 11. 28: 17. non. al. Comp. in Παραδίδωμι a. So Sept. for חר חר חר 1 Sam. 23: 4, 12, 14. Job 16: 11. al. Sept. of tener ἐν χειρὶ, Judg. 2: 14. 6: 1. al. — Also with verbs of committing, δίδόναι τι εἰς χ. John 13: 3. παρατίθημι εἰς χ. Luke 23: 46. Sept. and Heb. Gen. 42: 37. — Pol. 3. 52. 7. Dem. 32. 1. — Once ἐπιτίπειν εἰς χεῖράς τινος, to fall into the hands of any one, into his power, sc. for

punishment, Heb. 10: 31. So Sept. for  $\text{ב ידו בידו}$  2 Sam. 24: 14. 1 Chr. 21: 13. — Ecclus. 2: 18. 38: 15. Comp.  $\text{ἐλθεῖν εἰς χεῖρας}$ , Luc. Gymnas. 25. Xen. Cyr. 2. 4. 15. — ( $\gamma$ )  $\text{ἐν χειρὶ τινος}$ , i. e. once i. q.  $\text{εἰς χεῖρας τινος}$ , comp.  $\text{Ἐν no. 4.}$  John 3: 35  $\text{πάντα δέδωκεν ἐν τῇ χειρὶ αὐτοῦ}$ . So Sept. for  $\text{ב ידו בידו}$  Josh. 2: 24. Judg. 1: 2. — Elsewhere i. q.  $\text{διὰ χειρὸς τινος}$ , see above in  $\alpha$ , i. e. *by* or *through* the intervention of any one, Acts 7: 35  $\text{ἐν χ. ἀγγέλου}$ . Gal. 3: 19  $\text{ἐν χ. μεσίτου}$ . So Sept. for  $\text{ב ידו}$  Num. 15: 23. 2 Chr. 29: 25. Jer. 37: 2. — Ecclus. 48: 20. 49: 6. — ( $\delta$ )  $\text{ἐκ χειρὸς τινος}$ , *out of the hand of* any one, out of his power, after verbs of freeing, delivering, and the like. Luke 1: 71  $\text{σωτηρίαν ἐκ χειρὸς πάντων κ. τ. λ. v.}$  74. John 10: 28, 29, 39. Acts 12: 11. 24: 7. So Sept. for  $\text{ב ידו}$  Gen. 32: 11. Ex. 18: 9, 10. — Jos. Vit. § 15  $\text{θεὸν δύσασσθαι με ἐκ τῆς ἐμίνων χειρὸς}$ . comp. Luc. D. Deor. 11. 2. AL.

**Χειραγωγέω, ὦ, f. ἦσω, (χειραγωγός,) to lead by the hand, trans.** Acts 9: 8. 22: 11. — Artemid. 5. 20. Luc. Tim. 30, 32. Diod. Sic. 13. 20.

**Χειραγωγός, οὐ, ὁ, ἦ, (χειρ, ἄγω, ἀγωγή,) a hand-leader, one who leads by the hand, Acts 13: 11.**—Artemid. 1. 50  $\text{τυφλοὺς ἐποίησεν, ἵνα χειραγωγοῖς χρῆσονται}$ . Plut. de Fortun. 2 fin.

**Χειρογράφων, ου, τό, (neut. of adj. χειρογράφος, from χεῖρ, γράφω,) chirography, hand-writing, Dion. Hal. Ant. 5. 8. Pol. 30. 8. 4. In N. T. meton. a hand-writing, manuscript, something written by hand, e. g. the Mosaic law, the letter in antith. to the spirit, Col. 2: 14; comp. Eph. 2: 15, and see Γράμμα b.**—So of a written obligation, bond, Tob. 5: 3. 9: 5. Artemid. 3. 40.

**Χειροποίητος, ου, ὁ, ἦ, adj. (χειρ, ποιέω,) made with hands, and hence artificial, external, e. g. ναὸς χειροποίητος Mark 14: 58. Acts 7: 48. 17: 24. Eph. 2: 11  $\text{περιτομῆ χ.}$  Heb. 9: 11, 24.—Judith 8: 18. Hdian. 8. 1. 14. Xen. An. 4. 3. 5.**

**Χειροτονέω, ὦ, f. ἦσω, (χειροτόνος, from χεῖρ, τείνω,) to stretch out the hand, to hold up the hand, as in voting;**

hence *to vote, to give one's vote*, sc. by holding up the hand, intrans. Pol. 9. 30. 5. — In N. T. trans. *to choose by vote, to appoint*; Acts 14: 23  $\text{χειροτονήσαντες αὐτοῖς πρεσβυτέρους}$ . Pass. 2 Cor. 8: 19. [2 Tim. 4: 23. Tit. 3: 16.]—Jos. Ant. 13. 2. 2  $\text{χειροτονοῦμεν δὲ σὺ σήμερον ἀρχιερεῖα}$ . Luc. D. Mort. 12. 4. Hdian. 7. 10. 3. Xen. H. G. 6. 2. 11.

**Χείρων, ονος, ὁ, ἦ, worse, irreg. comparat. to κακός, from an obsol. posit. χέρις, see Butt. § 68. 2; spoken of state, condition, quality, etc. Matt. 9: 16 et Mark 2: 21  $\text{σχίσμα χείρων γίνεται}$ . Matt. 12: 45  $\text{τὰ ἔσχατα τοῦ ἀνθρ. ἐκείνου γίνεται χείρονα τῶν πρώτων}$ . 27: 64. Mark 5: 26. Luke 11: 26. John 5: 14. 2 Pet. 2: 20. So of punishment, worse, more severe, Heb. 10: 29. — Wisd. 15: 18. Hdian. 3. 13. 14. Diod. Sic. 20. 57. Xen. Mem. 4. 5. 6.—Trop. of persons, in a moral sense; 1 Tim. 5: 8  $\text{ἀπίστου χείρων}$ . 2 Tim. 3: 13.—Aeschin. 60. 15. Xen. Mem. 1. 2. 32.**

**Χερουβίμ, i. q. Heb. plur. כרובים, Cherubim, from sing. כרוב, Sept. χερουβ Ez. 41: 18, a cherub; in N. T. spoken of the golden figures representing the Cherubim and placed on or over the ark, Heb. 9: 5. Comp. Sept. and Heb. Ex. 25: 18 sq. — The Cherubim, in the theology of the Hebrews, are beings of a celestial nature, having a form composed from the figure of a man, eagle, ox, and lion, as the emblems of wisdom and strength; comp. Ez. c. 1, 10. They are first mentioned as guarding the gate of Paradise, Gen. 3: 24; then, as bearing the throne of God upon their wings swiftly through the clouds, 2 Sam. 22: 11. Ps. 18: 12. Ez. l. c. Golden figures of Cherubim were placed on or over the ark, so as to cover it, Ex. 25: 18 sq. and as the ark was the seat of God's visible presence, he is hence said *to dwell between the Cherubim*, 1 Sam. 4: 4. 2 Sam. 6: 2. Ps. 80: 2. 99: 1. When the temple was built, other like images were placed over the ark and around the holy of holies, 1 K. 6: 23 sq. 8: 6 sq. Comp. espec. Gesen. Lex. art. כרוב. Jahn § 333.—Jos. Ant. 3. 6. 5  $\text{τῷ δ' ἐπιθέματι αὐτῆς [τῆς κλωβῶτος] ἦσαν προστυκείς δύο Χερου-$**



βίαις μὲν αἰτοῦς Ἑβραῖοι καλοῦσι. ib. 8. 3. 3.

**Χήρα, ας, ἡ,** (fem. of adj. *χήρος* bereaved,) pp. adj. *bereaved* sc. of one's husband, *widowed*, Luke 4: 26 πρὸς γυναικα χήραν to a widow woman. So Sept. for *χρη* for *חַרְוָה* 2 Sam. 14: 5. 1 K. 7: 14. — Jos. Ant. 8. 13. 2. Plut. Mor. II, p. 28. Tauchn.—Subst. *ἡ χήρα*, a widow, Matt. 23: 14 οἰκίας τῶν χηρῶν. Mark 12: 40, 42 μία χήρα πτωχή. v. 43. Luke 2: 37. 4: 25. 7: 12. 18: 3, 5. 20: 47. 21: 2, 3. Acts 6: 1. 9: 39, 41. 1 Cor. 7: 8. 1 Tim. 5: 3, 4, 5, 9, 11, 16 bis. James 1: 27. Sept. for *חַרְוָה* Gen. 38: 11. Ex. 22: 22, 24. al.—2 Macc. 3: 10. Soph. Aj. 653. Luc. de Mort. Peregr. 12. — Poet. of a city left desolate, Rev. 18: 7; comp. Is. 47: 8. Lam. 1: 1.

**Χθές,** adv. *yesterday*, John 4: 52. Acts 7: 28. Heb. 13: 8. Sept. for *חַרְוָה* Gen. 31: 2. 2 Sam. 3: 17.—Hdian. 8. 6. 3. Luc. D. Deor. 7. 3. Xen. An. 6. 4. 18. The Attics wrote also *ἐχθές*, comp. Lob. ad Phryn. p. 323.

**Χιλίαρχος, ου, ὁ,** (*χιλιοι, ἄρχω*), a *chiliarch*, *captain of a thousand*, Sept. for *חַרְוָה* חַרְוָה Deut. 1: 15. 2 Sam. 18: 1. Xen. Cyr. 3. 3. 11 *συνεκάλεσε μυριάρχους καὶ χιλιάρχους καὶ ταξίαρχους καὶ λοχαγούς.*—In N. T. a *chiliarch*, i. e. *genr. a commander, captain, a military chief*, viz.

a) *genr.* Mark 6: 21. Acts 25: 23. Rev. 6: 15. 19: 18.—Jos. Ant. 7. 2. 2.

b) *spec. a tribune*, a military tribune, an officer of the Roman armies, six of whom were attached to each legion and were its chief officers. In battle each tribune seems to have had charge of ten centuries; whence prob. the Greek name *χιλίαρχος*; comp. Adam's Rom. Ant. p. 369. coll. p. 193. In N. T. spoken of the tribune Claudius Lysias who commanded the garrison in the fortress Antonia at Jerusalem, Acts 21: 31, 32, 33, 37. 22: 24, 26, 27, 28, 29. 23: 10, 15, 17, 18, 19, 22. 24: 7, 22.—Hdian. 3. 12. 18. Dion. Hal. Ant. 6. 4.

c) spoken of the *captain or prefect* of

the temple, John 13: 12. See fully in Στρατηγός b, and Σπῆρα b.

**Χιλιάς, ἄδος, ἡ,** (*χιλιοι*), a *chiliad*, a *thousand* in number, Luke 14: 31 bis. Acts 4: 4. 1 Cor. 10: 8. Rev. 5: 11. 7: 4, 5, 6, 7, 8. 11: 13. 14: 1, 3. 21: 16. Sept. for *חַרְוָה* Gen. 24: 60. Ex. 12: 37. — Luc. Hermot. 56. Comp. Butt. § 71. 4.

**Χίλιοι, αι, α,** num. adj. a *thousand*, 2 Pet. 3: 8 bis. Rev. 11: 3. 12: 6. 14: 20. 20: 2, 3, 4, 5, 6, 7. Sept. for *חַרְוָה* Gen. 20: 16. Ex. 38: 25.—Hdian. 1. 15. 19. Xen. H. G. 1. 4. 21. Comp. Butt. § 70. 4.

**Χίος, ου, ἡ,** *Chios*, now *Scio*, one of the larger Greek islands, lying near the coast of Asia Minor, between Samos and Lesbos, and celebrated for its mastic and wine. Acts 20: 15.—Diod. Sic. 5. 81. Comp. Hor. Od. 3. 19. 5.

**Χιτών, ὄνος, ὁ,** (Heb. *חַרְוָה*), a *tunic*, i. e. the inner garment, worn next the skin, mostly with sleeves, and reaching usually to the knees, rarely to the ankles; see Gesen. Lex. art. *חַרְוָה*. Jahn § 120. Adam's Rom. Ant. p. 416. Matt. 5: 40 καὶ τὸν χιτῶνά σου λαβεῖν. Luke 6: 29. John 19: 23 bis. Acts 9: 39. Jude 23. Sometimes two tunics seem to have been worn, prob. of different stuffs, for ornament or luxury; Matt. 10: 10. Mark 6: 9. Luke 3: 11. 9: 3. Hence is said of the high priest, *διαφόρητας τοὺς χιτῶνας αὐτοῦ* Mark 14: 63; comp. 2 Macc. 4: 38. Jos. Ant. 3. 7. 4, where *χιτών* is spoken of the *חַרְוָה* or outer tunic. Sept. *genr.* for *חַרְוָה* Gen. 37: 3. 2 Sam. 15: 32. Cant. 5: 4.—Ael. V. H. 1. 16 *ἐνδόντα αὐτὸν τὸν χιτῶνα, καὶ θοιμάτιον περιβαλλόμενον.* Luc. D. Deor. 13. 2. Diod. Sic. 4. 38. Xen. Cyr. 6. 4. 1, 2.

**Χιτών, ὄνος, ἡ,** *snou*, Matt. 28: 3. Mark 9: 3. Rev. 1: 14. Sept. for *חַרְוָה* Job 37: 6. Is. 1: 18. 55: 10.—Ael. V. H. 7. 6. Hdian. 3. 3. 9. Xen. Mem. 2. 1. 30.

**Χλαμύς, ὕδος, ἡ,** *chlamys*, a wide and coarse cloak, worn sometimes by kings, Jos. Ant. 5. 1. 10. Hdian. 7. 5.

7; by military officers, 2 Macc. 12: 35. Ael. V. H. 14. 10; by soldiers and others, Plaut. Rud. 2. 2. 9. Xen. Mem. 2. 7. 5; also by a hunter, Luc. D. Deor. 11. 2. —In N. T. spoken prob. of the Roman *paludamentum*, or *officer's cloak*, usually of scarlet, Matt. 27: 28, 31. Comp. Adam's Rom. Ant. p. 371. See in *Πορφύρα* fin.

*Χλευάζω*, *f. άσω*, (*χλευή* jest, derision,) to jest, to deride, to scoff, absol. Acts 17: 32. So Acts 2: 13 in text. rec. Others διαχλευάζω *q. v.*—Wisd. 11: 14. Pol. 4. 3. 13. Aristoph. Ran. 376. *c. acc.* Jos. B. J. 6. 7. 2. Plut. Timol. 15. Dem. 78. 12.

*Χλιαρός, ά, όν*, (*χλιαίνω, χλιώ*), warm, lukewarm, Rev. 3: 16. — *ύδωρ χλ.* Athen. III. p. 123. E. Plut. de Fluv. 25. 3. ed. R. X. p. 805. 3.

*Χλόη, ης, ή*, *Chloe*, *pr. n.* of a female Christian at Corinth, 1 Cor. 1: 11.

*Χλωρός, ά, όν*, (*χλόη, χλόος*), *pp.* pale-green, yellowish-green, like the colour of the first shoots of grass and herbage; hence

a) *genr. green, verdant*, like young herbage; Mark 6: 39 *ἐπὶ τῷ χλωρῷ χόρῳ*. Rev. 8: 7. 9: 4. So Sept. for *קָרָךְ* Gen. 1: 30. Is. 15: 6. *קָרָךְ* 2 K. 19: 26. — Ael. V. H. 13. 16. Plut. Romul. 20. Thuc. 4. 6.

b) *i. q. pale, yellowish*; Rev. 6: 8 *ἔπρος χλωρός*.—Artemid. 1. 77 or 79 *χλωρός γὰρ ὁ χρυσός*. Anthol. Gr. III. p. 11 *χλωρὴν σάρκα*. Hom. II. 11. 631.

*Χξς'*, six hundred and sixty six, the number for which these letters stand, viz. *χ'* 600, *ξ* 60, *ς'* 6; see Buttm. § 2. n. 3. Rev. 13: 18.

*Χοικός, ή, όν*, (*χόος, χοῦς*), of earth, earthy, terrene, 1 Cor. 15: 47, 48 bis, 49.—Only in N. T.

*Χοϊνίξ, ικος, ή*, a choenix, an Attic measure for grain and things dry, equal to the 48th part of the Attic medimnus, or to the eighth part of a Roman modius, and consequently nearly equivalent to one quart English; comp. in *Κόρος* and *Μόδιος*. A choenix of grain was the daily allowance for one man, whether soldier or slave, Hdot. 7. 187. See

Boeckh Staatsh. der Ath. I. p. 99 sq. Rev. 6: 6 bis, *χοϊνίξ σίτου δηναρίου, καὶ τρεῖς χοϊνίκες κριθῆς δηναρίου*, implying excessive dearth, since the ordinary price of a medimnus of wheat in Attica and Sicily did not exceed five or six drachmae or denarii; see Boeckh l. c. p. 102 sq. — Sept. Ez. 45: 10, 11. Ael. V. H. 1. 26. Diod. Sic. 19. 49. Xen. An. I. 5. 6.

*Χοῖρος, ου, ό, ή*, a swine, porker; Matt. 7: 6, comp. in *Κύων* b. Matt. 8: 30, 31, 32 bis. Mark 5: 11, 12, 13, [14.] 16. Luke 8: 32, 33. 15: 15, 16.—Ael. V. H. 2. 11. Hdian. 5. 6. 21. Xen. An. 7. 8. 5.

*Χολάω, ώ*, *f. ήσω*, (*χολή* bile, gall,) *pp.* to be bilious, melancholy, mad, *i. q.* *μελαγχολάω*, Aristoph. Nub. 833.—Later and in N. T. *i. q.* *χολοῦμαι*, to be full of gall, to be angry, enraged, intrans. *c. dat.* pers. John 7: 23 *ἐμοὶ χολᾷτε*;—3 Macc. 3: 1. Mosch. 1. 10. Artemid. 1. 4. Diog. Laert. 9. 66. Schol. in Aristoph. Plut. 12, *χολᾶν παρὰ τοῖς Ἀτικοῖς, τὸ μαινεσθαι παρὰ τοῖς κοινοῖς, τὸ θυμοῦσθαι*.

*Χολή, ης, ή*, (*χέω* to pour out,) the bile, gall, Palaeph. 27. 2. Theophr. Char. 11 or 19. Tauchn. Then as the seat of anger, cholera, wrath, Luc. Fugit. 19. Dem. 778. 8.—In N. T. *gall, bitterness*, viz.

a) *i. q. poison, venom*, trop. Acts 8: 23 *εἰς γὰρ χολὴν πικρίας*. . . *ὄρω σε όντα*, *i. q.* *εἰς χολὴν πικρῶν, bitter gall, venom*; comp. Buttm. § 123. n. 4. Sept. *pp.* for *פָּפֹן* poppy, poison, Deut. 29: 17. 32: 32.—Plut. Romul. 17 *ὡσπερ ἰοῦ καὶ χολῆς ἐνίων θηρίων*.

b) from the Heb. *bitter herbs*, *c. g.* wormwood, poppy, myrrh, etc. Matt. 27: 34 *ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον*, comp. Mark 15: 23; see fully in *Όξος*. — Sept. for *פָּפֹן* wormwood, Prov. 5: 4. Lam. 3: 15; and for *פָּפֹן* poppy, Ps. 69: 22. Jer. 8: 14.

*Χόος, ό*, (*χέω, χόω*), *contr. nominat.* *χοῦς*, *gen.* *χοός*, *dat.* *χοί*, *acc.* *χοῦν*, comp. Passow s. v. Buttm. § 58. p. 101; earth, as dug out and thrown up, *heap of earth, mound*, Hdot. 1. 150 *ὁ χοῦς ὁ ἐξορυχθεῖς*. Pol. 4. 40. 7. Thuc. 2. 76.—In N. T. *genr. loose earth, dirt, dust*;



Mark 6: 11 ἐκινάσετε τὸν χοῦν κ. τ. λ. i. q. κονιόρτος in Matt. 10: 14; see in Ἐκινάσω. (So Sept. for רָעַע Is. 52: 2.) Rev. 18: 19 ἔβαλον χοῖν ἐπὶ τὰς κεφαλὰς αἰτῶν, sc. in token of grief, mourning; see in Σποδός, and so Sept. for רָעַע Josh. 7: 6. Sept. genr. for רָעַע Gen. 2: 7. 2 Chr. 1: 9.—Hdian. 8. 4. 11.

**Χοραζίν**, ἡ, indec. Chorazin, written also in Mss. Χοραζαῖν, Χωραζίν, or χόρα Zin, a place of Galilee mentioned in connexion with Bethsaida and Capernaum, and probably near them, Matt. 11: 21. Luke 10: 13. According to Eusebius in Onomast. Chorazin was a town (κώμη) of Galilee, two Roman miles from Capernaum; see Rosenm. Bibl. Geogr. II. ii. p. 72. Reland Palaest. p. 721 sq.

**Χορηγέω**, ᾧ, f. ἴσω, (χορηγός chorus-leader, from χορός, ἄγω,) to be chorus-leader, to lead a chorus of singers and dancers, Anthol. Gr. I. 73. trop. Luc. Necoim. 16. Plato Theaet. 27. p. 179. D. Then, to lead out or furnish a chorus on public occasions at one's own expense, for which purpose at Athens persons called χορηγοί were appointed from each tribe, Dem. 565. 11. Xen. Mem. 3. 4. 3, 6. Xen. Ath. 1. 13 χορηγοῦσι οἱ πλοῦστοι. Comp. Sturz Lex. Xenoph. art. χορηγός. Potter's Gr. Ant. I. p. 86.—Hence genr. and in N. T. to furnish, to supply, to give, c. acc. 1 Pet. 4: 11 ἐξ ἰσχύος ἧς [ἡν] χορηγεῖ ὁ θεός. 2 Cor. 9: 10 ὁ δὲ ἐπιχορηγῶν σπέρμα τῷ σπείροντι . . . χορηγήσαι καὶ πληθύναι τὸν σπόρον ἡμῶν, for the Opt. comp. Matth. § 513. Buttm. § 139. n. 7. Winer § 42. 5. p. 236.—Ecclus. 1: 10, 25. Ael. V. H. 4. 19. Hdian. 1. 6. 9. Diod. Sic. 2. 35 χορηγοῦσα τὰς τροφὰς ἀφθόνως.

**Χορός**, οῦ, ὁ, dance, ring-dance, i. e. genr. dancing as connected with music and song, espec. on festive occasions; Luke 15: 25 ἤκουσε συμφωνίας καὶ χορῶν. Sept. for רָעַע Ex. 15: 20. Judg. 11: 34.—Hom. II. 16. 18. Luc. D. Deor. 22. 3. Dem. 530. 23. Xen. Hi. 6. 2. Meton. a chorus, troop of dancers and singers, Jos. Ant. 7. 4. 2. Hdian. 4. 2. 9. Xen. Mem. 3. 3. 12.

**Χορτάζω**, f. ἄσω, (χόρτος q. v.) to

feed with grass, hay, etc. to fodder, pp. of beasts, c. acc. Hes. Op. 450 or 454. Plato Rep. 2. p. 372. D. or IV. p. 65. Tauchn.—In N. T. genr. to feed, to fill with food, to satisfy, to satiate; spoken a) of fowls, Pass. c. ἔκ τινος, Rev. 19: 21 τὰ ὄρνεα ἐχορτάσθη ἐκ τῶν σαρκῶν. Comp. Ἐκ no. 3. f.

b) of persons, in the usage of the later Greek, Sturz de Dial. Alex. p. 200 sq. Lob. ad Phryn. p. 64; seq. accus. expr. or impl. Matt. 15: 33 ὡςτε χορτάσαι ὄχλον τοσούτων. Pass. Matt. 14: 20 καὶ ἔφαγον πάντες καὶ ἐχορτάσθησαν. 15: 37. Mark 6: 42. 7: 27. 8: 8. Luke 9: 17. John 6: 26. Phil. 4: 12. James 2: 16. So Sept. for רָעַע Jer. 5: 7. Ps. 37: 19.—Arr. Epict. 1. 9. 19. ib. 2. 16. 43. Athen. III. p. 99. F. p. 100. A. Plut. Sympos. 1. 2. 2. ed. R. VIII. p. 433.—With a further adjunct of the material, viz. c. gen. Mark 8: 4 τοῦτους . . . χορτάσαι ἄρτων. Matth. § 352. So c. ἀπό, Luke 16: 21 ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν ψυχίων. Sept. c. gen. for רָעַע Lam. 3: 15, 30. c. ἀπό for רָעַע Ps. 104: 13.—c. gen. Anthol. Gr. III. p. 22.—Trop. to fill the desire of any one, to satisfy, Pass. Matt. 5: 6. Luke 6: 21.

**Χόρτισμα**, αἰος, τό, (χορτάζω,) fodder, green or dry, for animals, Sept. for רָעַע Gen. 24: 25, 32. Plut. Sympos. 5. 4. Diod. Sic. 20. 76. In N. T. genr. food, sustenance, for persons, Acts 7: 11.—So χόρτος Anth. Gr. I. p. 119. Comp. Sturz de Dial. Alex. p. 201.

**Χόρτος**, ου, ὁ, pp. an enclosure, yard, court, Hom. II. 11. 773 or 774; espec. for cattle, ib. 24. 640. Then of a place or range of pasture, a pasture, range, Eurip. Iph. Taur. 134 χόρτοι εὐδενδροι. ib. Cyclop. 504 or 507. Pind. Ol. 13. 62 χόρτοι λέοντος. Meton. fodder for animals, green or dry, grass, hay, Hes. Op. 604 or 608. Luc. Asin. 15. Xen. Cyr. 8. 6. 12. An. 1. 5. 10 χόρτον κοῦφον.—Hence genr. and in N. T. grass, herbage; Matt. 6: 30 τὸν χόρτον τοῦ ἄγρου. 14: 19. Mark 6: 39 ἐπὶ τῷ χλωρῷ χόρτῳ. Luke 12: 28. John 6: 10. 1 Cor. 3: 12. James 1: 10, 11. 1 Pet. 1: 24 ter. Rev. 8: 7. 9: 4. Also of springing grain, Matt. 13: 26. Mark 4: 28.

Sept. for חֲזִיץ Ps. 38: 2. Is. 40: 7, 8. חֲזִיץ Gen. 2: 5. Prov. 19: 12. — Plut. Romul. 8. Xen. An. 1. 5. 5 οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο δένδρον οὐδέν, ἀλλὰ ψιλὴ ἦν ἄπασα ἡ χώρα.

Χουζᾶς, ᾶ, ὁ, *Chuzas*, pr. n. of the steward of Herod Antipas, Luke 8: 3. See in Ἐπίτροπος a.

Χουῖς, see in Χόος.

Χράω, ᾶ, f. ἦσω, contracted in η instead of α, like ζᾶω, Butt. § 105. n. 5. The root χράω under different forms, has in prose four different significations, viz. χράω to utter an oracle, not found in N. T.; χίρῃμι to lend; χράομαι to use; χρή impers. it needs, behooves; see in Butt. § 114. p. 307 sq. and more fully Passow in χράω.

I. *Κίρῃμι*, to lend, see in its order.

II. *Χράομαι*, f. ἦσομαι, depon. Mid. to use, to make use of, seq. dat. Butt. § 133. 3. 1. Matth. § 396. 1. So of things, Acts 27: 17 βοηθείαις ἐχρῶντο. 1 Cor. 7: 21, 31. 9: 12, 15. 2 Cor. 1: 17. 3: 12. 1 Tim. 1: 8. 5: 23 οἶνον ὀλίγον χρῶ. — Wisd. 2: 6. Jos. Ant. 10. 2. 1. Ael. V. H. 5. 1. Xen. Cyr. 1. 4. 4. Mem. 3. 14. 4. — Of persons, i. q. to use well or ill, to treat, c. dat. Acts 27: 3 φιλανθρώπως τε ὁ Ἰούλιος τῷ Παύλῳ χρησάμενος. impl. 2 Cor. 13: 10. Sept. for חֲזִיץ Gen. 16: 6. 19: 8. — 1 Macc. 13: 46. Jos. Ant. 2. 15. 1 χαλεπῶς. Hdian. 3. 13. 8. Xen. Mem. 4. 6. 5.

III. Impers. *χρή*, imperf. ἐχρήν, inf. *χρήναι*, Butt. § 114. p. 308; pp. 'there is use for,' i. q. it needs, it behooves, it ought, Germ. *es braucht*; c. inf. James 3: 10 οὐ *χρή* . . . ταῦτα οὕτω γίνεσθαι, i. e. these things ought not so to be. Comp. Butt. § 129. 10. — Jos. Ant. 14. 13. 7 *τί* *χρή* ποιεῖν. Ael. V. H. 2. 12. Hdian. 1. 6. 18. Xen. Cyr. 1. 4. 19, 24. Conv. 4. 47.

*Χρεία*, ας, ἡ, (*χρέος*, *χρή*, *χράομαι*.)

1. use, usage, employment, i. e. act of using, Xen. Mem. 4. 2. 25 πρὸς τὴν τοῦ ἵππου *χρεία*. ib. 2. 4. 1. In N. T. meton. that in which one is employed, an employment, affair, business; Acts 6: 3 οὗς καταστήσομεν ἐπὶ τῆς *χρείας* ταύτης. — 2 Macc. 7: 24. 15: 5. Jos. B. J. 2. 20. 3 οὐκ ἐπίστησαν [αὐτὸν] ταῖς *χρείαις*.

Pol. 3. 45. 2 τοῖς ἐπὶ τὴν αὐτὴν *χρεία*ν ἐξαπεσταλμένοις. Dion. Hal. Ant. 5. 7 fin.

2. need, necessity, want. a) genr. Eph. 4: 29 εἴ τις [λόγος] ἀγαθὸς πρὸς οἰκοδομὴν τῆς *χρείας*, i. e. as adj. for needful edification; comp. Butt. § 123. n. 4. Winer § 34. 2. So *χρεία* ἐστὶ, there is need, *opus est*, c. gen. Luke 10: 42 ἐνὸς δέ ἐστι *χρεία*, one thing is needful; also c. infin. Heb. 7: 11. — Diod. Sic. 1. 19. Plut. Pericl. 8. c. gen. Eccclus. 3: 22. Pol. 3. 111. 10 οὐκ ἔτι λόγων, ἀλλ' ἐργῶν ἐστὶν ἡ *χρεία*. Xen. Mem. 3. 3. 3. ib. 3. 12. 6.

b) of personal need, necessity, want; Acts 20: 34 ταῖς *χρείαις* μου . . . ὑπετήτησαν αἱ χεῖρες αὐταί. Rom. 12: 13. Phil. 2: 25. 4: 19. εἰς τὴν *χρεία*ν for one's need or wants, Phil. 4: 16. εἰς τὰς *χρείας* id. Tit. 3: 14. τὰ πρὸς *χρεία*ν, things for need, such things as were necessary to us, Acts 28: 10. — Eccclus. 29: 2. Plut. Cato Maj. 3. Luc. de Merc. cond. 7. Xen. Cyr. 1. 6. 10.

c) Elsewhere only in the phrase *χρεία*ν ἔχει, to have need, i. q. to need, to want, e. g. (α) genr. and seq. genit. to have need of; Matt. 9: 12 οὐ *χρεία*ν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ. 21: 3. 26: 65 τί ἔτι *χρεία*ν ἔχομεν ματῆρων; Mark 2: 17. 11: 3. 14: 63. Luke 5: 31. 9: 11 τοὺς *χρεία*ν ἔχοντας θεραπείας. 15: 7. 19: 31, 34. 22: 71. John 13: 29. 1 Cor. 12: 21 bis, 24 οὐ *χρεία*ν ἔχει sc. εὐαχημοσύνης. Heb. 5: 12 bis. 10: 36. Rev. 21: 23. 22: 5. Seq. infin. act. Matt. 14: 16 οὐ *χρεία*ν ἔχουσιν ἀπελθεῖν. John 13: 10. 1 Thess. 1: 8. 4: 9; also inf. pass. Matt. 3: 14. 1 Thess. 5: 1. Comp. Butt. § 140. 3. Matth. § 535. n. Winer § 45. p. 282. Seq. ἵνα, see in Ἴνα no. 3. a. e. John 2: 25. 16: 30. 1 John 2: 27. Sept. c. gen. for *χρεία*ν Prov. 18: 2. Is. 13: 17. — c. gen. Eccclus. 13: 6. Pol. 9. 12. 1. Diod. Sic. 18. 42. — (β) Of personal need, want; c. gen. Matt. 6: 8 οἶδε γὰρ ὁ πατὴρ ὑμῶν, ὃν *χρεία*ν ἔχετε. 1 Thess. 4: 12. Rev. 3: 17. Absol. to have need, i. q. to be in need, to be in want, Mark 2: 25 τί ἐποίησε Δαβὶδ, ὅτε *χρεία*ν ἔσχε. Acts 2: 45. 4: 35. Eph. 4: 28 μεταδιδοῦναι τῷ *χρεία*ν ἔχοντι. 1 John 3: 17.

*Χρωσφειλέτης*, ου, ὁ, (*χρέος*, Att.



χρέως debt, ὀφίλιον) a debt-owen, debtor, Luke 7: 41. 16: 5. — Sept. Prov. 29: 13. Dion. Hal. Ant. 6. 22. Plut. J. Caes. 5. Comp. Lob. ad Phryn. p. 691.

Χρῆ, impers. verb, see in Χράω III.

Χρηζῶ, f. ἴσω, (χρη, χρῆσις,) to need, to have need of, to want, to desire; seq. gen. Matt. 6: 32 et Luke 12: 30 οὐδε γὰρ ὁ πατήρ ἡμῶν . . . ὅτι χρῆζετε τούτων πάντων. Luke 11: 8. Rom. 16: 2. 2 Cor. 3: 1. — Symm. for פָּרַק Job 22: 3. Hdian. 4. 11. 10. Xen. Cyr. 4. 5. 22.

Χρηστα, αἶος, τὸ, (χράσμαι) pp. something usable, useful, what one can use, what one needs, Xen. Oec. 1. 7 sq. Hence genr. and in N. T. *profit, riches, wealth*, usually Plur. τὰ χρηματῖα, Matt. 10: 23 τὸ τὰ χρηματῖα ἔχοντες, i. e. the rich. v. 24 πεποιθότας ἐπὶ τοῖς χρημασιν. Luke 18: 24. Sept. for פָּרַק Josh. 22: 8. 2 Chr. 1: 11, 12. — Hdian. 3. 13. 11. Plut. Vit. Thes. 3. Thuc. 1. 8. Xen. Mem. 1. 2. 45 τῶν τὰ χρηματῖα ἔχόντων. — Spec. *money*; once Sing. Acts 4: 37 ἤνεγκε τὸ χρῆμα, i. e. the price, i. q. τιμὴ in 5: 2. Plur. Acts 8: 18, 20. 24: 26. Sept. for פָּרַק Job 27: 17. — 1 Macc. 14: 32. Jos. B. J. 1. 8. 1. Hdian. 5. 4. 4. Diod. Sic. 13. 106. — In Greek writers also i. q. thing, matter, business, πράγμα, Palaeoph. 31. 8. Pol. 12. 15. 8. Xen. Cyr. 5. 2. 34.

Χρηματίζω, f. ἴσω, (χρημα,) to do business, to be engaged in business, either private or public, Sept. 1 K. 18: 27. Ael. V. H. 3. 4 χρηματίζων ὑπὲρ τινῶν δημοσίων καὶ κοινῶν πραγμάτων. Thuc. 1. 87. Espec. in trade and money affairs, Mid. to do good business, to make profit, to gain, Jos. Ant. 16. 10. 1. Ael. V. H. 4. 12. Xen. Lac. 7. 1, 5. Mem. 2. 6. 3. Of kings and magistrates, to do business publicly, i. e. to give audience and answer as to ambassadors, petitioners, etc. to give response or decision, Jos. Ant. 11. 3. 2 ὁ βασιλεὺς . . . κυθίστας ἐν ᾧ χρηματίζεν εἰώθη τόπων. ib. 8. 12. 2. Pol. 4. 27. 9 ὁ δὲ βασιλεὺς Φίλιππος, χρηματίσας τοῖς Ἀχαιοῖς. ib. 5. 81. 5. Luc. Tox. 44. Dem. 250. 10. Xen. Ath. 3. 2. — Hence in N. T.

a) spoken in respect to a divine response, oracle, declaration, i. q. to give

response, to speak as an oracle, to warn from God, absol. Heb. 12: 25 τὸν ἐπὶ γῆς παρατηρούμενοι χρηματίζοντα, i. e. Moses, who consulted God and delivered to the people the divine responses, precepts, warnings, and the like. So Sept. of a prophet, for פָּרַק Jer. 26: 2; of God, 30: 2. 36: 4. — Jos. Ant. 10. 1. 3 ὁ δὲ προφήτης . . . χρηματίζαντος αὐτῷ τοῦ θεοῦ. ib. 11. 8. 4 ἐχρημάτισεν αὐτὸν κατὰ τοὺς ἕπλους ὁ θεός. Diod. Sic. 3. 6 τοὺς θεοὺς αὐτοῖς ταῦτα κερηματικέ-  
ραι. — Pass. of persons, to receive a divine response, warning, etc. to be warned or admonished of God, absol. Heb. 8: 5 ὡς κερηματίζονται Μουσῆς. Seq. inf. Matt. 2: 12. Acts 10: 22 ὑπὸ ἀγγέλου. Seq. περί τινος Heb. 11: 7. e. καὶ ὄρα Matt. 2: 12, 22. Of things, to be given in response, to be revealed, Luke 2: 26 ἦν αὐτῷ κερηματισμένον ὑπὸ τοῦ πνεύματος ἁγίου. — Jos. Ant. 11. 8. 4 τὸ κερηματισθέν, a divine oracle.

b) In the later Greek usage, i. q. 'to do business under any name, as any one;' hence genr. to take or bear a name, to be named, called, constr. with the name in apposit. Acts 11: 26 κερηματίζαι τε πρώτων ἐν Ἀντιοχείᾳ τοὺς μαθητὰς Χριστιανούς. Rom. 7: 3 μοιχαλὶς κερηματίζει. — Jos. Ant. 13. 11. 3 Ἀριστοβούλος . . . κερηματίσας μὲν Φιλέλλην. Plut. M. Anton. 54 fin. Κλεοπάτρα . . . νέα ἴσας κερημάτιζε. Diod. Sic. 1. 44. ib. 20. 53. Pol. 5. 57. 2.

Χρηματισμός, οὗ, ὁ, (κρηματίζω) pp. 'the doing of business;' hence, business, profit, gain, Plut. Philopoem. 4. Dem. 568. 18. the giving audience, response, decision, Ael. V. H. 9. 13. Pol. 28. 14. 10. In N. T. a response from God, oracle, Rom. 11: 4. — 2 Macc. 2: 4.

Χρησῖμος, η, ον, (χράσμαι) usable, useful, profitable. 2 Tim. 2: 14 εἰς οὐδὲν κρησῖμον. Sept. for פָּרַק Gen. 37: 26. פָּרַק Ez. 15: 4. — Wisd. 8: 7. Plut. de Ira cohib. 6 ἐπ' οὐδενὶ κρησῖμορ. Xen. Mem. 2. 7. 7.

Χρησις, εως, ἡ, (χράσμαι) use, a using, Jos. Ant. 4. 8. 5. Hdian. 3. 14. 13. Xen. Lac. 7. 6. In N. T. spec. of the use of the body in sexual inter-

course, Rom. 1: 26, 27.—Ocell. Lucan. 4 πρὸς τὴν τῶν ἀφροδισίων χρήσιν. Luc. Amor. 25 χρήσις παιδική, comp. 19.

*Χρηστεύομαι*, depon. Mid. (χρηστός,) to show oneself *χρηστός*, i. e. to be good-natured, gentle, kind; 1 Cor. 13: 4 ἡ ἀγάπη μακροθυμεῖ, *χρηστεύεται*. — Only in N. T.

*Χρησιολογία*, ας, ἡ, (χρηστός, λόγος,) good-natured discourse, good words, kind address; Rom. 16: 18 διὰ τῆς *χρησιολογίας* καὶ εὐλογίας. — Theophyl. ad h. 1. *χρησιολογία*: *κολακασία*, ὅταν τὰ μὲν ῥήματα φιλίας ᾖ, ἡ δὲ διάνοια δόλου γέμουσα. Eustath. in II. ψ, p. 1437. 55. Comp. *χρηστοὶ λόγοι* Hdian. 8. 3. 10.

*Χρησιός*, ἡ, ὄν, (χράομαι,) useful, profitable, fit, good for any use, e. g.

a) of things; Luke 5: 39 ὁ παλαιός [οἶνος] *χρησιότερός* ἐστι, *is better* sc. for drinking. Comp. Weist. N. T. I. p. 689 sq. So Sept. of figs, for בָּרֵךְ, Jer. 24: 2, 5. — Athen. XIII. p. 585. E, οἶνον *χρησιόν* μὲν, ὀλίγον δέ. Theophr. Char. 2. 4. genr. Jos. Ant. 3. 5. 7. Hdian. 3. 13. 3. Dem. 183. 22. — Trop. good, gentle, easy to use or bear, Matt. 11: 30 ὁ γὰρ ζυγὸς μου *χρηστός*. So in a moral sense, *useful, good, virtuous*, in the proverb 1 Cor. 15: 33 φθειροσύνῃ θῆ χρηστά ὁμιλία κακαί, quoted from Menand. in Poet. Gnom. p. 187. Tauchn. — So ἡθῆ χρ. Aristoph. Nub. 956 or 959. ἡθῆς χρ. Luc. Phalar. pr. 7. ἔργα χρ. Hdian. 2. 4. 11. Xen. Ath. 1. 5 ἀκρίβεια πλείστη εἰς τὰ *χρηστά*.

b) of persons, *useful* towards others; hence *good-natured, good, gentle, kind*. Luke 6: 35 αὐτός [ὁ θεός] *χρηστός* ἐστι ἐπὶ τοῖς ἀχαριστοῖς καὶ πονηροῖς. Eph. 4: 32. 1 Pet. 2: 3. Neut. τὰ *χρησιόν*, *goodness, kindness*, i. q. ἡ *χρηστότης*. Rom. 2: 4. Sept. genr. for בָּרֵךְ Ps. 34: 9. 86: 5. — 1 Matc. 6: 11. Jos. Ant. 8. 8. 1. Hdian. 2. 6. 3. Dem. 1845. 10. Xen. Mem. 1. 2. 20.

*Χρησιότης*, ητιός, ἡ, (χρηστός,) pp. *usefulness*, sc. of persons towards others, i. q. *goodness, gentleness, kindness*.

a) genr. Rom. 2: 4 ἡ τοῦ πλοῦτου τῆς *χρησιότητος* αὐτοῦ . . . καταφρονεῖς; 11:

22 ter, ἰδὲ οὖν *χρηστ.* θεοῦ . . . ἐπὶ δὲ σε *χρησιότητι*, ἐὰν ἐπιμείνης τῇ *χρησιότητι*, i. e. if thou continue in his kindness, if thou continue worthy of it. 2 Cor. 6: 6. Gal. 5: 22. Eph. 2: 7. Col. 3: 12. Tit. 3: 4. Sept. for בָּרֵךְ Ps. 25: 7. 31: 20. 145: 7. — Jos. Ant. 1. 16. 2. Ael. V. H. 1. 30. Hdian. 1. 4. 11. Plut. Aristid. 27 fin.

b) trop. in a moral sense, *goodness*, i. q. *good, righteousness, uprightness*, comp. in *Χρηστός* α, fin. Rom. 3: 12 οὐκ ἔστι ποιῶν *χρησιότητα*, quoted from Ps. 14: 1, 3, where Sept. for בָּרֵךְ. — Hdian. 2. 10. 7.

*Χρίσμα*, ατιος, τό, (χρίω,) pp. 'something rubbed in, ointed,' e. g. oil for anointing, ointment, unguent, Jos. Ant. 3. 8. 3. Ael. V. H. 3. 13. Xen. Anab. 4. 4. 13. Meton. *chrism*, an anointing, unction, Sept. for חֲרִימָה Ex. 29: 7. 30: 25.—In N. T. trop. of Christians, an anointing, unction from God, in the gifts and graces of the Holy Spirit imparted to them; 1 John 2: 20 ὑμεῖς *χρίσμα* ἔχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντα. v. 27 bis. The allusion is to the anointing and consecration of kings and priests, 1 Sam. 10: 1. 16: 13. 1 K. 1: 39. Ex. 28: 41. 40: 15. Jos. Ant. 6. 8. 1. comp. Jahn § 223, 367. This was emblematic of a divine spirit descending and abiding upon them from God; as was afterwards the laying on of hands; Deut. 34: 9. Joel 3: 1 [2: 28]. Jos. Ant. 6. 8. 2. Comp. Matt. 3: 16, 17. Acts 2: 1 sq. 8: 15, 17. 1 Cor. c. 12.

*Χριστιανός*, οῦ, ὁ, (Χριστός,) a Christian, Acts 11: 26. 26: 28. 1 Pet. 4: 16. — Act. Thom. 22. Luc. de Mort. Peregr. 12.

*Χριστός*, ἡ, ὄν, (χρίω,) anointed, as Sept. ὁ ἱερεὺς ὁ *χριστός* for חֲרִי־מָה, the high-priest, Lev. 4: 3, 5, 16; also 2 Macc. 1: 10; comp. Ex. 28: 41. 40: 15. Subst. ὁ *χριστός* sc. τοῦ κυρίου, the anointed of the Lord, spoken of the Hebrew kings, comp. in *Χρίσμα* fin. 1 Sam. 12: 3, 5. 16: 6. 2 Sam. 1: 14. Ps. 18: 51. 23: 8; once of Cyrus, Is. 45: 1. — In N. T. ὁ *Χριστός*, the Christ, the Anointed, i. q. חֲרִי־מָה, the Messiah, the King constituted of



God; pp. as an appellative of Jesus the Saviour, but often passing over into a proper name or cognomen. For the character of the Messiah and his kingdom, see fully in *Βασιλεία* c.

a) pp. as an appellative: (α) Absol. ὁ Χριστός, *the Christ, the Messiah*; Mark 15: 32 ὁ Χριστός, ὁ βασιλεὺς τοῦ Ἰσραήλ. John 1: 42 τὸν Μεσσίαν, ὃ ἐστι μεθερμηνεύμενον ὁ Χριστός. 4: 42 ὁ σωτὴρ τοῦ κόσμου, ὁ Χριστός. Acts 2: 36 ὅτι καὶ κύριον αὐτὸν καὶ Χριστὸν ὁ θεὸς ἐποίησε τοῦτον τὸν Ἰησοῦν. 9: 22. 18: 28. So Matt. 1: 17. 2: 4. 16: 16. Mark 12: 35. 13: 21. Luke 2: 11, 26 τὸν Χρ. κυρίου. 4: 41. 23: 2. John 1: 20, 25. Acts 2: 30. 3: 18. Rom. 8: 11. 1 John 2: 22. 5: 1, 6. Rev. 11: 15. 12: 10. al. saepiss. So Sept. and Ἰησοῦν Dan. 9: 25. Ps. 2: 2. comp. 4: 13.—Psalt. Salom. 18: 6 ὁ Χρ. τοῦ κυρίου. 17: 36. 18: 8 ὁ Χρ. κύριος. — (β) Joined with Ἰησοῦς, e. g. Ἰησοῦς ὁ Χριστός Acts 5: 42. 9: 34. 1 Cor. 3: 11. al. Ἰησοῦς Χριστός, John 17: 3 ὃν ἀπέστειλας Ἰ. Χριστόν. Acts 2: 38. 3: 20. 1 John 4: 2, 3. 2 John 7. ὁ Χριστός Ἰησοῦς Acts 17: 3. 18: 5, 28. 19: 4.

b) as pr. name or cognomen, *Christ*: (α) absol. Χριστός or ὁ Χριστός, chiefly in the Epistles; Rom. 5: 6, 8. 8: 10 ὁ ἐγγίρας τὸν Χρ. ἐκ νεφρῶν. 1 Cor. 1: 12. 3: 23. Gal. 1: 6, 7 τὸ εὐαγγ. τοῦ Χριστοῦ. 2: 20 Χριστῷ συννεσταύρωμαι. Eph. 4: 12. Heb. 3: 6. 5: 5. 1 Pet. 1: 11. 4: 14. al. saep. — (β) Often joined with Ἰησοῦς, as Matt. 1: 16 Ἰησοῦς ὁ λεγόμενος Χριστός. So Ἰησοῦς Χριστός, in the Gospels Matt. 1: 1, 18. Mark 1: 1. John 1: 17; elsewhere often, Acts 3: 6 ἐν τῷ ὀνόματι Ἰ. Χρ. 4: 10. 8: 12. 10: 36. 28: 31. Rom. 1: 1, 6, 8. 1 Cor. 1: 1. 5: 4. al. saepiss. Χριστός Ἰησοῦς, only in the Epistles ascribed to Paul, 1 Cor. 1: 30. Gal. 3: 14, 26. 4: 14. Phil. 2: 5. 3: 3, 8. Col. 1: 4. al. and so in Heb. 3: 1. — For the use of ὁ κύριος in connexion with the names Ἰησοῦς and Χριστός, see in Κύριος B. b. β.

c) meton. (α) i. q. ὁ λόγος τοῦ Χρ. *the word or doctrine of Christ*, the Gospel, 2 Cor. 1: 19, 21. Eph. 4: 20. — (β) i. q. τὸ σῶμα τοῦ Χρ. *Christ's body*, i. e. the church, 1 Cor. 12: 12.—(γ) i. q. *the salvation of Christ*, obtained through him, Gal. 3: 27 Χρ. ἐνεδύσασθε. Phil.

3: 8 ἴνα Χρ. περιδήσω.—(δ) ἐν Χριστῷ, see fully in Ἐν no. 1. c. α; comp. ἐν κυρίῳ in Κύριος B. b. β. Αλ.

Χρίω, f. ἴσω, pp. to rub gently the surface of a body, comp. Passow; hence genr. to oint, to anoint, with oil, ointment, as a shield, armour, etc. Sept. for Ἰησοῦν 2 Sam. 1: 21. Diod. Sic. 4. 36. Xen. Cyr. 7. 1. 2; the body, after bathing, exercise, etc. Plut. Agesi. 34. Xen. Conv. 1. 7. In Sept. also to anoint, as a sacred rite, i. e. to consecrate by unction to any office, comp. in Χρίσμα fin. So Sept. and Heb. Ἰησοῦν of a priest, Ex. 28: 41. 40: 15; of a prophet, 1 K. 19: 16. Is. 61: 1; espec. a king, 1 Sam. 10: 1. 15: 1. 2 Sam. 2: 4. 1 K. 1: 34. Eccles. 46: 13. 48: 8.—Hence in N. T. to anoint, i. e. to consecrate as by unction, to set apart for a sacred work, trans.

a) of Jesus, as the Messiah, the anointed King, comp. in Χριστός, Acts 4: 27 ὃν ἐχρισας. As a prophet, c. infin. Luke 4: 18 ἐχρισά με εὐαγγελίσσασθαι πτωχοῖς, from Is. 61: 1 where Sept. for Ἰησοῦν; see above. So genr. c. dat. πνεύματι ἁγίῳ Acts 10: 38. c. dupl. acc. Heb. 1: 9 ἐχρισά σε ὁ θεός. . . ἕλιον ἀγαλλιάσεως, quoted from Ps. 45: 8 where Sept. so for Ἰησοῦν; comp. Buttm. § 131. 5 and n. 4. Gesen. Lehrs. p. 812.

b) of Christians, as *anointed*, consecrated, set apart to the service and ministry of Christ and his gospel by the gift of the Holy Spirit; comp. in Χρίσμα. 2 Cor. 1: 21 ὁ δὲ βεβαίων ἡμᾶς. . . καὶ χρίσας ἡμᾶς, θεός. ὁ καὶ. . . δοὺς τὸν ἀρρομβῶνα τοῦ πνεύματος κ. τ. λ.

Χρονίζω, f. ἴσω, (χρόνος,) Att. fut. χρονιῶ Heb. 10: 37, comp. Buttm. § 95. 7, 9; to while away time, i. q. to linger, to delay, ὡς βεβῶν in coming or doing, intrans. and absol. Matt. 25: 5 χρονίζοντος δὲ τοῦ νυμφίου. Heb. 10: 37. (Sept. Hab. 2\* 3.) c. ἐν, Luke 1: 21 ἐν τῷ ναῷ. Seq. inf. ἔρχεσθαι Luke 12: 45, εἰθεῖν Matt. 24\* 48. Sept. for Ἰησοῦν Judg. 5: 28. Dan. 9: 19. c. inf. Gen. 34: 19. Deut. 23: 22.—Theophr. Caus. Pl. 4. 10 fin. Diod. Sic. 2. 27. Thuc. 6. 49. ἐν τῇ Πάμῃ Pol. 33. 16. 6.

Χρόνος, ου, ὁ, time, i. e. in the

abstract, as perceived and measured by the succession of objects and events; see Tittm. de Syn. N. T. p. 39 sq.

a) pp. and genr. (α) Mark 9: 21 πόσος χρόνος ἐστίν; Luke 4: 5 ἐν στιγμή χρόνου. Acts 7: 23 τσαρακονατητής χρόνος. 27: 9. Gal. 4: 4, comp. in Πλήρωμα d. Heb. 11: 32. Rev. 2: 21 ἔδωκα αὐτῇ χρόνον, see in Δίδωμι a. γ. 2. Rev. 10: 6. So διατρίβειν τὸν χρόνον, see in Διατρίβω, Acts 14: 3, 28. ποιῆσαι τὸν χρόνον Acts 15: 33. 18: 23; see in Ποιῶ no. 2. c.—Hdian. 8. 5. 1. Pol. 6. 17. 5 χρόνον δοῦναι. Dem. 178. 9. Xen. An. 7. 7. 47.—With prepositions: διὰ τὸν χρόνον Heb. 5: 12, see in Διὰ II. 1. a. ἐκ χρόνων ἰκανῶν of or from long times Luke 8: 27. ἐν παντὶ χρόνῳ Acts 1: 21. (Sept. Josh. 4: 24.) ἐπὶ χρόνον for a time Luke 18: 4. Acts 18: 20. ἐφ' ὅσον χρόνον Rom. 7: 1. 1 Cor. 7: 39. Gal. 4: 1. μετὰ χρόνον πολὺν after long time Matt. 25: 19. Heb. 4: 7.—c. διά Dem. 615. 10. c. ἐκ, Diod. Sic. 1. 4 ἐκ πολλῶν χρόνων. c. ἐν, Hdian. 1. 1. 4. Xen. Vect. 4. 25 ἐν τῷ παντὶ χρόνῳ. c. ἐπὶ Xen. Venat. 5. 7. c. μετὰ Hdian. 5. 6. 2. Xen. Venat. 1. 2.—(β) Accus. χρόνον, χρόνους, marking duration, time how long, Butt. § 131. 8. Mark 2: 19 ὅσον χρόνον . . . ἔχουσι τὸν νυμφίον. Luke 20: 9 ἀπεδήμησε χρόνους ἰκανούς. John 5: 6 πολὺν χρόνον. 7: 33 μικρὸν χρόνον. 12: 35. 14: 9. Acts 13: 18. 19: 22. 20: 18. 1 Cor. 16: 7. Rev. 6: 11. 20: 3. So Sept. for חַרְחַר Deut. 12: 19. 22: 19. Josh. 4: 14. χρ. μικρὸν for חַרְחַר Is. 54: 7.—Ceb. Tab. 2. Diod. Sic. 1. 4 πλείω χρόνον. Pol. 3. 64. 4 τοσοῦτους χρόνους. Xen. Mem. 3. 6. 13.—(γ) Dat. χρόνῳ, χρόνοις, marking time when, in or during which, etc. comp. Matth. § 406. a. Winer § 31. 3. p. 176. Butt. § 133. 3. 4. Luke 8: 29 πολλοῖς γὰρ χρόνοις συναρπάκει αὐτόν, i. e. in, during, since long time. Acts 8: 11. Rom. 16: 25 χρόνοις αἰωνίοις, comp. below in b.—Hdian. 5. 3. 5 μακρῷ χρόνῳ. Soph. Trach. 599.

b) Spec. by the force of adjuncts χρόνος sometimes stands for a time, period, season, like καιρός, comp. Tittm. l. c. E. g. plur. joined with καιροί, Acts 1: 7 γυνῶναι χρόνους ἢ καιρούς. 1 Thess. 5: 1. Seq. genit. of event or the like; Matt. 2: 7 τὸν χρόνον τοῦ φαι-

νομένου ἀστέρος. Luke 1: 57 ὁ χρ. τοῦ τεκεῖν. Acts 3: 21. 7: 17. 17: 30. 1 Pet. 1: 17. 4: 3 ὁ παρεληλυθὸς χρόνος τοῦ βίου. With an adjective, pronoun, or the like; Matt. 2: 16 κατὰ τὸν χρόνον ὃν ἠκρίβωσε. Acts 1: 6 ἐν χρόνῳ τούτῳ. Jude 18 ἐν ἐσχάτῳ χρόνῳ, and 1 Pet. 1: 20 ἐπ' ἐσχάτων χρόνων, see in Ἐσχατος b. β. 2 Tim. 1: 9 et Tit. 1: 2 πρὸ χρόνων αἰωνίων, see in Αἰώνιος b. 1 Pet. 4: 2 τὸν ἐπιλοιπον ἐν σαρκὶ χρόνον. So Sept. for חַרְחַר Ecc. 3: 1.—Palaeph. 52. 1. Ael. V. H. 11. 3. Dem. 399. 9. Xen. Mem. 1. 4. 12 τοῦ ἔτους χρόνον. ib. 2. 1. 34 τὸν μέλλοντα χρόνον τοῦ βίου.

Χρονοτριβέω, ᾧ, f. ἦσαι, (χρόνος, τρίβω,) to wear away time, to spend time, to delay, intrans. Acts 20: 16.—Aristot. Rhet. 3. 3. Eustath. in Il. ψ. 1447. 11. ib. 1450. 38.

Χρῦσεος, ἐή, εον, contr. χρυσούς, ἦ, οὖν, (χρυσός,) golden, of gold; 2 Tim. 2: 20 σκεῖν χρυσά. Heb. 9: 4 bis, στάμνος χρυσῆ. Rev. 1: 12, 13, 20. 2: 1. 4: 4. 5: 8. 8: 3 bis. 9: [7,] 13, 20. 14: 14. 15: 6, 7. 17: 4. 21: 15. Sept. for חַרְחַר Gen. 41: 42. Ex. 3: 22.—Jos. Ant. 11. 1. 3. B. J. 7. 1. 3. Hdian. 5. 5. 20. Xen. Mem. 3. 8. 6.

Χρυσίον, ου, τό, (dim. of χρυσός,) gold, pp. in small pieces or quantity, espec. as wrought.

a) genr. Heb. 9: 4 τὴν κιβωτὸν . . . περικεκαλυμμένην πάντοθεν χρυσίῳ. 1 Pet. 1: 7. Rev. 3: 18. 21: 18, 21. Sept. for חַרְחַר Ex. 37: 2, 4, 6.—Luc. Tim. 56. Arr. Epict. 1. 1. 5. Hdot. 3. 97.

b) meton. (α) a golden ornament; 1 Pet. 3: 3 περὶθεῖς χρυσίων. Rev. 17: 4 et 18: 16 in later edit.—Sept. Job 27: 16. Dem. 1182. 26 χρυσία πολλὰ ἔχουσαν καὶ ἱμάτια καλά. Thuc. 2. 13 τοῖς περικειμένοις χρυσίοις.—(β) gold coin, money, Acts 3: 6. 20: 33. 1 Pet. 1: 18.—Ecclus. 40: 27. Hdian. 6. 7. 22. Xen. An. 1. 1. 9.

Χρυσοδακτύλιος, ου, ὁ, ἦ, adj. (χρυσός, δακτύλιος q. v.) gold-ringed, having gold rings upon the fingers, James 2: 2.—So Arr. Epict. 1. 22. 18 χρυσούς δακτυλίους ἔχων πολλοῖς. Comp. Luc. Tim. 20 χρυσόχρητες.



**Χρυσόλιθος, ου, ὁ, (χρυσός, λίθος,)** *chrysolite*, pp. golden stone, a name applied by the ancients to all gems of a golden or yellow colour; but prob. designating particularly the *topaz* of the moderns. Rev. 21: 20. Sept. for **צִפְרִי** topaz Ex. 28: 20. 39: 11.—Jos. Ant. 3. 7. 5. Diod. Sic. 2. 52. Comp. Plin. H. N. 37. 9, 11. Rees' Cyclop. art. *Gems*, *Topaz* and *Chrysolite*.

**Χρυσόπρασος, ου, ὁ, (χρυσός, πράσον a leek,)** *chrysoprase*, a precious stone of a greenish golden colour, like a leek, i. e. usually apple-green passing into a grass-green. Rev. 21: 20.—Comp. Plin. H. N. 37. 20, 21. Rees' Cyclop. art. *Chrysoprase* and *Gems*.

**Χρυσός, οὔ, ὁ, gold.** a) genr. Matt. 2: 11 χρυσόν, καὶ λίβανον. 23: 16, 17 bis. Acts 17: 29. 1 Cor. 3: 12. Rev. 18: 12. 9: 7 in text. rec. Sept. for **כֶּרֶת** 2 Chr. 3: 7. Ezra 1: 6. Prov. 17: 3. — Luc. Contempl. 4. Hdian. 8. 7. 4. Xen. Cyr. 8. 4. 27.

b) meton. (α) i. q. *golden ornaments*, 1 Tim. 2: 9 ἢ χρυσῶν, ἢ μαργαρίταις. Rev. 17: 4 et 18: 16 in text. rec. — Luc. de Dom. 8 τῶ χρυσῶ ἐς τοσοῦτον κεκόσμηται. Dinarch. 95. 40.—(β) *gold coin, money, treasure*, Matt. 10: 9. James 5: 3. — Hdian. 2. 6. 11. Dem. 122. 2. Xen. Mem. 3. 1. 13.

**Χρυσούς, see Χρύσεος.**

**Χρυσῶ, ὠ, f. ὠσω, (χρυσός,)** to *gild, to deck with gold*, trans. Rev. 17: 4 κεχρυσωμένη χρυσῶ v. χρυσίῳ, comp. Engl. 'to gild with gold.' 18: 16. So Sept. χρυσῶ χρυσίῳ for **כֶּרֶת** **הַפָּאָה** Ex. 26: 32, 37. 36: 34. simpl. 2 K. 18: 16. — Luc. Philops. 19. Plut. Philopoem. 9. Diod. Sic. 4. 47.

**Χρῶς, χρωτός, ὁ, (kindr. χροά, χροία, χρώμα,)** pp. *surface* of a body, espec. of the human body, *the skin*, Sept. for **רֵיב** Ex. 34: 29, 30. Xen. Oec. 10. 5; also *colour, complexion, tint* of the skin, Diod. Sic. 2. 6. Genr. and in N. T. *the body*, Acts 19: 12 ἀπὸ τοῦ χρωτός σουδίαμα, i. e. which had been on his body. Sept. for **רֵיב** Lev. 13: 2 sq. — Dion. Hal. Ant. 9. 50. Xen. Conv. 4. 54.

**Χωλός, ἦ, ὄν, (obsol. χάω, χαλάω,)** *lame, halt, crippled* in the feet, spoken of persons; Matt. 11: 5 καὶ χωλοὶ περιπατοῦσι. 15: 30, 31. 18: 8. 21: 14. Luke 7: 22. 14: 13, 21. John 5: 3. Acts 3: 2, [11]. 8: 7. 14: 8. Trop. Heb. 12: 13, see in Ἐκτρέπω a. Once, *lame* from the loss of a foot, for ἀνάπηρος, maimed, Mark 9: 45; comp. Lob. ad Phr. p. 474 marg. Sept. for **חָוָה** Lev. 21: 17. Deut. 15: 21. — Ael. V. H. 11. 9 δειξας χωλόν τινα καὶ ἀνάπηρον. Luc. D. Deor. 15. 1. Xen. Cyr. 1. 4. 11.

**Χώρα, ας, ἡ, (i. q. χῶρος, fr. obsol. χάω,)** pp. *space*, which receives, contains, surrounds any thing; and so, *place, spot*, in which one is, where any thing is or takes place, Luc. D. Deor. 28. 1. Dem. 701. 16. Xen. Mem. 3. 8. 10. H. G. 4. 2. 20. — Hence genr. and in N. T. *a country, land, region, province*, etc.

a) genr. (α) pp. Luke 3: 1 τῆς Ἰουδαίας καὶ Τραχονιτίδος χώρας. 15: 13, 14, 15. 19: 12. John 11: 54, 55. Acts 8: 1 τὰς χώρας Ἰουδαίας καὶ Συμαρείας. 10: 39. 13: 49. 16: 6 et 18: 23 τὴν Γαλατικὴν χώραν, *the Galatian country*, the region or province of Galatia. 26: 20. c. gen. αὐτῶν Matt. 2: 12. So genr. Matt. 4: 16 ἐν χώρα καὶ σκιᾷ θανάτου, comp. in Θάνατος d. (Is. 9: 1.) Opp. to the sea, Acts 27: 27. Sept. for **יָרֵךְ** Gen. 42: 9. Job 1: 1. Jon. 1: 8. **יָרֵךְ** 1 K. 20: 14 sq.—Jos. Ant. 11. 1. 1 ἐν τῇ Ἰουδαίᾳ χώρα. ib. 17. 2. 2. Hdian. 6. 7. 10 τὴν Ἰταλῶν χώραν. Xen. An. 5. 6. 25. Vect. 1. 3 ὥσπερ δὲ ἡ γῆ, οὕτω καὶ ἡ περὶ τὴν χώραν θάλαττα παμφορωτάτη ἐστὶ.—(β) Meton. for the inhabitants of a country or region; Mark 1: 5 ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα. Acts 12: 20.—Eccelus. 47: 18.

b) put with the name of a town or city, etc. *a district, territory*, around and belonging to that city; Matt. 8: 28 εἰς τὴν χώραν τῶν Γεργεσηνῶν. Mark 5: 1. Luke 8: 26. impl. Mark 5: 10. Luke 2: 8.—Hdian. 3. 9. 5, 6. Diod. Sic. 1. 56. Xen. H. G. 6. 2. 7.

c) spec. *the country*, the open country, *fields*; as opp. to the city, Luke 21: 21 οἱ ἐν ταῖς χώραις, opp. ἡ Ἰερουσαλήμ in v. 20. — Dem. 255. ult. Xen. Cyr. 7. 1.

43. — As sown, tilled, harvested, Luke 12:16. John 4:35 *θεάσασθε τὰς χώρας, ὅτι λευκαὶ εἰσι πρὸς θερισμόν.* James 5:4. — Eccelus. 43:3. Jos. Ant. 7. 8. 5. Hdian. 6. 4. 11. Xen. Mem. 3. 6. 11.

*Χωραζίν*, see *Χοραζίν*.

*Χωρέω*, ᾧ, f. ἦσω, (χώρα, χῶρος space, place,) to give space, place, room; to give way, to yield, Hom. II. 16. 592. c. gen. to retire or retreat from ib. 15. 655.—Hence in N. T.

a) i. q. to go away from a place, i. e. (a) genr. to go, to pass, intrans. c. εἰς, Matt. 15:17 *εἰς τὴν κοιλίαν χωρεῖ.* Trop. 2 Pet. 3:9 *πάντας εἰς μετάνοιαν χωρήσαι.* — Aeschyl. Pers. 379 or 385 *πῶς ἀνὴρ . . . εἰς ναῦν ἐχώρει.* Xen. Ag. 1. 29. c. ἐπὶ Hdian. 8. 5. 13. Hesych. *χώρει πορεύου.* — (β) i. q. to go forward, trop. to go well, to succeed, to have success or progress; John 8. 37 *ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν*, i. e. in or among you.—2 Macc. 15:37. Jos. Ant. 6. 10. 2. Diod. Sic. 2. 18. Pol. 10. 15. 4. pp. Aeschyl. Pers. 582 or 589 *νῆξ ἐχώρει.*

b) spoken of capacity, to make place or room, i. q. to take in or receive, to hold, to contain. (α) pp. as a vessel, c. acc. of measure, John 2:6 *ἵδριαι . . . χωροῦσαι ἀνά μετρητάς δύο ἢ τρεῖς.* Genr. of a place, c. acc. of thing, Mark 2:2 *ὥστε μηκέτι χωρεῖν ε. αὐτοῦς.* John 21:25 *οὐ . . . τὸν κόσμον χωρήσαι τὰ γραφ. βιβλία.* Sept. of a vessel, for *כִּי* 1 K. 7:25. 2 Chr. 4:5. genr. for *כִּי* Gen. 13:6. — So a vessel, Luc. Tim. 57. Xen. An. 1. 5. 6. genr. Jos. B. J. 6. 2. 5 *τὴν δυν. μὴ χωρομένην τῷ τόπῳ.* Ael. V. H. 1. 3. Thuc. 2. 17.—(β) Trop. to receive, e. g. a doctrine, matter, to admit, to assent to, c. acc. Matt. 19:11 *οὐ πάντες χωροῦσι τὸν λόγον τοῦτον.* impl. v. 12 bis.—Act. Thom. § 50. Plut. Cato Min. 64 *οὐδὲ τὸ Κάτονος φρόνημα χωροῦσι.* — Also persons, to receive to one's heart, affection; 2 Cor. 7:2 *χωρήσατε ἡμῶς*, in allusion to c. 6:11, 12, 13. So Chrysost. ad h. l. *φιλήσατέ με.*

*Χωρίζω*, f. ἴσω, (χωρίς,) to put apart, to separate, to sunder, trans.

n) Act. Matt. 19:6 et Mark 10:9 *ὃ οὖν ὁ θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρήσει.* Seq. ἀπό c. gen. from any thing,

Rom. 8:35 *τίς ἡμῶς χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χρ. v. 39.* Pass. Heb. 7:26. — Pol. 6. 31. 4. Plut. Cato Maj. 2. Pass. Hdot. 1. 4. c. ἀπό Wisd. 1:3. *χωρισμός ἀπὸ Plato Phaedo 12.*

b) Mid. *χωρίζομαι*, and aor. 1 pass. *ἐχωρίσθην* as Mid. to separate oneself, to depart, e. g. from a person, c. ἀπὸ, 1 Cor. 7:10 *γυναικα ἀπὸ ἀνδρός μὴ χωρίσθῆναι.* absol. v. 11, 15 bis. Philem. 15. —Of a wife, Isaicus 73. 2. genr. Sept. for *כִּי* Neh. 9:2. Xen. Cyr. 6. 1. 8. —From a place, i. q. to go away, to depart, c. ἀπὸ, Acts 1:4 *ἀπὸ Ἱερουσ. μὴ χωρίζεσθαι.* c. ἐκ, Acts 18:1 *χωρισθεὶς ὁ Παῦλος ἐκ τῶν Ἀθηναίων.* v. 2. — c. ἐκ, Pol. 3. 90. 2. c. εἰς, 2 Macc. 5:21. Pol. 5. 2. 8. Diod. Sic. 19. 65.

*Χωρίον*, ου, τό, (χῶρος, χώρα,) dimin. in form but not in sense, comp. Buttin. § 119. n. 15. p. 330; place, spot, Hdian. 2. 9. 8. Xen. Mem. 3. 5. 26. a country, region, Luc. D. Deor. 20. 5. Xen. H. G. 5. 1. 7.—In N. T. like Engl. place, i. q. a field, farm, possession; Matt. 26:36 et Mark 14:32 *εἰς χωρίον λεγόμενον Γεθσημανῆ,* comp. John 18:1 where it is *κῆπος.* John 4:5. Acts 1:18 *ἐκτίσαστο χωρίον.* v. 19 bis. 5:3, 8. Plur. τὰ χωρία, possessions, estates, Acts 4:34. 28:7. Sept. for *כִּי* 1 Chr. 27:27. — Jos. Ant. 5. 2. 12. Ael. V. H. 14. 44. Thuc. 1. 106. Xen. H. G. 2. 4. 1.

*Χωρίς*, adv. and prep. (obsol. *χῶος*, kindr. with *χῶρος*, *χώρα*), apart, separately, asunder; comp. Buttin. § 146. 2. Winer § 58. 6.

a) Adv. John 20:7 *χωρίς ἐντετυλιγμένον.*—Jos. Ant. 17. 11. 2. Pol. 6. 26. 3. Xen. An. 6. 6. 2.

b) Prep. c. gen. comp. Buttin. and Winer l. c. *apart from*, i. q. *without*. (α) genr. Matt. 13:34 et Mark 4:34 *χωρίς παραβολῆς.* Luke 6:49 *χωρίς θεμελίου.* John 1:3 *χωρίς αὐτοῦ ἐγένετο οὐδὲ ἔν.* 15:5. Rom. 3:21 *χωρίς νόμου.* v. 28. 4:6. 7:8, 9. 10:14. 1 Cor. 4:8. 11:11 bis. Eph. 2:12. Phil. 2:14. 1 Tim. 2:8. 5:21. Philem. 14. Heb. 4:15 *χωρίς ἁμαρτίας, yet without sin.* 7:7, 20, 21. 9:7, 18, 22, 28. 10:28. 11:6, 40. 12:8, 14. James 2:20, 26 bis. — Luc. Parasit. 17 *οὔτε ἵππεύειν χωρίς ἵππου.* Diod. Sic. 3. 34 bis, *χωρίς ὑποδέστωσ . . .*



χωρὶς πυρός. Xen. An. 1. 4. 13.—(β) i. q. besides, exclusive of; Matt. 14: 21 et 15: 38 χωρὶς γυναικῶν καὶ παιδίων. 2 Cor. 11: 28. So Sept. for חַבְרָה Gen. 46: 26. Num. 16: 49. חַבְרָה 1 K. 5: 16.—Pol. 6. 56. 13. Diod. Sic. 2. 9. Xen. Cyr. 1. 5. 5.

Χῶρος, ου, ὁ, Lat. *Corus, Caurus*, the Latin name of the north-west wind; Virg. Georg. 3. 278, 356. Caes. B. G. 5. 7. Comp. Adam's Rom. Ant. p. 548. In N. T. meton. the north-west, the quarter whence Corus blows, Acts 27: 12.

## Ψ.

Ψάλλω, f. ψαλῶ, (ψάω,) to touch, to twitch, to pluck, e. g. the hair or beard, ψάλλ' ἔθειραν Aeschyl. Pers. 1062. Suid. ψαλλομένη· τιλλομένη. Espec. a string, to twang, e. g. a carpenter's line in order to make a mark, Phil. Thess. Ep. 15; the string of a bow, τόξον νευρᾶν ψάλλειν Eurip. Bacch. 784; and so βέλος ἐκ κέραος ψάλλειν Anthol. Gr. II. p. 240; of a stringed instrument of music, Aristot. Probl. χορδὴν ψάλλειν to touch or strike the chords; Anacr. Fr. 16. 3. ed. Fisch. ψάλλω πηκτιδα. Hence oftenest absol. ψάλλειν, to touch the lyre or other stringed instrument, to strike up, to play, Jos. Ant. 11. 3. 9. Plut. Pericl. 1. Luc. Parasit. 17 οὔτε γὰρ αὐτεῖν ἐνι χωρὶς αὐλῶν, οὔτε ψάλλειν ἀνευ λύρας. More general than κισθαρίζειν and distinguished from it, Hdot. 1. 155. Dion. Halic. de Comp. Verbor 25. penult. p. 30. 43. ed. Sylburg. So Sept. ψάλλειν ἐν χειρὶ for חָבַר 1 Sam. 16: 23. 18: 10. 19: 9.—In Sept. and N. T. to sing, to chant, pp. as accompanying stringed instruments; absol. James 5: 13. c. dat. pers. to or in honour of whom, Rom. 15: 9 τῷ ὀνόματί σου ψαλῶ. Eph. 5: 19 ψάλλοντες ἐν τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ. So c. dat. of manner, 1 Cor. 14: 15 bis, ψαλῶ τῷ πνεύματι . . . τῷ νοῦ. Sept. oft c. dat. pers. for חָבַר Judg. 5: 3. 2 Sam. 22: 50. Ps. 9: 3. 18: 50. 30: 5. 47: 7.—Psalt. Sal. 3: 2 ἕμνον ψάλλειν τῷ θεῷ.

Ψαλμός, οὔ, ὁ, (ψάλλω,) a touching, twang, e. g. of a bowstring, τοξοῦ Eurip. Jon. 173 or 175; of stringed

instruments, a playing, music, Anthol. Gr. II. p. 73, 74. IV. p. 257; tone, melody, measure, as played, ψαλμὸν Ἀύδιον Pind. Fr. epinic. 4. T. III. p. 17. Heyne. In later usage, song, pp. as accompanying stringed instruments, Jos. Ant. 6. 11. 3 τῷ ψαλμῷ καὶ τοῖς ὕμνοις ἐξάδειν αὐτόν. ib. 7. 4. 2. Plut. Alex. M. 67 μοῦσα συρίγγων καὶ αὐλῶν, ὧδῆς τε καὶ ψαλμοῦ. ib. Pomp. 24.—In N. T. a psalm, a song, in praise of God.

a) genr. 1 Cor. 14: 26 ἕκαστος ὑμῶν ψαλμὸν ἔχει. Eph. 5: 19 ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς. Col. 3: 16. So Sept. for חָבַר Ps. 95: 2. חָבַר in super-script. Ps. 3, 4, 5, sq.—Psalt. Sal. 15: 5 ψαλμὸν καὶ αἶνον.

b) spec. of the Psalms, the book of Psalms, as a part of the O. T. Luke 20: 42. 24: 44. Acts 1: 20. So Acts 13: 33 ἐν τῷ ψαλμῷ τῷ δευτέρῳ. Comp. in Προφήτης α. β, and Νόμος c. β.

Ψευδαδελφός, οὔ, ὁ, (ψευδής, ἀδελφός,) a false brother, i. e. a false Christian, hypocrite, spoken apparently of Judaizing professors of Christianity, 2 Cor. 11: 26. Gal. 2: 4.

Ψευδαπόστολος, ου, ὁ, (ψευδής, ἀπόστολος,) a false apostle, a pretended minister of Christ, 2 Cor. 11: 13.

Ψευδής, έος, οὔς, ὁ, ἡ, adj. (ψεύδομαι,) false, lying, deceiving; Acts 6: 13 μάρτυρας ψευδεῖς. Rev. 2: 2. Sept. for חָבַר 1 K. 22: 22, 23. Prov. 12: 23. 19: 5, 9.—Arr. Epict. 3. 7. 15. Plut. de Adul. et Amic. 24. Thuc. 4. 27.—By impl. false towards God, wicked, ungodly, Rev. 21: 8 εἰδωλολάτραις καὶ πᾶσι

τοῖς ψευδέσι. Sept. for  $\Psi\text{פ}\text{פ}$ . Prov. 28: 6.  $\Psi\text{פ}\text{פ}$  Prov. 8: 7.

Ψευδοδιδάσκαλος, ου, ὁ, (ψευδής, διδάσκαλος,) a false teacher, one who teaches false doctrines, 2 Pet. 2: 1.

Ψευδολόγος, ου, ὁ, ἡ, adj. (ψευδής, λέγω,) speaking falsely, lying, spoken of false teachers, 1 Tim. 4: 2.—genr. Luc. de Electr. 3 ψ. ἀνθρώπος. Pol. 32. 8. 9.

Ψεύδομαι, see ψεύδω.

Ψευδομάρτυρ, υρος, ὁ, ἡ, (ψευδής, μάρτυρ,) a false witness, Matt. 26: 60 bis. 1 Cor. 15: 15.—Plut. Rep. gerend. Praec. 29. ed. R. IX. p. 269. 12.

Ψευδομαρτυρέω, ὦ, f. ἦσω, (ψευδομάρτυρ,) to bear false witness, intrans. seq. καὶ αὐτοῦ Mark 14: 56, 57. Absol. μὴ ψευδομαρτυρήσῃς bear not false witness Mark 10: 19. Luke 18: 20; also οὐ ψευδομαρτυρήσεις thou shalt not bear false witness Matt. 19: 18. Rom. 13: 9; all quoted from Ex. 20: 16 et Deut. 5: 18 where Sept. for  $\Psi\text{פ}\text{פ}$   $\text{ד}\text{ב}\text{ר}$   $\text{ה}\text{ו}\text{ד}\text{ב}\text{ר}$   $\text{ל}\text{ב}\text{נ}\text{י}$ . For the difference, comp. in *Mō* I. f. γ; espec. *Où* a. β.—Jos. Ant. 3. 5. 5. Dem. 851. 13. Xen. Mem. 4. 4. 11.

Ψευδομαρτυρία, ας, ἡ, (ψευδομαρτυρέω,) false witness, Matt. 15: 19. 26: 59.—Dem. 846. ult. Andocid. 10. 22.

Ψευδοπροφήτης, ου, ὁ, (ψευδής, προφήτης,) a false prophet, i. e. one falsely professing to come as a prophet and ambassador from God, a false teacher, comp. in *Προφήτης* b. Matt. 7: 15. 24: 11, 24. Mark 13: 22. Luke 6: 26. Acts 13: 6. 2 Pet. 2: 1. 1 John 4: 1. Rev. 16: 13. 19: 20. 20: 10. So Sept. for  $\Psi\text{פ}\text{פ}$  Jer. 6: 13. 26: 8, 11, 16. Zech. 13: 2. al.—Test. XII Patr. p. 614. Jos. Ant. 8. 13. 1. ib. 10. 7. 3. B. J. 6. 5. 2.

Ψεῦδος, εος, ους, τό, (kindr. with ψῦθος, ψυθής,) falsehood, lying, a lie; John 8: 44 ὅταν λάλη τὸ ψεῦδος. Eph. 4: 25, comp. Col. 3: 9. 2 Thess. 2: 9 σ. καὶ τέρασι ψεύδους, i. q. ψευδέσι, false, deceiving; Buttm. § 123. n. 4. v. 11. 1 John 2: 21, 27. Sept. for  $\Psi\text{פ}\text{פ}$  Ps. 5: 7.  $\Psi\text{פ}\text{פ}$  Is. 44: 20. Jer. 5: 2.—Ecclus. 51: 3. Ael. V. H. 5. 21. Pol. 12. 7. 4. Xen. Mem. 4. 2. 17.—By impl. falsehood toward God, wickedness, ungodliness;

so ποιεῖν ψεῦδος, to practise wickedness, Rev. 21: 27 ποιεῖν βδέλυγμα καὶ ψεῦδος. 22: 15. Comp. in *Ποιέω* no. 2. a. δ. Rev. 14: 5 in later edit. for δόλος. So Sept. and  $\Psi\text{פ}\text{פ}$  Hos. 7: 3. 1: 12 [11: 12].—Meton. of false religion, idolatry; Rom. 1: 25 μετήλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ ἐν τῷ ψεύδει. Comp. in *Ἀδικία* no. 2. So Sept. of false gods, for  $\Psi\text{פ}\text{פ}$ , Jer. 3: 10. 13: 25.

Ψευδόχριστος, ου, ὁ (ψευδής, χριστός,) a false Christ, a pretended Messiah, Matt. 24: 24. Mark 13: 22.

Ψεύδω, f. σω, (ψεῦδος,) to speak falsely, to lie to any one, to deceive, τινά Soph. Oed. Col. 628, 1512. Xen. Cyr. 1. 5. 13. Pass. to be deceived, disappointed, c. gen. Thuc. 4. 108.—Usually and in N. T. only depon. Mid. ψεύδομαι, f. εἶσομαι, to speak falsely, to lie, to deceive; absol. Matt. 5: 11. Rom. 9: 1 ἀλήθειαν λέγω, ἐν Χριστῷ οὐ ψεύδομαι. 2 Cor. 11: 31. Gal. 1: 20. 1 Tim. 2: 7. Heb. 6: 18. James 3: 14 κατὰ τῆς ἀληθείας. 1 John 1: 6. Rev. 3: 9. c. acc. pers. Acts 5: 3 ψεύσασθαί σε τὸ πνεῦμα τὸ ἅγιον. Seq. εἰς τινα towards any one, Col. 3: 9. Sept. for  $\Psi\text{פ}\text{פ}$  absol. Prov. 14: 5. c. acc. Is. 57: 11.  $\Psi\text{פ}\text{פ}$  absol. Lev. 19: 11. c. acc. Deut. 33: 29.—absol. Hdian. 1. 4. 21. Xen. Mem. 2. 6. 36. c. acc. Hdian. 2. 11. 12. Xen. An. 1. 3. 10. πρὸς τινα Xen. An. 1. 3. 5.—Also in N. T. and Sept. c. dat. of pers. to lie to any one, Acts 5: 4 οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ Θεῷ. So Sept. for  $\Psi\text{פ}\text{פ}$  Ps. 78: 36. 89: 36.  $\Psi\text{פ}\text{פ}$  Ps. 18: 45. Comp. Winer § 31. 2.

Ψευδώνυμος, ου, ὁ, ἡ, adj. (ψευδής, ὄνομα,) falsely named, falsely so called, 1 Tim. 6: 20.—Philo de Vit. Mos. II. p. 161. 6 τοὺς ψευδωνύμους sc. Θεοῦς. Plut. Rep. ger. Praec. 14. Aeschyl. Prom. vinct. 716.

Ψεῦσμα, ατος, τό, (ψεύδομαι,) a being false, falsehood, Symm. for  $\Psi\text{פ}\text{פ}$  Job 13: 4.  $\Psi\text{פ}\text{פ}$  Ps. 61: 3. Prov. 23: 3. Luc. Tim. 55. Plut. Artax. 13. In N. T. by impl. falsehood toward God, wickedness, ungodliness; Rom. 3: 7 εἰ γὰρ ἡ ἀλήθεια τοῦ Θεοῦ ἐν τῷ ἐμῷ ψευσματι



ἐπιείσινται, comp. v. 3, 4, 5. Comp. in Ψεύδος, Ἀδικία no. 2.

Ψεύσις, ου, ὁ, (ψεύδω,) *one false, a liar, deceiver*, John 8: 44, 45. 1 Tim. 1: 10. Tit. 1: 12. 1 John 1: 10. 2: 4. 4: 20. 5: 10. So of a false teacher, impostor, 1 John 2: 22, coll. v. 18.—Eccclus. 25: 2. Dioid. Sic. 1. 76. Dem. 404. 5.—By impl. *one false* toward God, an apostate, *wicked person*, Rom. 3: 4. Comp. in Ψεύσμα. So Sept. for כִּזְבִּי Prov. 19: 22, opp. δίκαιος.—Eccclus. 15: 8 ἄνδρες ψεύσται, parall. ἄνδρες ἁμαρτωλοὶ in v. 7.

Ψηλαφάω, ᾧ, ἴσω, (ψάω, ψάλλω, ψαλάσσω,) *to touch, to feel, to handle*, trans. Luke 24: 39 ψηλαφήσατέ με. Heb. 12: 18. 1 John 1: 1. Trop. *to feel after*, Acts 17: 27 εἰ ἄρα γε ψηλαθήσειαν αὐτὸν καὶ εὐροίεν. Sept. pp. for שֶׁרָא Gen. 27: 12, 21, 22. Judg. 16: 27.—Aristoph. Eccles. 315 ὅτι δ' ἦδ' ἐκείνο ψηλαφῶν οὐκ ἐδυναίμην εὐρεῖν. Pol. 8. 31. 8. Xen. Eq. 2. 4.

Ψηφίζω, ἴσω, (ψῆφος q. v.) pp. *to count or reckon with pebbles, counters, ψηφοὶ*, upon the abacus, Pol. 5. 26. 13; comp. Rees' Cyclop. art. *Abacus*. In N. T. genr. *to count up, to reckon*, c. acc. Luke 14: 28 ψηφίζε τὴν δαπάνην. Rev. 13: 18.—Aquil. for רָשַׁח Ps. 48: 14. Palaeph. 53. 3. Arr. Epict. 1. 2. 14. Anthol. Gr. III. p. 49, ψηφίζων δ' ἀνέκειτο πόσον δώσει διεγερθεὶς ἡτρώϊς μισθόν, καὶ τί νοσῶν δαπανᾷ.—In the classics also Mid. 'to give one's vote, to vote for, to decree,' Jos. Ant. 17. 2. 4. Hdian. 5. 2. 1. Xen. H. G. 1. 5. 18.

Ψῆφος, ου, ἦ, (ψάω, ψέω,) *a small stone*, pp. as worn smooth by water, *a gravel-stone, pebble*, Lat. *calculus*, genr. Ex. 4: 25. Lam. 3: 16. Eccclus. 18: 9. Pind. Ol. 10. 13. ib. 13. 66; any polished stone, Pind. Ol. 7. 159; the stone or gem of a ring, Artem. 2. 5.—Trop. in various senses according to the uses to which the Greeks applied such pebble-stones; e. g. of *the stones or counters* for reckoning on an abacus, Pol. 5. 26. 13. Aristoph. Vesp. 656. Dioid. Sic. 12. 13; comp. Rees' Cyclop. art. *Abacus*. Also of *dice, lots*, used in a kind of magic, ἥ διὰ τῶν ψήφων μαγική, Heyne Apollodor. 3. 10. 2. 9. p. 274.

Most freq. *a vote*, spoken of the black and white stones or pebbles anciently used in voting, viz. the white for approval or acquittal and the black for condemnation; Ael. V. H. 13. 37 or 38 εἶτα τὴν μέλαιναν ἐμβάλλη ἀντὶ τῆς λευκῆς ψήφου. Luc. Harmonid. 3 τῶν ἄλλων ἐκάστου μίαν ψήφον φερόντων, ἐκείνοι μόνοι ἐκάτερος αὐτῶν δύο ἔφερον . . . σύ γε καὶ μάλαστα ὅσων τὴν λευκὴν αἰεὶ καὶ σώζουσας φέρεις. Aeschin. 57. 10. Comp. Potter's Gr. Ant. I. p. 119.—Hence in N. T.

a) meton. *vote, voice, suffrage*; Acts 26: 10 κατήνεκα ψήφον *I gave my vote*, sc. with alacrity, zeal; see in Καταφέρω no. 2.—Jos. Ant. 10. 4. 2 τὸ μὲν θεῖον ἤδη καὶ αὐτῶν ψήφον ἤνεγκε. Ael. V. H. 1. 34 τὴν καταδικάζουσαν ἀγαγεῖν ψήφον. Dem. 362. 1. Thuc. 1. 40. Xen. Mem. 1. 1. 18.

b) perh. i. q. *tessera, a die, token*; Rev. 2: 17 bis, τῷ νικῶντι . . . δώσω αὐτῷ ψήφον λευκὴν καὶ ἐπὶ τὴν ψήφον ὄνομα καινὸν γεγραμμένον. This some refer to a custom of the Roman emperors, who in the games and spectacles which they gave to the people in imitation of the Greeks, are said to have thrown among the populace *dice or tokens* inscribed with the words 'frumentum, discus, servi, vestes,' etc. and whoever obtained one of these tokens received from the emperor's family whatever was thus marked upon it; see Xiphilin. de sumt. Titi ludis, p. 228 sq. So Eichhorn Comm. in loc. comp. Aretas in Eichhorn l. c. Others suppose allusion to be made to the mode of casting lots, in which sometimes *tesserae* or dice, tokens, with names inscribed upon them were used, and the lot fell to him whose token first came out; comp. Elsner Obs. in N. T. II. p. 442. Potter's Gr. Ant. I. p. 333. Adam's Rom. Ant. p. 302. In any case, the λευκὴ ψῆφος was a symbol of good-fortune and prosperity; Hésych. λευκὴ ψῆφος· παροιμία ἐπὶ τῶν εὐδαιμόνως . . . ζώντων.—In Greek writers also persons of distinguished virtue are said to receive a ψῆφος from the gods, i. e. an approving testimonial to their virtue; Plut. Compar. Cimon et Lucull. fin. ὥστε καὶ τὴν παρὰ τῶν θεῶν ψήφον αὐτοῖς ὑπάρχειν,

ὡς ἀγαθοῖς καὶ θείοις τὴν φύσιν ἀφο-  
τέροισι. Comp. further in Elsner l. c. p.  
443. Wetst. N. T. II. p. 758.

**Ψιθυρισμός**, οὖ, ὁ, (ψιθυρίζω to  
whisper, Sept. 2 Sam. 12: 19. Pol. 15.  
27. 10,) a *whispering*, Plut. de rect. Rat.  
Audiendi 13 fin. Luc. Amor. 15. In  
N. T. i. q. *secret slander, detraction*, 2  
Cor. 12: 20. — Plut. Conjug. Praec. 40.  
ed. R. VI. p. 543. 8.

**Ψιθυριστής**, οὖ, ὁ, (ψιθυρίζω,) a  
*whisperer*, and by impl. a *secret slan-  
derer, detractor*, Rom. 1: 30. — Dem.  
1358. 6 παρὰ τὸν ψιθυριστὴν Ἑρμῆν.

**Ψιχίον**, ου, τό, (dim. of ψῖς a bit,  
crumb, from ψίω, ψάω,) a *little bit,  
crumb*, of bread, meat, etc. Matt. 15:  
27. Mark 7: 28. Luke 16: 21. — Found  
only in N. T.

**Ψυχή**, ἡς, ἡ, (ψύχω q. v.) pp. the  
*breath*, Sept. for ψῆξ Job 41: 13. Gen.  
1: 30. Usually and in N. T. *vital breath*,  
Lat. *anima*, through which the body  
lives and feels, i. e. the principle of  
life manifested in the breath, *the soul*,  
Heb. ψῆξ.

a) pp. *the soul* as the vital principle,  
Lat. *anima*, i. e. the animal soul, the  
vital spirit. (a) genr. Luke 12: 20 ταύ-  
τη τῇ νυκτὶ τὴν ψυχὴν σου ἀπαιτοῦσιν  
ἀπὸ σοῦ. Acts 20: 10 ἡ γὰρ ψυχή αὐτοῦ  
ἐν αὐτῷ ἐστί. Of beasts etc. Rev. 8:  
9 τὰ κτίσματα] ἔχοντα ψυχάς. So Sept.,  
and ψῆξ Gen. 35: 18. 1 K. 17: 21.—  
Wisd. 15: 8. Jos. Ant. 5. 2. 8. Hdian.  
2. 13. 16. Plut. Romul. 28. Xen. Cyr.  
8. 7. 19 sq. Mem. 1. 2. 53 τῆς ψυχῆς  
ἐξελθούσης sc. τοῦ σώματος.—(β) Meton.  
*life itself*; Matt. 6: 25 bis, μὴ μεριμνᾶτε τῇ  
ψυχῇ . . . οὐχὶ ἡ ψυχή πλεῖον ἐστί τῆς  
τροφῆς; Luke 12: 22, 23. Matt. 20: 28  
et Mark 10: 45 δοῦναι τὴν ψυχὴν αὐτοῦ  
λύτρον. Mark 3: 4 et Luke 6: 9 σῶσαι  
τὴν ψυχὴν. Luke 14: 26. 21: 19 see in  
Κτάομαι. Acts 15: 26. 20: 24. 27: 10,  
22. Rom. 16: 4. Phil. 2: 30. 1 Thess. 2:  
8. Rev. 12: 11. So τίθεναι τὴν ψυχὴν  
*to lay down one's life* John 10: 11, 15, 17.  
13: 37, 38. 15: 13. 1 John 3: 16 bis;  
comp. in Τίθημι b. β. ζητεῖν τὴν ψυχὴν  
τινος *to seek one's life* Matt. 2: 20. Rom.  
11: 3; so Sept. and ψῆξ ψῆξ Ex. 4:

19. 1 Sam. 20: 1. So Sept. genr. for  
ψῆξ Gen. 19: 17, 19. 44: 30. Ex. 21: 23.  
—Ael. V. H. 13. 20. Pol. 28. 9. 4. Eu-  
rip. Heracl. 551 τὴν ἐμὴν ψυχὴν ἐγὼ δι-  
δομ' ἐκοῦσα. Xen. An. 4. 6. 4. ib. 3. 3.  
44.—In antithetic declarations of Jesus,  
ψυχή refers not only to natural life, but  
also to life as continued beyond the  
grave; John 12: 25 bis, ὁ φιλοῦν τὴν ψυ-  
χὴν αὐτοῦ, ἀπολέσει αὐτήν· καὶ ὁ μισῶν  
τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, εἰς  
ζωὴν αἰώνιον φυλάξει αὐτήν, where αὐ-  
τήν (for τὴν ψυχὴν) refers to eternal  
life. So Matt. 10: 39 bis. 16: 25 bis.  
Mark 8: 35 bis. Luke 9: 24 bis. 17: 33.  
So as including the idea of life or the  
spirit both natural and eternal, Matt. 16:  
26 bis. Mark 8: 36, 37; comp. Luke 9:  
25.—(γ) Of a *departed soul, ghost, shade*,  
separate from the body; spoken in  
Greek mythology of the shades, manes  
ghosts, inhabiting Hades; comp. Passow  
no. 2. Rev. 6: 9 τὰς ψυχὰς τῶν ἐσφαγμέ-  
των διὰ τὸν λόγον τοῦ θεοῦ. 20: 4. Acts  
2: 27, 31, οὐκ ἐγκαταλείψεις τὴν ψυχὴν  
μου εἰς ἄδου, quoted from Ps. 16: 10  
where Sept. for ψῆξ. — Wisd. 3: 1 δι-  
καίων δὲ ψυχὰι ἐν χειρὶ θεοῦ. Act. Thom.  
§ 22. Jos. Ant. 6. 14. 2 γύναιον . . . τὰς  
τῶν τεθνηκότων ψυχὰς ἐκκαλοῦμενον. ib.  
κελεύει τὴν Σαμονήλον ψυχὴν ἀναγαγεῖν.  
Hom. Il. 1. 3. Luc. de Mort. 16. 4. ib.  
17. 1. ib. 11. 11.

b) spec. *the soul* as the sentient prin-  
ciple, Lat. *animus*. (a) As the seat of  
the senses, desires, affections, appetites,  
passions, i. e. the lower and animal na-  
ture common to man with the beasts;  
distinguished in the Pythagorean and  
Platonic philosophy from the higher  
rational nature, ὁ νοῦς, τὸ πνεῦμα, be-  
longing to man alone; see espec. Loes-  
ner Obs. e Philon. p. 381, 503. This  
distinction is also followed by the LXX,  
and sometimes in N. T. comp. in *Πνεῦ-  
μα* no. 2. b. So 1 Thess. 5: 23 τὸ πνεῦ-  
μα καὶ ἡ ψυχή καὶ τὸ σῶμα, i. e. the  
whole man. Heb. 4: 12 ἄχρι μερισμοῦ  
ψυχῆς τε καὶ πνεύματος. Luke 1: 46  
μεγαλύνει ἡ ψυχή μου τὸν κύριον, καὶ  
ἀγαλλίασε τὸ πνεῦμά μου. As distin-  
guished from διάνοια, Matt. 22: 37.  
Mark 12: 30. Luke 10: 27; from σύνε-  
σις Mark 12: 33.—So Wisd. 15: 11. Jos.  
Ant. 1. 1. 2 ἔπλασαν ὁ θεὸς τὸν ἄνθρω-



πον χούν ἀπό τῆς γῆς λαβών, καὶ πνεῦμα ἐνίκεν αὐτῷ καὶ ψυχὴν. ib. 3. 11. 2.—Simpl. *the soul*, i. q. *the mind, feelings*; Matt. 11: 29 εὐρήσετε ἀνάπαντι ταῖς ψυχαῖς ὑμῶν. Luke 2: 35 σοῦ δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ἄομαλα. John 10: 24. Acts 14: 2, 22. 15: 24. Heb. 12: 3. 1 Pet. 1: 22. 2 Pet. 2: 8, 14. So Sept. for  $\Psi\chi\eta$  Ex. 23. 9. 1 Sam. 1: 15.  $\Psi\chi\eta$  1 K. 11: 2. Prov. 26: 25. Is. 44: 19. al. (Arr. Epict. 4. 11. 6 ἔργα ψυχῆς, ὁρμῶν, ἀφορμῶν, ὁρέγεσθαι, κ. τ. λ. Hdian. 2. 1. 15. Xen. Mem. 1. 2. 4.) So ἐν ὅλῃ τῇ ψυχῇ *with all one's soul* Matt. 22: 37, and ἐξ ὅλης τῆς ψυχῆς id. Mark 12: 30, 33. Luke 10: 27. So Sept. and  $\Psi\chi\eta$  Deut. 26: 16. 30: 2, 6, 10.  $\Psi\chi\eta$  2 Chr. 15: 15. 31: 21. (ἐξ ὅλης ψυχῆς M. Antonin. 3. 4. ib. 4. 31. ὅλῃ τῇ ψυχῇ Epict. Ench. 29. 3. Xen. Mem. 3. 11. 10.) ἐκ ψυχῆς *from the soul*, heartily, Eph. 6: 6. Col. 3: 23. (Theocr. 8. 35. Xen. An. 7. 7. 43.) μία ψυχὴ εἶναι *to be of one soul*, unanimous, united in affection and will, Acts 4: 32. Phil. 1: 27.—Diog. Laert. 5. 11 ἐρωτηθεὶς τί ἐστὶ φίλος; ἔφη, μία ψυχὴ δύο σώμασιν ἐνοικοῦσα. — To the soul, ψυχῇ, as the seat of the desires, affections, appetites, etc. is often ascribed that which strictly belongs to the person himself; Matt. 12: 18 εἰς ὃν εὐδόκησα ἡ ψυχὴ μου. 26: 38 et Mark 14: 34 περιλίπος ἐστὶν ἡ ψυχὴ μου. Luke 1: 46. 12: 19 bis. John 12: 27. Heb. 10: 38. 3 John 2. Rev. 18: 14. So Sept. and  $\Psi\chi\eta$  Gen. 27: 4, 19. Is. 1: 14.  $\Psi\chi\eta$  Is. 33: 18.—Eccelus. 7: 21. Jos. Ant. 11. 1. 1. Xen. Cyr. 5. 1. 27. ib. 7. 3. 8.—(β) Genr. *the soul* of man, his spiritual and immortal nature with all its higher and lower powers, its rational and animal faculties. Matt. 10: 28 bis, μὴ φοβεῖσθε ἀπὸ τῶν . . . τὴν ψυχὴν μὴ δυναμένων ἀποκτεῖναι· φοβήθητε μᾶλλον τὸν δυν. ψυχὴν καὶ σῶμα ἀπολέσαι ἐν γέννη. 1 Cor. 1: 23. 12: 15. Heb. 6: 19. 10: 39 εἰς περιποίησιν ψυχῆς, opp. ἀπόλεια. 13: 17. James 1: 21 τὸν λόγον, τὸν δυνάμενον σῶσαι τὰς ψυχὰς ὑμῶν. 5: 20. 1 Pet. 1: 9 σωτηρίαν ψυχῶν. 2: 11, 25. 4: 19. — Wisd. 1: 4, 11 στόμα καιρωδόμενον ἀναρῶει ψυχὴν. 9: 15. Jos. Ant. 18. 1. 3 ἀθάνατον ἰσχνὴν ταῖς ψυχαῖς εἶναι. B. J. 2. 8. 14. Hdian. 3. 14. 5. Di-od. Sic. 16. 20. Plato Phaedo 9, 28 ἐν

τῷ αὐτῷ ὡς ψυχὴ καὶ σῶμα . . . τῇ δὲ, ἄρχειν καὶ δεσπόζειν . . . ἡ μὲν ψυχὴ τῷ θεῷ ἔοικε κ. τ. λ. Xen. Mem. 1. 4. 13, 17. ib. 4. 3. 14 ἀνθρώπου γε ψυχὴ τοῦ θείου μετεχει κ. τ. λ.

c) meton. *a soul*, i. e. *a living thing, animal*, in which is ἡ ψυχὴ, life; like Heb.  $\Psi\chi\eta$ . (α) genr. and from the Heb. 1 Cor. 15: 45 ἐγένετο ὁ πρωτος ἄνθρ. εἰς ψυχὴν ζῶσαν, i. e. *a living soul* or animal, in allusion to Gen. 2: 7 where Sept. for  $\Psi\chi\eta$   $\Psi\chi\eta$ . Rev. 16: 3 καὶ πᾶσα ψυχὴ ζωῆς (for ζῶσα) ἐπέθανεν ἐν τῇ θαλάσῃ. So Sept. and  $\Psi\chi\eta$   $\Psi\chi\eta$  Gen. 1: 24. 2: 19. 9: 10, 12, 15. Comp. Gesen. Lex. art.  $\Psi\chi\eta$  no. 4.—(β) Offener of man, *a soul*, i. q. *a living person, man*, πᾶσα ψυχὴ *every soul*, every person, every one, Acts 2: 43. 3: 23. Rom. 13: 1. So in a periphrasis, πᾶσα ψ. ἀνθρώπου i. q. every man, Rom. 2: 9. ψυχὰς ἀνθρώπων, men, Luke 9: 56 in text. rec. Sept. and  $\Psi\chi\eta$  genr. Gen. 17: 14. Deut. 24: 7. Lev. 5: 1, 2. ψυχὴ ἀνθρώπου for  $\Psi\chi\eta$  Num. 19: 11, 13.—Eurip. Phoen. 1315 φόνια ψυχαί. — So in enumerations; Acts 2: 41 ψυχαὶ ὡς τρισχίλια. 7: 14. 27: 37. 1 Pet. 3: 20. Sept. and  $\Psi\chi\eta$  Gen. 46: 15, 18, 26, 27. Ex. 1: 5. Deut. 10: 22.—1 Macc. 2: 38. Pol. 8. 5. 3 μία ψυχὴ. Eurip. Hel. 52 ψυχαὶ δὲ πολλαί. Comp. Plut. Sympos. 6. 7. 1 ψυχὴν καὶ κεφαλὴν τὸν ἀνθρώπου ἐώθαμεν ἀπὸ τῶν κυριοτάτων ὑποκορίζεσθαι.—(γ) Spec. for *a servant, slave*; Rev. 18: 13 ψυχὰς ἀνθρώπων, here prob. *female slaves*, in distinction from the preced. σώματα. Comp. in Ἀνθρώπος no. 1. c. ε. So Sept. ψ. ἀνθρ. for  $\Psi\chi\eta$   $\Psi\chi\eta$  Ex. 27: 13. Simpl. ψυχὴ and  $\Psi\chi\eta$  Gen. 12: 5.—1 Macc. 10: 33. Test. XII Patr. p. 715 κλέπτεις ψυχὰς ἐκ γῆς Ἑβραίων. Epict. Fragm. 33. ed. Schweigh. III. p. 77, πολλάς δουλεύειν ψυχὰς.

Ψυχικός, ἡ, ὄν, (ψυχῇ) *breathing, animal*, possessing animal life.

a) pp. of the body, σῶμα ψυχικόν, *animal body*, having breath and animal life, 1 Cor. 15: 44 bis, 46; opp. τὸ σῶμα πνευματικόν, see in Πνευματικός a.—Di-od. Sic. 1. 12 αἴτιος τοῦ ψυχικοῦ τοῖς ζώοις.

b) spoken of the soul, mind, animal,

*natural*, i. e. pertaining to the animal or natural mind and affections, swayed by the affections and passions of human nature, not under the influences of the Holy Spirit, opp. πνευματικός; comp. in Ψυχή b. α. and Πνευματικός b. 1 Cor. 2: 14 ψυχικός ἄνθρ. οὐ δέχεται τὰ τοῦ πνεύματος τοῦ θεοῦ. Jude 19 ψυχικοί, πνεῦμα μὴ ἔχοντες. So James 3: 15 ἡ σοφία ψυχική.—Comp. ψυχή Ecclus. 5: 2. So ψυχικός as distinguished from σωματικός, Jos. de Macc. 2. Pol. 6. 5. 7. Arr. Epict. 3. 7. 5 ἡ ἡδονὴ ἡ ψυχική. Plut. Consol. ad Apoll. 2.

Ψύχος, εος, ους, τό, (ψύχω,) *cold*, *frigus*, John 18: 18 οἱ ψύχος ἦν. Acts 28: 2. 2 Cor. 11: 27. Sept. for רך Gen. 8: 22. פך Ps. 147: 17. — Song of 3 Childr. 40. Pol. 5. 56. 10. Xen. Mem. 4. 3. 8, 9.

Ψυχρός, ά, όν, (ψύχω,) *cold*, *cool*, *fresh*, *refreshing*, e. g. ποτήριον ψυχροῦ sc. ὕδατος Matt. 10: 42. — So Plut. de Garrul. 17 ὡς Ἡράκλειτος . . . λαβῶν ψυχροῦ κύλικα. Epict. Ench. 29. 2 μὴ ψυχρόν πίνειν. Fully, ψυχρόν ὕδωρ Theocr. 11. 47. Ael. V. H. 13. 1. Xen. Mem. 3. 13. 3.—Trop. *cold*, *cold-hearted*, spoken of a person inconstant and fluctuating in his affections, οὔτε ψυχρός, οὔτε ζεστός. Rev. 3: 15 bis, 16.—Comp. Jos. B. J. 1. 10. 4 ψυχραῖς ἔλπισι.

Ψύχω, f. ὕσω, aor. 2 pass. ἐψύγην

Buttm. § 100. n. 8; *to breathe*, *to blow*, Hom. Il. 20. 440. c. acc. to blow upon, *to cool*, Sept. Jer. 6: 7. Plut. Sympos. 6. 6. Hdot. 3. 104. In N. T. Pass. ψύχομαι, fut. 2. ψυγήσομαι, *to be cooled*, *to grow cold*, trop. of affection, Matt. 24: 12 ψυγήσεται ἡ ἀγάπη τῶν πολλῶν.—pp. Jos. Ant. 7. 14. 3. Anthol. Gr. IV. p. 47. Plut. de Sanit. tuend. 2.

Ψωμίζω, f. ἴσω, (ψωμός a bit, morsel, mouthful, from ψώω, ψάω,) *to feed by morsels*, Jamblich. Vit. Pyth. 13. 60. p. 46. Plut. Quaest. Rom. 21. In N. T. genr. *to feed*, to supply with food, c. acc. pers. Rom. 12: 20. Seq. acc. of thing, *to feed out*, 1 Cor. 13: 3 ἐὰν ψωμίσω πάντα τὰ ὑπάρχοντά μου. Fully c. dupl. acc. of pers. and thing, Sept. τίς ἡμᾶς ψωμιεῖ κρέα, for לֶחֶם נֶחֱמָה Num. 11: 4. Deut. 8: 16. Ecclus. 15: 3. Winer § 32. 4. Buttm. § 131. 5. Seq. acc. of pers. or animal, Porph. de Abstin. 3. 23 ψωμιζοῦσι τὰ νεόττια. Plut. Sympos. 5. prooem.

Ψωμίον, ου, τό, (dimin. of ψωμός, see in ψωμίζω,) *a bit*, *morsel*, *mouthful*, John 13: 26 bis, 27, 30. — Diog. Laert. 6. 37.

Ψώγω, f. ξω, (ψώω, ψάω,) *to rub in pieces*, e. g. ears of grain, c. acc. Luke 6: 1.—Etyim. Mag. ψώγοντες θρύπτοντες, λεπτύνοντες. Comp. Ion. κατασώχω Hdot. 4. 75.

## Ω.

Ω, *Omega*, the last letter of the Greek alphabet; hence poet. for the last, i. q. ὁ ἔσχατος and τέλος, Rev. 1: 8, [11]. 21: 6. 22: 13. Comp. in A.

Ὶ, interj. *O!* before the Vocative in a direct address; Matt. 15: 28 ὦ γύναι. 17: 17. Mark 9: 19. Luke 9: 41. 24: 45. Acts 1: 1 ὦ Θεόφιλε. 13: 10. 18: 14. 27: 21. Rom. 2: 1, 3. 9: 20. Gal. 3: 1: 1 Tim. 6: 20. James 2: 20. — Sept. Jer. 4: 10. Jos. Ant. 3. 5. 3. Ceb. Tab.

2, 3, 4. Xen. H. G. 1. 7. 16.—Once in admiration, Rom. 11: 33 ὦ βάθος κ. τ. λ. *O the depth!* usually in this sense written ὦ, Buttm. § 117. n. 4. Sept. for וי Nah. 3: 1. Zeph. 3: 3. —Soph. Ajax 372.

Ὶβήδ, δ, indec. *Obed*, Heb. עֲבָד (serving sc. God), pr. n. of the son of Boaz and Ruth, Matt. 1: 5 bis, Luke 3: 32. Comp. Ruth 4: 13 sq.

Ὶδε, demonstr. adv. (ὄδε, comp.



Buttm. § 116. 7, and n. 7), pp. *thus, so*, in this way or manner, Hom. II. 1. 181. ib. 18. 392. Palaeph. 1. 3. Luc. D. Mort. 16. 5. Xen. Mem. 1. 7. 1. In poetic and later usage and in N. T. also adv. of place, *hither, here*, i. e. to or in this place, viz.

a) *hither, to this place*, after verbs of motion; Matt. 8: 29 ἡλθες ὧδε. 14: 18 et 17: 17 φέρετέ μοι αὐτοὺς ὧδε. 22: 12. Mark 11: 3. Luke 9: 41. 14: 21. 19: 27. John 6: 25. 20: 27. Acts 9: 21. Rev. 4: 1. 11: 12. ἔως ὧδε Luke 23: 5. So Sept. for הָיָה Ex. 3: 5. Ruth. 2: 14. — Ceb. Tab. 14, 22. Theocr. Id. 25. 35. Hom. Od. 1. 182.

b) *here, in this place*, after verbs implying rest and the like: (α) pp. Matt. 12: 6 ὅτι τοῦ ἱεροῦ μεῖζον ἐστὶν ὧδε. v. 41, 42 πλεῖον Σολομῶνος ὧδε. 14: 8, 17. 16: 28. 17: 4 bis. 20: 6 τί ὧδε ἐστήκατε ἄργοι; 24: 2. 26: 38. 28: 6. Mark 6: 3 ὧδε πρὸς ἡμᾶς *here* in our city. 8: 4. 9: 1, 5. 14: 32, 34. 16: 6. Luke 4: 23. 9: 12 ὧδε ἐν ἐρήμῳ τόπῳ. v. 27, 33. 11: 31, 32. 22: 38. 24: 6. John 6: 9. 11: 21, 32. Acts 9: 14 ὧδε *here* in this city. Heb. 7: 8 et 13: 14 ὧδε *here* on earth. James 2: 3 κάθον ὧδε, and so Sept. for הָיָה Ruth 4: 1, 2. 2 K. 7: 3. So c. ἐκεῖ opp. Mark 13: 21. Luke 17: 21, 23. James 2: 3; or repeated, ἄδε . . . ὧδε id. Matt. 24: 23. τὰ ὧδε *the things done here* Col. 4: 9. Sept. genr. for הָיָה Gen. 19: 12. Num. 32: 16. Judg. 19: 9. — Ceb. Tab. 9, 10. Theocr. Id. 25. 11, 14. Hdot. 1. 111, 115 fin.—(β) Trop. *herein*, in this thing, Rev. 13: 10, 18. 14: 12 bis. 17: 9.

ᾠδῆ, i. e. ᾠδῆ, ἦς, ἦ, (contr. for αἰοιδῆ, from αἰδῶ, ᾄδω to sing,) *an ode, song*, e. g. in praise of God, Eph. 5: 19. Col. 3: 16. Rev. 5: 9. 14: 3 bis. 15: 3 bis. Sept. for הָיָה Judg. 5: 12. 1 K. 4: 32. Ps. 42: 9. — Ecclus. 39: 19. Jos. Ant. 7. 12. 3 ᾠδὰς εἰς θεὸν καὶ ἕμους. genr. Luc. Bis Acc. 16. Diod. Sic. 3. 17. Xen. Conv. 6. 4. Cyr. 2. 2. 13.

ᾠδίν, ἴνος, ἦ, (kindr. ὀδύνη,) a very late form of the nominative, 1 Thess. 5: 3. Sept. Is. 37: 3; instead of the usual ἦ ὀδὶς, ἴνος, see Passow in ὀδὶς. Winer § 9. 2. n. 1. comp. Buttm. § 41. 4. marg. Ausführl. Sprachl. § 41.

n. 4; a *throe, pain, pang*, sc. of a woman in travail.

a) pp. 1 Thess. 5: 3 ὄλεθρος, ὡσπερ ἡ ὀδὴν τῆ ἐν γαστρὶ ἐχούσῃ. So Sept. for הָיָה Is. 22: 23. Hos. 13: 3. comp. Is. 37: 3.—Jos. Ant. 2. 9. 2, 4. Ael. V. H. 2. 7. Plut. Vit. Thes. 20. Plato Theaet. 6. p. 149. D.

b) trop. *pain, sorrow, calamity*, of the severest kind. Matt. 24: 8 et Mark 13: 9 ταῦτα ἀρχὴ ὀδύνων. So Sept. and הָיָה Job 21: 17. הָיָה Ez. 15: 14. הָיָה Nah. 2: 11. — So Acts 2: 24 λύσας τὰς ὀδύνας τοῦ θανάτου, *having loosed the pains of death*, in allusion to Ps. 18: 5 where Sept. ὀδύνας θανάτου for Heb. תַּרְמִיז הָיָה, which the LXX refer to הָיָה a throe, pain, instead of הָיָה a band, snare, comp. v. 6. The phrase λύειν ὀδύνας occurs also in profane writers, e. g. Lycophr. Cass. 1198 σφῆ ὀδύνας ἐξέλυσαι λαθροῖας γονῆς. Ael. H. An. 12. 5 τὸν τῶν ὀδύνων λύσαι δεσμούς. ib. 7. 12 Αἰγυπτίῳ αἱ γυναικίς . . . τὴν ὀδύνα ἀπολύσασαι καὶ ἐξαυασιῶσαι κ. τ. λ. Also Liban. Epist. 1080. p. 514, τούτων ἕκαστον ἀγίαν μὲν ἂν λύσεις. Strabo XVI. p. 1107, λύει δὲ κεφαλαίγχιος θανμαστῶς, sc. the balsam of Jericho. Comp. Sept. Job 39: 3.

ᾠδίνω, f. ἠῶ, (ὀδὶς,) *to be in the throes, to travail* in childbirth, absol. Rev. 12: 2 ἐν γαστρὶ ἔχουσα κράζει, ὀδίνουσα, *being in travail*. Gal. 4: 27 ἡ οὐκ ὀδίνουσα, *thou that travailest not*, i. e. who hast never been in travail, who art barren, i. q. ἡ στείρα. Sept. for הָיָה Is. 23: 4. 26: 18. 66: 7, 8. הָיָה Cant. 8: 5.—Hom. II. 11. 269. Anthol. Gr. II. p. 36. Luc. Somn. s. Gall. 19. Plut. Vit. Thes. 20.—Trop. of a Christian teacher, c. acc. *to travail with* any one, i. e. in spiritual birth, Gal. 4: 19. Comp. Γεννάω I. a. a.

ᾠμος, ον, ὄ, (prob. obsol. ὄω i. q. φέρω,) *a shoulder*, Matt. 23: 4. Luke 15: 5. Sept. for הָיָה Gen. 21: 14. Is. 9: 6. הָיָה Num. 7: 9. Is. 49: 22.—Jos. Ant. 3. 8. 9. Hdian. 7. 10. 15. Xen. Mem. 3. 10. 13.

ᾠνέομαι, οὔμαι, f. ἴσομαι, depon. Mid. Aor. 1 ὠνησάμην a form condemned by the Atticists, instead of

which Attic writers used ἐπριάμην, comp. Phryn. et Lob. p. 137 sq. Butt. § 114 fin.— *To buy, to purchase*, c. acc. et gen. of price, Acts 7: 16 ὁ ἀνήσατο Ἀβραάμ τιμῆς ἀργυρίου. — Aor. ἀνήσαμην, Luc. D. Mort. 4. 1 τῶν πέντε [δραχμῶν] ἀνήσαμην, καὶ τροπωτήρα δύο ὀβολῶν. ib. Hermot. 81. c. acc. Jos. Ant. 2. 4. 1. Ael. V. H. 3. 27. Hdian. 2. 10. 8. Pres. Dem. 123. 21. Xen. An. 3. 1. 20.

Ῥόν, οὔ, τό, an egg, Lat. ovum, Luke 11: 12. Sept. for 𐤀𐤍𐤃𐤁 Deut. 22: 6. Job 39: 14. — Æsop. Fab. 47. Tauchn. Luc. D. Deor. 20. 14. Diod. Sic. 1. 87.

Ῥρα, ας, ἡ, whence Lat. hora, Engl. hour, pp. a time, season, a definite space or division of time recurring at fixed intervals, as marked by natural or conventional limits; e. g. a season of the year, ὥρα τοῦ θερούς Jos. Ant. 4. 5. 2. Ael. V. H. 3. 1. Xen. Venat. 9. 20. ὥρα χειμῶνος Jos. B. J. 3. 4. 2. Ael. V. 7. 13. Thuc. 4. 6. χειμῶν, θερός . . . τὰς δὲ ἄλλας ὥρας Xen. Ven. 6. 13. An. 1. 4. 10. ὦ. τοῦ ἔτους Hdian. 8. 4. 3. Ael. V. H. 1. 15. αἱ κατ' ἐνιαυτὸν ὥραι Diod. Sic. 1. 16. Trop. of a season of life, the fresh full bloom and beauty of youth, the ripeness and vigour of manhood, i. q. bloom, beauty, vigour; Jos. Ant. 4. 6. 8 ὥρα τοῦ σώματος. 15. 2. 6 ὥρα τε κάλλιστον ὄντα τὸν Ἀριστόβουλον. Plut. Marcell. 2. Aeschin. 19. 4 κάλλει καὶ ὥρα. Thuc. 6. 54 ὥρα ἡλικίας. Xen. Mem. 2. 1. 22 ἐσθῆτα, ἐξ ἧς ἂν μάλιστα ὥρα διαλύμποι.—In N. T. of shorter intervals, a time, season, hour, viz.

a) of the day generally, day-time, day; Matt. 14: 15 ἡ ὥρα ἤδη παρήλθε. Mark 6: 35 bis, ἡδὴ ὥρας πολλῆς γενομένης, κ. τ. λ. 11: 11 ὀψίας ἡδὴ οὔσης τῆς ὥρας.— Pol. 5. 24. 1. ib. 5. 8. 3 πολλῆς ὥρας. Dion. Hal. Ant. 2. 54 ἄχρι πολλῆς ὥρας. Dem. p. 541. Thuc. 7. 39. Xen. H. G. 7. 2. 22 ἦν μὲν τῆς ὥρας μικρὸν πρὸ δύντος ἡλίου.

b) of a definite part or division of the day; in earlier writers used only of the greater divisions, as morning, noon, evening, night, ἕως, μεσημβρία, ἑσπέρα, νύξ, Passow ὥρα no. 2; or also morning, noon and evening, ὄρθρος, καιρός

μεσημβρινός, κ. δειλινός, κ. ἑσπερος, Sturz Lex. Xenoph. ὥρα no. 3. So Xen. Mem. 4. 3. 4 bis, ὁ ἥλιος φωτεινός ὡν τὰς τε ὥρας τῆς ἡμέρας . . . σαφηνίζει . . . ἄστρα, ἃ ἡμῖν τὰς ὥρας τῆς νυκτός ἐμφανίζει. Dion. Hal. de Comp. Verb. 3 ὥρα ἐωθινή. Comp. Jahn § 101. In N. T. an hour, one of the twelve equal parts into which the natural day and also the night were divided, and which of course were of different lengths at different seasons of the year; prob. introduced by astronomers, and first so used by Hipparchus about B. C. 140; see Ideler's Chronol. I. p. 239. Adam's Rom. Ant. p. 333 sq.—(α) pp. and genr. Matt. 24: 36 περὶ δὲ ἡμέρας καὶ ὥρας οὐδεὶς οἶδεν. 25: 13. Mark 13: 32. Luke 22: 59. John 4: 52 ἐπύθτετο παρ' αὐτῶν τὴν ὥραν. 11: 9 οὐχὶ δώδεκά εἰσι ὥραι τῆς ἡμέρας. Acts 5: 7 ὡς ὡρῶν τριῶν διαστήμα. 10: 30 μέριμ ταύτης τῆς ὥρας. Rev. 9: 15. Dat. c. ἐν, of time when; Matt. 8: 13. 24: 50 ἐν ἡμέρᾳ . . . καὶ ἐν ὥρᾳ ἧ οὐ γινώσκει. Luke 12: 46. John 4: 53. Accus. of time how long; Matt. 20: 12 μίαν ὥραν ἐποίησαν, see in Ποιῶν no. 2. b. 26: 40 μίαν ὥραν γρηγορήσαι. Mark 14: 37. ὡς ἐπὶ ὥρας δύο Acts 19: 34. With a numeral marking the hour of the day, as counted from sunrise; Matt. 20: 3 περὶ τὴν τρίτην ὥραν. v. 5, 6, 9. 27: 45 bis, ἀπὸ δὲ ἕκτης ὥρας . . . ἕως ὥρας ἑνάτης. v. 46. Mark 15: 25, 33 bis, 34. Luke 23: 44 bis. John 1: 40. 4: 6, 52. 19: 14 ἔρα δὲ ὥσπερ ἕκτη. Acts 2: 15 ὥρα τρίτη τῆς ἡμέρας. 3: 1 ὥραν τῆς προσευχῆς, τὴν ἑνάτην. 10: 3, 9, 30. So of the hours of the night, as counted from sunset; Acts 16: 33 ἐν ἐκείνῃ τῇ ὥρᾳ τῆς νυκτός. 23: 23 ἀπὸ τρίτης ὥρας τῆς νυκτός.— Jos. B. J. 6. 2. 6 ἀρξάμενοι τῆς νυκτός ἑνάτης ὥρας, ὑπερ πέμπτην τῆς ἡμέρας διελύθησαν. ib. § 8 περὶ ὥραν ἑνδεκάτην τῆς ἡμέρας. Nicol. Damasc. p. 486 πρὸ δεκάτης ὥρας. Luc. Epigr. 17 ἕξ ὥραι.—(β) Trop. i. q. a short time, a brief interval, as acc. μίαν ὥραν Rev. 17: 12; dat. μᾶθ ὥρα Rev. 18: 10, 16, 19. πρὸς ὥραν John 5: 35. 2 Cor. 7: 8. Gal. 2: 5. Philem. 15. πρὸς καιρὸν ὥρας id. 1 Thess. 2: 17.

c) meton. and genr. hour, i. q. time, period, spoken of any definite point or space of time.—(α) With adjuncts;



e. g. an adj. or pron. ἀπο τῆς ὥρας ἐκείνης Matt. 9: 22. 15: 28. 17: 18. John 19: 27. Dat. of time when, αὐτῇ τῇ ὥρᾳ Luke 2: 38. 24: 33. Acts 16: 18. 22: 13. ποίᾳ ὥρᾳ, ἣ ὥρᾳ, Matt. 24: 42, 44. Luke 12: 39, 40. (Sept. Dan. 3: 6, 18.) ἐν αὐτῇ τῇ ὥρᾳ id. Luke 7: 21. 10: 21. 12: 12. 20: 19. ἐν ἐκείνῃ τῇ ὥρᾳ Matt. 10: 19. 18: 1. 26: 55. Mark 13: 11. Rev. 11: 13. So Rev. 3: 3. 1 Cor. 4: 11 ἄχρι τῆς ἄρτι ὥρας. 15: 30 πᾶσαν ὥραν all the time. (Sept. for עַד-לְכָל עֵת Ex. 18: 22, 26.) With an adverb or relative etc. John 4: 21 ἔρχεται ὥρα, ὅτε κ. τ. λ. v. 23. 5: 25, 28 ἔρχεται ὥρα ἐν ἣ κ. τ. λ. 16: 25. So c. ἴνα, see in ἴνα no. 3. d, John 12: 23. 13: 1. 16: 2, 32. Seq. gen. of thing to be done or to happen; Luke 1: 10, coll. Sept. Dan. 9: 21. Luke 14: 17 τῇ ὥρᾳ τοῦ δείπνου the time of the supper or feast. Rev. 3: 10. 14: 7, 15. impl. Luke 22: 14. c. inf. Rom. 13: 11 ὥρα ἡμᾶς ἦδη ἐξ ὑπνοῦ ἐγερθῆναι. (c. gen. Sept. for עַד 2 Sam. 24: 15. Dan. 9: 21. Diod. Sic. 13. 94. c. inf. Sept. Gen. 29: 7. Ael. V. H. 1. 21.) Seq. gen. of pers. one's time, i. e. appointed to him, in which he is to do or suffer, Luke 22: 53. John 16: 21; elsewhere of Christ, John 2: 4. 7: 30. 8: 20. 13: 1.—(β) Simply, the time, i. e. spoken of, or otherwise understood; Matt. 26: 45 ἡγγικεν ἡ ὥρα. Mark 14: 41. John 16: 4. 1 John 2: 18 bis, see in Ἐσχάτος b. β. (Xen. Mem. 2. 1. 2.) Emphat. John 17: 1; and so by impl. time or hour of trial, sorrow, suffering, Mark 14: 35. John 12: 27 bis.

Ἦραϊος, α, ον, (ὥρα,) timely, seasonable, tempestivus, as fruits, like Engl. 'fruits of the season,' Ael. V. H. 1. 31. Diod. Sic. 3. 69 or 70. Xen. Conv. 8. 25. Trop. of a virgin ripe for marriage, Ael. V. H. 4. 1. Xen. Cyr. 4. 6. 9. In N. T. only trop. fair, comely, beautiful, spoken of things; comp. in Ἦρα init. Matt. 23: 27 τάφοις . . . οἰτινες ἔσωθεν μὲν φαίνονται ὥραϊοι. Rom. 10: 15, see in Πούς ε. Sept. of things, for עַד Gen. 2: 9. 3: 6; of persons for עַד Gen. 24: 17. 39: 6. — Of things, πλοῦς ὥρ. Anthol. Gr. I. p. 168. πρόσωπον Hdian. 5. 6. 24. Of persons, Luc. D. Deor. 5. 5. Plut. Cato Maj. 4. Xen. Mem. 1. 3. 10, 13, 14. Conv. 2. 1. —

Spoken of a gate of the temple, Acts 3: 2 τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην ὥραιαν, and v. 10 ἐπὶ τῇ ὥραϊᾳ πύλῃ, supposed by some to have been the large gate leading from the court of the Gentiles to the court of the Israelites, over against the eastern side of the ναός, otherwise called the gate of Nicanor, and described by Josephus as covered with plates of gold and silver, and very splendid and massive; Jos. B. J. 5. 5. 3. ib. 6. 5. 3. Ant. 15. 11. 5. Lightf. Hor. Heb. in Chorogr. Cent. Matthaeo praem. c. 30. Comp. espec. Wetst. N. T. II. p. 471 sq. But from Acts 3: 3, 8, it would seem rather to have been one of the external gates, leading from without into the court of the Gentiles, in which also was Solomon's porch, v. 11; comp. in Ἰερὸν d. Hence it is referred with better reason to one of the two gates on the south side of the temple, leading from the city, called עַד-הַיָּמִין עַד-הַיָּמִין, Portae Huldæ, perhaps from עַד-הַיָּמִין time, season, age; of which θύρα ὥραϊα would then be a translation, porta tempestiva; Jos. Ant. 15. 11. 5. Lightf. Hor. Heb. in Acts 3: 2. Disq. Chor. Johanni praem. c. 6. § 1. Kuinoel in loc.

Ἦρούομαι, f. ὕσομαι, depon. Mid. (kindr. ὀρύγω, ἐρύγειν, ἐρεῦγομαι,) to roar, to howl, as beasts of prey from rage or hunger; e. g. a lion, 1 Pet. 5: 8 ὡς λέων ὠρούμενος. Sept. of a lion for אֲרָץ Judg. 14: 5. Ps. 22: 4. — Apollon. Rh. Arg. 4. 1339. Of wolves, Theocr. I. 71; of dogs id. 2. 35. Luc. D. Mort. 10. 13.

Ἦς, relat. adv. (ὄς,) correl. to πῶς, τὴν, Butt. § 116. 4; pp. in which way, in what way, and hence genr. as, so as, how; sometimes equivalent to a conjunction, see below in D. Comp. Passow in ὄς. Butt. § 149 init. Matth. § 628. — For ὡς ἄν, see in ἄν I. 2. a, b; also II. 2.

A) In comparisons; see Passow A. I. Matth. I. c. p. 1283. In Attic writers ὥσπερ is the prevailing word in this usage; see Passow s. v. (α) pp. fully, with a corresponding demonstr. adv. as οὕτως or the like, either preceding or following; e. g. οὕτως—ὡς, so—as,

Mark 4: 26 οὕτως ἐστὶν ἡ βασιλεία τοῦ Θεοῦ, ὡς ἐὰν ἄνθρωπος κ. τ. λ. John 7: 46. 1 Cor. 3: 15. ὡς—οὕτως, *as—so*, Acts 8: 32 ὡς ἀμὸνός . . . οὕτως οὐκ ἀνοίγει κ. τ. λ. quoted from Is. 53: 7 where Sept. for γ . . . ρ. Acts 23: 11. ὡς γὰρ . . . οὕτω Rom. 5: 15, 18. 2 Cor. 7: 14. 11: 3. 1 Thess. 2: 7. 5: 2. So ἴσως . . . ὡς Acts 11: 17. ὁμοίως καὶ ὡς Luke 17: 28. Also ὡς . . . καί, where οὕτως is strictly implied, comp. in Καί no. 2. b; Matt. 6: 10 ὡς ἐν οὐρανῷ, καὶ ἐπὶ τῆς γῆς. Acts 7: 51. Gal. 1: 9.—So οὕτως—ὡς Xen. An. 7. 1. 27. ὡς—οὕτως Sept. Ecc. 11: 5. 1 Macc. 3: 60. Ael. V. H. 4. 17. Plut. de cohib. Ira 8. ὡς—καὶ Plut. Mor. II. p. 9. Tauchn. Hdot. 7. 128. Thuc. 8. 1 ult.—More freq. οὕτως is omitted, and then ὡς may often be rendered *so as*, or simply *as*; Matt. 6: 29 οὐ [οὕτως] περιεβάλετο ὡς ἐν τούτων. 10: 25 ἀρκεῖόν τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ. Mark 1: 22 ἦν γὰρ δικάσκων αὐτοὺς [οὕτως] ὡς ἐξουσίαν ἔχων, καὶ οὐχ ὡς οἱ γραμματεῖς. Luke 6: 10, 40. 21: 35. Acts 7: 37. Rom. 4: 17. 5: 16. 1 Cor. 14: 33. Gal. 4: 12. 1 Thess. 5: 6. Heb. 1: 11. 1 Pet. 2: 25. 1 John 1: 7. Rev. 20: 8. al. saep. (Hom. II. 13. 389. Palaeph. 31. 2.) Sometimes the whole clause to which ὡς refers is omitted, as Mark 4: 31 ὡς κόκκον σινάπεως, suppl. ἡ βασιλεία τοῦ Θεοῦ ἐστὶ, coll. v. 30. Mark 13: 34 ὡς ἄνθρωπος ἀπόδημος, suppl. ὁ υἱὸς τοῦ ἀνθρώπου ἐστὶ, or ἐγὼ εἰμι, comp. v. 26.—(β) Genr. Before a noun or adj. in the nominat. or accus. *as, like as, like*; comp. Passow I. fin. Butt. Lexil. I. p. 239. So Matt. 10: 16 φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περισσεραί. 13: 43 τότε οἱ δίκαιοι ἐλάμπουσιν ὡς ὁ ἥλιος. 28: 3. Mark 6: 15. Luke 10: 3 ἀποστέλλω ὑμᾶς ὡς ἄρνας ἐν μέσῳ λύκων. 22: 31. John 15: 6. Acts 11: 5. 1 Cor. 3: 10. Heb. 6: 19. James 1: 10. Jude 10. Rev. 1: 14. 8: 10. 10: 1. 22: 1. al. saep. So Sept. for ρ Judg. 8: 18. 1 Sam. 25: 36.—Hom. II. 2. 144. Eurip. Phoen. 848 sq. or 852. Palaeph. 53. 6. Hdian. 1. 17. 19. comp. Ael. V. H. 1. 13.—Here too the construction is often elliptical; e. g. where a participle belonging to the noun before ὡς, is also implied with the noun after ὡς, as Luke 10: 18 τὸν Σατανᾶν

ὡς ἀστραπὴν ἐκ τοῦ οὐρανοῦ πηρόντα, comp. Matt. 3: 16. Mark 1: 10. So where the noun before ὡς is also implied after it, as Rev. 1: 10 ἤκουσα φωνὴν μεγάλην ὡς [φωνήν] σάλπιγγος. 16: 3. Sept. and ρ Jer. 4: 31. (Palaeph. 7. 1 σῶμα ἔχον, ὡς κνός.) Sometimes the noun after ὡς is implied before it; Rev. 6: 1 ἤκουσα ἐνός . . . λέγοντος [φωνῆ] ὡς φωνὴ βροντῆς.—By Hebr. a noun preceded by ὡς often denotes *something like itself*, a person or thing like that which the noun signifies, Engl. *as it were*; Rev. 4: 6 ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑάλινη, pp. something like a sea of glass, *as it were* a sea of glass. 15: 2. 8: 8 ὡς ὄρος μέγα *as it were* a great mountain. 9: 7 ὡς στέφανοι χρυσοῖ. Accus. Rev. 19: 1 ἤκουσα ὡς φωνὴν μεγάλην ὄχλου, i. e. a sound like the voice etc. v. 6. So Sept. and ρ Dan. 10: 18 ἤψατό μου ὡς ὄρασις ἀνθρώπου, for ρ; see Gesen. Lex. art. ρ B. 1. a.—Act. Thom. § 40 ἀπήνησέ μοι ὡς ἀνθρώπος τις.

B) Implying *quality*, character, circumstances, as known or supposed to exist in respect to any person or thing; something which is matter of belief or opinion, whether true or false; comp. Passow B. I, and C.

a) before Participles referring to a preceding noun, and expressing a quality or circumstance belonging to that noun, either real or supposed, *as, as if, as though*; Passow C. Matth. § 568. Butt. § 145. n. 5.—(α) Before a Nominat. as referring to a preceding subject; Luke 16: 1 οὗτος διαβλήθη αὐτῷ ὡς διασκορπίζων κ. τ. λ. *as wasting his goods*, i. e. being so accounted. Acts 23: 20 ὡς μέλλοντες τι ἀκριβέστερον πυνθάνεσθαι, *as though* they would inquire etc. 28: 19 οὐχ ὡς τοῦ ἔθνους μου ἔχων τι κατηγοῆσαι, *not as having*, i. e. not supposing that I have, etc. Rom. 15: 15. 1 Cor. 4: 7. 5: 3. 7: 25. 2 Cor. 6: 9 ter, 10 bis. 10: 14. 13: 2. Col. 2: 20. 1 Thess. 2: 4. Heb. 11: 27. 13: 3 bis, 17. James 2: 12. al. So c. part. impl. Eph. 6: 7 δουλεύοντες ὡς [δουλεύοντες] τῷ κυρίῳ. 1 Pet. 4: 11. Sept. for ρ Gen. 27: 12.—2 Macc. 3: 8. Jos. Ant. 5. 3. 3 fin. Ceb. Tab. 1. Plato Menex. p. 241. D. Xen. Cyr. 1. 1. 1.—(β) Genit. refer-



ring to a preceding noun; Heb. 12: 27 δηλοῖ τῶν σαλευμένων τὴν μετάθεσιν, ὡς πεποιημένων. (Jos. Ant. 1. 16. 2. Hdian. 5. 7. 5. Plut. de cohib. Ira 9 init.) Often with a genit. absol. 1 Cor. 4: 18 ὡς μὴ ἐρχομένου δέ μου πρὸς ὑμᾶς, ἐφουσιώθησαν τινες, i. e. they supposing that I shall not come. 2 Cor. 5: 20. 1 Pet. 4: 12. 2 Pet. 1: 3. So after προφάσει Acts 27: 30; comp. 2 Macc. 3: 8. See Passow C. no. 3. Matth. § 568. 2. Butt. § 145. n. 5. Winer § 67. 6. — Ael. V. H. 4. 12. Hdot. 8. 69. Xen. Mem. 3. 5. 20 ὡς οὐκ εὐτάκτων ὄντων Ἀθηναίων. — (γ) Dat. referring to a preceding noun; Acts 3: 12 ἡμῶν τί ἀνερίζετε ὡς . . . πεποιηκόσι τοῦ περιπατεῖν αὐτόν. 1 Pet. 2: 14. — Xen. Mem. 1. 2. 35 ὡς οὐπω φρονίμοις οὔσι. — (δ) Accus. referring to a preceding object; comp. Passow l. c. Matth. § 568. 1. Butt. l. c. Acts 23: 15 πρὸς ἡμᾶς, ὡς μέλλοντας διαγινώσκειν κ. τ. λ. Rom. 6: 13. 2 Cor. 10: 2. Rev. 5: 6. Ellipt. John 1: 14 δόξαν ὡς [δόξαν] μονογενοῦς κ. τ. λ. — Jos. Ant. 9. 8. 2. Ceb. Tab. 40 bis. Xen. Cyr. 1. 4. 21. — (ε) Once before an Infin. apparently with a participle implied, or perhaps instead of the participial construction; 2 Cor. 10: 9 ἵνα μὴ δόξω ὡς ἄν [βουλόμενος] ἐκφοβῆν ὑμᾶς. Comp. Matth. § 545. — Plato Crito 3. p. 44. B, καὶ πολλοῖς δόξω, ὡς, οἷός τ' ἂν σε σώξην, . . . ἀμελήσαι, αὐτὸ ἀμελήσασαι. Comp. in Ἄν II. 2. Winer § 43. 6.

b) before a Subst. or Adj. either as predicate or object, expressing a quality or circumstance known or supposed to belong to a preceding noun, *as, as if, as though*. Here the part. ὢν, οὔσα, ὄν, or the like, may always be supplied; and the construction is then the same as in a, above; comp. Matth. § 568. n. (α) Nominat. as referring to a preced. subject; 2 Cor. 6: 4 συνιστῶντες ἑαυτοὺς ὡς θεοῦ διάκονοι. 11: 15. Eph. 5: 1, 8 ὡς τέκνα φωτός περιπατεῖτε, i. e. as they become children of the light, as they are supposed to walk. 6: 6. Col. 3: 12, 22, 23. Heb. 3: 5, 6. James 2: 9. 1 Pet. 1: 14. 2: 2, 5, 16. 4: 10. Rom. 3: 7 τί ἔτι καὶ ὡς ἁμαρτωλὸς κρινόμαι; i. e. as though I were a sinner. 2 Cor. 6: 8, 10. 13: 7. 1 Pet. 4: 15, 16. Once preced.

λος προσβύτης, *being such an one as Paul the aged*, i. e. such an one as thou knowest Paul to be, thine aged teacher and friend. — Esdr. 8: 7. Act. Thom. § 39. Hdian. 8. 1. 6. Hdot. 3. 156. c. τοιοῦτος, Andocid. in Alcib. τὸ δὲ δεινότατόν ἐστι, τοιοῦτος ὢν, ὡς εὔνοος τῷ δήμῳ τοὺς λόγους ποιῆται. — (β) Genit. as referring to a preceding noun; 1 Pet. 2: 12 ὑμῶν ὡς κακοποιῶν. 3: 16. With a genit. absol. comp. above in a, β. — (γ) Dat. as referring to a preceding noun; 1 Cor. 3: 1 ter, ὑμῶν ὡς πνευματικοῖς κ. τ. λ. 10: 15. 2 Cor. 6: 13. Heb. 12: 5, 7. 1 Pet. 2: 13. 3: 7. 4: 19. 2 Pet. 1: 19. Impl. 1 Pet. 1: 19 αἵματι ὡς [αἵματι] ἁμοῦ κ. τ. λ. — Hdian. 5. 1. 13. Xen. Cyr. 3. 1. 39 ὡς πολεμίοις αὐτοῖς χρωῶνται. — (δ) Accus. as referring to another object; Matt. 14: 5 ὅτι ὡς προφήτην αὐτὸν εἶχον. Luke 6: 22. 15: 19 ποιήσόν με ὡς ἓνα τῶν μισθίων σου. Rom. 1: 21 οὐχ ὡς θεὸν ἐδόξασαν σ. αὐτόν. 1 Cor. 4: 9, 14. 8: 7. 2 Cor. 11: 16. Heb. 11: 9. οὕτως ὡς 2 Cor. 9: 5. — Hdian. 3. 11. 18. Xen. An. 6. 6. 9. H. G. 2. 1. 7.

c) before Prepositions with their cases, in the same manner as before Participles, see above in a; since a participle may usually be supplied before the preposition; see Passow C. II. (α) c. διά, 2 Thess. 2: 2 μῖτε δι' ἐπιστολῆς ὡς δι' ἡμῶν sc. γυγραμμένης. c. ἐν, John 7: 10 οὐ φανερός, ἀλλ' ὡς ἐν κρυπτῷ sc. ἀναβᾶς. Rom. 13: 13. c. ἐκ, Rom. 9: 32 οὐκ ἐκ πίστεως, ἀλλ' ἄς ἐξ ἔργων νόμου sc. διώκων, comp. v. 31. 2 Cor. 2: 17 bis. 3: 5. 1 Pet. 4: 11. c. ἐπί, Gal. 3: 16 ὡς ἐπὶ πολλῶν, ἀλλ' ὡς ἐφ' ἑνός sc. λέγων. Matt. 26: 55 ὡς ἐπὶ ληστὴν *as though against a robber*. — Xen. Cyr. 7. 5. 25 ὡς ἐν κόμῳ. Hdot. 8. 101 Ξέρξης ὡς ἐκ κακῶν ἐμάχη. Philo de Joseph. p. 545 σπεύδοντες ὡς ἐπ' ἀγαθῶν κληρονομίαν. Xen. Cyr. 4. 5. 8 αὐτὸς μεθύσκειτο . . . ὡς ἐπ' εὐτυχίαν. An. 4. 3. 11. — (β) Before a prep. implying motion to a place, ὡς qualifies the force of the preposition, *as if to*, i. q. *towards, in the direction of*, leaving it undetermined whether one arrives at the place or not; comp. Butt. § 149 init. Matth. § 628. 3 fin. Winer § 67. 6 fin. In N. T. only once c. ἐπί, Acts 17: 14 πορεύσθαι ὡς ἐπὶ τὴν Θάλασσαν.

—Arr. Exp. Al. M. 3. 1. 6 κατέπλει κατά τὸν ποταμὸν ὡς ἐπὶ θάλασσαν. Dioid. Sic. 14. 49. Thuc. 5. 3. Xen. H. G. 1. 6. 5.

d) before Numerals, i. q. as it were, about, marking a supposed or conjectural number; comp. Buttm. § 149 init. Passow ὡς D. III. Mark 5: 13 ἦσαν δὲ ὡς διαχίλιοι. 8: 9. Luke 2: 37. 8: 42. John 1: 40 ὥρα δὲ ἦν ὡς δεκάτη. 6: 19. 21: 8. Acts 1: 15. 5: 7. 19: 34. Rev. 8: 1. a. Sept. for  $\Xi$  Ruth 1: 4. 1 K. 22: 6. —Jos. Ant. 5. 6. 5. Plol. I. 19. 5. Dem. 1378. 18. Xen. An. 1. 6. 1.

e) intens. *how! how very! how much!* Lat. *quam!* expressing admiration, in N. T. only before adjectives; comp. below in C. γ. Rom. 10: 15 ὡς ὠραῖοι οἱ πόδες κ. τ. λ. *how beautiful the feet etc.* 11: 33. Once before the comparative; Acts 17: 22 ὡς δεισιδαιμονιστέρους ὑμᾶς θεωρῶ, lit. *how much more religiously inclined do I behold you sc. than other cities or nations.* Comp. genr. Passow D. I. Math. § 628. 3. Sept. for  $\text{ἦ}$  Ps. 73: 1. —Hom. Od. 24. 194. Aristoph. Plut. 1. Luc. D. Deor. 12. 2. Xen. Cyr. 1. 3. 2 ὡς καλὸς μοι ὁ παππός. ib. 1. 4. 11.

C) Implying *manner*, before a dependent clause qualifying or defining the action of a preceding verb; comp. Passow ὡς A. II. (α) genr. *as, according as*; Matt. 1: 24 ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος. 8: 13 ὡς ἐπίστευσας, γενεθήτω σοι. 20: 14. Luke 14: 22. Rom. 12: 3. 1 Cor. 3: 5. Col. 2: 6. 4: 4. Tit. 1: 5. Rev. 9: 3. 18: 6. 22: 12. Once c. οὕτω corresponding, 1 Cor. 7: 17 ἕκαστος ὡς κέληκεν ὁ θεός, οὕτω περιπατεῖται. —Sept. Ezra 7: 25. Luc. D. Deor. 8. 1. Hdian. 7. 6. 16. Xen. H. G. 4. 2. 19. c. οὕτως Xen. Cyr. 4. 2. 19.—Here in a somewhat laxer construction; ὡς καί, like the relat. ὅς, serves as a connective particle; comp. Ὅς H. 2. a, on p. 583. Matth. § 628. p. 1282. Acts 13: 33 ταύτην ὁ θεός ἐκπεπλήρωκε . . . ὡς καὶ ἐν τῷ πρώτῳ ψαλμῷ γέγραπται κ. τ. λ. 17: 28. 22: 5. 25: 10. Rom. 9: 25. —Plut. de cohib. Ira 4. —(β) Before a minor or parenthetic clause, which then serves to modify or restrict the general proposition; Passow l. c. Matt. 27: 65 ὑπάγετε, ἀσφαλισασθε ὡς οἰδατε. Mark

4: 27. 10: 1 καὶ, ὡς εἰώθει, πάλιν ἐδίδασκεν αὐτούς. Luke 3: 23 ὦν, ὡς ἐνομίζετο, υἱὸς Ἰωσήφ. Acts 2: 15. 1 Cor. 12: 2. 1 Pet. 5: 12. 2 Pet. 3: 9. Rev. 2: 24. —Hdian. 1. 16. 8. Xen. Mem. 2. 3. 10. An. 1. 6. 3. —(γ) Before a superlative, intens. like Lat. *quam*; comp. above in B. e. So ὡς τάχιστα, pp. 'in what way most speedily,' i. e. *as speedily as possible*, Acts 17: 15. Comp. Buttm. § 149 init. Viger. p. 562.—Dion. Hal. Ant. 8. 30. Hdian. 2. 13. 18. ὡς τάχιστα Dioid. Sic. 14. 96. Xen. Hi. 6. 13.

D) Before dependent clauses expressing the *object* or reference of a preceding verb or word, the nature of the action, the circumstances under which it takes place, and the like; *in what way, how, as, etc.* often equivalent to a conjunction; Passow ὡς B. II.

a) genr. *how, i. q. ὅπως* no. I; comp. Matth. § 485. So with the Indic. aor. Mark 12: 26 οὐκ ἀνέγνωτε . . . ὡς εἶπεν αὐτῷ ὁ θεός κ. τ. λ. Luke 8: 47. 23: 55 ἐθάψαντο τὸ μνημεῖον καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ. 24: 35. Acts 11: 16. Rom. 11: 2. 2 Cor. 7: 15. Pleonast. Luke 22: 61 ὑπεμνήσθη ὁ Πέτρος τοῦ λόγου τοῦ κυρίου, ὡς εἶπεν αὐτῷ. Once c. τοῦτο preceded. Luke 6: 3, 4 οὐδὲ τοῦτο ἀνέγνωτε . . . ὡς εἰσηλθεν εἰς τὸν οἶκον τοῦ θεοῦ κ. τ. λ.—Jos. B. J. proem. § 7—10, where ὡς and ὅπως alternate. Hdian. 1. 1. 11. Xen. An. 2. 1. 1. Pleonast. Xen. Cyr. 8. 2. 14 καὶ λόγος αὐτοῦ ἀπομνημονεύεται, ὡς λέγοι κ. τ. λ.—So ὡς ὅτι, *how that, as that, to wit that*, in N. T. subjoined to a noun for fuller explanation; usually regarded as pleonastic, but not so in strictness; comp. Winer p. 488. 2 Cor. 5: 19 τὴν διακονίαν τῆς καταλλαγῆς, ὡς ὅτι θεός ἦν ἐν Χριστῷ κ. τ. λ. 11: 21 κατὰ ἀτιμίαν λέγω, ὡς ὅτι ἡμεῖς ἡσθενήσαμεν, *I speak as to the reproach* [cast upon us], *how that we are weak*, i. q. as though we were weak. 2 Thess. 2: 2 μήτε δι' ἐπιστολῆς . . . ὡς ὅτι ἐνέστηκεν ἡ ἡμέρα τοῦ κυρίου, *nor by letter . . . as that etc.* —Dion. Hal. Ant. 9. 14 ἐπιγινούσ, ὡς ὅτι ἐν ἐσχάτοις εἰσιν. Dinarch. 109. 17. Xen. H. G. 3. 2. 14.

b) before an objective clause in a stricter sense, *how, how that, that*, with the Indic. equiv. to ὅτι; comp. Ὅτι no. 1. c. Buttm. l. c. Matth. § 628. 2. Pas-



σθαι, ὥστε εἶναι σφίσι καταφυγήν. An. 3. 4. 21.

b) seq. Indicat. c. οὕτως preced. John 3: 16 οὕτω γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ ἔδωκεν κ. τ. λ. Simpl. Gal. 2: 13. — c. οὕτως prec. Luc. D. Deor. 15. 2. Thuc. 3. 104. Simpl. Ael. V. H. 12. 30. Xen. An. 2. 4. 2. Mem. 1. 2. 31.

c) Often at the beginning of a sentence, with the Indic. or Imperat. as an emphatic illative particle, *so that, i. q. consequently, therefore, wherefore*; comp. Matth. Buttm. II. cc. Winer p. 249. So c. Indic. Matt. 12: 12 ὥστε ἔξεσι τοῖς σάββασιν καλῶς ποιεῖν. 23: 31. Mark 2: 28. 10: 8. Rom. 7: 12 ὥστε ὁ μὲν νόμον ἅγιος κ. τ. λ. 1 Cor. 3: 7. 7: 38. Gal. 3: 9. 24. al. Seq. Imperat. 1 Cor. 3: 21. 15: 58. Phil. 2: 12. 4: 1. 1 Thess. 4: 18. James 1: 19. 1 Pet. 4: 19. al. — Wisd. 6: 25. Dion. Hal. Ant. 8. 35. Diod. Sic. 11. 6. Xen. An. 1. 7. 7. c. imper. Xen. Cyr. 1. 3. 18 ὥστε θύρασι. AL.

Ῥτίον, ου, τό, (dimin. of οὖς,) an ear, one of the ears; condemned by the Atticists, but used in the language of common life, which often employs diminutives for the parts of the body, just as we do in speaking with children; comp. Lob. ad Phr. p. 211 sq. Matt. 26: 51 ἀφείλεν αὐτοῦ τὸ ὠτίον. Mark 14: 47. Luke 22: 51. John 18: 10, 26. Sept. for יָד 1 Sam. 9: 15. 20: 2. Am. 3: 12.—Ecclus. 43: 29. Anthol. Gr. III. p. 31 ἔσχον δ' ἐν Πίση μὲν ἔν ὠτίον.

Ῥφέλεια, ας, ἦ, (ὠφελῆω,) a *furthuring, help, aid*, in war, 2 Macc. 8: 20. Thuc. 1. 35; from a physician, *ιατρικὴ ὠφέλεια* Plato Lys. p. 217. A. In N. T. *use, profit, advantage*; Rom. 3: 1 τίς ἦ ὠφέλεια τῆς περιτομῆς; Jude 16. Sept. for עֲצָב Job 22: 3. Ps. 30: 10.—Ecclus. 20: 30. Dion. Hal. Ant. 11. 48. Diod. Sic. 1. 21 fin. Xen. Mem. 2. 3. 6.

Ῥφέλέω, ῶ, f. ἦσω, (ὠφελος q. v.) *to further, to help, to profit, to be of use, viz.*

a) Act. absol. Rom. 2: 25 περιτομὴ μὲν γὰρ ὠφελῆ. — Xen. An. 5. 1. 12. — Seq. dupl. accus. of pers. and neut. τί, οὐδέν, μηδέν, comp. Buttm. § 131. 4, 5, espec. 7 and n. 4. Matth. § 415. n. 3. Mark 8: 36 τί γὰρ ὠφελήσει ἄνθρωπον, εἰάν κ. τ. λ. 1 Cor. 14: 6. Gal. 5: 2. Seq. acc. of pers. simpl. Heb. 4: 2. Acc. τί, οὐδέν, μηδέν, simpl. Matt. 27: 24. John 6: 63. 12: 19. Sept. c. acc. pers. for עֲצָב Prov. 10: 2. Is. 30: 5, 6.—c. dupl. acc. Wisd. 5: 8. Jos. Ant. 2. 4. 3. Ceb. Tab. 35. Xen. Mem. 1. 2. 61. acc. of pers. Xen. Mem. 1. 3. 1. acc. τί etc. Arr. Epict. 1. 2. 22. Ael. V. H. 3. 47. Xen. Mem. 3. 4. 11.

b) Mid. or Pass. *to be profited, to have advantage*; seq. acc. neut. τί, οὐδέν, μηδέν, see above in a; and for the passive construction see Buttm. § 134. 6. Matt. 16: 26 τί γὰρ ὠφελῆται ἄνθρωπος, εἰάν κ. τ. λ. Mark 5: 26. Luke 9: 25. 1 Cor. 13: 3.—Jos. Ant. 2. 5. 5. Hdian. 2. 3. 21. Diod. Sic. 1. 35. Xen. Mem. 1. 7. 2. — Seq. ἐκ c. gen. *to be profited of or by any one*, c. neut. ὄ, Matt. 15: 5 δῶρον, ὃ εἰάν ἐξ ἑμοῦ ὠφελήθῃς. Mark 7: 11.—Sept. Jer. 2: 11. Antiphon. 121. 23 ἐξ ὧν μάλιστα τὸ κοινὸν ὠφελείται. Xen. Mem. 2. 4. 1. ἀπό τινος Epict. Ench. 18. Xen. Cyr. 5. 4. 34.—Seq. ἐν c. dat. Heb. 13: 9 ἐν οἷς οὐκ ὠφελήθησαν οἱ περιπατήσαντες, where ἐν οἷς depends equally on οἱ περιπατήσαντες. — Xen. Ath. 1. 3.

Ῥφέλιμος, ου, ὄ, ἦ, adj. (ὠφελῆω,) *helpful, profitable, useful*; c. πρὸς τι, 1 Tim. 4: 8 bis, ἣ γὰρ σωματικὴ γυμνασία πρὸς ὀλίγον ἐστὶ ὠφέλιμος, κ. τ. λ. 2 Tim. 3: 16. c. dat. Tit. 3: 8. — Ceb. Tab. 37. πρὸς τὸ παρόν Hdian. 2. 5. 6. εἰς τὸν βίον Xen. Oec. 5. 11. c. dat. Ael. V. H. 12. 54. Xen. Mem. 2. 7. 9.

## ADDITIONS AND CORRECTIONS.

- PAGE 3. A, line 1. Dele 22: 10; and in line 8 at the end of the paragraph add:—Once of external condition, appearance, dress, etc. Matt. 22: 10. See in *Πορηγός* fin.
- P. 6. B, art. *Ἀγγελία* ult. after 11, add: So 1 John 1: 5 in later edit.
- P. 7. B, art. *Ἄγιος* l. 4, for ground, read: primary.
- P. 9. B, art. *Ἄγνωστος* l. 3, 4, dele the ref. to Calmet, and read: *to the unknown God*, the Great Supreme, for whom all nations long and ignorantly seek. Nothing certain is known from classic writers respecting this inscription.
- P. 11. art. *Ἄγω* l. 6, after the ref. to Buttmann, add: Winer § 15. Lob. ad Phryn. p. 287, 735.
- P. 12. art. *Ἀγωνίζομαι* l. 1, read: depon. Mid.
- P. 13. A, par. g, read: one of the same nature, *a fellow-man*.
- P. 22. art. *Ἀιτιάομαι* l. 1, add: depon. Mid.
- P. 25. art. *Ἀκοή* l. 3, dele 2 Pet. 2: 8.—Then in no. 2. l. ult. after Heb. 4: 2, add: So 2 Pet. 2: 8, see in *Βλέμμα*.
- P. 26. B. l. 3 from bott. after al. add: Seq. ὅτι Matt. 20: 30. Mark 2: 1. 10: 47. John 14: 28. al.
- P. 29. art. *Ἀλείφω* l. 15, after Ps. 23: 5, add: 45: 8.
- P. 34. A, l. 11, add:—c. dat. Hdot. 7. 152. ἐν c. dat. Soph. Ant. 945.
- P. 35. art. *Ἀλοάω* l. 1, read: pp. *to beat, to thresh*, see Passow; in N. T. *to drive round* etc.
- P. 40. art. *Ἀμφίπολις* ult. dele the ref. to Calmet, and add:—Liv. 45. 29 'capita regionum, ubi concilia fierent, primae regionis Amphipolin.' Wetst. N. T. II. p. 559.
- P. 42. B. l. 13, read: *as if I would terrify you*.
- P. 61. B. l. 34, end of no 4. a, add: Plur. Sept. for  $\square\text{רָדַף} \square\text{בְּנֵי}$  Gen. 11: 5. Ecc. 2: 8. 3: 18, 19. 8: 11.  $\square\text{בְּנֵי אִרְיָ}$  Ps. 4: 2. Comp. the freq. *ῥίσις Ἀχαιῶν* of Homer. Matth. § 430. p. 799.
- P. 67. art. *Ἀντιλαμβάνω* l. 3, read: *to take hold of in one's turn, to take part in*, etc.
- P. 68. A. mid. no. 2. l. 4, after Nicanor, add: Its site and ruins were ascertained in 1833 by Mr. Arundell, near the Turkish town of Yalobitz or Gialobitch.
- P. 70. A. l. 7 from bott. dele the ref. to Dem. and read: Comp. *ἀξιούν ἵνα* Dem. 279. 8.
- P. 85. art. *Ἀποκρίνομαι* l. 10, read: But Mid. *ἀποκρίνομαι* is pp. *to give a judicial answer*, and hence genr. *to answer*, etc.
- P. 97. A. l. 6 sq. read: The Attic *drachma* was equivalent to 16½ cents nearly, Boeckh Staatsh. der Ath. I. p. 16, 17. II. p. 349; which would make the shekel to be worth 66½ cents; but etc.
- P. 103. B. l. 17, before Tatian. insert: Jos. c. Ap. 2. 22. — Also l. 19, add: Comp. in *Τέλος* b.
- P. 117. B. l. 3, for 14: 3, read 11: 15.—In l. 5, add at end: Dem. 378. 12.
- P. 132. B. l. 4 from bott. after 'gallons,' add: According to Ideler and Boeckh it was about 11½ gallons; see in *Κόρος*.
- P. 134. art. *Βέλος*, instead of the last two lines, read:—Apollodor. Bibl. 2. 4. *πυρφόρα βέλη* Arr. Exp. Al. M. 2. 18. 12. *πυρφόροι ὄϊστοι* ib. 2. 21. 3. Thuc. 2. 75. comp. Xen. An. 5. 2. 14.
- P. 149. B. l. 6 from bott. after 399, add: Luc. D. Deor. 17. 2.
- P. 162. art. *Γόης* l. 5, after 16, add: Luc. Pisc. 15.
- P. 167. art. *Δαιμονίζομαι*, add at the end: Plut. de Flav. 16, de 2. T. X. p. 722. Reisk.
- P. 173. art. *Δέομαι* l. 1, add: depon. Pass.



- P. 178. A. l. 20, 19, from bott. read: as if passing through fire, 1 Cor. 3: 15; see in Πῦρ b.—
- P. 202. art. Διψάω l. 11, add: Rev. 7: 16.
- P. 203. B. c. l. 2, read: (α) i. q. pers. to think, etc.
- P. 215. B. l. 18 from bott. after 12: 11, read: Οὐκ ἐλθὼν εἰς ἑαυτὸν id. Luke 15: 17.—
- P. 220. A. l. 14 from bott. before AL. insert: Arr. Epict. 2. 19. 16. ib. 1. 1. 16.
- P. 225. A. ult. add: See in Ὁ, ἡ, τό, p. 553. col. A.
- P. 261. B. l. 16. For all the article after 1 Pet. 2: 16, substitute the following in a new paragraph:  
b) metaph. free from the slavery of sin, John 8: 36. Rom. 6: 20 ἐλευθῆροι τῇ δικαιοσύνῃ, free as to righteousness, comp. v. 18. For the dat. see Winer § 31. 3. Matth. § 400. 6. Buttm. § 133. 3.
- P. 262. art. Ἐλισάβετ l. 1, after Elisabeth, add: Heb. עֲלִישֶׁבַת (God is her oath) Elisheba Ex. 6: 23, etc.
- P. 292. A. l. 8, read: i. e. the farthest dark prison, far remote etc.
- P. 293. B. l. 5 from bott. read: Metaph. to lift up or exalt oneself, sc. καθ' ἑμῶν 2 Cor. 11: 20.
- P. 294. art. Ἐπακολουθεῖω l. 8, read: are manifest also subsequently; see in Κρίσις b. β.
- P. 332. A. l. 30, 31, read: In the sense of foreign, strange, Jude 7.
- P. 348. B. l. 13 from bott. read: to be, etc. See Buttm. § 150. p. 442. E. g.
- P. 359. B. l. 9, after Cler. add: or Poet. Gnom. p. 187. Tauchn.
- P. 369. A. l. 19, after al. add: But see Winer § 42. 4. p. 235. Herm. ad Vig. p. 742.
- P. 372. B. l. 2, add: See in Σπείρω a, fin.
- P. 385. A. l. 15 from bott. dele ἀγορά.— B. l. 25, read: ἡ ἄνω πόλις v. ἀγορά.
- P. 404. A. l. 4 from bott. after τέθνηκε, add: Eurip. Iph. Taur. 595.
- P. 411. art. Κάλαμος l. β, read: (β) a stalk or stem of hyssop, Matt. 27: 48. Mark 15: 19. Comp. John 19: 29.—
- P. 414. art. Κάμηλος l. 9, after impossible, add: So the Arabs and Rabbin of an elephant, comp. etc.—After the art. Κάμηλος, add also the following new article:  
Κάμηλος, ον, ὄ, a cable, i. q. Heb. כַּבֵּל, in Mss. Matt. 19: 24. See Gesen. Lex. art. כַּבֵּל. Passow s. voc.
- P. 417. art. Καρχηδών, add at end: Comp. Theophr. Fragm. [de Lapid.] 2. 18, et ibi Schneider.
- P. 419. A. l. 21, after Acts 3: 13, read: Without genit. Acts 25: 16. 2 Cor. 10: 1.
- P. 441. art. Κεράτιον l. 16, after Ceratonia, add: Miss. Herald 1835. p. 398.
- P. 480. art. Λιβανός l. 1, before pp. insert: (Heb. לְבָנוֹן,)
- P. 481. B. l. 6 from bott. after 3, add: ib. 2. 14. 8.
- P. 486. A. b. 21, after 22 sq. add: Wisd. 7: 21 sq.
- P. 670. A. l. 21, add: Or this passage may be referred, in a like sense, to b. α, above.
- P. 803. A. l. 34, read: Diod. Sic. l. 11 fin. τὸ σῶμα τοῦ κόσμου συγκεῖσθαι πᾶν ἐκ τῶν προειρημένων.

See also ERRATA, after the Preface.

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